

Al Jaami` Al Saheeh.

By Imam Al Bukhari

Volume 6

6.1:

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

While I was praying in the Mosque, Allah's Apostle called me but I did not respond to him. Later I said, "O Allah's Apostle! I was praying." He said, "Didn't Allah say'--"Give your response to Allah (by obeying Him) and to His Apostle when he calls you." (8.24)

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

6.2:

Narrated Abu Huraira:

Allah's Apostle said, "When the Imam says: 'Ghair-il-Maghidubi `alaihim Walad-Dallin (i.e. not the path of those who earn Your Anger, nor the path of those who went astray (1.7)), then you must say, 'Ameen', for if one's utterance of 'Ameen' coincides with that of the angels, then his past sins will be forgiven."

6.3:

Narrated Anas:

The Prophet said, "On the Day of Resurrection the Believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Noah, for he was the first Apostle, Allah sent to the inhabitants of the earth.' They will go to him and Noah will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do what he had no knowledge of, then he will feel ashamed thereof and will say, 'Go to the Khalil--r-Rahman (i.e. Abraham).' They will go to him and he will say, 'I am not fit for this undertaking. Go to Moses, the slave to whom Allah spoke (directly) and gave him the Torah .' So they will go to him and he will say, 'I am not fit for this undertaking.' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, 'Go to Jesus, Allah's Slave, His Apostle and Allah's Word and a Spirit coming from Him. Jesus will say, 'I am not fit for this undertaking, go to Muhammad the Slave of Allah whose past and future sins were forgiven by Allah.' So they will come to me and I will proceed till I will ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes and then I will be addressed.' (Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allah with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allah will fix a limit for me to intercede whom I will let into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'an has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.' " (The compiler) Abu `Abdullah said: 'But those whom the Qur'an has imprisoned in Hell,' refers to the Statement of Allah:

"They will dwell therein forever." (16.29)

6.4:

Narrated `Abdullah:

I asked the Prophet, "What is the greatest sin in the Sight of Allah?" He said, "That you set up a rival unto Allah though He Alone created you." I said, "That is indeed a great sin." Then asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor."

6.5:

Narrated Sa`id bin Zaid:

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

6.6:

Narrated Abu Huraira:

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

'Forgive our sins.' But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered to do) and said, 'Hittatun,' but added, "A grain in a hair."

6.7:

Narrated Anas:

`Abdullah bin Salam heard the news of the arrival of Allah's Apostle (at Medina) while he was on a farm collecting its fruits. So he came to the Prophet and said, "I will ask you about three things which nobody knows unless he be a prophet. Firstly, what is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby look like its father or mother?". The Prophet said, "Just now Gabriel has informed me about that." `Abdullah said, "Gabriel?" The Prophet said, "Yes." `Abdullah said, "He, among the angels is the enemy of the Jews." On that the Prophet recited this Holy Verse:--

"Whoever is an enemy to Gabriel (let him die in his fury!) for he has brought it (i.e. Qur'an) down to your heart by Allah's permission." (2.97) Then he added, "As for the first portent of the Hour, it will be a fire that will collect the people from the East to West. And as for the first meal of the people of Paradise, it will be the caudite (i.e. extra) lobe of the fish liver. And if a man's discharge proceeded that of the woman, then the child resembles the father, and if the woman's discharge proceeded that of the man, then the child resembles the mother." On hearing that, `Abdullah said, "I testify that None has the right to be worshipped but Allah, and that you are the Apostle of Allah, O, Allah's Apostle; the Jews are liars, and if they should come to know that I have embraced Islam, they would accuse me of being a liar." In the meantime some Jews came (to the Prophet) and he asked them, "What is `Abdullah's status amongst you?" They replied, "He is the best amongst us, and he is our chief and the son of our chief." The Prophet said, "What would you think if `Abdullah bin Salam embraced Islam?" They replied, "May Allah protect him from this!" Then `Abdullah came out and said, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." The Jews then said, "Abdullah is the worst of us and the son of the worst of us," and disparaged him. On that `Abdullah said, "O Allah's Apostle! This is what I was afraid of!"

6.8:

Narrated Ibn `Abbas:

`Umar said, "Our best Qur'an reciter is Ubai and our best judge is `Ali; and in spite of this, we leave some of the statements of Ubai because Ubai says, 'I do not leave anything that I have heard from Allah's Apostle while Allah:

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

6.9:

Narrated Ibn `Abbas:

The Prophet said, "Allah said, 'The son of Adam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he

claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring.' "

6.10:

Narrated Anas:

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

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

6.11:

Narrated `Aisha:

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

6.12:

Narrated Abu Huraira:

The people of the Scripture (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Apostle said, "Do not believe the people of the Scripture or disbelieve them, but say:-- "We believe in Allah and what is revealed to us." (2.136)

6.13:

Narrated Al-Bara:

The Prophet prayed facing Bait-ulMaqdis (i.e. Jerusalem) for sixteen or seventeen months but he wished that his Qibla would be the Ka`ba (at Mecca). (So Allah Revealed (2.144) and he offered `Asr prayers(in his Mosque facing Ka`ba at Mecca) and some people prayed with him. A man from among those who had prayed with him, went out and passed by some people offering prayer in another mosque, and they were in the state of bowing. He said, "I, (swearing by Allah,) testify that I have prayed with the Prophet facing Mecca." Hearing that, they turned their faces to the Ka`ba while they were still bowing. Some men had died before the Qibla was changed towards the Ka`ba. They had been killed and we did not know what to say about them (i.e. whether their prayers towards Jerusalem were accepted or not). So Allah revealed:-- "And Allah would never make your faith (i.e. prayer) to be lost (i.e. your prayers offered (towards Jerusalem). Truly Allah is Full of Pity, Most Merciful towards mankind." (2.143)

6.14:

Narrated Abu Sa`id Al-Khudri:

Allah's Apostle said, "Noah will be called on the Day of Resurrection and he will say, 'Labbaik and Sa`daik, O my Lord!' Allah will say, 'Did you convey the Message?' Noah will say, 'Yes.' His nation will then be asked, 'Did he convey the Message to you?' They will say, 'No Warner came to us.' Then Allah will say (to Noah), 'Who will bear witness in your favor?' He will say, 'Muhammad and his followers. So they (i.e. Muslims) will testify that he conveyed the Message. And the Apostle (Muhammad) will be a witness over yourselves, and that is what is meant by the Statement of Allah "Thus We have made of you a just and the best nation that you may be witnesses over mankind and the Apostle (Muhammad) will be a witness over yourselves."

(2.143)

6.15:

Narrated Ibn `Umar:

While some people were offering Fajr prayer in the Quba' mosque, some-one came and said, "Allah has revealed to the Prophet Qur'anic instructions that you should face the Ka`ba (while praying) so you too, should face it." Those people then turned towards the Ka`ba.

6.16:

Narrated Anas:

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

6.17:

Narrated Ibn `Umar:

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

6.18:

Narrated Ibn `Umar:

While some people were offering Fajr prayer at Quba' (mosque), some-one came to them and said, "Tonight some Qur'anic Verses have been revealed to the Prophet and he has been ordered to face the Ka`ba (at Mecca) (during prayers), so you too should turn your faces towards it." At that time their faces were towards Sham (Jerusalem) so they turned towards the Ka`ba (at Mecca).

6.19:

Narrated Al-Bara:

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

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

6.20:

Narrated Ibn `Umar:

While some people were at Quba (offering) morning prayer, a man came to them and said, "Last night Qur'anic Verses have been revealed whereby the Prophet has been ordered to face the Ka`ba (at Mecca), so you too should face it." So they, keeping their postures, turned towards the Ka`ba. Formerly the people were facing Sham (Jerusalem) (Allah said):--

"And from whence-so-ever you start forth (for prayers), turn your face in the direction of the Sacred Mosque of Mecca (Al-Masjid-ul-Haram), and whence-so-ever you are, turn your face towards it (when you pray)" (2.150)

6.21:

Narrated Ibn `Umar:

While some people were offering Fajr prayer at Quba mosque, someone came to them and said, "Qur'anic literature" has been revealed to Allah's Apostle tonight, and he has been ordered to face the Ka`ba (of Mecca) so you too, should turn your faces towards it. Their faces were then towards Sham (Jerusalem), so they turned towards the Qibla (i.e. Ka`ba of Mecca).

6.22:

Narrated `Urwa:

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

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

So it is not harmful of those who perform the Hajj to the House of Allah) or perform the Umra, to ambulate (Tawaf) between them. In my opinion it is not sinful for one not to ambulate (Tawaf) between them." `Aisha said, "Your interpretation is wrong for as you say, the Verse should have been: "So it is not harmful of those who perform the Hajj or Umra to the House, not to ambulate (Tawaf) between them.' This Verse was revealed in connection with the Ansar who (during the Pre-Islamic

Period) used to visit Manat (i.e. an idol) after assuming their Ihram, and it was situated near Qudaid (i.e. a place at Mecca), and they used to regard it sinful to ambulate between Safa and Marwa after embracing Islam. When Islam came, they asked Allah's Apostle about it, whereupon Allah revealed:-- "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra, to ambulate (Tawaf) between them." (2.158)

6.23:

Narrated `Asim bin Sulaiman:

I asked Anas bin Malik about Safa and Marwa. Anas replied, "We used to consider (i.e. going around) them a custom of the Pre-islamic period of Ignorance, so when Islam came, we gave up going around them. Then Allah revealed" "Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra to ambulate (Tawaf) between them." (2.158)

6.24:

Narrated `Abdullah:

The Prophet said one statement and I said another. The Prophet said "Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allah, will enter Paradise."

6.25:

Narrated Ibn `Abbas:

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

"O you who believe! The law of Al-Qisas (i.e. equality in punishment) is prescribed for you in cases of murder: The free for the free, the slave for the slave, and the female for the female. But if the relatives (or one of them) of the killed (person) forgive their brother (i.e. the killers) something of Qisas (i.e. not to kill the killer by accepting blood money in the case of intentional murder)---then the relatives (of the killed person) should demand blood-money in a reasonable manner and the killer must pay with handsome gratitude. This is an alleviation and a Mercy from your Lord, (in comparison to what was prescribed for the nations before you).

So after this, whoever transgresses the limits (i.e. to kill the killer after taking the blood-money) shall have a painful torment." (2.178)

6.26:

Narrated Anas:

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

6.27:

Narrated Anas:

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

6.28:

Narrated Ibn `Umar:

Fasting was observed on the day of 'Ashura' (i.e. 10th of Muharram) by the people of the Pre-Islamic Period. But when (the order of compulsory fasting) in the month of Ramadan was revealed, the Prophet said, "It is up to one to fast on it (i.e. day of 'Ashura') or not."

6.29:

Narrated `Aisha:

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

6.30:

Narrated `Abdullah:

That Al-Ash'ath entered upon him while he was eating. Al-Ash'ath said, "Today is 'Ashura.'" I said (to him), "Fasting had been observed (on such a day) before (the order of compulsory fasting in) Ramadan was revealed. But when (the order of fasting in) Ramadan was revealed, fasting (on 'Ashura') was given up, so come and eat."

6.31:

Narrated Aisha:

During the Pre-Islamic Period of ignorance the Quraish used to observe fasting on the day of 'Ashura', and the Prophet himself used to observe fasting on it too. But when he came to Medina, he fasted on that day and ordered the Muslims to fast on it. When (the order of compulsory fasting in) Ramadan was revealed, fasting in Ramadan became an obligation, and fasting on 'Ashura' was given up, and who ever wished to fast (on it) did so, and whoever did not wish to fast on it, did not fast.

6.32:

Narrated 'Ata:

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

"And for those who can fast they had a choice either fast, or feed a poor for every day.." (2.184) Ibn `Abbas said, "This Verse is not abrogated, but it is meant for old men and old women who have no strength to fast, so they should feed one poor person for each day of fasting (instead of fasting).

6.33:

Narrated Nafi`:

Ibn `Umar recited:

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

6.34:

Narrated Salama:

When the Divine Revelation:

"For those who can fast, they had a choice either fast, or feed a poor for every day," (2.184) was revealed, it was permissible for one to give a ransom and give up fasting, till the Verse succeeding it was revealed and abrogated it.

6.35:

Narrated Al-Bara:

When the order of compulsory fasting of Ramadan was revealed, the people did not have sexual relations with their wives for the whole month of Ramadan, but some men cheated themselves (by violating that restriction). So Allah revealed:-- "Allah is aware that you were deceiving yourselves but He accepted your repentance and forgave you.." (3.187)

6.36:

Narrated Ash-Shu`bi:

`Adi took a white rope (or thread) and a black one, and when some part of the night had passed, he looked at them but he could not distinguish one from the other. The next morning he said, "O Allah's Apostle! I put (a white thread and a black thread) underneath my pillow." The Prophet said, "Then your pillow is too wide if the white thread (of dawn) and the black thread (of the night) are underneath your pillow!"

6.37:

Narrated `Adi bin Hatim:

I said, "O Allah's Apostle! What is the meaning of the white thread distinct from the black thread? Are these two threads?" He said, "You are not intelligent if you watch the two threads." He then added, "No, it is the darkness of the night and the whiteness of the day."

6.38:

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

6.39:

Narrated Al-Bara:

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

"And it is not righteousness that you enter houses from the back, but the righteous man is he who fears Allah, obeys His Orders and keeps away from what He has forbidden. So enter houses through their doors." (2.189)

6.40:

Narrated Nafi`:

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

Narrated Nafi` (through another group of sub-narrators): A man came to Ibn `Umar and said, "O Abu `Abdur Rahman! What made you perform Hajj in one year and Umra in another year and leave the Jihad for Allah' Cause though you know how much Allah recommends it?" Ibn `Umar replied, "O son of my brother! Islam is founded on five principles, i.e. believe in Allah and His Apostle, the five compulsory prayers, the fasting of the month of Ramadan, the payment of Zakat, and the Hajj to the House (of Allah)." The man said, "O Abu `Abdur Rahman! Won't you listen to why Allah has mentioned in His Book: If two groups of believers fight each other, then make peace between them, but if one of them transgresses beyond bounds against the other, then you all fight against the one that transgresses. (49.9) and:--"And fight them till there is no more affliction (i.e. no more worshiping of others along with Allah)." Ibn `Umar said, "We did it, during the lifetime of Allah's Apostle when Islam had only a few followers. A man would be put to trial because of his religion; he would either be killed or tortured. But when the Muslims increased, there was no more afflictions or oppressions." The man said, "What is your opinion about `Uthman and `Ali?" Ibn `Umar said, "As for `Uthman, it seems that Allah has forgiven him, but you people dislike that he should be forgiven. And as for `Ali, he is the cousin of Allah's Apostle and his son-in-law." Then he pointed with his hand and said, "That is his house which you see."

6.41:

Narrated Abu Wail:

Hudhaifa said, "The Verse:--

"And spend (of your wealth) in the Cause of Allah and do not throw yourselves in destruction," (2.195) was revealed concerning spending in Allah's Cause (i.e. Jihad).

6.42:

Narrated `Abdullah bin Maqal:

I sat with Ka`b bin Ujra in this mosque, i.e. Kufa Mosque, and asked him about the meaning of: "Pay a ransom (i.e. Fidya) of either fasting or . . . (2.196)" He said, "I was taken to the Prophet while lice were falling on my face. The Prophet said, 'I did not think that your trouble reached to such an extent. Can you afford to slaughter a sheep (as a ransom for shaving your head)?' I said, 'No.' He said, 'Then fast for three days, or feed six poor persons by giving half a Sa of food for each and shave your head.' So the above Verse was revealed especially for me and generally for all of you."

6.43:

Narrated `Imran bin Husain:

The Verse of Hajj-at-Tamatu was revealed in Allah's Book, so we performed it with Allah's Apostle, and nothing was revealed in Qur'an to make it illegal, nor did the Prophet prohibit it till he died. But the man (who regarded it illegal) just expressed what his own mind suggested.

6.44:

Narrated Ibn `Abbas:

Ukaz, Mijanna and Dhul-Majaz were markets during the Pre-islamic Period. They (i.e. Muslims) considered it a sin to trade there during the Hajj time (i.e. season), so this Verse was revealed:-- "There is no harm for you if you seek of the Bounty of your Lord during the Hajj season." (2.198)

6.45:

Narrated `Aisha:

The Quraish people and those who embraced their religion, used to stay at Muzdalifa and used to call themselves Al-Hums, while the rest of the Arabs used to stay at `Arafat. When Islam came, Allah ordered His Prophet to go to `Arafat and stay at it, and then pass on from there, and that is what is meant by the Statement of Allah:-- "Then depart from the place whence all the people depart....." (2.199)

6.46:

Narrated Ibn `Abbas:

A man who wants to perform the Hajj (from Mecca) can perform the Tawaf around the Ka`ba as long as he is not in the state of Ihram till he assumes the Ihram for Hajj. Then, if he rides and proceeds to `Arafat, he should take a Hadi (i.e. animal for sacrifice), either a camel or a cow or a sheep, whatever he can afford; but if he cannot afford it, he should fast for three days during the Hajj before the day of `Arafat, but if the third day of his fasting happens to be the day of `Arafat (i.e. 9th of Dhul-Hijja) then it is no sin for him (to fast on it). Then he should proceed to `Arafat and stay there from the time of the `Asr prayer till darkness falls. Then the pilgrims should proceed from `Arafat, and when they have departed from it, they reach Jam' (i.e. Al-Muzdalifa) where they ask Allah to help them to be righteous and dutiful to Him, and there they remember Allah greatly or say Takbir (i.e. Allah is Greater) and Tahlil (i.e. None has the right to be worshipped but Allah) repeatedly before dawn breaks. Then, after offering the morning (Fajr) prayer you should pass on (to Mina) for the people used to do so and Allah said:--

"Then depart from the place whence all the people depart. And ask for Allah's Forgiveness. Truly! Allah is Oft-Forgiving, Most Merciful." (2.199) Then you should go on doing so till you throw pebbles over the Jamra.

6.47:

Narrated Anas :

The Prophet used to say, "O Allah! Our Lord! Give us in this world that, which is good and in the Hereafter that, which is good and save us from the torment of the Fire." (2.201)

6.48:

Narrated `Aisha :

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

Narrated `Aisha: The Prophet said, "Or do you think that you shall enter Paradise without such (trials) as came to those who passed away before you?" (2.214)

6.49:

Narrated Ibn Abu Mulaika:

Ibn `Abbas recited: "(Respite will be granted) until when the Apostles gave up hope (of their people) and thought that they were denied (by their people). There came to them Our Help" (12.110) reading Kudhibu without doubling the sound 'dh', and that was what he understood of the Verse. Then he went on reciting: "..even the Apostle and those who believed along with him said: When (will come) Allah's Help? Yes, verily, Allah's Help is near." (2.214)

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

"Till they (come to) think that they were treated as liars." reading 'Kudh-dhibu with double 'dh.'

6.50:

Narrated Nafi`:

Whenever Ibn `Umar recited the Qur'an, he would not speak to anyone till he had finished his recitation. Once I held the Qur'an and he recited Surat-al-Baqara from his memory and then stopped at a certain Verse and said, "Do you know in what connection this Verse was revealed?" I replied, "No." He said, "It was revealed in such-and-such connection." Ibn `Umar then resumed his recitation. Nafi` added regarding the Verse:-- "So go to your tilth when or how you will" Ibn `Umar said, "It means one should approach his wife in .."

6.51:

Narrated Jabir:

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

"Your wives are a tilth unto you; so go to your tilth when or how you will." (2.223)

6.52:

Narrated Al-Hasan:

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

"Do not prevent them from marrying their (former) husbands." (2.232)

6.53:

Narrated Ibn Az-Zubair:

I said to `Uthman bin `Affan (while he was collecting the Qur'an) regarding the Verse:-- "Those of you who die and leave wives ..." (2.240) "This Verse was abrogated by an other Verse. So why should you write it? (Or leave it in the Qur'an)?" `Uthman said. "O son of my brother! I will not shift anything of it from its place."

6.54:

Narrated Mujahid:

(regarding the Verse):-- "Those of you who die and leave wives behind. They - (their wives) -- shall wait (as regards their marriage) for four months and ten days." (2.234)

The widow, according to this Verse, was to spend this period of waiting with her husband's family, so Allah revealed: "Those of you who die and leave wives (i.e. widows) should bequeath for their wives, a year's maintenance and residences without turning them out, but if they leave (their residence), there is no blame on you for what they do with themselves provided it is honorable.' (i.e. lawful marriage) (2.240).

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

"..without turning them out, but if they leave (the residence), there is no blame on you." So the 'Idda (i.e. four months and ten days as it) is obligatory for her.

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

"There is no blame on you for what they do with themselves." `Ata' added: Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in her dead husband's house), so she could complete the 'Idda wherever she likes. And it was no longer necessary to provide her with a residence. Ibn `Abbas said, "This Verse abrogated her (i.e. widow's) dwelling in her dead husband's house and she could complete the 'Idda (i.e. four months and ten days) wherever she liked, as Allah's Statement says:-- "...without turning them out..."

6.55:

Narrated Muhammad bin Seereen:

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

6.56:

Narrated `Ali:

The Prophet said (as below Hadith 57)).

6.57:

Narrated `Ali:

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

6.58:

Narrated Zaid bin Arqam:

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

"Guard strictly the (five obligatory) prayers, especially the middle (the Best) (^Asr) Prayer and stand before Allah with obedience (and not to speak to others during the prayers)." Then we were ordered not to speak in the prayers.

6.59:

Narrated Nafi`:

Whenever `Abdullah bin `Umar was asked about Salat-al-Khauf (i.e. prayer of fear) he said, "The Imam comes forward with a group of people and leads them in a one rak`a prayer while another group from them who has not prayed yet, stay between the praying group and the enemy. When those who are with the Imam have finished their one rak`a, they retreat and take the positions of those who have not prayed but they will not finish their prayers with Taslim. Those who have not prayed, come forward to offer a rak`a with the Imam (while the first group covers them from the enemy). Then the Imam, having offered two rak`at, finishes his prayer. Then each member of the two groups offer the second rak`a alone after the Imam has finished his prayer. Thus each one of the two groups will have offered two rak`at. But if the fear is too great, they can pray standing on their feet or riding on their mounts, facing the Qibla or not." Nafi` added: I do not think that `Abdullah bin `Umar narrated this except from Allah's Apostle (See Hadith No. 451, Vol 5 to know exactly "The Fear Prayer.")

6.60:

Narrated Ibn Az-Zubair:

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

"Those of you who die and leave widows behind...without turning them out." has been abrogated by another Verse. Why then do you write it (in the Qur'an)?" `Uthman said. "Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e. the Qur'an) from its original position."

6.61:

Narrated Abu Huraira:

Allah's Apostle said, "We have more right to be in doubt than Abraham when he said, 'My Lord! Show me how You give life to the dead.' He said, 'Do you not believe?' He said, 'Yes (I believe) but to be stronger in Faith.' "(2.260)

6.62:

Narrated Ubaid bin Umair:

Once `Umar (bin Al-Khattab) said to the companions of the Prophet "What do you think about this Verse:--"Does any of you wish that he should have a garden?" They replied, "Allah knows best."

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

6.63:

Narrated Abu Huraira:

The Prophet said, "The poor person is not the one for whom a date or two or a morsel or two (of food is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his poverty at all. Recite if you wish, (Allah's Statement):

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

6.64:

Narrated `Aisha:

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

6.65:

Narrated `Aisha:

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

6.66:

Narrated `Aisha:

When the last Verses of Surat-al-Baqara were revealed, the Prophet read them in the Mosque and prohibited the trade of alcoholic liquors. "If the debtor is in difficulty, grant him time till it is easy for him to repay.." (2.280)

Narrated `Aisha: When the last Verses of Surat-al-Baqara were revealed, Allah's Apostle stood up and recited them before us and then prohibited the trade of alcoholic liquors.

6.67:

Narrated Ibn `Abbas:

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

6.68:

Narrated Ibn `Umar:

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

6.69:

Narrated Marwan Al-Asghar:

A man from the companions of Allah's Apostle who I think, was Ibn `Umar said, "The Verse:-- "Whether you show what is in your minds or conceal it...." was abrogated by the Verse following it."

6.70:

Narrated `Aisha:

Allah's Apostle recited the Verse:--

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

6.71:

Narrated Sa`id bin Al-Musaiyab:

Abu Huraira said, "The Prophet said, 'No child is born but that, Satan touches it when it is born where upon it starts crying loudly because of being touched by Satan, except Mary and her Son.' Abu

Huraira then said, "Recite, it you wish: "And I seek Refuge with You (Allah) for her and her offspring from Satan, the outcast." (3.36)

6.72:

Narrated Abu Wail:

`Abdullah bin Masud said, "Allah's Apostle said, 'Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allah Who will be angry with him.' So Allah revealed in confirmation of this statement:--"Verily! Those who Purchase a small gain at the cost of Allah's Covenant and oaths, they shall have no portion in the Hereafter..." (3.77) Then entered Al-Ash'ath bin Qais and said, "What is Abu `Abdur-Rahman narrating to you?" We replied, 'So-and-so.' Al-Ash'ath said, "This Verse was revealed in my connection. I had a well in the land of my cousin (and he denied my, possessing it). On that the Prophet said to me, 'Either you bring forward a proof or he (i.e. your cousin) takes an oath (to confirm his claim)' I said, 'I am sure he would take a (false) oath, O Allah's Apostle.' He said, 'If somebody takes an oath when asked to do so through which he may deprive a Muslim of his property (unlawfully) and he is a liar in his oath, he will meet Allah Who will be angry with him.' "

6.73:

Narrated `Abdullah bin Abu `Aufa:

A man displayed some merchandise in the market and took an oath that he had been offered a certain price for it while in fact he had not, in order to cheat a man from the Muslims. So then was revealed:--"Verily! Those who purchase a small gain at the cost of Allah's Covenant and their oaths..."(3.77)

6.74:

Narrated Ibn Abu Mulaika:

Two women were stitching shoes in a house or a room. Then one of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn `Abbas, Ibn `Abbas said, "Allah's Apostle said, 'If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.' Will you remind her (i.e. the defendant), of Allah and recite before her:--"Verily! Those who purchase a small gain at the cost of Allah's Covenant and their oaths..."(3.77)

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

6.75:

Narrated Ibn `Abbas:

Abu Sufyan narrated to me personally, saying, "I set out during the Truce that had been concluded between me and Allah's Apostle. While I was in Sham, a letter sent by the Prophet was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a prophet?' The people replied, 'Yes.' So I along with some of Quraishi men were called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a prophet?' So they made me sit in front of him and made my companions sit behind me.

Then he called upon his translator and said (to him). 'Tell them (i.e. Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) regarding that man who claims to be a prophet. So, if he tell me a lie, they should contradict him (instantly).' By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies.

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

Heraclius said, 'Was any of his ancestors a king?' I said, 'No.'

He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No.'

He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who followed him.'

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

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

He said, 'Did you fight with him?' I replied, 'Yes.'

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

He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it' Abu Sufyan added, "By Allah, I was not able to insert in my speech a word (against him) except that.

Heraclius said, 'Did anybody else (amongst you) ever claimed the same (i.e. Islam) before him? I said, 'No.'

Then Heraclius told his translator to tell me (i.e. Abu Sufyan),

'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you Verily, all Apostles come from the noblest family among their people.

Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his fore-fathers been a king, I would have said that he (i.e. Muhammad) was seeking to rule the kingdom of his fore-fathers.

Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Apostles.

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

Then I asked you whether anyone of his followers had renounced his religion (i.e. Islam) after embracing it, being displeased with it, and you denied that. And such is Faith when it mixes with the cheerfulness of the hearts.

Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of true faith till it is complete.

Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casual ties upon you and you inflicted casualties upon them. Such is the case with the Apostles; they are out to test and the final victory is for them.

Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. I need, Apostles never betray.

Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him."

Abu Safyan said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakat and to keep good relationship with the Kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said, is true, he is really a prophet, and I knew that he (i.e. the Prophet) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely to what is under my feet).' Then Heraclius asked for the letter of Allah's Apostle and read it wherein was written:

"In the Name of Allah, the Most Beneficent, the Most Merciful. This letter is) from Muhammad, Apostle of Allah, to Heraclius, the sovereign of Byzantine..... Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from Allah's Punishment); embrace Islam, and Allah will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom (Allah's Statement):--"O the people of the Scripture (Jews and Christians)! Come to a word common to you and us that we worship None but Allah....bear witness that we are Muslims.' (3.64)

When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyan added, "While coming out, I said to my companions, 'The situation of Ibn Abu Kabsha (i.e. Muhammad) has become strong; even the king of Banu Al-

Asfar is afraid of him.' So I continued to believe that Allah's Apostle would be victorious, till Allah made me embrace Islam." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantines and had them assembled in his house and said, 'O group of Byzantines! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (See Hadith No. 6, Vol 1)

6.76:

Narrated Anas bin Malik:

Out of all the Ansar, living in Medina, Abu Talha had the largest number of (date palm trees) gardens, and the most beloved of his property to him was Bairuha garden which was standing opposite the Mosque (of the Prophet). Allah's Apostle used to enter it and drink of its good water. When the Verse:--"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) Abu Talha got up and said, "O Allah's Apostle, Allah says:--"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) and the most beloved of my property to me is the Bairuha garden, so I give it (as a charitable gift) in Allah's Cause and hope to receive good out of it, and to have it stored for me with Allah. So, O Allah's Apostle! Dispose it of (i.e. utilize it) in the way Allah orders you (to dispose it of)." Allah's Apostle said, "Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think that you should distribute that (garden) amongst your relatives." The Abu Talha distributed that garden amongst his relatives and his cousins.

6.77:

Narrated Yahya bin Yahya:

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

6.78:

Narrated Anas:

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

6.79:

Narrated `Abdullah bin `Umar:

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

6.80:

Narrated Abu Huraira:

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

6.81:

Narrated Jabir bin `Abdullah:

The Verse:--"When two parties from among you were about to lose heart, but Allah was their Protector," (3.122) was revealed concerning us, and we were the two parties, i.e. Banu Haritha and

Banu Salama, and we do not wish (that it had not been revealed) or I would not have been pleased (if it had not been revealed), for Allah says:--"...Allah was their Protector."

6.82:

Narrated Salim's father:

That he heard Allah's Apostle on raising his head from the bowing in the last rak`a in the Fajr prayer, saying, "O Allah, curse such-and-such person and such-and-such person, and such-and-such person," after saying, "Allah hears him who sends his praises to Him, O our Lord, all praise is for you." So Allah revealed:--"Not for you (O Muhammad) (but for Allah) is the decision, verily they are indeed wrongdoers." (3.128)

6.83:

Narrated Abu Huraira:

Whenever Allah's Apostle intended to invoke evil upon somebody or invoke good upon somebody, he used to invoke (Allah after bowing (in the prayer). Sometimes after saying, "Allah hears him who sends his praises to Him, all praise is for You, O our Lord," he would say, "O Allah. Save Al-Walid bin Al-Walid and Salama bin Hisham, and `Aiyash bin Abu Rabi`a. O Allah! Inflict Your Severe Torture on Mudar (tribe) and strike them with (famine) years like the years of Joseph." The Prophet used to say in a loud voice, and he also used to say in some of his Fajr prayers, "O Allah! Curse so-and-so and so-and-so." naming some of the Arab tribes till Allah revealed:--"Not for you (O Muhammad) (but for Allah) is the decision." (3.128)

6.84:

Narrated Al-Bara bin Azib:

The Prophet appointed `Abdullah bin Jubair as the commander of the infantry during the battle of Uhud. They returned defeated, and that is what is meant by:--

"And the Apostle was calling them back in the rear. None remained with the Prophet then, but twelve men."

6.85:

Narrated Abu Talha:

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

6.86:

Narrated Ibn `Abbas:

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

6.87:

Narrated Ibn `Abbas:

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

6.88:

Narrated Abu Huraira:

Allah's Apostle said, "Anyone whom Allah has given wealth but he does not pay its Zakat, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, "I am your wealth; I am your treasure." Then the Prophet recited this Divine Verse:--

"And let not those who covetously withhold of that which Allah has bestowed upon them of His Bounty." (3.180)

6.89:

Narrated Usama bin Zaid:

Allah's Apostle rode a donkey, equipped with a thick cloth-covering made in Fadak and was riding behind him. He was going to pay visit to Sa`d bin Ubada in Banu Al-Harith bin Al-Khazraj; and this

incident happened before the battle of Badr. The Prophet passed by a gathering in which `Abdullah bin Ubai bin Salul was present, and that was before `Abdullah bin Ubai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering `Abdullah bin Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, `Abdullah bin Ubai covered his nose with his garment and then said, "Do not cover us with dust." Then Allah's Apostle greeted them and stopped and dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Holy Qur'an. On that, `Abdullah bin Ubai bin Salul said, "O man ! There is nothing better than that what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, relate (your tales) to him." On that `Abdullah bin Rawaha said, "Yes, O Allah's Apostle! Bring it (i.e. what you want to say) to us in our gathering, for we love that."

So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet kept on quietening them till they became quiet, whereupon the Prophet rode his animal (mount) and proceeded till he entered upon Sa`d bin Ubada. The Prophet said to Sa`d, "Did you not hear what 'Abu Hub-b said?" He meant `Abdullah bin Ubai. "He said so-and-so." On that Sa`d bin Ubada said, "O Allah's Apostle! Excuse and forgive him, for by Him Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (i.e. Medina) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allah opposed that (decision) through the Truth which Allah gave to you, he (i.e. `Abdullah bin Ubai) was grieved with jealousy. and that caused him to do what you have seen." So Allah's Apostle excused him, for the Prophet and his companions used to forgive the pagans and the people of Scripture as Allah had ordered them, and they used to put up with their mischief with patience. Allah said: "And you shall certainly hear much that will grieve you from those who received the Scripture before you and from the pagans....."(3.186) And Allah also said:--"Many of the people of the Scripture wish if they could turn you away as disbelievers after you have believed, from selfish envy.." (2.109)

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

6.90:

Narrated Abu Sa`id Al-Khudri:

During the lifetime of Allah's Apostle, some men among the hypocrites used to remain behind him (i.e. did not accompany him) when he went out for a Ghazwa and they would be pleased to stay at home behind Allah's Apostle When Allah's Apostle returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed:--

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

6.91:

Narrated Alqama bin Waqqas:

Marwan said to his gatekeeper, "Go to Ibn `Abbas, O Rafi`, and say, 'If everybody who rejoices in what he has done, and likes to be praised for what he has not done, will be punished, then all of us will be punished.' Ibn `Abbas said, "What connection have you with this case? It was only that the Prophet called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favor of telling him the answer to his question, and they became happy with what they had concealed."

Then Ibn `Abbas recited:--

"(And remember) when Allah took a Covenant from those who were given the Scripture..and those who rejoice in what they have done and love to be praised for what they have not done.' " (3.187-188)

6.92:

Narrated Humaid bin `Abdur-Rahman bin `Auf:
That Marwan had told him (the above narration No. 91).

6.93:

Narrated Ibn `Abbas:

I stayed overnight in the house of my aunt Maimuna. Allah's Apostle talked with his wife for a while and then went to bed. When it was the last third of the night, he got up and looked towards the sky and said:

"Verily! In the creation of the Heavens and the Earth and in the alteration of night and day, there are indeed signs for men of understanding." (3.190)

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

6.94:

Narrated Ibn `Abbas:

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

6.95:

Narrated `Abdullah bin `Abbas:

That once he stayed overnight (in the house) of his aunt Maimuna, the wife of the Prophet. He added: I lay on the cushion transversely and Allah's Apostle lay along with his wife in the lengthwise direction of the pillow. Allah's Apostle slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands and then he recited the last ten Verses of Surat-al-'Imran, got up and went to a hanging water skin. He then performed the ablution from it, and it was perfect ablution, and then stood up to offer the prayer. I too did the same as he had done, and then went to stand beside him. Allah's Apostle put his right hand on my head and held and twisted my right ear. He then offered two rak`at, then two rak`at, and finally one rak`a, the witr. Then he lay down again till the Muadhdhin (i.e. the call-maker) came to him, whereupon he got up and offered a light two-rak`at prayer, and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer.

6.96:

Narrated Ibn `Abbas:

That once he stayed overnight in the house of his aunt, the wife of the Prophet. He added: I lay on the cushion transversely while Allah's Apostle lay along with his wife in the lengthwise direction of cushion. Allah's Apostle slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands, and then recited the last ten Verses of Suratal-'Imran. Then he got up and went to a hanging water skin, performed ablution from it ---- and performed it perfectly. Then he stood up to perform the prayer. I also did the same as he had done and then went to stand beside him. Allah's Apostle put his right hand on my head and held and twisted my right ear. He then offered two rak`at, then two rak`at then two rak`at, then two then two rak`at, then two rak`at, and finally, one rak`a witr. Then lay down again till the Muadhdhin (i.e. the call-maker) came to him, whereupon he got up and offered a light two rak`at prayer and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer.

6.97:

Narrated Aisha:

There was an orphan (girl) under the care of a man. He married her and she owned a date palm (garden). He married her just because of that and not because he loved her. So the Divine Verse came

regarding his case: "If you fear that you shall not be able to deal justly with the orphan girls..." (4.3) The sub-narrator added: I think he (i.e. another sub-narrator) said, "That orphan girl was his partner in that datepalm (garden) and in his property."

6.98:

Narrated `Urwa bin Az-Zubair:

That he asked `Aisha regarding the Statement of Allah:

"If you fear that you shall not be able to deal justly with the orphan girls..." (4.3) She said, "O son of my sister! An Orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just Mahr, i.e. the same Mahr as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest Mahr their peers might get. They were ordered (by Allah, to marry women of their choice other than those orphan girls." `Aisha added," The people asked Allah's Apostle his instructions after the revelation of this Divine Verse whereupon Allah revealed:

"They ask your instruction regarding women " (4.127) `Aisha further said, "And the Statement of Allah: "And yet whom you desire to marry." (4.127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." `Aisha added, "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty."

6.99:

Narrated Aisha:

regarding the Statement of Allah: "And whoever amongst the guardian is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). This Verse was revealed regarding the orphan's property. If the guardian is poor, he can take from the property of the orphan, what is just and reasonable according to his work and the time he spends on managing it.

6.100:

Narrated Ikrama:

Ibn `Abbas said (regarding the verse), "And when the relatives and the orphans and the poor are present at the time of division, "this verse and its order is valid and not abrogated."

6.101:

Narrated Jabir:

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

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

6.102:

Narrated Ibn `Abbas:

(In the Pre-Islamic Period) the children used to inherit all the property but the parents used to inherit only through a will. So Allah cancelled that which He liked to cancel and put decreed that the share of a son was to be twice the share of a daughter, and for the parents one-sixth for each one of them, or one third, and for the wife one-eighth or one-fourth, and for the husband one-half, or one-fourth.

6.103:

Narrated Ibn `Abbas:

regarding the Divine Verse: "O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness that you may take back part of the (Mahr) dower you have given them." (4.19) (Before this revelation) if a man died, his relatives used to have the right to inherit his wife, and one of them could marry her if he would, or they would give her in marriage if they wished, or, if they wished, they would not give her in marriage at all, and they would

be more entitled to dispose her, than her own relatives. So the above Verse was revealed in this connection.

6.104:

Narrated Ibn `Abbas:

Regarding the Verse: "To everyone, We have appointed heirs." (4.33) 'Mawali' means heirs. And regarding:-- "And those to whom your right hands have pledged."

When the Emigrants came to Medina, an Emigrant used to be the heir of an Ansari with the exclusion of the latter's relatives, and that was because of the bond of brotherhood which the Prophet had established between them (i.e. the Emigrants and the Ansar). So when the Verses:-- "To everyone We have appointed heirs." was revealed, (the inheritance through bond of brotherhood) was cancelled. Ibn `Abbas then said: "And those to whom your right hands have pledged." is concerned with the covenant of helping and advising each other. So allies are no longer to be the heir of each other, but they can bequeath each other some of their property by means of a will.

6.105:

Narrated Abu Sa`id Al-Khudri:

During the lifetime of the Prophet some people said, : O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" The Prophet said, "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet said, "(Similarly) you will have no difficulty in seeing Allah on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship."

Then none of those who used to worship anything other than Allah like idols and other deities but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.'

They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Jesus, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son,' Then it will be said to them, 'What do you want?' They will say what the former people have said. Then, when there remain (in the gathering) none but those who used to worship Allah (Alone, the real Lord of the Worlds) whether they were obedient or disobedient. Then (Allah) the Lord of the worlds will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, 'What are you waiting for?' Every nation have followed what they used to worship.' They will reply, 'We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.' Allah will say, 'I am your Lord.' They will say twice or thrice, 'We do not worship any besides Allah.'

6.106:

Narrated `Abdullah bin Masud:

Allah's Apostle said to me, "Recite (of the Qur'an) for me," I said, "Shall I recite it to you although it had been revealed to you?" He said, "I like to hear (the Qur'an) from others." So I recited Surat-an-Nisa' till I reached: "How (will it be) then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people?" (4.41) Then he said, "Stop!" And behold, his eyes were overflowing with tears."

6.107:

Narrated `Aisha:

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

6.108:

Narrated Ibn `Abbas:

The Verse: "Obey Allah and Obey the Apostle and those of you (Muslims) who are in authority." (4.59) was revealed in connection with `Abdullah bin Hudhaifa bin Qais bin `Adi' when the Prophet appointed him as the commander of a Sariyya (army detachment).

6.109:

Narrated `Urwa:

Az-Zubair quarrelled with a man from the Ansar because of a natural mountainous stream at Al-Harra. The Prophet said "O Zubair! Irrigate (your lands and let the water flow to your neighbor). The Ansar said, "O Allah's Apostle (This is because) he (Zubair) is your cousin?" At that, the Prophet's face became red (with anger) and he said "O Zubair! Irrigate (your land) and then withhold the water till it fills the land up to the walls and then let it flow to your neighbor." So the Prophet enabled Az-Zubair to take his full right after the Ansari provoked his anger. The Prophet had previously given a order that was in favor of both of them Az-Zubair said, "I don't think but the Verse was revealed in this connection: "But no, by your Lord, they can have no faith, until they make you judge in all disputes between them." (4.6)

6.110:

Narrated `Aisha:

I heard Allah's Apostle saying, "No prophet gets sick but he is given the choice to select either this world or the Hereafter." `Aisha added: During his fatal illness, his voice became very husky and I heard him saying: "In the company of those whom is the Grace of Allah, of the prophets, the Siddiqin (those followers of the prophets who were first and foremost to believe in them), the martyrs and the pious." (4.69) And from this I came to know that he has been given the option.

6.111:

Narrated Ibn `Abbas:

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

6.112:

Narrated Ibn Abi Mulaika:

Ibn `Abbas recited:-- "Except the weak ones among men women and children," (4.98) and said, "My mother and I were among those whom Allah had excused."

6.113:

Narrated Zaid bin Thabit:

Regarding the Verse:-- "Then what is the matter with you that you are divided into two parties about the hypocrites?" (4.88) Some of the companions of the Prophet returned from the battle of Uhud (i.e. refused to fight) whereupon the Muslims got divided into two parties; one of them was in favor of their execution and the other was not in favour of it. So there were revealed: "Then what is the matter with you that you are divided into two parties about the hypocrites?" (4.88). Then the Prophet said "It (i.e. Medina) is a Tayyaboh (good), it expels impurities as the fire expels the impurities of silver."

6.114:

Narrated Sa`id bin Jubair:

The people of Kufa disagreed (disputed) about the above Verse. So I went to Ibn `Abbas and asked him about it. He said, "This Verse:-- "And whoever kills a believer intentionally, his recompense is Hell." was revealed last of all (concerning premeditated murder) and nothing abrogated it."

6.115:

Narrated Ibn `Abbas:

Regarding the Verse: "And say not to anyone who offers you peace (by accepting Islam), You are not a believer." There was a man amidst his sheep. The Muslims pursued him, and he said (to them) "Peace be on you." But they killed him and took over his sheep. Thereupon Allah revealed in that concern, the above Verse up to:-- "...seeking the perishable good of this life." (4.94) i.e. those sheep.

6.116:

Narrated Zaid bin Thabit:

That the Prophet dictated to him: "Not equal are those of the believers who sit (at home) and those who strive and fight in the Cause of Allah."

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

6.117:

Narrated Al-Bara:

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

6.118:

Narrated Al-Bara:

When the Verse:-- "Not equal are those of the believers who sit (at home)," (4.95) was revealed, the Prophet said, "Call so-and-so." That person came to him with an ink-pot and a wooden board or a shoulder scapula bone. The Prophet said (to him), "Write: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.' " Ibn Um Maktum who was sitting behind the Prophet then said, "O Allah's Apostle! I am a blind man." So there was revealed in the place of that Verse, the Verse:-- "Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind or lame etc.) and those who strive and fight in the Cause of Allah." (4.95)

6.119:

Narrated Ibn `Abbas:

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

6.120:

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

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

"Verily! as for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers)" (4.97) Abu Aswad added, "Except the weak ones among men, women,..." (4.98)

6.121:

Narrated Ibn `Abbas:

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

6.122:

Narrated Abu Huraira:

While the Prophet was offering the 'Isha' prayer, he said, "Allah hears him who sends his praises to Him," and then said before falling in prostration, "O Allah, save `Aiyash bin Rabi`a. O Allah, save Salama bin Hisham. O Allah, save Al-Walid bin Al-Wahd. O Allah, save the weak ones among the believers. O Allah, let Your punishment be severe on the tribe of Mudar. O Allah, inflict upon them years (of famine) like the years of Joseph."

6.123:

Narrated Ibn `Abbas:

Regarding the Verse: "Because of the inconvenience of rain or because you are ill." (4.102) (It was revealed in connection with) `Abdur-Rahman bin `Auf who was wounded.

6.124:

Narrated `Aisha:

Regarding the Verse:--"They ask your instruction concerning the women. Say: Allah instructs you about them and yet whom you desire to marry." (4.127) (has been revealed regarding the case of) a man who has an orphan girl, and he is her guardian and her heir. The girl shares with him all his property, even a date-palm (garden), but he dislikes to marry her and dislikes to give her in marriage to somebody else who would share with him the property she is sharing with him, and for this reason that guardian prevents that orphan girl from marrying. So, this Verse was revealed: (And Allah's statement:) "If a woman fears cruelty or desertion on her husband's part." (4.128)

6.125:

Narrated `Aisha:

Regarding the Verse:--"If a woman fears cruelty or desertion on her husband's part." (4.128) It is about a man who has a woman (wife) and he does not like her and wants to divorce her but she says to him, "I make you free as regards myself." So this Verse was revealed in this connection.

6.126:

Narrated Al-Aswad:

While we were sitting in a circle in `Abdullah's gathering, Hudhaifa came and stopped before us, and greeted us and then said, "People better than you became hypocrites." Al-Aswad said: I testify the uniqueness of Allah! Allah says: "Verily! The hypocrites will be in the lowest depths of the Fire." (4.145)

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

6.127:

Narrated `Abdullah:

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

6.128:

Narrated Abu Huraira:

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

6.129:

Narrated Al-Bara:

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

6.130:

Narrated Tariq bin Shihab:

The Jews said to `Umar, "You (i.e. Muslims) recite a Verse, and had it been revealed to us, we would have taken the day of its revelation as a day of celebration." `Umar said, "I know very well when and where it was revealed, and where Allah's Apostle was when it was revealed. (It was revealed on) the day of `Arafat (Hajj Day), and by Allah, I was at `Arafat" Sufyan, a sub-narrator said: I am in doubt whether the Verse:-- "This day I have perfected your religion for you." was revealed on a Friday or not.

6.131:

Narrated Aisha:

The wife of the Prophet : We set out with Allah's Apostle on one of his journeys, and when we were at Baida' or at Dhat-al-Jaish, a necklace of mine was broken (and lost). Allah's Apostle stayed there to look for it, and so did the people along with him. Neither were they at a place of water, nor did they have any water with them. So the people went to Abu Bakr As-Siddiq and said, "Don't you see what

`Aisha has done? She has made Allah's Apostle and the people, stay where there is no water and they have no water with them." Abu Bakr came while Allah's Apostle was sleeping with his head on my thigh. He said (to me), "You have detained Allah's Apostle and the people where there is no water, and they have no water with them." So he admonished me and said what Allah wished him to say, and he hit me on my flanks with his hand. Nothing prevented me from moving (because of pain! but the position of Allah's Apostle on my thigh. So Allah's Apostle got up when dawn broke and there was no water, so Allah revealed the Verse of Tayammum. Usaid bin Hudair said, "It is not the first blessing of yours, O the family of Abu Bakr." Then we made the camel on which I was riding, got up, and found the necklace under it.

6.132:

Narrated Aisha:

A necklace of mine was lost at Al-Baida' and we were on our way to Medina. The Prophet made his camel kneel down and dismounted and laid his head on my lap and slept. Abu Bakr came to me and hit me violently on the chest and said, "You have detained the people because of a necklace." I kept as motionless as a dead person because of the position of Allah's Apostle ; (on my lap) although Abu Bakr had hurt me (with the slap). Then the Prophet woke up and it was the time for the morning (prayer). Water was sought, but in vain; so the following Verse was revealed:--

"O you who believe! When you intend to offer prayer.." (5.6) Usaid bin Hudair said, "Allah has blessed the people for your sake, O the family of Abu Bakr. You are but a blessing for them."

6.133:

Narrated `Abdullah (bin Masud):

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

6.134:

Narrated Abu Qilaba:

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

6.135:

Narrated Anas (bin Malik):

Ar-Rubai (the paternal aunt of Anas bin Malik) broke the incisor tooth of young Ansari girl. Her family demanded the Qisas and they came to the Prophet who passed the judgment of Qisas. Anas bin An-Nadr (the paternal uncle of Anas bin Malik) said, "O Allah's Apostle! By Allah, her tooth will not be broken." The Prophet said, "O Anas! (The law prescribed in) Allah's Book is Qisas." But the people (i.e. the relatives of the girl) gave up their claim and accepted a compensation. On that Allah's Apostle said, "Some of Allah's worshippers are such that if they take an oath, Allah will fulfill it for them."

6.136:

Narrated `Aisha:

Whoever tells that Muhammad concealed part of what was revealed to him, is a liar, for Allah says:-- "O Apostle (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord." (5.67)

6.137:

Narrated `Aisha:

This Verse: "Allah will not punish you for what is unintentional in your oaths." (5.89) was revealed about a man's state men (during his talk), "No, by Allah," and "Yes, by Allah."

6.138:

Narrated Aisha:

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

6.139:

Narrated `Abdullah:

We used to participate in the holy wars carried on by the Prophet and we had no women (wives) with us. So we said (to the Prophet). "Shall we castrate ourselves?" But the Prophet forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited: "O you who believe! Do not make unlawful the good things which Allah has made lawful for you."

6.140:

Narrated Ibn `Umar:

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

6.141:

Narrated Anas bin Malik:

We had no alcoholic drink except that which was produced from dates and which you call Fadikh. While I was standing offering drinks to Abu Talh and so-and-so and so-and-so, a man came and said, "Has the news reached you? They said, "What is that?" He said. "Alcoholic drinks have been prohibited. They said, "Spill (the contents of these pots, O Anas! "Then they neither asked about it (alcoholic drinks) nor returned it after the news from that man.

6.142:

Narrated Jabir:

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

6.143:

Narrated Ibn `Umar:

I heard `Umar while he was on the pulpit of the Prophet saying, "Now then O people! The revelation about the prohibition of alcoholic drinks was revealed; and alcoholic drinks are extracted from five things: Grapes, dates, honey, wheat and barley. And the alcoholic drink is that which confuses and stupefies the mind."

6.144:

Narrated Anas:

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

wine was in their stomachs." So Allah revealed: "On those who believe and do good deeds there is no blame for what they ate (in the past)." (5.93)

6.145:

Narrated Anas:

The Prophet delivered a sermon the like of which I had never heard before. He said, "If you but knew what I know then you would have laughed little and wept much." On hearing that, the companions of the Prophet covered their faces and the sound of their weeping was heard. A man said, "Who is my father?" The Prophet said, "So-and-so." So this Verse was revealed: "Ask not about things which, if made plain to you, may cause you trouble." (5.101)

6.146:

Narrated Ibn `Abbas:

Some people were asking Allah's Apostle questions mockingly. A man would say, "Who is my father?" Another man whose she-camel had gone astray would say, "Where is my she-camel? "So Allah revealed this Verse in this connection: "O you who believe! Ask not about things which, if made plain to you, may cause you trouble." (5.101)

6.147:

Narrated Sa`id bin Al-Musaiyab:

Bahira is a she-camel whose milk is kept for the idols and nobody is allowed to milk it; Sa'iba was the she-camel which they used to set free for their gods and nothing was allowed to be carried on it. Abu Huraira said: Allah's Apostle said, "I saw `Amr bin 'Amir Al-Khuza'i (in a dream) dragging his intestines in the Fire, and he was the first person to establish the tradition of setting free the animals (for the sake of their deities)," Wasila is the she-camel which gives birth to a she-camel as its first delivery, and then gives birth to another she-camel as its second delivery. People (in the Pre-Islamic periods of ignorance) used to let that she camel loose for their idols if it gave birth to two she-camels successively without giving birth to a male camel in between. 'Ham' was the male camel which was used for copulation. When it had finished the number of copulations assigned for it, they would let it loose for their idols and excuse it from burdens so that nothing would be carried on it, and they called it the 'Hami.' Abu Huraira said, "I heard the Prophet saying so."

6.148:

Narrated Aisha:

Allah's Apostle said, "I saw Hell and its different portions were consuming each other and saw `Amr dragging his intestines (in it), and he was the first person to establish the tradition of letting animals loose (for the idols).

6.149:

Narrated Ibn `Abbas:

Allah's Apostle delivered a sermon and said, "O people! You will be gathered before Allah bare-footed, naked and not circumcised." Then (quoting Qur'an) he said:--

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

The Prophet then said, "The first of the human beings to be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-Fire). I will say. 'O my Lord! (They are) my companions!' Then a reply will come (from Almighty), 'You do not know what they did after you.' I will say as the pious slave (the Prophet Jesus) said: And I was a witness over them while I dwelt amongst them. When You took me up. You were the Watcher over them and You are a Witness to all things.' (5.117) Then it will be said, "These people have continued to be apostates since you left them."

6.150:

Narrated Ibn `Abbas:

The Prophet said, "You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave (Jesus) said: - "And I was a witness over them while I dwelt amongst them...the ALMIGHTY, the All Wise." (5.117-118)

6.151:

Narrated `Abdullah:

Allah's Apostle said, "The key of the Unseen are five: Verily with Allah (Alone) is the knowledge of the Hour He sends down the rain and knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Verily, Allah is All-Knower, All-Aware." (31.34)

6.152:

Narrated Jabir:

When this Verse was revealed: "Say: He has power to send torment on you from above." (6.65) Allah's Apostle said, "O Allah! I seek refuge with Your Face (from this punishment)." And when the verse: "or send torment from below your feet," (was revealed), Allah's Apostle said, "(O Allah!) I seek refuge with Your Face (from this punishment)." (But when there was revealed): "Or confuse you in party strife and make you to taste the violence of one another." (6.65) Allah's Apostle said, "This is lighter (or, this is easier).

6.153:

Narrated `Abdullah:

When: "...and confuse not their belief with wrong." (6.82) was revealed, the Prophet's companions said, "Which of us has not done wrong?" Then there was revealed:-- "Verily joining others in worship with Allah is a tremendous wrong indeed." (31.13)

6.154:

Narrated Ibn `Abbas:

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

6.155:

Narrated Abu Huraira:

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

6.156:

Narrated Mujahid:

That he asked Ibn `Abbas, "Is there a prostration Surat-al-Sa`d?" (38.24) Ibn `Abbas said, "Yes," and then recited: "We gave...So follow their guidance." (6.85,90) Then he said, "He (David) is one them (i.e. those prophets)." Mujahid narrated: I asked Ibn `Abbas (regarding the above Verse). He said, "Your Prophet (Muhammad) was one of those who were ordered to follow them."

6.157:

Narrated Jabir bin `Abdullah:

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

6.158:

Narrated Abu Wail:

`Abdullah (bin Mas`ud) said, "None has more sense of ghaira than Allah therefore - He prohibits shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly. And none loves to be praised more than Allah does, and for this reason He praises Himself." I asked Abu Wali, "Did you hear it from `Abdullah?" He said, "Yes," I said, "Did `Abdullah ascribe it to Allah's Apostle?" He said, "Yes."

6.159:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established until the sun rises from the West: and when the people see it, then whoever will be living on the surface of the earth will have faith, and that is (the time) when no good will it do to a soul to believe then, if it believed not before." (6.158)

6.160:

Narrated Abu Huraira:

Allah's Apostle said, "The hour will not be established till the sun rises from the West; and when it rises (from the West) and the people see it, they all will believe. And that is (the time) when no good will it do to a soul to believe then." Then he recited the whole Verse (6.158)

6.161:

Narrated `Abdullah bin Mas`ud:

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

6.162:

Narrated Abu Sa`id Al-Khudri:

A man from the Jews, having been slapped on his face, came to the Prophet and said, "O Muhammad! A man from your companions from the Ansar has slapped me on my face!" The Prophet said, "Call him." When they called him, the Prophet said, "Why did you slap him?" He said, "O Allah's Apostle! While I was passing by the Jews, I heard him saying, 'By Him Who selected Moses above the human beings,' I said, 'Even above Muhammad?' I became furious and slapped him on the face." The Prophet said, "Do not give me superiority over the other prophets, for on the Day of Resurrection the people will become unconscious and I will be the first to regain consciousness. Then I will see Moses holding one of the legs of the Throne. I will not know whether he has come to his senses before me or that the shock he had received at the Mountain, (during his worldly life) was sufficient for him."

6.163:

Narrated Sa`id Ibn Zaid:

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

6.164:

Narrated Abu Ad-Darda:

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

6.165:

Narrated Abu Huraira:

Allah's Apostle said, "It was said to the children of Israel, 'Enter the gate in prostration and say Hitatun. (7.161) We shall forgive you, your faults.' But they changed (Allah's Order) and entered, dragging themselves on their buttocks and said, 'Habatun (a grain) in a Sha'ratin (hair).

6.166:

Narrated Ibn `Abbas:

'Uyaina bin Hisn bin Hudhaifa came and stayed with his nephew Al-Hurr bin Qais who was one of those whom `Umar used to keep near him, as the Qurra' (learned men knowing Qur'an by heart) were the people of `Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O son of my brother! You have an approach to this chief, so get for me the permission to see him." Al-Hurr said, "I will get the permission for you to see him." So Al-Hurr asked the permission for 'Uyaina and `Umar admitted him. When 'Uyaina entered upon him, he said, "Beware! O the son of Al-Khattab! By Allah, you neither give us sufficient provision nor judge among us with justice." Thereupon `Umar became so furious that he intended to harm him, but Al-Hurr said, "O chief of the Believers! Allah said to His Prophet: "Hold to forgiveness; command what is right; and leave (don't punish) the foolish." (7.199) and this (i.e. 'Uyaina) is one of the foolish." By Allah, `Umar did not overlook that Verse when Al-Hurr recited it before him; he observed (the orders of) Allah's Book strictly.

6.167:

Narrated `Abdullah bin AzZubair:

(The Verse) "Hold to forgiveness; command what is right..." was revealed by Allah except in connection with the character of the people. `Abdullah bin Az-Zubair said: Allah ordered His Prophet to forgive the people their misbehavior (towards him).

6.168:

Narrated Sa`id bin Jubair:

I asked Ibn `Abbas regarding Surat-al-Anfal. He said, "It was revealed in connection with the Battle of Badr."

6.169:

Narrated Ibn `Abbas:

Regarding the Verse: "Verily! The worst of beasts in the Sight of Allah are the deaf and the dumb---- those who understand not." (8.22)

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

6.170:

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

While I was praying, Allah's Apostle passed me and called me, but I did not go to him until I had finished the prayer. Then I went to him, and he said, "What prevented you from coming to me? Didn't Allah say:-- "O you who believe! Answer the call of Allah (by obeying Him) and His Apostle when He calls you?" He then said, "I will inform you of the greatest Sura in the Qur'an before I leave (the mosque)." When Allah's Apostle got ready to leave (the mosque), I reminded him. He said, "It is: 'Praise be to Allah, the Lord of the worlds.' (i.e. Surat-al-Fatiha) As-sab'a Al-Mathani (the seven repeatedly recited Verses).

6.171:

Narrated Anas bin Malik:

Abu Jahl said, "O Allah! If this (Qur'an) is indeed the Truth from You, then rain down on us a shower of stones from the sky or bring on us a painful torment." So Allah revealed:-- "But Allah would not punish them while you were amongst them, nor He will punish them while they seek (Allah's) forgiveness..." (8.33) And why Allah should not punish them while they turn away (men) from Al-Masjid-al-Haram (the Sacred Mosque of Mecca)... " (8.33-34)

6.172:

Narrated Anas bin Malik:

Abu Jahl said, "O Allah! If this (Qur'an) is indeed the Truth from You), then rain down on us a shower of stones from the sky or bring on us a painful punishment." So there was revealed:-- 'But Allah would not punish them while you (Muhammad) were amongst them, nor will He punish them while they seek (Allah's) Forgiveness. And why Allah should not punish them while they stop (men) from Al-Masjid-al-Haram ..' (8.33-34)

6.173:

Narrated Ibn `Umar:

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

'And if two groups of believers fight against each other...' (49.9)

So what prevents you from fighting as Allah has mentioned in His Book?'" Ibn `Umar said, "O son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allah says:

'And whoever kills a believer intentionally...' (4.93) Then that man said, "Allah says:-- 'And fight them until there is no more afflictions (worshipping other besides Allah) and the religion (i.e. worship) will be all for Allah (Alone)" (8.39) Ibn `Umar said, "We did this during the lifetime of Allah's Apostle when the number of Muslims was small, and a man was put to trial because of his religion, the pagans would either kill or chain him; but when the Muslims increased (and Islam spread), there was no persecution." When that man saw that Ibn `Umar did not agree to his proposal, he said, "What is your opinion regarding `Ali and `Uthman?" Ibn `Umar said, "What is my opinion regarding `Ali and `Uthman? As for `Uthman, Allah forgave him and you disliked to forgive him, and

`Ali is the cousin and son-in-law of Allah's Apostle ." Then he pointed out with his hand and said, "And that is his daughter's (house) which you can see."

6.174:

Narrated Sa`id bin Jubair:

Ibn `Umar came to us and a man said (to him), "What do you think about 'Qit-alal-Fitnah' (fighting caused by afflictions)." Ibn `Umar said (to him), "And do you understand what an affliction is? Muhammad used to fight against the pagans, and his fighting with them was an affliction, (and his fighting was) not like your fighting which is carried on for the sake of ruling."

6.175:

Narrated Ibn `Abbas:

When the Verse:-- "If there are twenty steadfast amongst you, they will overcome two hundred." (8.65) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyan (the sub-narrator) once said, "Twenty (Muslims) should not flee before two hundred (non Muslims)." Then there was revealed: 'But now Allah has lightened your (task)..'" (8.66)

So it became obligatory that one-hundred (Muslims) should not flee before two hundred (non-muslims). (Once Sufyan said extra, "The Verse: 'Urge the believers to the fight. If there are twenty steadfast amongst you (Muslims) ..' was revealed.) Sufyan said, "Ibn Shabrama said, "I see that this order is applicable to the obligation of enjoining good and forbidding evil."

6.176:

Narrated Ibn `Abbas:

When the Verse:--'If there are twenty steadfast amongst you (Muslims), they will overcome two-hundred (non-Muslims).' was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allah) lightened the order by revealing:

'(But) now Allah has lightened your (task) for He knows that there is weakness in you. So if there are of you one-hundred steadfast, they will overcome (two-hundred (non-Muslims)).' (8.66) So when Allah reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

6.177:

Narrated Al-Bara:

The last Verse that was revealed was:

'They ask you for a legal verdict: Say: Allah directs (thus) about Al-Kalalah (those who leave no descendants or ascendants as heirs).' And the last Sura which was revealed was Baraatun (9) .

6.178:

Narrated Humaid bin `Abdur-Rahman:

Abu Huraira said, "During that Hajj (in which Abu Bakr was the chief of the pilgrims) Abu Bakr sent me along with announcers on the Day of Nahr (10th of Dhul-Hijja) in Mina to announce: "No pagans shall perform, Hajj after this year, and none shall perform the Tawaf around the Ka`ba in a naked state." Humaid bin `Abdur Rahman added: Then Allah's Apostle sent `Ali bin Abi Talib (after Abu Bakr) and ordered him to recite aloud in public Surat Baraa'. Abu Huraira added, "So `Ali, along with us, recited Baraa' (loudly) before the people at Mina on the Day of Nahr and announced; "No pagan shall perform Hajj after this year and none shall perform the Tawaf around the Ka`ba in a naked state."

6.179:

Narrated Humaid bin `Abdur Rahman:

Abu Huraira said, "Abu Bakr sent me in that Hajj in which he was the chief of the pilgrims along with the announcers whom he sent on the Day of Nahr to announce at Mina: "No pagan shall perform Hajj after this year, and none shall perform the Tawaf around the Ka`ba in a naked state." Humaid added: That the Prophet sent `Ali bin Abi Talib (after Abu Bakr) and ordered him to recite aloud in public Surat-Baraa. Abu Huraira added, "So `Ali, along with us, recited Baraa' (loudly) before the people at Mina on the Day of Nahr and announced "No pagan shall perform Hajj after this year and none shall

perform the Tawaf around the Ka`ba in a naked state."..except those pagans with whom you (Muslims) have a treaty." (9.4)

6.180:

Narrated Humaid bin `Abdur-Rahman:

Abu Huraira said that Abu Bakr sent him during the Hajj in which Abu Bakr was made the chief of the pilgrims by Allah's Apostle before (the year of) Hajjat al-Wada` in a group (of announcers) to announce before the people; 'No pagan shall perform the Hajj after this year, and none shall perform the Tawaf around the Ka`ba in a naked state. Humaid used to say The Day of Nahr is the day of Al-Hajj Al-Akbar (the Greatest Day) because of the narration of Abu Huraira.

6.181:

Narrated Zaid bin Wahb:

We were with Hudhaifa and he said, "None remains of the people described by this Verse (9.12), "Except three, and of the hypocrites except four." A bedouin said, "You the companions of Muhammad! Tell us (things) and we do not know that about those who break open our houses and steal our precious things? ' He (Hudhaifa) replied, "Those are Al Fussaq (rebellious wrongdoers) (not disbelievers or hypocrites). Really, none remains of them (hypocrite) but four, one of whom is a very old man who, if he drinks water, does not feel its coldness."

6.182:

Narrated Abu Huraira:

Allah's Apostle said, "The Kanz (money, the Zakat of which is not paid) of anyone of you will appear in the form of bald-headed poisonous male snake on the Day of Resurrection."

6.183:

Narrated Zaid bin Wahb:

I passed by (visited) Abu Dhar at Ar-Rabadha and said to him, "What has brought you to this land?" He said, "We were at Sham and I recited the Verse: "They who hoard up gold and silver and spend them not in the way of Allah; announce to them a painful torment, " (9.34) where upon Muawiya said, 'This Verse is not for us, but for the people of the Scripture.' Then I said, 'But it is both for us (Muslim) and for them.'

6.184:

Narrated Abu Bakr:

The Prophet said, "Time has come back to its original state which it had when Allah created the Heavens and the Earth; the year is twelve months, four of which are sacred. Three of them are in succession; Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and (the fourth being) Rajab Mudar (named after the tribe of Mudar as they used to respect this month) which stands between Jumad (ath-thani) and Sha'ban."

6.185:

Narrated Abu Bakr:

I was in the company of the Prophet in the cave, and on seeing the traces of the pagans, I said, "O Allah's Apostle If one of them (pagans) should lift up his foot, he will see us." He said, "What do you think of two, the third of whom is Allah?"

6.186:

Narrated Ibn Abi Mulaika:

When there happened the disagreement between Ibn Az-Zubair and Ibn `Abbas, I said (to the latter), "(Why don't you take the oath of allegiance to him as) his father is Az-Zubair, and his mother is Asma,' and his aunt is `Aisha, and his maternal grandfather is Abu Bakr, and his grandmother is Safiya?"

6.187:

Narrated Ibn Abi Mulaika:

There was a disagreement between them (i.e. Ibn `Abbas and Ibn Az-Zubair) so I went to Ibn `Abbas in the morning and said (to him), "Do you want to fight against Ibn Zubair and thus make lawful what Allah has made unlawful (i.e. fighting in Meccas?" Ibn `Abbas said, "Allah forbid! Allah ordained that Ibn Zubair and Bani Umayya would permit (fighting in Mecca), but by Allah, I will never regard it

as permissible." Ibn `Abbas added. "The people asked me to take the oath of allegiance to Ibn Az-Zubair. I said, 'He is really entitled to assume authority for his father, Az-Zubair was the helper of the Prophet, his (maternal) grandfather, Abu Bakr was (the Prophet's) companion in the cave, his mother, Asma' was 'Dhatun-Nitaq', his aunt, `Aisha was the mother of the Believers, his paternal aunt, Khadija was the wife of the Prophet , and the paternal aunt of the Prophet was his grandmother. He himself is pious and chaste in Islam, well versed in the Knowledge of the Qur'an. By Allah! (Really, I left my relatives, Bani Umayya for his sake though) they are my close relatives, and if they should be my rulers, they are equally apt to be so and are descended from a noble family.

6.188:

Narrated Ibn Abi Mulaika:

We entered upon Ibn `Abbas and he said "Are you not astonished at Ibn Az-Zubair's assuming the caliphate?" I said (to myself), "I will support him and speak of his good traits as I did not do even for Abu Bakr and `Umar though they were more entitled to receive al I good than he was." I said "He (i.e Ibn Az-Zubair) is the son of the aunt of the Prophet and the son of Az-Zubair, and the grandson of Abu Bakr and the son of Khadija's brother, and the son of `Aisha's sister." Nevertheless, he considers himself to be superior to me and does not want me to be one of his friends. So I said, "I never expected that he would refuse my offer to support him, and I don't think he intends to do me any good, therefore, if my cousins should inevitably be my rulers, it will be better for me to be ruled by them than by some others."

6.189:

Narrated Abu Sa`id:

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

6.190:

Narrated Abu Musud:

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

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

6.191:

Narrated Shaqiq:

Abu Mas`ud Al-Ansari said, "Allah's Apostle, used to order us to give alms. So one of us would exert himself to earn one Mud (special measure of wheat or dates, etc.,) to give in charity; while today one of us may have one hundred thousand." Shaqiq said: As if Abu Masud referred to himself.

6.192:

Narrated Ibn `Abbas:

When `Abdullah bin 'Ubai died, his son `Abdullah bin `Abdullah came to Allah's Apostle and asked him to give him his shirt in order to shroud his father in it. He gave it to him and then `Abdullah asked the Prophet to offer the funeral prayer for him (his father). Allah's Apostle got up to offer the funeral prayer for him, but `Umar got up too and got hold of the garment of Allah's Apostle and said, "O Allah's Apostle Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him" Allah's Apostle said, "But Allah has given me the choice by saying:

'(Whether you) ask forgiveness for them, or do not ask forgiveness for them; even if you ask forgiveness for them seventy times..' (9.80) so I will ask more than seventy times." `Umar said, "But he (^Abdullah bin 'Ubai) is a hypocrite!" However, Allah's Apostle did offer the funeral prayer for him whereupon Allah revealed:

'And never (O Muhammad) pray for anyone of them that dies, nor stand at his grave.' (9.84)

6.193:

Narrated `Umar bin Al-Khattab:

When `Abdullah bin Ubai bin Salul died, Allah's Apostle was called in order to offer the funeral prayer for him. When Allah's Apostle got up (to offer the prayer) I jumped towards him and said, "O Allah's Apostle! Do you offer the prayer for Ibn Ubai although he said so-and-so on such-and-such-a day?" I went on mentioning his sayings. Allah's Apostle smiled and said, "Keep away from me, O `Umar!" But when I spoke too much to him, he said, "I have been given the choice, and I have chosen (this) ; and if I knew that if I asked forgiveness for him more than seventy times, he would be forgiven, I would ask it for more times than that." So Allah's Apostle offered the funeral prayer for him and then left, but he did not stay long before the two Verses of Surat-Bara'a were revealed, i.e.:-- 'And never (O Muhammad) pray for anyone of them that dies.... and died in a state of rebellion.' (9.84) Later I was astonished at my daring to speak like that to Allah's Apostle and Allah and His Apostle know best.

6.194:

Narrated Ibn `Umar:

When `Abdullah bin Ubai died, his son `Abdullah bin `Abdullah came to Allah's Apostle who gave his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but `Umar bin Al-Khattab took hold of his garment and said, "Do you offer the funeral prayer for him though he was a hypocrite and Allah has forbidden you to ask forgiveness for hypocrites?" The Prophet said, "Allah has given me the choice (or Allah has informed me) saying: "Whether you, O Muhammad, ask forgiveness for them, or do not ask forgiveness for them, even if you ask forgiveness for them seventy times, Allah will not forgive them," (9.80) The he added, "I will (appeal to Allah for his sake) more than seventy times." So Allah's Apostle offered the funeral prayer for him and we too, offered the prayer along with him. Then Allah revealed: "And never, O Muhammad, pray (funeral prayer) for anyone of them that dies, nor stand at his grave. Certainly they disbelieved in Allah and His Apostle and died in a state of rebellion." (9.84)

6.195:

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik at the time he remained behind and did not join (the battle of) Tabuk, saying, "By Allah, no blessing has Allah bestowed upon me, besides my guidance to Islam, better than that of helping me speak the truth to Allah's Apostle otherwise I would have told the Prophet a lie and would have been ruined like those who had told a lie when the Divine Inspiration was revealed:-- "They will swear by Allah to you (Muslims) when you return to them.. the rebellious people." (9.95-96)

6.196:

Narrated Samura bin Jundab:

Allah's Apostle said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, half of their bodies, look like the most-handsome human beings you have ever seen, and the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, 'Go and dip yourselves in that river. So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most-handsome shape. The visitors said, 'The first is the Garden of Eden and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who mixed good deeds and bad deeds, but Allah forgave them."

6.197:

Narrated Al-Musaiyab:

When Abu Talib's death approached, the Prophet went to him while Abu Jahl and `Abdullah bin Abi Umaiya were present with him. The Prophet said, "O uncle, say: None has the right to be worshipped except Allah, so that I may argue for your case with it before Allah." On that, Abu Jahl and `Abdullah bin Abi Umaiya said, "O Abu Talib! Do you want to renounce `Abdul Muttalib's religion?" Then the Prophet said, "I will keep on asking (Allah for) forgiveness for you unless I am forbidden to do so." Then there was revealed:--

'It is not fitting for the Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the Fire.' (9.113)

6.198:

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik talking about the Verse:-- 'And to the three (He also forgave) who remained behind.' (9.118) saying in the last portion of his talk, "(I said), 'As a part (sign) of my repentance, I would like to give up all my property in the cause of Allah and His Apostle,' The Prophet said to me, 'Keep some of your wealth as it is good for you.' (To the three (He also forgave) who remained behind till for them the earth, vast as it is, was straitened..." (9.118)

6.199:

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik who was one of the three who were forgiven, saying that he had never remained behind Allah's Apostle in any Ghazwa which he had fought except two Ghazwat Ghazwat-Al-'Usra (Tabuk) and Ghazwat-Badr. He added. "I decided to tell the truth to Allah's Apostle in the forenoon, and scarcely did he return from a journey he made, except in the forenoon, he would go first to the mosque and offer a two-rak`at prayer.

The Prophet forbade others to speak to me or to my two companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet would not offer the funeral prayer for me, or Allah's Apostle might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allah revealed His Forgiveness for us to the Prophet in the last third of the night while Allah's Apostle was with Um Salama. Um Salama sympathized with me and helped me in my disaster. Allah's Apostle said, 'O Um Salama! Ka`b has been forgiven!'

She said, 'Shall I send someone to him to give him the good tidings?' He said, 'If you did so, the people would not let you sleep the rest of the night.' So when the Prophet had offered the Fajr prayer, he announced Allah's Forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allah revealed His Forgiveness for us, we were the three whose case had been deferred while the excuse presented by those who had apologized had been accepted. But when there were mentioned those who had told the Prophet lies and remained behind (the battle of Tabuk) and had given false excuses, they were described with the worse description one may be described with. Allah said: 'They will present their excuses to you (Muslims) when you return to them. Say: Present no excuses; we shall not believe you. Allah has already informed us of the true state of matters concerning you. Allah and His Apostle will observe your actions.' (9.94)

6.200:

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik talking about the story of the battle of Tabuk when he remained behind, "By Allah, I do not know anyone whom Allah has helped for telling the truth more than me since I mentioned that truth to Allah's Apostle till today, I have never intended to tell a lie. And Allah revealed to His Apostle: "Verily! Allah has forgiven the Prophet, the Muhajirin..... and be with those who are true (in words and deeds)." (9.117-119) (See Hadith No. 702 Vol 5).

6.201:

Narrated Zaid bin Thabit Al-Ansari:

who was one of those who used to write the Divine Revelation: Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra' were killed). `Umar was present with Abu Bakr who said, `Umar has come to me and said, The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur'an by heart) at other battle-fields, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'an.' Abu Bakr added, "I said to `Umar, 'How can I do something which Allah's Apostle has not done?' `Umar said (to me), 'By Allah, it is (really) a good thing.' So `Umar kept on

pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as `Umar." (Zaid bin Thabit added:) `Umar was sitting with him (Abu Bakr) and was not speaking. me). "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the Divine Inspiration for Allah's Apostle. Therefore, look for the Qur'an and collect it (in one manuscript). " By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet has not done?" Abu Bakr said, "By Allah, it is (really) a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and `Umar. So I started locating Qur'anic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart). I found with Khuza`ima two Verses of Surat-at-Tauba which I had not found with anybody else, (and they were):--

"Verily there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardently anxious over you (to be rightly guided)" (9.128)

The manuscript on which the Qur'an was collected, remained with Abu Bakr till Allah took him unto Him, and then with `Umar till Allah took him unto Him, and finally it remained with Hafsa, `Umar's daughter.

6.202:

Narrated Ibn `Abbas:

When the Prophet arrived at Medina, the Jews were observing the fast on 'Ashura' (10th of Muharram) and they said, "This is the day when Moses became victorious over Pharaoh," On that, the Prophet said to his companions, "You (Muslims) have more right to celebrate Moses' victory than they have, so observe the fast on this day."

6.203:

Narrated Muhammad bin `Abbas bin Ja`far:

That he heard Ibn `Abbas reciting: "No doubt! They fold up their breasts." (11.5) and asked him about its explanation. He said, "Some people used to hide themselves while answering the call of nature in an open space lest they be exposed to the sky, and also when they had sexual relation with their wives in an open space lest they be exposed to the sky, so the above revelation was sent down regarding them."

6.204:

Narrated Muhammad bin `Abbas bin Ja`far:

Ibn `Abbas recited. "No doubt! They fold up their breasts." I said, "O Abu `Abbas! What is meant by "They fold up their breasts?" He said, "A man used to feel shy on having sexual relation with his wife or on answering the call of nature (in an open space) so this Verse was revealed:-- "No doubt! They fold up their breasts."

6.205:

Narrated `Amr:

Ibn `Abbas recited:-- "No doubt! They fold up their breasts in order to hide from Him. Surely! Even when they cover themselves with their garments.." (11.5)

6.206:

Narrated Abu Huraira:

Allah's Apostle said, "Allah said, 'Spend (O man), and I shall spend on you.' He also said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending night and day." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people).

6.207:

Narrated Safwan bin Muhriz:

While Ibn `Umar was performing the Tawaf (around the Ka`ba), a man came up to him and said, "O Abu `AbdurRahman!" or said, "O Ibn `Umar! Did you hear anything from the Prophet about An-

Najwa?" Ibn `Umar said, "I heard the Prophet saying, 'The Believer will be brought near his Lord.' (Hisham, a sub-narrator said, reporting the Prophet's words), "The believer will come near (his Lord) till his Lord covers him with His screen and makes him confess his sins. (Allah will ask him), 'Do you know (that you did) 'such-and-such sin?'" He will say twice, 'Yes, I do.' Then Allah will say, 'I concealed it in the world and I forgive it for you today.' Then the record of his good deeds will be folded up. As for the others, or the disbelievers, it will be announced publicly before the witnesses: 'These are ones who lied against their Lord."

6.208:

Narrated Abu Musa:

Allah's Apostle said, "Allah gives respite to the oppressor, but when He takes him over, He never releases him." Then he recited:--

"Such is the seizure of your Lord when He seizes (population of) towns in the midst of their wrong: Painful indeed, and severe is His seizure.' (11.102)

6.209:

Narrated Ibn Masud:

A man kissed a woman and then came to Allah's Apostle and told him of that, so this Divine Inspiration was revealed to the Prophet 'And offer Prayers perfectly at the two ends of the day, and in some hours of the night; (i.e. (five) compulsory prayers). Verily, the good deeds remove the evil deeds (small sins) That is a reminder for the mindful.' (11.114) The man said, Is this instruction for me only?" The Prophet said, "It is for all those of my followers who encounter a similar situation."

6.210:

Narrated `Abdullah bin `Umar:

The Prophet said, "The honorable, the son of the honorable the son of the honorable, i.e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham."

6.211:

Narrated Abu Huraira:

Allah's Apostle was asked, "Who are the most honorable of the people?" The Prophet said, "The most honorable of them in Allah's Sight are those who keep their duty to Allah and fear Him. They said, "We do not ask you about that." He said, "Then the most honorable of the people is Joseph, Allah's prophet, the son of Allah's prophet, the son of Allah's prophet, the son of Allah's Khalil i.e. Abraham) They said, "We do not ask you about that." The Prophet said, Do you ask about (the virtues of the ancestry of the Arabs?" They said, "Yes," He said, "Those who were the best amongst you in the Pre-Islamic Period are the best amongst you in Islam if they comprehend (the Islamic religion).

6.212:

Narrated Az-Zuhri:

'Urwa bin Az-Zubair, Sa`id bin Al-Musaiyab, 'Al-Qama bin Waqqas and 'Ubaidullah bin `Abdullah related the narration of `Aisha, the wife the Prophet, when the slanderers had said about her what they had said and Allah later declared her innocence. Each of them related a part of the narration (wherein) the Prophet said (to `Aisha). "If you are innocent, then Allah will declare your innocence: but if you have committed a sin, then ask for Allah's Forgiveness and repent to him." `Aisha said, "By Allah, I find no example for my case except that of Joseph's father (when he said), 'So (for me) patience is most fitting.' " Then Allah revealed the ten Verses:-- "Verily those who spread the slander are a gang amongst you.." (24.11)

6.213:

Narrated Um Ruman:

Who was `Aisha's mother: While I was with `Aisha, `Aisha got fever, whereupon the Prophet said, "Probably her fever is caused by the story related by the people (about her)." I said, "Yes." Then `Aisha sat up and said, "My example and your example is similar to that of Jacob and his sons:--'Nay, but your minds have made up a tale. So (for me) patience is most fitting. It is Allah (alone) Whose help can be sought against that which you assert.' (12.18)

6.214:

Narrated Abu Wail:

`Abdullah bin Mas`ud recited "Haita laka (Come you)," and added, "We recite it as we were taught it."

6.215:

Narrated `Abdullah (bin Mas`ud):

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

"Then watch you (O Muhammad) for the day when the sky will produce a kind of smoke plainly visible." (44.10) And Allah further said:-- "Verily! We shall withdraw the punishment a little, Verily you will return (to disbelief)." (44.15) (Will Allah relieve them from torture on the Day of Resurrection?) (The punishment of) the smoke had passed and Al-Baltsha (the destruction of the pagans in the Badr battle) had passed too.

6.216:

Narrated Abu Huraira:

Allah's Apostle said, "May Allah bestow His Mercy on (Prophet) Lot. (When his nation troubled him) he wished if he could betake himself to some powerful support; and if I were to remain in prison for the period Joseph had remained, I would surely respond to the call; and we shall have more right (to be in doubt) than Abraham: When Allah said to him, 'Don't you believe?' Abraham said, 'Yes, (I do believe) but to be stronger in faith; (2.260)

6.217:

Narrated `Urwa bin Az-Zubair:

That when he asked `Aisha about the statement of Allah "Until when the Apostles gave up hope (of their people)." (12.110) she told him (its meaning), `Urwa added, "I said, 'Did they (Apostles) suspect that they were betrayed (by Allah) or that they were treated as liars by (their people)?'" `Aisha said, '(They suspected) that they were treated as liars by (their people),' I said, 'But they were sure that their people treated them as liars and it was not a matter of suspicion.' She said, 'Yes, upon my life they were sure about it.' I said to her. 'So they (Apostles) suspected that they were betrayed (by Allah).' She said, "Allah forbid! The Apostles never suspected their Lord of such a thing.' I said, 'What about this Verse then?' She said, 'It is about the Apostles' followers who believed in their Lord and trusted their Apostles, but the period of trials was prolonged and victory was delayed till the Apostles gave up all hope of converting those of the people who disbelieved them and the Apostles thought that their followers treated them as liars; thereupon Allah's help came to them.

6.218:

Narrated `Urwa:

"I told her (^Aisha): (Regarding the above narration), they (Apostles) were betrayed (by Allah)." She said: Allah forbid or said similarly.

6.219:

Narrated Ibn `Umar:

Allah's Apostle said, "The keys of Unseen are five which none knows but Allah: None knows what will happen tomorrow but Allah; none knows what is in the wombs (a male child or a female) but Allah; none knows when it will rain but Allah; none knows at what place one will die; none knows when the Hour will be established but Allah." (See The Qur'an 31:34.)"

6.220:

Narrated Ibn `Umar:

While we were with Allah's Apostle he said, "Tell me of a tree which resembles a Muslim man. Its leaves do not fall and it does not, and does not, and does not, and it gives its fruits every now and then." It came to my mind that such a tree must be the date palm, but seeing Abu Bakr and `Umar saying nothing, I disliked to speak. So when they did not say anything, Allah's Apostle said, "It is the date-palm tree." When we got up (from that place), I said to `Umar, "O my father! By Allah, it came to my mind that it must be the date palm tree." `Umar said, "What prevented you from speaking" I

replied, "I did not see you speaking, so I disliked to speak or say anything." `Umar then said, "If you had said it, it would have been dearer to me than so-and-so."

6.221:

Narrated Al-Bara bin Azib:

Allah's Apostle said, "When a Muslim is questioned in his grave, he will testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and that is what is meant by Allah's Statement:--

"Allah will keep firm those who believe with a Word that stands firm in this world and in the Hereafter." (14.27)

6.222:

Narrated Ata:

When Ibn `Abbas heard:-- "Have you not seen those who have changed the favor of Allah into disbelief?" (14.28) he said, "Those were the disbelieving pagans of Mecca."

6.223:

Narrated Abu Huraira:

The Prophet said, "When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock." (Ali and other sub-narrators said, "The sound reaches them.") "Until when fear is banished from their (angels) hearts, they (angels) say, 'What was it that your Lord said? They say, 'The truth; And He is the Most High, the Most Great.' (34.23) Then those who gain a hearing by stealing (i.e. devils) will hear Allah's Statement:-- 'Those who gain a hearing by stealing, (stand one over the other like this).

(Sufyan, to illustrate this, spread the fingers of his right hand and placed them one over the other horizontally.) A flame may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyan said, "Till the news reaches the earth.") Then the news is inspired to a sorcerer who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say. 'Didn't he tell us that on such-and-such a day, such-and-such a thing will happen? We have found that is true because of the true news heard from heaven."

6.224:

Narrated Abu Huraira:

(The same Hadith above, starting: 'When Allah has ordained some affair...') In this narration the word foreteller is added to the word wizard.

6.225:

Narrated `Abdullah bin `Umar:

(While we were going for the Battle of Tabuk and when we reached the places of the dwellers of Al-Hijr), Allah's Apostle said about the dwellers of Al-Hijr (to us). "Do not enter (the dwelling places) of these people unless you enter weeping, but if you weep not, then do not enter upon them, lest you be afflicted with what they were afflicted with."

6.226:

Narrated Abu Sa`id Al-Mualla:

While I was praying, the Prophet passed by and called me, but I did not go to him till I had finished my prayer. When I went to him, he said, "What prevented you from coming?" I said, "I was praying." He said, "Didn't Allah say" "O you who believes Give your response to Allah (by obeying Him) and to His Apostle." (8.24) Then he added, "Shall I tell you the most superior Sura in the Qur'an before I go out of the mosque?" When the Prophet intended to go out (of the Mosque), I reminded him and he said, "That is: "Al hamdu-li l-lahi Rabbil-`alamin (Surat-al-fatiha)' which is the seven oft repeated verses (Al-Mathani) and the Grand Qur'an which has been given to me."

6.227:

Narrated Abu Huraira:

Allah's Apostle said, "The Um (substance) of the Qur'an is the seven oft-repeated verses (Al-Mathaini) and is the Great Qur'an (i.e. Surat-al-Fatiha).

6.228:

Narrated Ibn `Abbas:

Those who have made their Scripture into parts are the people of the Scripture who divided it into portions and believed in a part of it and disbelieved the other.

6.229:

Narrated Ibn `Abbas: concerning:

"As We sent down (the Scripture) on those who are divided (Jews and Christians)." (15.90) They believed in part of it and disbelieved in the other, are the Jews and the Christians. the Christians.

6.230:

Narrated Anas bin Malik:

Allah's Apostle used to invoke thus: "O Allah! I seek refuge with You from miserliness, laziness; from old geriatric age the punishment in the grave; from the affliction of Ad-Dajjal; and from the afflictions of life and death.

6.231:

Narrated Ibn Mas`ud:

Surat Bani Israel and Al-Kahf and Mary are among my first old property.

6.232:

Narrated Abu Huraira:

Allah's Apostle was presented with two cups one containing wine and the other milk on the night of his night journey at Jerusalem. He looked at it and took the milk. Gabriel said, "Thanks to Allah Who guided you to the Fitra (i.e. Islam); if you had taken the wine, your followers would have gone astray.

6.233:

Narrated Jabir bin `Abdullah:

The Prophet said, "When the Quraish disbelieved me (concerning my night journey), I stood up in Al-Hijr (the unroofed portion of the Ka`ba) and Allah displayed Bait-ul-Maqdis before me, and I started to inform them (Quraish) about its signs while looking at it."

6.234:

Narrated `Abdullah:

During the Pre-Islamic period of ignorance if any tribe became great in number, we used to say, "Amira the children of so-and-so."

6.235:

Narrated Al-Humaidi:

Sufyan narrated to us something and used the word 'Amira'.

6.236:

Narrated Abu Huraira:

Some (cooked) meat was brought to Allah Apostle and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it?

Allah will gather all the human being of early generations as well as late generation on one plain so that the announcer will be able to make them all-hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand.

Then the people will say, 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord' Some people will say to some others, 'Go to Adam.' So they will go to Adam and say to him. 'You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which he created for you); and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Adam will say, 'Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him . Myself! Myself! Myself! (I am preoccupied with my own problems). Go to someone else; go to Noah.'

So they will go to Noah and say (to him), 'O Noah! You are the first (of Allah's Messengers) to the people of the earth, and Allah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say.' Today my Lord has become angry as He has never become nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham.'

They will go to Abraham and say, 'O Abraham! You are Allah's Apostle and His Khalil from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (Abu Haiyan (the sub-narrator) mentioned them in the Hadith) Myself! Myself! Myself! Go to someone else; go to Moses.'

The people will then go to Moses and say, 'O Moses! You art Allah's Apostle and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord Don't you see in what state we are?' Moses will say, 'My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus.'

So they will go to Jesus and say, 'O Jesus! You are Allah's Apostle and His Word which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' Jesus will say. 'My Lord has today become angry as He has never become before nor will ever become thereafter. Jesus will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.'

So they will come to me and say, 'O Muhammad ! You are Allah's Apostle and the last of the prophets, and Allah forgave your early and late sins. (Please) intercede for us with your Lord. Don't you see in what state we are?"

The Prophet added, "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad Raise your head. Ask, and it will be granted. Intercede and It (your intercession) will be accepted.' So I will raise my head and Say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muhammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people." The Prophet further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Mecca and Busra (in Sham).

6.237:

Narrated Abu Huraira:

The Prophet said, "The recitation of Psalms (David's Qur'an) was made light and easy for David that he used to have his ridding animal be saddled while he would finish the recitation before the servant had saddled it."

6.238:

Narrated `Abdullah:

Regarding the explanation of the Verse: 'Those whom they call upon (worship) (like Jesus the Son of Mary, angels etc.) desire (for themselves) means of access to their Lord (Allah) as to which of them should be the nearer and they hope for His Mercy and fear His torment.' (17.57) They themselves (e.g. Angels, saints, Apostles, Jesus, etc.,) worshipped Allah, Those Jinns who were worshipped by some Arabs became Muslims (embraced Islam), but those human beings stuck to their (old) religion. Al-A`mash said extra: 'Say, (O Muhammad): Call unto those besides Him whom you assume (to be gods).' (17.56)

6.239:

Narrated `Abdullah:

Regarding the Verse: 'Those whom they call upon (worship) (like Jesus the Son of Mary or angels etc.) desire (for themselves) means of access, to their Lord....' (17.57) (It was revealed regarding)

some Jinns who used to be worshipped (by human beings). They later embraced Islam (while those people kept on worshipping them).

6.240:

Narrated Ibn `Abbas:

Regarding: 'And We granted the vision (Ascension to the Heaven "Miraj") which We showed you (O Muhammad as an actual eye witness) but as a trial for mankind.' (17.60) It was an actual eye-witness which was shown to Allah's Apostle during the night he was taken on a journey (through the heavens). And the cursed tree is the tree of Az-Zaqqum (a bitter pungent tree which grows at the bottom of Hell).

6.241:

Narrated Ibn Al-Musaiyab:

Abu Huraira said, "The Prophet said, 'A prayer performed in congregation is twenty-five times more superior in reward to a prayer performed by a single person. The angels of the night and the angels of the day are assembled at the time of the Fajr (Morning) prayer.'" Abu Huraira added, "If you wish, you can recite:-- 'Verily! The recitation of the Qur'an in the early dawn (Morning prayer) is ever witnessed (attended by the angels of the day and the night).' (17.78)

6.242:

Narrated Ibn `Umar:

On the Day of Resurrection the people will fall on their knees and every nation will follow their prophet and they will say, "O so-and-so! Intercede (for us with Allah), "till (the right) intercession is given to the Prophet (Muhammad) and that will be the day when Allah will raise him into a station of praise and glory (i.e. Al-Maqam -al-Mahmud).

6.243:

Narrated Jabir bin `Abdullah:

Allah's Apostle said, "Whoever, after listening to the Adhan (for the prayer) says, 'O Allah, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad Al-Wasila and Al-Fadila and raise him to Al-Maqam-al-Mahmud which You have promised him,' will be granted my intercession for him on the Day of Resurrection."

6.244:

Narrated `Abdullah bin Masud:

Allah's Apostle entered Mecca (in the year of the Conquest) and there were three-hundred and sixty idols around the Ka`ba. He then started hitting them with a stick in his hand and say: 'Truth (i.e. Islam) has come and falsehood (disbelief) vanished. Truly falsehood (disbelief) is ever bound to vanish.' (17.81) 'Truth has come and falsehood (Iblis) can not create anything.' (34.49)

6.245:

Narrated `Abdullah:

While I was in the company of the Prophet on a farm and he was reclining on a palm leave stalk, some Jews passed by. Some of them said to the others. "Ask him (the Prophet about the spirit)." Some of them said, "What urges you to ask him about it" Others said, "(Don't) lest he should give you a reply which you dislike." But they said, "Ask him." So they asked him about the Spirit. The Prophet kept quiet and did not give them any answer. I knew that he was being divinely inspired so I stayed at my place. When the divine inspiration had been revealed, the Prophet said. "They ask you (O, Muhammad) concerning the Spirit, Say: "The spirit," its knowledge is with my Lord; and of knowledge you (mankind) have been given only a Little." (17.85)

6.246:

Narrated Ibn `Abbas:

(regarding): 'Neither say your, prayer aloud, nor say it in a low tone.' (17.110) This Verse was revealed while Allah's Apostle was hiding himself in Mecca. When he prayed with his companions, he used to raise his voice with the recitation of Qur'an, and if the pagans happened to hear him, they would abuse the Qur'an, the One who revealed it and the one who brought it. Therefore Allah said to His Prophet : 'Neither say your prayer aloud.' (17.110) i.e. do not recite aloud lest the pagans should hear you, but follow a way between.

6.247:

Narrated Aisha:

The (above) verse was revealed in connection with the invocations.

6.248:

Narrated `Ali:

That one night Allah's Apostle came to him and Fatima and said, "Don't you (both offer the (Tahajjud) prayer?" `Ali said, 'When Allah wishes us to get up, we get up.' The Prophet then recited: 'But man is more quarrelsome than anything.' (18.54) (See Hadith No. 227, Vol. 2)

6.249:

Narrated Sa`id bin Jubair:

I said to Ibn `Abbas, "Nauf Al-Bikali claims that Moses, the companion of Al-Khadir was not the Moses of the children of Israel" Ibn `Abbas said, "The enemy of Allah (Nauf) told a lie." Narrated Ubai bin Ka`b that he heard Allah's Apostle saying, "Moses got up to deliver a speech before the children of Israel and he was asked, Who is the most learned person among the people?" Moses replied, 'I (am the most learned).' Allah admonished him for he did not ascribe knowledge to Allah alone. So Allah revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you.' Moses asked, 'O my Lord, how can I meet him?' Allah said, 'Take a fish and put it in a basket (and set out), and where you, will lose the fish, you will find him.' So Moses (took a fish and put it in a basket and) set out, along with his boy-servant Yusha` bin Noon, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel). (18.61) Allah stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Moses got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night.

The next morning Moses asked his boy-servant 'Bring us our early meal; no doubt, we have suffered much fatigue in this journey of ours.' (18.62) Moses did not get tired till he had passed the place which Allah had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we be-took ourselves to the rock I indeed forgot the fish, none but Satan made me forget to remember it. It took its course into the sea in a marvelous way.' (18.63)

There was a tunnel for the fish and for Moses and his boy-servant there was astonishment. Moses said, 'That is what we have been seeking'. So they went back retracing their footsteps. (18.64) They both returned, retracing their steps till they reached the rock. Behold ! There they found a man covered with a garment. Moses greeted him. Al-Khadir said astonishingly. 'Is there such a greeting in your land?' Moses said, 'I am Moses.' He said, 'Are you the Moses of the children of Israel?' Moses said, 'I have come to you so that you may teach me of what you have been taught.'

Al-Khadir said, 'You will not be able to have patience with me. (18.66) O Moses! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge which He has bestowed upon you, but I do not know it.' Moses said, "Allah willing, you will find me patient, and I will not disobey you in anything.' (18.6) Al-Khadir said to him. 'If you then follow me, do not ask me about anything until I myself speak to you concerning it.' (18.70), After that both of them proceeded along the sea coast, till a boat passed by and they requested the crew to let them go on board. The crew recognized Al-Khadir and allowed them to get on board free of charge. When they got on board suddenly Moses saw that Al-Khadir had pulled out one of the planks of the boat with an adze. Moses said to him. 'These people gave us a free lift, yet you have scuttled their boat so as to drown its people! Truly, you have done a dreadful thing.' (18.71)

Al-Khadir said, 'Didn't I say that you can have no patience with me ?' (18.72) Moses said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you)." (18.73)

Allah's Apostle said, "The first excuse given by Moses, was that he had forgotten. Then a sparrow came and sat over the edge of the boat and dipped its beak once in the sea. Al-Khadir said to Moses, 'My knowledge and your knowledge, compared to Allah's knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the boat, and while they were walking on the sea shore, Al-Khadir saw a boy playing with other boys. Al-Khadir got hold of the head of that boy and pulled it

out with his hands and killed him. Moses said, 'Have you killed an innocent soul who has killed nobody! Truly, you have done an illegal thing.' (18.74) He said, "Didn't I tell you that you can have no patience with me?" (18.75) (The sub narrator said, the second blame was stronger than the first one.) Moses said, 'If I ask you about anything after this, keep me not in your company, you have received an excuse from me.' (18.76)

Then they both proceeded until they came to the inhabitants of a town. They asked them food but they refused to entertain them. (In that town) they found there a wall on the point of falling down. (18.77) Al-Khadir set it up straight with his own hands. Moses said, 'These are people to whom we came, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it. Al-Khadir said, 'This is the parting between me and you ..that is the interpretation of (those things) over which you were unable to hold patience.' (18.78-82)

Allah's Apostle said, "We wished that Moses could have been more patient so that Allah might have described to us more about their story."

6.250:

Narrated Ibn Juraij:

Ya`la bin Muslim and `Amr bin Dinar and some others narrated the narration of Sa`id bin Jubair.

Narrated Sa`id: While we were at the house of Ibn `Abbas, Ibn `Abbas said, "Ask me (any question)" I said, "O Abu `Abbas! May Allah let me be sacrificed for you ! There is a man at Kufa who is a story-teller called Nauf; who claims that he (Al-Khadir's companion) is not Moses of Bani Israel." As for `Amr, he said to me, "Ibn `Abbas said, "(Nauf) the enemy of Allah told a lie." But Ya`la said to me, "Ibn `Abbas said, Ubai bin Ka`b said, Allah's Apostle said, 'Once Moses, Allah's Apostle, preached to the people till their eyes shed tears and their hearts became tender, whereupon he finished his sermon. Then a man came to Moses and asked, 'O Allah's Apostle! Is there anyone on the earth who is more learned than you?' Moses replied, 'No.' So Allah admonished him (Moses), for he did not ascribe all knowledge to Allah. It was said, (on behalf of Allah), 'Yes, (there is a slave of ours who knows more than you).' Moses said, 'O my Lord! Where is he?' Allah said, 'At the junction of the two seas.' Moses said, 'O my Lord ! Tell I me of a sign whereby I will recognize the place.' " `Amr said to me, Allah said, "That place will be where the fish will leave you." Ya`la said to me, "Allah said (to Moses), 'Take a dead fish (and your goal will be) the place where it will become alive.' " So Moses took a fish and put it in a basket and said to his boy-servant "I don't want to trouble you, except that you should inform me as soon as this fish leaves you." He said (to Moses)." You have not demanded too much." And that is as mentioned by Allah:

'And (remember) when Moses said to his attendant ' (18.60) Yusha` bin Noon. (Sa`id did not state that). The Prophet said, "While the attendant was in the shade of the rock at a wet place, the fish slipped out (alive) while Moses was sleeping. His attendant said (to himself), "I will not wake him, but when he woke up, he forgot to tell him The fish slipped out and entered the sea. Allah stopped the flow of the sea. where the fish was, so that its trace looked as if it was made on a rock. `Amr forming a hole with his two thumbs an index fingers, said to me, "Like this, as in its trace was made on a rock."

Moses said "We have suffered much fatigue on this journey of ours." (This was not narrated by Sa`id). Then they returned back and found Al-Khadir. `Uthman bin Abi Sulaiman said to me, (they found him) on a green carpet in the middle of the sea. Al-Khadir was covered with his garment with one end under his feet and the other end under his head. When Moses greeted, he uncovered his face and said astonishingly, 'Is there such a greeting in my land? Who are you?' Moses said, 'I am Moses.' Al-Khadir said, 'Are you the Moses of Bani Israel?' Moses said, 'Yes.' Al-Khadir said, "What do you want?" Moses said, ' I came to you so that you may teach me of the truth which you were taught.' Al-Khadir said, 'Is it not sufficient for you that the Torah is in your hands and the Divine Inspiration comes to you, O Moses? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn.' At that time a bird took with its beak (some water) from the sea: Al-Khadir then said, 'By Allah, my knowledge and your knowledge besides Allah's Knowledge is like what this bird has taken with its beak from the sea.' Until, when they went on board the boat (18.71).

They found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khadir and said, 'The pious slave of Allah.' (We said to Sa`id "Was that Khadir?" He said, "Yes.") The boat men said, 'We will not get him on board with fare.' Al-Khadir scuttled the boat and then plugged the hole with a piece o wood.

Moses said, 'Have you scuttle it in order to drown these people surely, you have done a dreadful thing. (18.71) (Mujahid said. "Moses said so protestingly.") Al-Khadir said, didn't I say that you can have no patience with me?' (18.72) The first inquiry of Moses was done because of forget fullness, the second caused him to be bound with a stipulation, and the third was done he intentionally. Moses said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you).' (18.73)

(Then) they found a boy and Al-Khadir killed him. Ya`la- said: Sa`id said 'They found boys playing and Al-Khadir got hold of a handsome infidel boy laid him down and then slew him with knife. Moses said, 'Have you killed a innocent soul who has killed nobody' (18.74) Then they proceeded and found a wall which was on the point of falling down, and Al-Khadir set it up straight Sa`id moved his hand thus and said 'Al-Khadir raised his hand and the wall became straight. Ya`la said, 'I think Sa`id said, 'Al-Khadir touched the wall with his hand and it became straight (Moses said to Al-Khadir), 'If you had wished, you could have taken wages for it. Sa`id said, 'Wages that we might had eaten.' And there was a king in furor (ahead) of them" (18.79) And there was in front of them. Ibn `Abbas recited: 'In front of them (was) a king.'

It is said on the authority of somebody other than Sa`id that the king was Hudad bin Budad. They say that the boy was called Haisur. 'A king who seized every ship by force. (18.79) So I wished that if that boat passed by him, he would leave it because of its defect and when they have passed they would repair it and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar. 'His parents were believers, and he (the boy) was a non-believer and we(Khadir) feared lest he would oppress them by obstinate rebellion and disbelief.' (18.80) (i.e. that their love for him would urge them to follow him in his religion, 'so we (Khadir) desired that their Lord should change him for them for one better in righteousness and near to mercy' (18:81). This was in reply to Moses' saying: Have you killed an innocent soul? (18.74). 'Near to mercy" means they will be more merciful to him than they were to the former whom Khadir had killed. Other than Sa`id, said that they were compensated with a girl. Dawud bin Abi `Asim said on the authority of more than one that this next child was a girl.

6.251:

Narrated Sa`id bin Jubair:

I said to Ibn `Abbas, "Nauf-al-Bakali " claims that Moses of Bani Israel was not Moses, the companion of Al-Khadir." Ibn `Abbas said, "Allah's enemy tells a lie! Ubai bin Ka`b narrated to us that Allah's Apostle said, 'Moses got up to deliver a sermon before Bani Israel and he was asked, 'Who is the most learned person among the people?' Moses replied, 'I (am the most learned).' Allah then admonished Moses for he did not ascribe all knowledge to Allah only (Then) came the Divine Inspiration:-- 'Yes, one of Our slaves at the junction of the two seas is more learned than you.'

Moses said, 'O my Lord ! How can meet him?' Allah said, 'Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place). So Moses set out along with his attendant Yusha` bin Noon, and they carried with them a fish till they reached a rock and rested there. Moses put his head down and slept. (Sufyan, a sub-narrator said that somebody other than `Amr said) 'At the rock there was a water spring called 'Al-Hayat' and none came in touch with its water but became alive. So some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea. When Moses woke up, he asked his attendant, 'Bring our early meal' (18.62).

The narrator added: Moses did not suffer from fatigue except after he had passed the place he had been ordered to observe. His attendant Yusha` bin Noon said to him, 'Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget (about) the fish ...' (18.63) The narrator added: So they came back, retracing their steps and then they found in the sea, the way of the fish looking like a tunnel. So there was an astonishing event for his attendant, and there was tunnel for the fish. When they reached the rock, they found a man covered with a garment. Moses greeted him. The man said astonishingly, 'Is there any such greeting in your land?' Moses said, 'I am Moses.' The

man said, 'Moses of Bani Israel?' Moses said, 'Yes,' and added, 'may I follow you so that you teach me something of the Knowledge which you have been taught?' (18.66). Al-Khadir said to him, 'O Moses! You have something of Allah's knowledge which Allah has taught you and which I do not know; and I have something of Allah's knowledge which Allah has taught me and which you do not know.' Moses said, 'But I will follow you.' Al-Khadir said, 'Then if you follow me, ask me no question about anything until I myself speak to you concerning it.' (18.70). After that both of them proceeded along the seashore. There passed by them a boat whose crew recognized Al-Khadir and received them on board free of charge. So they both got on board. A sparrow came and sat on the edge of the boat and dipped its beak unto the sea. Al-Khadir said to Moses. 'My knowledge and your knowledge and all the creation's knowledge compared to Allah's knowledge is not more than the water taken by this sparrow's beak.'

Then Moses was startled by Al-Khadir's action of taking an adze and scuttling the boat with it. Moses said to him, 'These people gave us a free lift, but you intentionally scuttled their boat so as to drown them. Surely you have...' (18.71) Then they both proceeded and found a boy playing with other boys. Al-Khadir took hold of him by the head and cut it off. Moses said to him, 'Have you killed an innocent soul who has killed nobody? Surely you have done an illegal thing!' (18.74) He said, "Didn't I tell you that you will not be able to have patient with me up to ..but they refused to entertain them as their guests. There they found a wall therein at the point of collapsing." (18.75-77) Al-Khadir moved his hand thus and set it upright (repaired it). Moses said to him, 'When we entered this town, they neither gave us hospitality nor fed us; if you had wished, you could have taken wages for it,' Al-Khadir said, 'This is the parting between you and me I will tell you the interpretation of (those things) about which you were unable to hold patience.'...(18.78)

Allah's Apostle said, 'We wished that Moses could have been more patient so that He (Allah) could have described to us more about their story.' Ibn `Abbas used to recite:-- 'And in front (ahead) of them there was a king who used to seize every (serviceable) boat by force. (18.79) ...and as for the boy he was a disbeliever. "

6.252:

Narrated Mus`ab:

I asked my father, "Was the Verse:-- 'Say: (O Muhammad) Shall We tell you the greatest losers in respect of their deeds?'(18.103) revealed regarding Al-Haruriyya?" He said, "No, but regarding the Jews and the Christians, for the Jews disbelieved Muhammad and the Christians disbelieved in Paradise and say that there are neither meals nor drinks therein. Al- Hururiyya are those people who break their pledge to Allah after they have confirmed that they will fulfill it, and Sa`d used to call them 'Al-Fasiqin (evildoers who forsake Allah's obedience).

6.253:

Narrated Abu Huraira:

Allah's Apostle said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito in Allah's Sight." and then the Prophet added, 'We shall not give them any weight on the Day of Resurrection ' (18.105)

6.254:

Narrated Abu Sa`id Al-Khudri:

Allah's Apostle said, "On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell !' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death.'" Then the Prophet, recited:--

'And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness (i.e. the people of the world) and they do not believe.' (19.39)

6.255:

Narrated Ibn `Abbas:

The Prophet said to Gabriel, "What prevents you from visiting us more often than you visit us now?" So there was revealed:--

'And we (angels) descend not but by the command of your Lord. To Him belongs what is before us and what is behind us...' (19.64)

6.256:

Narrated Khabbab:

I came to Al-`Asi bin Wail As-Sahmi and demanded something which he owed me. He said, "I will not give you (your money) till you disbelieve in Muhammad." I said, "No, I shall not disbelieve in Muhammad till you die and then be resurrected." He said, "Will I die and then be resurrected?" I said, 'Yes'. He said, "Then I will have wealth and children there, and I will pay you (there)." So this Verse was revealed:--

'Have you then seen him who disbelieved in Our Signs and (yet) says: I shall certainly be given wealth and children? (19.77)

6.257:

Narrated Khabbab:

I was a blacksmith in Mecca Once I made a sword for Al-`Asi bin Wail As-Sahmi. When I went to demand its price, he said, "I will not give it to you till you disbelieve in Muhammad." I said, "I shall not disbelieve in Muhammad till Allah make you die and then bring you to life again." He said, "If Allah should make me die and then resurrect me and I would have wealth and children." So Allah revealed:--

'Have you seen him who disbelieved in Our Signs, and (yet) says I shall certainly be given wealth and children? Has he known the unseen or has he taken a covenant from (Allah) the Beneficent?' (19.77-78)

6.258:

Narrated Masruq:

Khabbab said, "During the pre-Islamic period, I was a blacksmith and Al-Asi bin Wail owed me a debt." So Khabbab went to him to demand the debt. He said, "I will not give you (your due) till you disbelieve in Muhammad." Khabbab said, "By Allah, I shall not disbelieve in Muhammad till Allah makes you die and then resurrects you." Al-Asi said, "So leave me till I die and then be resurrected, for I will be given wealth and children whereupon I will pay you your debt." So this Verse was revealed:--

'Have you seen him who disbelieved in Our Signs and, (yet) says: I shall certainly be given wealth and children.' (19.77)

6.259:

Narrated Khabbab:

I was a blacksmith and Al-Asi Bin Wail owed me a debt, so I went to him to demand it. He said to me. "I will not pay you your debt till you disbelieve in Muhammad." I said, "I will not disbelieve in Muhammad till you die and then be resurrected." He said, "Will I be resurrected after my death? If so, I shall pay you (there) if I should find wealth and children." So there was revealed:--

'Have you seen him who disbelieved in Our Signs, and yet says: I shall certainly be given wealth and children? Has he, known to the unseen or has he taken a covenant from (Allah) the Beneficent? Nay ! We shall record what he says, and we shall add and add to his punishment. And We shall inherit from him all that he talks of, and he shall appear before Us alone.' (19.77-80)

6.260:

Narrated Abu Huraira:

Allah's Apostle said, "Adam and Moses met, and Moses said to Adam "You are the one who made people miserable and turned them out of Paradise." Adam said to him, "You are the one whom Allah selected for His message and whom He selected for Himself and upon whom He revealed the Torah." Moses said, 'Yes.' Adam said, "Did you find that written in my fate before my creation?" Moses said, 'Yes.' So Adam overcame Moses with this argument."

6.261:

Narrated Ibn `Abbas:

When Allah's Apostle arrived at Medina, he found the Jews observing the fast on the day of 'Ashura' (10th of Muharram). The Prophet asked them (about it) and they replied, "This is the day when Moses became victorious over Pharaoh." The Prophet said (to the Muslims), "We are nearer to Moses than they, so fast on this day."

6.262:

Narrated Abu Huraira:

The Prophet said, "Moses argued with Adam and said to him (Adam), 'You are the one who got the people out of Paradise by your sin, and thus made them miserable.' Adam replied, 'O Moses! You are the one whom Allah selected for His Message and for His direct talk. Yet you blame me for a thing which Allah had ordained for me before He created me?.' Allah's Apostle further said, "So Adam overcame Moses by this Argument."

6.263:

Narrated `Abdullah:

The Suras of Bani Israel, Al-Kahf, Mariyam, Taha and Al-Anbiya are from the very old Suras which I learnt by heart, and they are my first property.

6.264:

Narrated Ibn `Abbas:

The Prophet delivered a sermon and said, "You (people) will be gathered before Allah (on the Day of Resurrection) bare-footed, naked and uncircumcised." (The Prophet then recited):-- 'As We began the first creation We shall repeat it. (It is) a promise We have undertaken and truly We shall do it.' and added, "The first man who will be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and taken towards the left side, whereupon I will say, 'O Lord, (these are) my companions!' It will be said, 'You do not know what new things they introduced (into the religion) after you.' I will then say as the righteous pious slave, Jesus, said, 'I was a witness over them while I dwelt among them... (to His Statement)...and You are the Witness to all things.' (5.117) Then it will be said, '(O Muhammad) These people never stopped to apostate since you left them.'

6.265:

Narrated Abu Sa`id Al-Khudri:

The Prophet said, "On the day of Resurrection Allah will say, 'O Adam!' Adam will reply, 'Labbaik our Lord, and Sa`daik' Then there will be a loud call (saying), Allah orders you to take from among your offspring a mission for the (Hell) Fire.' Adam will say, 'O Lord! Who are the mission for the (Hell) Fire?' Allah will say, 'Out of each thousand, take out 999.' At that time every pregnant female shall drop her load (have a miscarriage) and a child will have grey hair. And you shall see mankind as in a drunken state, yet not drunk, but severe will be the torment of Allah." (22.2) (When the Prophet mentioned this), the people were so distressed (and afraid) that their faces got changed (in color) whereupon the Prophet said, "From Gog and Magog nine-hundred ninety-nine will be taken out and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be one-fourth of the people of Paradise." On that, we said, "Allahu-Akbar!" Then he said, "I hope that you will be) one-third of the people of Paradise." We again said, "Allahu-Akbar!" Then he said, "(I hope that you will be) one-half of the people of Paradise." So we said, Allahu Akbar."

6.266:

Narrated Ibn `Abbas:

Regarding the Verse: "And among men is he who worships Allah's as it were on the very edge." (22.11).

A man used to come to Medina as if his wife brought a son and his mares produces offspring. He would say, "This religion (Islam) is good," but if his wife did not give birth to a child and his mares produced no offspring, he would say, "This religion is bad."

6.267:

Narrated Qais bin Ubud:

Abu Dharr used to take an oath confirming that the Verse:

'These two opponents (believers, and disbelievers) dispute with each other about their Lord.' (22.19) was Revealed in connection with Hamza and his two companions and `Utbah and his two companions on the day when they ease out of the battle of Badr.

6.268:

Narrated Qais bin Ubud:

`Ali said, "I will be the first to kneel before the Beneficent on the Day of Resurrection because of the dispute." Qais said; This Verse:

'These two opponents (believers and disbelievers dispute with each other about their Lord,' (22.19) was revealed in connection with those who came out for the Battle of Badr, i.e. `Ali, Hamza, 'Ubaidah, Shaiba bin Rabi`ah, `Utba bin Rabi`ah and Al-Walid bin `Utba.

6.269:

Narrated Sahl bin Saud:

'Uwaimir came to `Asim bin `Adi who was the chief of Bani Ajlan and said, "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e. the husband), or what should he do? Please ask Allah's Apostle about this matter on my behalf." `Asim then went to the Prophet and said, "O Allah's Apostle! (And asked him that question) but Allah's Apostle disliked the question," When 'Uwaimir asked `Asim (about the Prophet's answer) `Asim replied that Allah's Apostle disliked such questions and considered it shameful. "Uwaimir then said, "By Allah, I will not give up asking unless I ask Allah's Apostle about it." Uwaimir came (to the Prophet) and said, "O Allah's Apostle! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in Qisas) or what should he do?" Allah's Apostle said, "Allah has revealed regarding you and your wife's case in the Qur'an "So Allah's Apostle ordered them to perform the measures of Mula'ana according to what Allah had mentioned in His Book. So 'Uwaimir did Mula'ana with her and said, "O Allah's Apostle! If I kept her I would oppress her." So 'Uwaimir divorced her and so divorce became a tradition after them for those who happened to be involved in a case of Mula'ana. Allah's Apostle then said, "Look! If she (Uwaimir's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that 'Uwaimir has spoken the truth; but if she delivers a red child looking like a Wahra then we will consider that 'Uwaimir has told a lie against her." Later on she delivered a child carrying the qualities which Allah's Apostle had mentioned as a proof for 'Uwaimir's claim; therefore the child was ascribed to its mother henceforth.

6.270:

Narrated Sahl bin Sa`d:

A man came to Allah's Apostle and said, "O Allah's Apostle! Suppose a man saw another man with his wife, should he kill him whereupon you might kill him (i.e. the killer) (in Qisas) or what should he do?" So Allah revealed concerning their case what is mentioned of the order of Mula'ana. Allah's Apostle said to the man, "The matter between you and your wife has been decided." So they did Mula'ana in the presence of Allah's Apostle and I was present there, and then the man divorced his wife. So it became a tradition to dissolve the marriage of those spouses who were involved in a case of Mula'ana. The woman was pregnant and the husband denied that he was the cause of her pregnancy, so the son was (later) ascribed to her. Then it became a tradition that such a son would be the heir of his mother, and she would inherit of him what Allah prescribed for her.

6.271:

Narrated Ibn `Abbas:

Hilal bin Umaya accused his wife of committing illegal sexual intercourse with Sharik bin Sahma' and filed the case before the Prophet. The Prophet said (to Hilal), "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back." Hilal said, "O Allah's Apostle! If anyone of us saw a man over his wife, would he go to seek after witnesses?" The Prophet kept on saying, "Either you bring forth the witnesses or you will receive the legal punishment (lashes) on your back." Hilal then said, "By Him Who sent you with the Truth, I am telling the truth and Allah will reveal to you what will save my back from legal punishment." Then Gabriel came down and revealed to him:--

'As for those who accuse their wives...' (24.6-9) The Prophet recited it till he reached: '... (her accuser) is telling the truth.' Then the Prophet left and sent for the woman, and Hilal went (and brought) her and then took the oaths (confirming the claim). The Prophet was saying, "Allah knows that one of you is a liar, so will any of you repent?" Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, "It (the fifth oath) will definitely bring Allah's curse on you (if you are guilty)." So she hesitated and recoiled (from taking the oath) so much that we thought that she would withdraw her denial. But then she said, "I will not dishonor my family all through these days," and carried on (the process of taking oaths). The Prophet then said, "Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharik bin Sahma's child." Later she delivered a child of that description. So the Prophet said, "If the case was not settled by Allah's Law, I would punish her severely."

6.272:

Narrated Ibn `Umar:

A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allah's Apostle. Allah's Apostle ordered them both to do Mula'ana as Allah decreed and then gave his decision that the child would be for the mother, and a divorce decree was issued for the couple involved in a case of Mula'ana.

6.273:

Narrated `Aisha:

And as for him among them who had the greater share..' (24.11) was `Abdullah bin Ubai bin Salul.

6.274:

Narrated Aisha:

(The wife of the Prophet) Whenever Allah's Apostle intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot had fallen. Once he drew lots when he wanted to carry out a Ghazwa, and the lot came upon me. So I proceeded with Allah's Apostle after Allah's order of veiling (the women) had been revealed and thus I was carried in my howdah (on a camel) and dismounted while still in it. We carried on our journey, and when Allah's Apostle had finished his Ghazwa and returned and we approached Medina, Allah's Apostle ordered to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind. When I had answered the call of nature, I went towards my howdah, but behold ! A necklace of mine made of Jaz Azfar (a kind of black bead) was broken and I looked for it and my search for it detained me.

The group of people who used to carry me, came and carried my howdah on to the back of my camel on which I was riding, considering that I was therein. At that time women were light in weight and were not fleshy for they used to eat little (food), so those people did not feel the lightness of the howdah while raising it up, and I was still a young lady. They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would miss me and come back in my search. While I was sitting at my place, I felt sleepy and slept. Safwan bin Al-Mu'attil As-Sulami Adh-Dhakw-ani was behind the army. He had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person. He came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: "Inna Li l-lahi wa inna ilaihi rajiun," which he uttered on recognizing me. I covered my face with my garment, and by Allah, he did not say to me a single word except, "Inna Li l-lahi wa inna ilaihi rajiun," till he made his she-camel kneel down whereupon he trod on its forelegs and I mounted it. Then Safwan set out, leading the she-camel that was carrying me, till we met the army while they were resting during the hot midday.

Then whoever was meant for destruction, fell in destruction, and the leader of the Ifk (forged statement) was `Abdullah bin Ubai bin Salul. After this we arrived at Medina and I became ill for one month while the people were spreading the forged statements of the people of the Ifk, and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer

receiving from Allah's Apostle the same kindness as I used to receive when I fell sick. Allah's Apostle would enter upon me, say a greeting and add, "How is that (lady)?" and then depart.

That aroused my suspicion but I was not aware of the propagated evil till I recovered from my ailment. I went out with Um Mistah to answer the call of nature towards Al-Manasi, the place where we used to relieve ourselves, and used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old 'Arabs (in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So I went out with Um Mistah who was the daughter of Abi Ruhm bin `Abd Manaf, and her mother was daughter of Sakhr bin Amir who was the aunt of Abi Bakr As-Siddiq, and her son was Mistah bin Uthatha. When we had finished our affair, Um Mistah and I came back towards my house. Um Mistah stumbled over her robe whereupon she said, "Let Mistah be ruined ! " I said to her, "What a bad word you have said! Do you abuse a man who has taken part in the Battle of Badr?" She said, "O you there! Didn't you hear what he has said?" I said, "And what did he say?" She then told me the statement of the people of the Ifk (forged statement) which added to my ailment. When I returned home, Allah's Apostle came to me, and after greeting, he said, "How is that (lady)?" I said, "Will you allow me to go to my parents?" At that time I intended to be sure of the news through them. Allah's Apostle allowed me and I went to my parents and asked my mother, "O my mother! What are the people talking about?" My mother said, "O my daughter! Take it easy, for by Allah, there is no charming lady who is loved by her husband who has other wives as well, but that those wives would find fault with her." I said, "Subhan Allah! Did the people really talk about that?"

That night I kept on weeping the whole night till the morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping, Allah's Apostle called `Ali bin Abi Talib and Usama bin Zaid when the Divine Inspiration delayed, in order to consult them as to the idea of divorcing his wife. Usama bin Zaid told Allah's Apostle of what he knew about the innocence of his wife and of his affection he kept for her. He said, "O Allah's Apostle! She is your wife, and we do not know anything about her except good." But `Ali bin Abi Talib said, "O Allah's Apostle! Allah does not impose restrictions on you; and there are plenty of women other than her. If you however, ask (her) slave girl, she will tell you the truth." `Aisha added: So Allah's Apostle called for Barira and said, "O Barira! Did you ever see anything which might have aroused your suspicion? (as regards Aisha). Barira said, "By Allah Who has sent you with the truth, I have never seen anything regarding Aisha which I would blame her for except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it."

So Allah's Apostle got up (and addressed) the people and asked for somebody who would take revenge on `Abdullah bin Ubai bin Salul then. Allah's Apostle, while on the pulpit, said, "O Muslims! Who will help me against a man who has hurt me by slandering my family? By Allah, I know nothing except good about my family, and people have blamed a man of whom I know nothing except good, and he never used to visit my family except with me," Sa`d bin Mu`adh Al-Ansari got up and said, "O Allah's Apostle! By Allah, I will relieve you from him. If he be from the tribe of (Bani) Al-Aus, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it."

On that, Sa`d bin 'Ubada got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sa`d (bin Mu`adh), "By Allah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sa`d (bin Mu`adh) got up and said to Sa`d bin 'Ubada, "You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!" So the two tribes of Al-Aus and Al-Khzraj got excited till they were on the point of fighting with each other while Allah's Apostle was standing on the pulpit. Allah's Apostle continued quietening them till they became silent whereupon he became silent too. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an Ansari woman asked permission

to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allah's Apostle came to us, greeted, and sat down,. He had never sat with me since the day what was said, was said. He had stayed a month without receiving any Divine Inspiration concerning my case.

Allah's Apostle recited the Tashahhud after he had sat down, and then said, "Thereafter, O `Aisha! I have been informed such and-such a thing about you; and if you are innocent, Allah will reveal your innocence, and if you have committed a sin, then ask for Allah's forgiveness and repent to Him, for when a slave confesses his sin and then repents to Allah, Allah accepts his repentance." When Allah's Apostle had finished his speech, my tears ceased completely so that I no longer felt even a drop thereof. Then I said to my father, "Reply to Allah's Apostle on my behalf as to what he said." He said, "By Allah, I do not know what to say to Allah's Apostle." Then I said to my mother, "Reply to Allah's Apostle."

She said, "I do not know what to say to Allah's Apostle." Still a young girl as I was and though I had little knowledge of Qur'an, I said, "By Allah, I know that you heard this story (of the Ifk) so much so that it has been planted in your minds and you have believed it. So now, if I tell you that I am innocent, and Allah knows that I am innocent, you will not believe me; and if I confess something, and Allah knows that I am innocent of it, you will believe me. By Allah, I cannot find of you an example except that of Joseph's father: "So (for me) patience is most fitting against that which you assert and it is Allah (Alone) Whose help can be sought. Then I turned away and lay on my bed, and at that time I knew that I was innocent and that Allah would reveal my innocence. But by Allah, I never thought that Allah would sent down about my affair, Divine Inspiration that would be recited (forever), as I considered myself too unworthy to be talked of by Allah with something that was to be recited: but I hoped that Allah's Apostle might have a vision in which Allah would prove my innocence. By Allah, Allah's Apostle had not left his seat and nobody had left the house when the Divine Inspiration came to Allah's Apostle . So there overtook him the same hard condition which used to overtake him (when he was Divinely Inspired) so that the drops of his sweat were running down, like pearls, though it was a (cold) winter day, and that was because of the heaviness of the Statement which was revealed to him. When that state of Allah's Apostle was over, and he was smiling when he was relieved, the first word he said was, "Aisha, Allah has declared your innocence." My mother said to me, "Get up and go to him." I said, "By Allah, I will not go to him and I will not thank anybody but Allah." So Allah revealed: "Verily! They who spread the Slander are a gang among you. Think it not...." (24.11-20).

When Allah revealed this to confirm my innocence, Abu Bakr As-Siddiq who used to provide for Mistah bin Uthatha because of the latter's kinship to him and his poverty, said, "By Allah, I will never provide for Mistah anything after what he has said about Aisha". So Allah revealed:

(continued...)

(continuing... 1): -6.274:....

"Let not those among you who are good and are wealthy swear not to give (help) to their kinsmen, those in need, and those who have left their homes for Allah's Cause. Let them Pardon and forgive (i.e. do not punish them). Do you not love that should forgive you? Verily Allah is Oft-forgiving. Most Merciful." (24.22)

Abu Bakr said, "Yes, by Allah, I wish that Allah should forgive me." So he resumed giving Mistah the aid he used to give him before and said, "By Allah, I will never withhold it from him at all." Aisha further said: Allah's Apostle also asked Zainab bint Jahsh about my case. He said, "O Zainab! What have you seen?" She replied, "O Allah's Apostle! I protect my hearing and my sight (by refraining from telling lies). I know nothing but good (about Aisha)." Of all the wives of Allah's Apostle, it was Zainab who aspired to receive from him the same favor as I used to receive, yet, Allah saved her (from telling lies) because of her piety. But her sister, Hamna, kept on fighting on her behalf so she was destroyed as were those who invented and spread the slander.

6.275:

Narrated Um Ruman:

Aisha's mother, When `Aisha was accused, she fell down Unconscious.

6.276:

Narrated Ibn Abi Mulaika:

I heard `Aisha reciting: "When you invented a lie (and carry it) on your tongues." (24.15)

6.277:

Narrated Ibn Abu Mulaika:

Ibn `Abbas asked permission to visit Aisha before her death, and at that time she was in a state of agony. She then said. "I am afraid that he will praise me too much." And then it was said to her, "He is the cousin of Allah's Apostle and one of the prominent Muslims." Then she said, "Allow him to enter." (When he entered) he said, "How are you?" She replied, "I am Alright if I fear (Allah)." Ibn `Abbas said, "Allah willing, you are Alright as you are the wife of Allah's Apostle and he did not marry any virgin except you and proof of your innocence was revealed from the Heaven." Later on Ibn Az-Zubair entered after him and `Aisha said to him, "Ibn `Abbas came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight."

6.278:

Narrated Al-Qasim:

Ibn `Abbas asked `Aisha's permission to enter. Al-Qasim then narrated the whole Hadith (as in 277) but did not mention: "Would that I had been forgotten and out of sight."

6.279:

Narrated Masruq:

`Aisha said that Hassan bin Thabit came and asked permission to visit her. I said, "How do you permit such a person?" She said, "Hasn't he received a severely penalty?" (Sufyan, the subnarrator, said: She meant the loss of his sight.) Thereupon Hassan said the following poetic verse:

"A chaste pious woman who arouses no suspicion. She never talks about chaste heedless women behind their backs.' On that she said, "But you are not so."

6.280:

Narrated Masruq:

Hassan came to Aisha and said the following poetic Verse: 'A chaste pious woman who arouses no suspicion. She never talks against chaste heedless women behind their backs.' `Aisha said, "But you are not," I said (to `Aisha), "Why do you allow such a person to enter upon you after Allah has revealed:

"...and as for him among them who had the greater share therein?" (24.11)

She said, "What punishment is worse than blindness?" She added, "And he used to defend Allah's Apostle against the pagans (in his poetry).

6.281:

Narrated Aisha:

When there was said about me what was said which I myself was unaware of, Allah's Apostle got up and addressed the people. He recited Tashah-hud, and after glorifying and praising Allah as He deserved, he said, "To proceed: O people Give me your opinion regarding those people who made a forged story against my wife. By Allah, I do not know anything bad about her. By Allah, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me." Sa`d bin Mu`adh got up and said, "O Allah's Apostle Allow me to chop their heads off".

Then a man from the Al-Khzraj (Sa`d bin 'Ubada) to whom the mother of (the poet) Hassan bin Thabit was a relative, got up and said (to Sa`d bin Mu`adh), "You have told a lie! By Allah, if those persons were from the Aus Tribe, you would not like to chop their heads off." It was probable that some evil would take place between the Aus and the Khzraj in the mosque, and I was unaware of all that. In the evening of that day, I went out for some of my needs (i.e. to relieve myself), and Um Mistah was accompanying me.

On our return, Um Mistah stumbled and said, "Let Mistah be ruined" I said to her, "O mother Why do you abuse your Son" On that Um Mistah became silent for a while, and stumbling again, she said, "Let Mistah be ruined" I said to her, "Why do you abuse your son?" She stumbled for the third time and said, "Let Mistah be ruined" whereupon I rebuked her for that. She said, "By Allah, I do not abuse him except because of you." I asked her, "Concerning what of my affairs?" So she disclosed the whole

story to me. I said, "Has this really happened?" She replied, "Yes, by Allah." I returned to my house, astonished (and distressed) that I did not know for what purpose I had gone out.

Then I became sick (fever) and said to Allah's Apostle "Send me to my father's house." So he sent a slave with me, and when I entered the house, I found Um Rum-an (my mother) downstairs while (my father) Abu Bakr was reciting something upstairs. My mother asked, "What has brought you, O (my) daughter?" I informed her and mentioned to her the whole story, but she did not feel it as I did. She said, "O my daughter! Take it easy, for there is never a charming lady loved by her husband who has other wives but that they feel jealous of her and speak badly of her." But she did not feel the news as I did. I asked (her), "Does my father know about it?" She said, "yes" I asked, Does Allah's Apostle know about it too?" She said, "Yes, Allah's Apostle does too." So the tears filled my eyes and I wept. Abu Bakr, who was reading upstairs heard my voice and came down and asked my mother, "What is the matter with her? " She said, "She has heard what has been said about her (as regards the story of Al-lfk)." On that Abu- Bakr wept and said, "I beseech you by Allah, O my daughter, to go back to your home".

I went back to my home and Allah's Apostle had come to my house and asked my maid-servant about me (my character). The maid-servant said, "By Allah, I do not know of any defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the Prophet's companions spoke harshly to her and said, "Tell the truth to Allah's Apostle." Finally they told her of the affair (of the slander). She said, "Subhan Allah! By Allah, I know nothing against her except what goldsmith knows about a piece of pure gold." Then this news reached the man who was accused, and he said, "Subhan Allah! By Allah, I have never uncovered the private parts of any woman." Later that man was martyred in Allah's Cause.

Next morning my parents came to pay me a visit and they stayed with me till Allah's Apostle came to me after he had offered the `Asr prayer. He came to me while my parents were sitting around me on my right and my left. He praised and glorified Allah and said, "Now then O `Aisha! If you have committed a bad deed or you have wronged (yourself), then repent to Allah as Allah accepts the repentance from his slaves." An Al-Ansari woman had come and was sitting near the gate. I said (to the Prophet). "Isn't it improper that you speak in such a way in the presence of this lady? Allah's Apostle then gave a piece of advice and I turned to my father and requested him to answer him (on my behalf). My father said, "What should I say?" Then I turned to my mother and asked her to answer him. She said, "What should I say?" When my parents did not give a reply to the Prophet, I said, "I testify that none has the right to be worshipped except Allah, and that Muhammad is His Apostle!" And after praising and glorifying Allah as He deserves, I said, "Now then, by Allah, if I were to tell you that I have not done (this evil action) and Allah is a witness that I am telling the truth, that would not be of any use to me on your part because you (people) have spoken about it and your hearts have absorbed it; and if I were to tell you that I have done this sin and Allah knows that I have not done it, then you will say, 'She has confessed herself guilty.' By Allah, I do not see a suitable example for me and you but the example of (I tried to remember Jacob's name but couldn't) Joseph's father when he said; So (for me) "Patience is most fitting against that which you assert. It is Allah (alone) whose help can be sought.'

At that very hour the Divine Inspiration came to Allah's Apostle and we remained silent. Then the Inspiration was over and I noticed the signs of happiness on his face while he was removing (the sweat) from his forehead and saying, "Have the good tidings O 'Aisha! Allah has revealed your innocence." At that time I was extremely angry. My parents said to me. "Get up and go to him." I said, "By Allah, I will not do it and will not thank him nor thank either of you, but I will thank Allah Who has revealed my innocence. You have heard this story but neither did not deny it nor change it (to defend me)," (Aisha used to say:) "But as regards Zainab bint Jahsh, (the Prophet's wife), Allah protected her because of her piety, so she did not say anything except good (about me), but her sister, Hamna, was ruined among those who were ruined. Those who used to speak evil about me were Mistah, Hassan bin Thabit, and the hypocrite, `Abdullah bin Ubai, who used to spread that news and tempt others to speak of it, and it was he and Hamna who had the greater share therein. Abu Bakr took an oath that he would never do any favor to Mistah at all. Then Allah revealed the Divine Verse:

"Let not those among you who are good and wealthy (i.e. Abu Bakr) swear not to give (any sort of help) to their kinsmen, and those in need, (i.e. Mistah) ...Do you not love that Allah should forgive you? And Allah if Oft-Forgiving, Most Merciful." (24.22)

On that, Abu Bakr said, "Yes, by Allah, O our Lord! We wish that You should forgive us." So Abu Bakr again started giving to Mistah the expenditure which he used to give him before.

6.282:

Narrated Safiya bint Shaiba:

`Aisha used to say: "When (the Verse): "They should draw their veils over their necks and bosoms," was revealed, (the ladies) cut their waist sheets at the edges and covered their faces with the cut pieces."

6.283:

Narrated Anas bin Malik:

A man said, "O Allah's Prophet! Will Allah gather the non-believers on their faces on the Day of Resurrection?" He said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatada, a subnarrator, said: Yes, By the Power of Our Lord!)

6.284:

Narrated `Abdullah:

I or somebody, asked Allah's Apostle "Which is the biggest sin in the Sight of Allah?" He said, "That you set up a rival (in worship) to Allah though He Alone created you." I asked, "What is next?" He said, "Then, that you kill your son, being afraid that he may share your meals with you." I asked, "What is next?" He said, "That you commit illegal sexual intercourse with the wife of your neighbor." Then the following Verse was revealed to confirm the statement of Allah's Apostle:

"Those who invoke not with Allah, any other god, nor kill life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse." (25.68)

6.285:

Narrated Al-Qasim bin Abi Bazza:

That he asked Sa`id bin Jubair, "Is there any repentance of the one who has murdered a believer intentionally?" Then I recited to him:--

"Nor kill such life as Allah has forbidden except for a just cause." Sa`id said, "I recited this very Verse before Ibn `Abbas as you have recited it before me. Ibn `Abbas said, 'This Verse was revealed in Mecca and it has been abrogated by a Verse in Surat-An-Nisa which was later revealed in Medina.'"

6.286:

Narrated Sa`id bin Jubair:

The people of Kufa differed as regards the killing of a believer so I entered upon Ibn `Abbas (and asked him) about that. Ibn `Abbas said, "The Verse (in Surat-An-Nisa', 4:93) was the last thing revealed in this respect and nothing cancelled its validity."

6.287:

Narrated Sa`id bin Jubair:

I asked Ibn `Abbas about Allah's saying:--

'.. this reward is Hell Fire.' (4.93) He said, "No repentance is accepted from him (i.e. the murderer of a believer)." I asked him regarding the saying of Allah:

'Those who invoke not with Allah any other god.' ... (25.68)

He said, "This Verse was revealed concerning the pagans of the pre-Islamic period."

6.288:

Narrated Sa`id bin Jubair:

Ibn Abza said to me, "Ask Ibn `Abbas regarding the Statement of Allah:

'And whoever murders a believer intentionally, his recompense is Hell.' (4.69)

And also His Statement: '...nor kill such life as Allah has forbidden, except for a just causeexcept those who repent, believe, and do good deeds.' " (25.68-70) So I asked Ibn `Abbas and he said, "When this (25.68-69) was revealed, the people of Mecca said, "We have invoked other gods with Allah, and

we have murdered such lives which Allah has made sacred, and we have committed illegal sexual intercourse. So Allah revealed:

'Except those who repent, believe, and do good deeds and Allah is Oft-Forgiving, Most Merciful.' (25.70)

6.289:

Narrated Sa`id bin Jubair:

`Abdur-Rahman bin Abza ordered me to ask Ibn `Abbas regarding the two Verses (the first of which was):

"And whosoever murders a believer intentionally." (4.93) So I asked him, and he said, "Nothing has abrogated this Verse." About (the other Verse): 'And those who invoke not with Allah any other god.' he said, "It was revealed concerning the pagans."

6.290:

Narrated `Abdullah:

Five (great events) have passed: the Smoke, the Moon, the Romans, the Mighty grasp and the constant Punishment which occurs in 'So the torment will be yours forever.' (25.77)

6.291:

Narrated Abu Huraira:

The Prophet said, "On the Day of Resurrection Abraham will see his father covered with Qatara and Ghabara. (i.e. having a dark face).

6.292:

Narrated Abu Huraira:

The Prophet said, Abraham will meet his father (on the Day of Resurrection) and will say, 'O my Lords You promised me that You would not let me in disgrace on the Day when people will be resurrected.' Allah will say, 'I have forbidden Paradise to the non-believers.'

6.293:

Narrated Ibn `Abbas:

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

6.294:

Narrated Abu Huraira:

Allah's Apostle got up when the Verse:--'And warn your tribe of near kindred...." (26.214) was revealed and said, "O Quraish people! (or he said a similar word) Buy yourselves! I cannot save you from Allah (if you disobey Him) O Bani Abu Manaf! I cannot save you from Allah (if you disobey Him). O `Abbas! The son of `Abdul Muttalib! I cannot save you from Allah (if you disobey Him) O Safiya, (the aunt of Allah's Apostle) I cannot save you from Allah (if you disobey Him). O Fatima, the daughter of Muhammad ! Ask what you wish from my property, but I cannot save you from Allah (if you disobey Him).

6.295:

Narrated Al-Musaiyab:

When Abu Talib was on his death bed, Allah's Apostle came to him and found with him, Abu Jahl and `Abdullah bin Abi Umaiya bin Al-Mughira. Allah's Apostle said, "O uncle! Say: None has the right to be worshipped except Allah, a sentence with which I will defend you before Allah." On that Abu Jahl and `Abdullah bin Abi Umaiya said to Abu Talib, "Will you now leave the religion of `Abdul Muttalib?" Allah's Apostle kept on inviting him to say that sentence while the other two kept on

repeating their sentence before him till Abu Talib said as the last thing he said to them, "I am on the religion of `Abdul Muttalib," and refused to say: None has the right to be worshipped except Allah. On that Allah's Apostle said, "By Allah, I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed:--

'It is not fitting for the Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans.' (9.113) And then Allah revealed especially about Abu Talib:--'Verily! You (O, Muhammad) guide not whom you like, but Allah guides whom He will.' (28.56)

6.296:

Narrated Ibn `Abbas:

Qur'an 28.85'...will bring you home' means to Mecca.

6.297:

Narrated Masruq:

While a man was delivering a speech in the tribe of Kinda, he said, "Smoke will prevail on the Day of Resurrection and will deprive the hypocrites their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof." That news scared us, so I went to (Abdullah) Ibn Mas`ud while he was reclining (and told him the story) whereupon he became angry, sat up and said, "He who knows a thing can say, it, but if he does not know, he should say, 'Allah knows best,' for it is an aspect of knowledge to say, 'I do not know,' if you do not know a certain thing. Allah said to His prophet. 'Say (O Muhammad): No wage do I ask of you for this (Qur'an), nor I am one of the pretenders (a person who pretends things which do not exist.)' (38.86)

The Qu'aish delayed in embracing Islam for a period, so the Prophet invoked evil on them, saying, 'O Allah! Help me against them by sending seven years of (famine) like those of Joseph.' So they were afflicted with such a severe year of famine that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abu Sufyan then came (to the Prophet) and said, "O Muhammad! You came to order us for to keep good relations with Kith and kin, and your kinsmen have now perished, so please invoke Allah (to relieve them).' Then Ibn Mas`ud recited:-- 'Then watch you for the day that the sky will bring forth a kind of smoke plainly visible....but truly you will return! (to disbelief) (44.10-15)

Ibn Mas`ud added, Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allah (threatened them thus): 'On the day when we shall seize you with a mighty grasp.' (44.16) And that was the day of the Battle of Badr. Allah's saying- "Lizama" (the punishment) refers to the day of Badr Allah's Statement:

Alif-Lam-Mim, the Romans have been defeated, and they, after their defeat, will be victorious.' (30.1-3) (This verse): Indicates that the defeat of Byzantine has already passed.

6.298:

Narrated Abu Huraira:

Allah's Apostle said, "No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?" Then he rec

'The religion of pure Islamic Faith (Hanifa),(i.e. to worship none but Allah), The pure Allah's Islamic nature with which He (Allah) has created mankind. Let There be no change in Allah's religion (i.e. to join none in Allah's worship). That is the straight religion; but most of men know not...' (30.30)

6.299:

Narrated `Abdullah:

When there was revealed: 'It is those who believe and confuse not their beliefs with wrong.' (6.82) It was very hard for the companions of Allah's Apostle, so they said, "Which of us has not confused his belief with wrong?" Allah's Apostle said, "The Verse does not mean this. Don't you hear Luqman's statement to his son: 'Verily! Joining others in worship, with Allah is a great wrong indeed.' (31.13)

6.300:

Narrated Abu Huraira:

One day while Allah's Apostle was sitting with the people, a man came to him walking and said, "O Allah's Apostle. What is Belief?" The Prophet said, "Belief is to believe in Allah, His Angels, His

Books, His Apostles, and the meeting with Him, and to believe in the Resurrection." The man asked, "O Allah's Apostle What is Islam?" The Prophet replied, "Islam is to worship Allah and not worship anything besides Him, to offer prayers perfectly, to pay the (compulsory) charity i.e. Zakat and to fast the month of Ramadan." The man again asked, "O Allah's Apostle What is Ihsan (i.e. perfection or Benevolence)?" The Prophet said, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you." The man further asked, "O Allah's Apostle When will the Hour be established?"

The Prophet replied, "The one who is asked about it does not know more than the questioner does, but I will describe to you its portents. When the lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people, that will be of its portents. The Hour is one of five things which nobody knows except Allah. Verily, the knowledge of the Hour is with Allah (alone). He sends down the rain, and knows that which is in the wombs." (31.34) Then the man left. The Prophet said, "Call him back to me." They went to call him back but could not see him. The Prophet said, "That was Gabriel who came to teach the people their religion." (See Hadith No. 47 Vol 1)

6.301:

Narrated `Abdullah bin `Umar:

The Prophet said, "The keys of the Unseen are five." And then he recited:

'Verily, the knowledge of the Hour is with Allah (alone).' (31.34)

6.302:

Narrated Abu Huraira:

Allah's Apostle said, "Allah said, 'I have prepared for my pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.' Abu Huraira added: If you wish you can read:-- 'No soul knows what is kept hidden (in reserve) for them of joy as reward for what they used to do.' 32.17.

6.303:

Narrated Abu Huraira:

The Prophet, said, "Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing.' Then he recited:--

'No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do.' (32.17)

6.304:

Narrated Abu Huraira:

The Prophet said, "There is no believer but I, of all the people, I am the closest to him both in this world and in the Hereafter. Recite if you wish: 'The Prophet is closer to the believers than their own selves.' (33.6) so if a believer (dies) leaves some property then his relatives will inherit that property; but if he is in debt or he leaves poor children, let those (creditors and children) come to me (that I may pay the debt and provide for the children), for them I am his sponsor (surely).

6.305:

Narrated `Abdullah bin `Umar:

We used not to call Zaid bin Haritha the freed slave of Allah's Apostle except Zaid bin Muhammad till the Qu'anic Verse was revealed: "Call them (adopted sons) by (the names of) their fathers. That is more than just in the Sight of Allah." (33.5)

6.306:

Narrated Anas:

We think that the Verse: 'Among the Believers are men who have been true to their covenant with Allah.' was revealed in favor of Anas bin An-Nadir.

6.307:

Narrated Zaid bin Thabit:

When we collected the fragmentary manuscripts of the Qur'an into copies, I missed one of the Verses of Surat al-Ahzab which I used to hear Allah's Apostle reading. Finally I did not find it with

anybody except Khuza`ima Al-Ansari, whose witness was considered by Allah's Apostle equal to the witness of two men. (And that Verse was:)

'Among the believers are men who have been true to their covenant with Allah.'

6.308:

Narrated `Aisha:

(the wife of the Prophet) Allah's Apostle came to me when Allah ordered him to give option to his wives. So Allah's Apostle started with me, saying, "I am going to mention to you something but you should not hasten (to give your reply) unless you consult your parents." He knew that my parents would not order me to leave him. Then he said, "Allah says:--

"O Prophet! Say to your wives..." (33.28-29)

On that I said to him, "Then why should I consult my parents? Verily, I seek Allah, His Apostle and the Home of the Hereafter."

6.309:

Narrated `Aisha:

(the wife of the Prophet) when Allah's Apostle was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet knew that my parents would not order me to leave him. Then he said, "Allah says: 'O Prophet (Muhammad)! Say to your wives: If you desire the life of this world and its glitter.....a great reward.'" (33.28-29) I said, "Then why I consult my parents? Verily, I seek Allah, His Apostle and the Home of the Hereafter." Then all the other wives of the Prophet did the same as I did.

6.310:

Narrated Anas bin Malik:

The Verse: 'But you did hide in your mind that which Allah was about to make manifest.' (33.37) was revealed concerning Zainab bint Jahsh and Zaid bin Haritha.

6.311:

Narrated Aisha:

I used to look down upon those ladies who had given themselves to Allah's Apostle and I used to say, "Can a lady give herself (to a man)?" But when Allah revealed: "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily)." (33.51) I said (to the Prophet), "I feel that your Lord hastens in fulfilling your wishes and desires."

6.312:

Narrated Mu`adha:

`Aisha said, "Allah's Apostle used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:--

"You (O Muhammad) can postpone (the turn of) whom you will of them (your wives) and you may receive any (of them) whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily). (33.51) I asked Aisha, "What did you use to say (in this case)?" She said, "I used to say to him, "If I could deny you the permission (to go to your other wives) I would not allow your favor to be bestowed on any other person."

6.313:

Narrated `Umar:

I said, "O Allah's Apostle! Good and bad persons enter upon you, so I suggest that you order the mothers of the Believers (i.e. your wives) to observe veils." Then Allah revealed the Verses of Al-Hijab.

6.314:

Narrated Anas bin Malik:

When Allah's Apostle married Zainab bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then the Prophet (showed them) as if he is ready to get up, yet they did not get up. When he noticed that (there was no response to his movement), he got up, and the others too, got up except three persons who kept on sitting. The Prophet came back in order to enter

his house, but he went away again. Then they left, whereupon I set out and went to the Prophet to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allah revealed:

'O you who believe! Do not enter the houses of the Prophet...' (33.53)

6.315:

Narrated Anas bin Malik:

I of all the people know best this verse of Al-Hijab. When Allah's Apostle married Zainab bint Jahsh she was with him in the house and he prepared a meal and invited the people (to it). They sat down (after finishing their meal) and started chatting. So the Prophet went out and then returned several times while they were still sitting and talking. So Allah revealed the Verse:

'O you who believe! Enter not the Prophet's houses until leave is given to you for a meal, (and then) not (so early as) to wait for its preparationask them from behind a screen.' (33.53) So the screen was set up and the people went away.

6.316:

Narrated Anas:

A banquet of bread and meat was held on the occasion of the marriage of the Prophet to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups); They would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said, "O Allah's Prophet! I do not find anybody to invite." He said, "Carry away the remaining food." Then a batch of three persons stayed in the house chatting. The Prophet left and went towards the dwelling place of Aisha and said, "Peace and Allah's Mercy be on you, O the people of the house!" She replied, "Peace and the mercy of Allah be on you too. How did you find your wife? May Allah bless you. Then he went to the dwelling places of all his other wives and said to them the same as he said to Aisha and they said to him the same as Aisha had said to him. Then the Prophet returned and found a group of three persons still in the house chatting. The Prophet was a very shy person, so he went out (for the second time) and went towards the dwelling place of `Aisha. I do not remember whether I informed him that the people have gone away. So he returned and as soon as he entered the gate, he drew the curtain between me and him, and then the Verse of Al-Hijab was revealed.

6.317:

Narrated Anas:

When Allah's Apostle married Zainab bint Jahsh, he made the people eat meat and bread to their fill (by giving a Walima banquet). Then he went out to the dwelling places of the mothers of the believers (his wives), as he used to do in the morning of his marriage. He would greet them and invoke good on them, and they (too) would return his greeting and invoke good on him. When he returned to his house, he found two men talking to each other; and when he saw them, he went out of his house again. When those two men saw Allah's Apostle: going out of his house, they quickly got up (and departed). I do not remember whether I informed him of their departure, or he was informed (by somebody else). So he returned, and when he entered the house, he lowered the curtain between me and him. Then the Verse of Al-Hijab was revealed.

6.318:

Narrated Aisha:

Sauda (the wife of the Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So `Umar bin Al-Khattab saw her and said, "O Sauda! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out. Sauda returned while Allah's Apostle was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, "O Allah's Apostle! I went out to answer the call of nature and `Umar said to me so-and-so." Then Allah inspired him (the Prophet) and when the state of inspiration was over and the bone was still in his hand as he had not put it down, he said (to Sauda), "You (women) have been allowed to go out for your needs."

6.319:

Narrated `Aisha:

Aflah, the brother of Abi Al-Quais, asked permission to visit me after the order of Al-Hijab was revealed. I said, "I will not permit him unless I take permission of the Prophet about him for it was not the brother of Abi Al-Qu'ais but the wife of Abi Al-Qu'ais that nursed me." The Prophet entered upon me, and I said to him, "O Allah's Apostle! Allah, the brother of Abi Al-Qu'ais asked permission to visit me but I refused to permit him unless I took your permission." The Prophet said, "What stopped you from permitting him? He is your uncle." I said, "O Allah's Apostle! The man was not the person who had nursed me, but the woman, the wife of Abi Al-Qu'ais had nursed me." He said, "Admit him, for he is your uncle. Taribat Yaminuki (may your right hand be saved)" `Urwa, the sub-narrator added: For that `Aisha used to say, "Consider those things which are illegal because of blood relations as illegal because of the corresponding foster relations."

6.320:

Narrated Ka`b bin Ujra:

It was said, "O Allah's Apostle! We know how to greet you, but how to invoke Allah for you?" The Prophet said, "Say: Allahumma salli ala Muhammadin wa'ala `Ali Muhammaddin, kama sallaita 'ala all Ibrahim, innaka Hamidun Majid."

6.321:

Narrated Abu Sa`id Al-Khudri:

We said, "O Allah's Apostle! (We know) this greeting (to you) but how shall we invoke Allah for you?" He said, "Say! Allahumma salli ala Muhammadin `Abdika wa rasulika kama- sallaita 'ala all Ibrahim wa barik ala Muhammadin wa'ala all Muhammadin kama barakta 'ala all Ibrahim.' Al-Laith said: 'Ala Muhammadin wa 'ala all Muhammadin kama barakta ala all Ibrahim.'

6.322:

Narrated Ibn Abi Hazim and Ad-Darawardi:

Yazid said, "Kama sallaita ala Ibrahim wa barik 'ala Muhammad in wa all Muhammadin kama barakta 'ala Abrahima wa all Ibrahim."

6.323:

Narrated Abu Huraira:

Allah's Apostle said, "Moses was a shy man, and that is what the Statement of Allah means: 'O you who believe Be not like those who annoyed Moses, but Allah proved his innocence of that which they alleged and he was honorable in Allah's Sight.' (33.69)

6.324:

Narrated Abu Huraira:

Allah's Prophet said, "When Allah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on rock. And when the state of fear disappears, they ask each other, "What has your Lord ordered? They say that He has said that which is true and just, and He is the Most High, the Most Great." (34.23). Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other." (Sufyan, a sub-narrator demonstrated that by holding his hand upright and separating the fingers.) A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that which is below him till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, 'Didn't he (i.e. magician) tell such-and-such a thing on such-and-such date?' So that magician is said to have told the truth because of the Statement which has been heard from the heavens."

6.325:

Narrated Ibn `Abbas:

One day the Prophet ascended Safa mountain and said, "Oh Sabah! " All the Quraish gathered round him and said, "What is the matter?" He said, Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes, we will believe you."

He said, "I am a warner to you in face of a terrible punishment." On that Abu Lahab said, "May you perish ! Is it for this thing that you have gathered us?" So Allah revealed:
'Perish the hands of Abu Lahab!...' (111.1)

6.326:

Narrated Abu Dharr:

Once I was with the Prophet in the mosque at the time of sunset. The Prophet said, "O Abu Dharr! Do you know where the sun sets?" I replied, "Allah and His Apostle know best." He said, "It goes and prostrates underneath (Allah's) Throne; and that is Allah's Statement:--

'And the sun runs on its fixed course for a term (decreed). And that is the decree of All-Mighty, the All-Knowing....' (36.38)

6.327:

Narrated Abu Dharr:

I asked the Prophet about the Statement of Allah:--

'And the sun runs on fixed course for a term (decreed), ' (36.38) He said, "Its course is underneath "Allah's Throne." (Prostration of Sun trees, stars. mentioned in Qur'an and Hadith does not mean like our prostration but it means that these objects are obedient to their Creator (Allah) and they obey for what they have been created for).

6.328:

Narrated `Abdullah:

Allah's Apostle said, "Nobody has the right to be better than (Jonah) bin Matta."

6.329:

Narrated Abu Huraira:

The Prophet said, "He who says that I am better than Jonah bin Matta, tells a lie.'

6.330:

Narrated Al-Awwam:

I asked Muhajid regarding the prostration in Surat Sa`d. He said, "Ibn `Abbas was asked the same question and he said, 'Those are they (the prophets) whom Allah had Guided. So follow their guidance.' (6.90) Ibn `Abbas used to perform a prostration (on reading this Sura).

6.331:

Narrated Al-Awwam:

I asked Mujahid regarding the prostration in Surat Sa`d. He said, "I asked Ibn `Abbas, 'What evidence makes you prostrate?' He said, "Don't you recite:--'And among his progeny, David and Solomon..(6.84). Those are they whom Allah had guided. So follow their guidance.' (6.90) So David was the one of those prophets whom Prophet (Muhammad) was ordered to follow. David prostrated, so Allah's Apostle (Muhammad) performed this prostration too.'

6.332:

Narrated Abu Huraira:

The Prophet said, "Last night a demon from the Jinns came to me (or the Prophet said, a similar sentence) to disturb my prayer, but Allah gave me the power to overcome him. I intended to tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I remembered the Statement of my brother Solomon:--'My Lord! Forgive me and bestow on me a kingdom such as shall not belong to any other after me.' (38.35) The narrator added: Then he (the Prophet) dismissed him, rejected. 'Nor am I one of the pretenders (a person who pretends things which do not exist).' (38.86)

6.333:

Narrated Masruq:

We came upon `Abdullah bin Mas`ud and he said "O people! If somebody knows something, he can say it, but if he does not know it, he should say, "Allah knows better," for it is a sign of having knowledge to say about something which one does not know, 'Allah knows better.' Allah said to His Prophet: 'Say (O Muhammad !) No wage do I ask of You for this (Qur'an) nor am I one of the pretenders (a person who pretends things which do not exist).' (38.86) Now I will tell you about Ad-Dukhan (the smoke), Allah's Apostle invited the Quraish to embrace Islam, but they delayed their

response. So he said, "O Allah! Help me against them by sending on them seven years of famine similar to the seven years of famine of Joseph." So the famine year overtook them and everything was destroyed till they ate dead animals and skins. People started imagining to see smoke between them and the sky because of severe hunger. Allah said:

'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible, covering the people. . . This is painful torment.' (44.10-11) (So they invoked Allah) "Our Lord! Remove the punishment from us really we are believers." How can there be an (effectual) reminder for them when an Apostle, explaining things clearly, has already come to them? Then they had turned away from him and said: 'One taught (by a human being), a madman?' 'We shall indeed remove punishment for a while, but truly, you will revert (to disbelief).' (44.12-15) Will the punishment be removed on the Day of Resurrection?" `Abdullah added, "The punishment was removed from them for a while but they reverted to disbelief, so Allah destroyed them on the Day of Badr. Allah said:

'The day We shall seize you with a mighty grasp. We will indeed (then) exact retribution.' (44.16)

6.334:

Narrated Ibn `Abbas:

Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad and said, "O Muhammad! Whatever you say and invite people to, is good: but we wish if you could inform us whether we can make an expiation for our (past evil) deeds." So the Divine Verses came: 'Those who invoke not with Allah any other god, not kill such life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse.' (25.68) And there was also revealed:-- 'Say: O My slaves who have transgressed against their souls! Despair not of the Mercy of Allah.' (39.53)

6.335:

Narrated `Abdullah:

A (Jewish) Rabbi came to Allah's Apostle and he said, "O Muhammad! We learn that Allah will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King.' Thereupon the Prophet smiled so that his pre-molar teeth became visible, and that was the confirmation of the Rabbi. Then Allah's Apostle recited:

'No just estimate have they made of Allah such as due to Him.' (39.67)

6.336:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "Allah will hold the whole earth, and roll all the heavens up in His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?'"

6.337:

Narrated Abu Huraira:

The Prophet said, "I will be the first to raise my head after the second blowing of the trumpet and will see Moses hanging the Throne, and I will not know whether he had been in that state all the time or after the blowing of the trumpet."

6.338:

Narrated Abu Huraira:

The Prophet said, "Between the two blowing of the trumpet there will be forty." The people said, "O Abu Huraira! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply and added: Everything of the human body will decay except the coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body.

6.339:

Narrated `Urwa bin Az-Zubair:

I asked `Abdullah bin `Amr bin Al-`As to inform me of the worst thing the pagans had done to Allah's Apostle. He said: "While Allah's Apostle was praying in the courtyard of the Ka`ba, `Uqba bin Abi Mu'ait came and seized Allah's Apostle by the shoulder and twisted his garment round his neck and throttled him severely. Abu Bakr came and seized `Uqba's shoulder and threw him away from Allah's

Apostle and said, "Would you kill a man because he says: 'My Lord is Allah,' and has come to you with clear Signs from your Lord?" (40.28)

6.340:

Narrated Ibn Mas`ud:

(regarding) the Verse: 'And you have not been screening against yourself lest your ears, and your eyes and your skins should testify against you..' (41.22) While two persons from Quraish and their brother-in-law from Thaqif (or two persons from Thaqif and their brother-in-law from Quraish) were in a house, they said to each other, "Do you think that Allah hears our talks?" Some said, "He hears a portion thereof" Others said, "If He can hear a portion of it, He can hear all of it." Then the following Verse was revealed:

'And you have not been screening against yourself lest your ears, and your eyes and your skins should testify against you...' (41.22)

6.341:

Narrated `Abdullah:

There gathered near the House (i.e. the Ka`ba) two Quraishi persons and a person from Thaqif (or two persons from Thaqif and one from Quraish), and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allah hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a low tone." The third said, "If He can hear when we talk in a loud tone, then He can also hear when we speak in a low tone." Then Allah, the Honorable, the Majestic revealed:

'And you have not been screening against yourself lest your ears, and eyes and your skins should testify against you....' (41.22-23)

6.342:

Narrated `Abdullah bin Mas`ud:

(As above, Hadith No. 341).

6.343:

Narrated Ibn `Abbas:

That he was asked (regarding):

"Except to be kind to me for my Kinship with you." (42.23) Sa`id bin Zubair (who was present then) said, "It means here (to show what is due for) the relatives of Muhammad." On that Ibn `Abbas said: you have hurried in giving the answer! There was no branch of the tribe of Quraish but the Prophet had relatives therein. The Prophet said, "I do not want anything from (you) except to be Kind to me for my Kinship with you."

6.344:

Narrated Ya`la:

I heard the Prophet reciting when on the pulpit: 'They will cry, "O Malik (Keeper of Hell) Let your Lord make an end of us.' (43.77)

6.345:

Narrated `Abdullah:

Five things have passed, i.e. the smoke, the defeat of the Romans, the splitting of the moon, Al-Batsha (the defeat of the infidels in the battle of Badr) and Al-Lizam (the punishment').

6.346:

Narrated `Abdullah:

It (i.e., the imagined smoke) was because, when the Quraish refused to obey the Prophet, he asked Allah to afflict them with years of famine similar to those of (Prophet) Joseph. So they were stricken with famine and fatigue, so much so that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of extreme fatigue. So Allah revealed:--

'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible, covering the people; this is a painfull of torment.' (44.10-11)

Then someone (Abu Sufyan) came to Allah's Apostle and said, "O Allah's Apostle! Invoke Allah to send rain for the tribes of Mudar for they are on the verge of destruction." On that the Prophet said

(astonishingly) "Shall I invoke Allah) for the tribes of Mudar? Verily, you are a brave man!" But the Prophet prayed for rain and it rained for them. Then the Verse was revealed.

'But truly you will return (to disbelief).' (44.15) (When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allah revealed:

'On the Day when We shall seize you with a Mighty Grasp. We will indeed (then) exact retribution.' (44.16) The narrator said, "That was the day of the Battle of Badr."

6.347:

Narrated `Abdullah:

It is a sign of having knowledge that, when you do not know something, you say: 'Allah knows better.' Allah said to his Prophet:

'Say: No wage do I ask of you for this (Qur'an), nor am I one of the pretenders (a person who pretends things which do not exist)' (38.86) When the Quraish troubled and stood against the Prophet he said, "O Allah! Help me against them by afflicting them with seven years of famine like the seven years of Joseph." So they were stricken with a year of famine during which they ate bones and dead animals because of too much suffering, and one of them would see something like smoke between him and the sky because of hunger. Then they said: Our Lord! Remove the torment from us, really we are believers. (44.12) And then it was said to the Prophet (by Allah), "If we remove it from them, they will revert to their ways (of heathenism)." So the Prophet invoked his Lord, who removed the punishment from them, but later they reverted (to heathenism), whereupon Allah punished them on the day of the Battle of Badr, and that is what Allah's Statement indicates:

'Then watch for the day that the sky will bring forth a kind of smoke plainly visible...we will indeed (then) exact retribution.' (44.10).

6.348:

Narrated Masruq:

I came upon `Abdullah and he said, "When Allah's Apostle invited Quraish (to Islam), they disbelieved him and stood against him. So he (the Prophet) said, "O Allah! Help me against them by afflicting them with seven years of famine similar to the seven years of Joseph." So they were stricken with a year of drought that destroyed everything, and they started eating dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe fatigue and hunger." `Abdullah then recited:--

'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible, covering the people. This is a painful torment... (till he reached) We shall indeed remove the punishment for a while, but truly you will revert (to heathenism): (44.10-15) `Abdullah added: "Will the punishment be removed from them on the Day of Resurrection?" He added," The severe grasp" was the Day of the Battle of Badr."

6.349:

Narrated `Abdullah:

Allah sent (the Prophet) Muhammad and said:--

'Say, No wage do I ask of you for this (Qur'an) nor am I one of the pretenders (i.e. a person who pretends things which do not exist). (38.68) When Allah's Apostle saw Quraish standing against him, he said, "O Allah! Help me against them by afflicting them with seven years of famine similar to the seven years (of famine) of Joseph. So they were afflicted with a year of drought that destroyed everything, and they ate bones and hides. (One of them said), "And they ate hides and dead animals, and (it seemed to them that) something like smoke was coming out of the earth. So Abu Sufyan came to the Prophet and said, "O Muhammad! Your people are on the verge of destruction! Please invoke Allah to relieve them." So the Prophet invoked Allah for them (and the famine disappeared). He said to them. "You will revert (to heathenism) after that." `Abdullah then recited:

'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible.....but truly you will revert (to disbelief).' He added, "Will the punishment be removed from them in the Hereafter? The smoke and the grasp and the Al-Lizam have all passed." One of the sub-narrator said, "The splitting of the moon." And another said, "The defeat of the Romans (has passed).

6.350:

Narrated `Abdullah:

Five things have passed: Al-Lizam, the defeat of the Romans, the mighty grasp, the splitting of the moon, and the smoke.

6.351:

Narrated Abu Huraira:

Allah's Apostle said, "Allah said, 'The son of Adam hurts me for he abuses Time though I am Time: in My Hands are all things, and I cause the revolution of day and night.'

6.352:

Narrated Yusuf bin Mahak:

Marwan had been appointed as the governor of Hijaz by Muawiya. He delivered a sermon and mentioned Yazid bin Muawiya so that the people might take the oath of allegiance to him as the successor of his father (Muawiya). Then `Abdur Rahman bin Abu Bakr told him something whereupon Marwan ordered that he be arrested. But `Abdur-Rahman entered `Aisha's house and they could not arrest him. Marwan said, "It is he (^AbdurRahman) about whom Allah revealed this Verse:-- 'And the one who says to his parents: 'Fie on you! Do you hold out the promise to me..?'"

On that, `Aisha said from behind a screen, "Allah did not reveal anything from the Qur'an about us except what was connected with the declaration of my innocence (of the slander).

6.353:

Narrated `Aisha:

(the wife of the Prophet), I never saw Allah's Apostle laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allah's Apostle! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face." He said, "O `Aisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, 'This cloud will give us rain.' "

6.354:

Narrated Abu Huraira:

The Prophet said, "Allah created His creation, and when He had finished it, the womb, got up and caught hold of Allah whereupon Allah said, 'What is the matter?' On that, it said, 'I seek refuge with you from those who sever the ties of Kith and kin.' On that Allah said, 'Will you be satisfied if I bestow My favors on him who keeps your ties, and withhold My favors from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' " Abu Huraira added: If you wish, you can recite: "Would you then if you were given the authority. do mischief in the land and sever your ties of kinship. (47. 22)

6.355:

Narrated Abu Huraira:

(As above, No. 354, but added) Then Allah's Apostle said, "Recite if you wish: "Would you then." ..(47.22)

6.356:

Narrated Muawiya bin Abi Al-Muzarrad:

Allah's Apostle, said, "Recite if you wish: Would you then if you were given the authority." (47.22)

6.357:

Narrated Aslam:

While Allah's Apostle was proceeding at night during one of his journeys and `Umar bin Al-Khattab was traveling beside him, `Umar asked him about something but Allah's Apostle did not reply. He asked again, but he did not reply, and then he asked (for the third time) but he did not reply. On that, `Umar bin Al-Khattab said to himself, "Thakilat Ummu `Umar (May `Umar's mother lose her son)! I asked Allah's Apostle three times but he did not reply." `Umar then said, "I made my camel run faster and went ahead of the people, and I was afraid that some Qur'anic Verses might be revealed about me. But before getting involved in any other matter. I heard somebody calling me. I said to myself, 'I fear

that some Qur'anic Verses have been revealed about me,' and so I went to Allah's Apostle and greeted him.

He (Allah's Apostle) said, 'Tonight a Sura has been revealed to me, and it is dearer to me than that on which the sun rises (i.e. the world)' Then he recited: "Verily, We have given you a manifest victory." (48.1)

6.358:

Narrated Anas:

"Verily, We have given you (O Muhammad) a manifest victory.' refers to Al-Hudaibiya Peace treaty).

6.359:

Narrated `Abdullah bin Mughaffal:

On the Day of the Conquest of Mecca, the Prophet recited Surat Al-Fath in a vibrating and pleasant voice. (Muawaiya, the subnarrator said, "If I could imitate the recitation of the Prophet I would do so.")

6.360:

Narrated Al-Mughira:

The Prophet used to offer night prayers till his feet became swollen. Somebody said, to him, "Allah has forgiven you, your faults of the past and those to follow." On that, he said, "Shouldn't I be a thankful slave of Allah)?"

6.361:

Narrated Aisha:

The Prophet used to offer prayer at night (for such a long time) that his feet used to crack. I said, "O Allah's Apostle! Why do you do it since Allah has forgiven you your faults of the past and those to follow?" He said, "Shouldn't I love to be a thankful slave (of Allah)? When he became old, he prayed while sitting, but if he wanted to perform a bowing, he wound get up, recite (some other verses) and then perform the bowing.

6.362:

Narrated `Abdullah bin `Amr bin Al-As:

This Verse:

'Verily We have sent you (O Muhammad) as a witness, as a bringer of glad tidings and as a warner.' (48.8)

Which is in the Qur'an, appears in the Surah thus: 'Verily We have sent you (O Muhammad) as a witness, as a bringer of glad tidings and as a warner, and as a protector for the illiterates (i.e., the Arabs.) You are my slave and My Apostle, and I have named you Al-Mutawakkil (one who depends upon Allah). You are neither hard-hearted nor of fierce character, nor one who shouts in the markets. You do not return evil for evil, but excuse and forgive. Allah will not take you unto Him till He guides through you a crooked (curved) nation on the right path by causing them to say: "None has the right to be worshipped but Allah." With such a statement He will cause to open blind eyes, deaf ears and hardened hearts.'

6.363:

Narrated Al-Bara:

While a man from the companions of the Prophet was reciting (Qur'an) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could not find anything, yet the horse went on jumping. The next morning he mentioned that to the Prophet.

The Prophet said, "That was the tranquility (calmness) which descended because of the recitation of the Qur'an."

6.364:

Narrated Jabir:

We were one thousand and four hundred on the Day of Al-Hudaibiya.

6.365:

Narrated `Uqba bin Sahban:

`Abdullah bin Mughaffal Al-Muzani who was one of those who witnessed (the event of) the tree, said, "The Prophet forbade the throwing of small stones (with two fingers)." `Abdullah bin Al-Mughaffal Al-Muzani also said, "The Prophet also forbade urinating at the place where one takes a bath."

6.366:

Narrated Thabit bin Ad-Dahhak:

who was one of the companions of the tree (those who swore allegiance to the Prophet beneath the tree at Al-Hudaibiya):

6.367:

Narrated Habib bin Abi Thabit:

I went to Abu Wail to ask him (about those who had rebelled against `Ali). On that Abu Wail said, "We were at Siffin (a city on the bank of the Euphrates, the place where me battle took place between `Ali and Muawiya) A man said, "Will you be on the side of those who are called to consult Allah's Book (to settle the dispute)?" `Ali said, 'Yes (I agree that we should settle the matter in the light of the Qur'an)." ' Some people objected to `Ali's agreement and wanted to fight. On that Sahl bin Hunain said, 'Blame yourselves! I remember how, on the day of Al-Hudaibiya (i.e. the peace treaty between the Prophet and the Quraish pagans), if we had been allowed to choose fighting, we would have fought (the pagans). At that time `Umar came (to the Prophet) and said, "Aren't we on the right (path) and they (pagans) in the wrong? Won't our killed persons go to Paradise, and theirs in the Fire?" The Prophet replied, "Yes." `Umar further said, "Then why should we let our religion be degraded and return before Allah has settled the matter between us?" The Prophet said, "O the son of Al-Khattab! No doubt, I am Allah's Apostle and Allah will never neglect me." So `Umar left the place angrily and he was so impatient that he went to Abu Bakr and said, "O Abu Bakr! Aren't we on the right (path) and they (pagans) on the wrong?" Abu Bakr said, "O the son of Al-Khattab! He is Allah's Apostle, and Allah will never neglect him." Then Sura Al-Fath (The Victory) was revealed."

6.368:

Narrated Ibn Abi Mulaika:

The two righteous persons were about to be ruined. They were Abu Bakr and `Umar who raised their voices in the presence of the Prophet when a mission from Bani Tamim came to him. One of the two recommended Al-Aqra' bin Habeas, the brother of Bani Mujashi (to be their governor) while the other recommended somebody else. (Nafi', the sub-narrator said, I do not remember his name). Abu Bakr said to `Umar, "You wanted nothing but to oppose me!" `Umar said, "I did not intend to oppose you." Their voices grew loud in that argument, so Allah revealed:

'O you who believe! Raise not your voices above the voice of the Prophet.' (49.2) Ibn Az-Zubair said, "Since the revelation of this Verse, `Umar used to speak in such a low tone that the Prophet had to ask him to repeat his statements." But Ibn Az-Zubair did not mention the same about his (maternal) grandfather (i.e. Abu Bakr).

6.369:

Narrated Anas bin Malik:

The Prophet missed Thabit bin Qais for a period (So he inquired about him). A man said. "O Allah's Apostle! I will bring you his news." So he went to Thabit and found him sitting in his house and bowing his head. The man said to Thabit, "What is the matter with you?" Thabit replied that it was an evil affair, for he used to raise his voice above the voice of the Prophet and so all his good deeds had been annulled, and he considered himself as one of the people of the Fire. Then the man returned to the Prophet and told him that Thabit had said, so-and-so. (Musa bin Anas) said: The man returned to Thabit with great glad tidings. The Prophet said to the man. "Go back to him and say to him: "You are not from the people of the Hell Fire, but from the people of Paradise."

6.370:

Narrated `Abdullah bin Az-Zubair:

A group of Bani Tamim came to the Prophet (and requested him to appoint a governor for them). Abu Bakr said, "Appoint Al-Qaqa bin Mabad." `Umar said, "Appoint Al-Aqra' bin Habeas." On that Abu Bakr said (to `Umar). "You did not want but to oppose me!" `Umar replied "I did not intend to oppose you!" So both of them argued till their voices grew loud. So the following Verse was revealed:

'O you who believe! Be not for ward.....' (49.1)

6.371:

Narrated Anas:

The Prophet said, "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)?'" (50.30) till Allah puts His Foot over it and it will say, 'Qati! Qati! (Enough Enough!)'"

6.372:

Narrated Abu Huraira:

(that the Prophet said) "It will be said to the Hell, 'Are you filled?' It will say, 'Are there any more (to come)?'" On that Allah will put His Foot on it, and it will say 'Qati! Qati! (Enough! Enough!).

6.373:

Narrated Abu Huraira:

The Prophet said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, "I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?' On that, Allah said to Paradise. 'You are My Mercy which I bestow on whoever I wish of my servants.' Then Allah said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allah puts His Foot over it whereupon it will say, 'Qati! Qati!' At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with."

6.374:

Narrated Jarir bin `Abdullah:

We were in the company of the Prophet on a fourteenth night (of the lunar month), and he looked at the (full) moon and said, "You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can, should not miss the offering of prayers before sunrise (Fajr prayer) and before sunset (^Asr prayer)." Then the Prophet recited:

'And celebrate the praises of your Lord before the rising of the sun and before (its) setting.' (50.39)

6.375:

Narrated Mujahid:

Ibn `Abbas said, "Allah ordered His Prophet to celebrate Allah's praises after all prayers." He refers to His Statement: 'After the prayers.' (50.40)

6.376:

Narrated Um Salama:

I complained to Allah's Apostle that I was sick, so he said, "Perform the Tawaf (of Ka`ba at Mecca) while riding behind the people (who are performing the Tawaf on foot)." So I performed the Tawaf while Allah's Apostle was offering the prayer by the side of the Ka`ba and was reciting: 'By the Mount (Saini) and by a Decree Inscribed.'

6.377:

Narrated Jubair bin Mut`im:

I heard the Prophet reciting Surat at-Tur in the Maghrib prayer, and when he reached the Verse: 'Were they created by nothing, Or were they themselves the creators, Or did they create the Heavens and the Earth? Nay, but they have no firm belief Or do they own the treasures of Your Lord? Or have they been given the authority to do as they like...' (52.35-37) my heart was about to fly (when I realized this firm argument).

6.378:

Narrated Masruq:

I said to `Aisha, "O Mother! Did Prophet Muhammad see his Lord?" Aisha said, "What you have said makes my hair stand on end ! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammad saw his Lord, is a liar." Then Aisha recited the Verse:

'No vision can grasp Him, but His grasp is over all vision. He is the Most Courteous Well-Accainted with all things.' (6.103) 'It is not fitting for a human being that Allah should speak to him except by

inspiration or from behind a veil.' (42.51) `Aisha further said, "And whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar." She then recited:

'No soul can know what it will earn tomorrow.' (31.34) She added: "And whoever tell you that he concealed (some of Allah's orders), is a liar." Then she recited: 'O Apostle! Proclaim (the Message) which has been sent down to you from your Lord..' (5.67) `Aisha added. "But the Prophet saw Gabriel in his true form twice."

6.379:

Narrated `Abdullah:

Regarding the Verses: 'And was at a distance of but two bow-lengths or (even) nearer; So did (Allah) convey the Inspiration to His slave (Gabriel) and then he (Gabriel) conveyed (that to Muhammad)...' (53.9-10) Ibn Mas`ud narrated to us that the Prophet had seen Gabriel with six hundred wings.

6.380:

Narrated ASSAILANT:

I asked Sir about the Statement of Allah:

'And was at a distance of but two bow-lengths or (even) nearer. So did Allah convey the Inspiration to His slave (Gabriel) and then he (Gabriel) conveyed that to Muhammad.' (53.10) He said, "Abdullah (bin Mas`ud) informed us that Muhammad had seen Gabriel with six hundred wings."

6.381:

Narrated `Abdullah:

(regarding the revelation) Truly he (Muhammad) did see of the signs of his Lord; the Greatest!' (53.18) The Prophet saw a green screen covering the horizon.

6.382:

Narrated Ibn `Abbas:

(regarding His Statement about the Lat and the `Uzza: Lat was originally a man who used to mix Sawiq for the pilgrim.

6.383:

Narrated Abu Huraira:

Allah's Apostle said, "Whomever takes an oath in which he mentions Lat and `Uzza (forgetfully), should say: None has the right to be worshipped but Allah, and whoever says to his companion. 'Come along, let us gamble must give alms (as an expiation).

6.384:

Narrated `Urwa:

I asked `Aisha (regarding the Sai between As-Safa and Al-Marwa). She said, "Out of reverence to the idol Manat which was placed in Al-Mushailal, those who used to assume Ihram in its name, used not to perform Sai between As-Safa and Al-Marwa, so Allah revealed:

'Verily! The As-Safa and Al-Marwa (two mountains at Mecca) are among the symbols of Allah.' (2.158).

Thereupon, Allah's Apostle and the Muslims used to perform Sai (between them)." Sufyan said: The (idol) Manat was at Al-Mushailal in Qudaid. `Aisha added, "The Verse was revealed in connection with the Ansar. They and (the tribe of) Ghassan used to assume Ihram in the name of Manat before they embraced Islam." `Aisha added, "There were men from the Ansar who used to assume Ihram in the name of Manat which was an idol between Mecca and Medina. They said, "O Allah's Apostle! We used not to perform the Tawaf (Sai) between As-Safa and Al-Marwa out of reverence to Manat."

6.385:

Narrated Ibn `Abbas:

The Prophet performed a prostration when he finished reciting Surat-an-Najm, and all the Muslims and pagans and Jinns and human beings prostrated along with him.

6.386:

Narrated `Abdullah:

The first Sura in which a prostration was mentioned, was Sura An-Najm (The Star). Allah's Apostle prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a

hand-full of dust in his hand and prostrated on it. Later I saw that man killed as an infidel, and he was Umaiya bin Khalaf.

6.387:

Narrated Ibn Masud:

During the lifetime of Allah's Apostle the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allah's Apostle said, "Witness this miracle."

6.388:

Narrated `Abdullah:

The moon was cleft asunder while we were in the company of the Prophet, and it became two parts. The Prophet said, Witness, witness (this miracle).

6.389:

Narrated Ibn `Abbas:

The moon was cleft asunder during the lifetime of the Prophet.

6.390:

Narrated Anas:

The people of Mecca asked the Prophet to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.

6.391:

Narrated Anas:

The moon was cleft asunder into two parts.

6.392:

Narrated `Abdullah bin Masud:

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

6.393:

Narrated `Abdullah:

The Prophet used to recite: 'Is there any that remember? And a furious wind (plucking out men) as if they were uprooted stems of palm trees, then how terrible was My punishment and My warnings!' (54.20-21)

6.394:

Narrated Abu 'Is-haq:

A man asked Al-Aswad, 'is it 'Fahal min-Muddakir' or'.Mudhdhakir?" Al Aswad replied, 'I have heard `Abdullah bin Masud reciting it, 'Fahal-min Muddakir'; I too, heard the Prophet reciting it 'Fahal-min-Muddakir' with 'd'.

6.395:

Narrated `Abdullah:

The Prophet recited: 'Fahal-min-Muddakir' "And Verily an abiding torment seized them early in the morning So, taste you My torment and My warnings' (54.38-39)

6.396:

Narrated `Abdullah:

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

6.397:

Narrated `Abdullah:

I recited before the Prophet 'Fahal-min-Mudhdhakir'. The Prophet said, "It is Fahal-min Muddakir."

6.398:

Narrated `Abbas:

Allah's Apostle while in a tent on the day of the Battle of Badr, said, "O Allah! I request you (to fulfill) Your promise and contract! O Allah! If You wish that you will not be worshipped henceforth.." On that Abu Bakr held the Prophet by the hand and said, "That is enough, O Allah's Apostle You have appealed to your Lord too pressingly," while the Prophet was putting on his armor. So Allah's Apostle went out, reciting Their multitude will be put to flight, and they will show their backs.' (54.45)

6.399:

Narrated Yusuf bin Mahik:

I was in the house of `Aisha, the mother of the Believers. She said, "This revelation: "Nay, but the Hour is their appointed time (for their full recompense); and the Hour will be more previous and most bitter." (54.46) was revealed to Muhammad at Mecca while I was a playfull little girl."

6.400:

Narrated Ibn `Abbas:

While in his tent on the day the Battle of Badr, the Prophet said, "O Allah! I request You (to fulfill) Your promise and contract. O Allah! If You wish that the Believers be destroyed. You will never be worshipped henceforth." On that, Abu Bakr held the Prophet by the hand and said, "That is enough, O Allah's Apostle! You have appealed to your Lord too pressingly" The Prophet was wearing his armor and then went out reciting:

'Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more previous and most bitter.' (54.45-46)

6.401:

Narrated `Abdullah bin Qais:

Allah's Apostle said, "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. And nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

6.402:

Narrated `Abdullah bin Qais:

Allah's Apostle said, "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them. And there are two gardens, the utensils and contents of which are made of silver; and two other gardens, the utensils and contents of which are made of so-and-so (i.e. gold) and nothing will prevent the people staying in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

6.403:

Narrated Abu Huraira:

The Prophet said, "In Paradise there is a tree which is so big that a rider can travel in its shade for one hundred years without passing it; and if you wish, you can recite: 'In shade long extended.' 56.30.

6.404:

Narrated Sa`id bin Jubair:

I asked Ibn `Abbas about Surat Al-Tauba, and he said, "Surat Al-Tauba? It is exposure (of all the evils of the infidels and the hypocrites). And it continued revealing (that the oft-repeated expression): '...and of them ...and of them.' till they started thinking that none would be left unmentioned therein." I said, "What about) Surat Al-Anfal?" He replied, "Surat Al-Anfal was revealed in connection with the Badr Battle." I said, "(What about) Surat Al-Hashr?" He replied, "It was revealed in connection with Bani an-Nadir."

6.405:

Narrated Sa`id:

I asked Ibn `Abbas about Surat Al-Hashr. He replied, "Say Surat An-Nadir."

6.406:

Narrated Ibn `Umar:

'Allah's Apostle burnt and cut down the palm trees of Bani An-Nadir which were at Al-Buwair (a place near Medina). There upon Allah revealed:

'What you (O Muslims) cut down of the palm trees (of the enemy) or you left them standing on their stems, it was by the leave of Allah, so that He might cover with shame the rebellious.' (59.5)

6.407:

Narrated `Umar:

The properties of Bam An-Nadir were among the booty that Allah gave to His Apostle such Booty were not obtained by any expedition on the part of Muslims, neither with cavalry, nor with camelry. So those properties were for Allah's Apostle only, and he used to provide thereof the yearly expenditure for his wives, and dedicate the rest of its revenues for purchasing arms and horses as war material to be used in Allah's Cause.

6.408:

Narrated Alqama:

`Abdullah (bin Masud) said. "Allah curses those ladies who practice tattooing and those who get themselves tattooed, and those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allah's creation." His saying reached a lady from Bani Asd called Um Yaqub who came (to `Abdullah) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allah's Apostle has cursed and who are (cursed) in Allah's Book!" Um Yaqub said, "I have read the whole Qur'an, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'an), you have found it. Didn't you read:

'And whatsoever the Apostle gives you take it and whatsoever he forbids you, you abstain (from it). (59.7)

She replied, "Yes, I did," He said, "Verily, Allah's Apostle forbade such things." "She said, "But I see your wife doing these things?" He said, "Go and watch her." She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company."

6.409:

Narrated `Abdullah (bin Mus'ud):

Allah's Apostle has cursed the lady who uses false hair.

6.410:

Narrated `Umar:

I recommend that my successor should take care of and secure the rights of the early emigrants; and I also advise my successor to be kind to the Ansar who had homes (in Medina) and had adopted the Faith, before the Prophet migrated to them, and to accept the good from their good ones and excuse their wrong doers.

6.411:

Narrated Abu Huraira:

A man came to Allah's Apostle and said, "O Allah's Apostle! I am suffering from fatigue and hunger." The Prophet sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allah's Apostle said (to his companions). "Isn't there anybody who can entertain this man tonight so that Allah may be merciful to him?" An Ansari man got up and said, "I (will, entertain him), O Allah's Apostle!" So he went to his wife and said to her, "This is the guest of Allah's Apostle, so do not keep anything away from him." She said. "By Allah, I have nothing but the children's food." He said, "When the children ask for their dinner, put them to bed and put out the light; we shall not take our meals tonight," She did so. In the morning the Ansari man went to Allah's Apostle who said, "Allah was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed)." Then Allah revealed:

'But give them preference over themselves even though they were in need of that.' (59.9)

6.412:

Narrated `Ali:

Allah's Apostle sent me along with AzZubair and Al-Miqdad and said, "Proceed till you reach a place called Raudat-Khakh where there is a lady travelling in a howda on a camel. She has a letter. Take the letter from her." So we set out, and our horses ran at full pace till we reached Raudat Khakh, and behold, we saw the lady and said (to her), "Take out the letter!" She said, "I have no letter with me." We said, "Either you take out the letter or we will strip you of your clothes." So she took the letter out of her hair braid. We brought the letter to the Prophet and behold, it was addressed by Hatib bin Abi Balta'a to some pagans at Mecca, informing them of some of the affairs of the Prophet. The Prophet

said, "What is this, O Hatib?" Hatib replied, "Do not be hasty with me, O Allah's Apostle! I am an Ansari man and do not belong to them (Quraish infidels) while the emigrants who were with you had their relatives who used to protect their families and properties at Mecca. So, to compensate for not having blood relation with them.' I intended to do them some favor so that they might protect my relatives (at Mecca), and I did not do this out of disbelief or an inclination to desert my religion." The Prophet then said (to his companions), "He (Hatib) has told you the truth." `Umar said, "O Allah's Apostle! Allow me to chop his head off?" The Apostle said, "He is one of those who witnessed (fought in) the Battle of Badr, and what do you know, perhaps Allah looked upon the people of Badr (Badr warriors) and said, 'Do what you want as I have forgiven you.' " (`Amr, a sub-narrator, said,: This Verse was revealed about him (Hatib):

'O you who believe! Take not My enemies and your enemies as friends or protectors.' (60.1)

6.413:

Narrated `Ali:

Sufyan was asked whether (the Verse): 'Take not My enemies and your enemies...' was revealed in connection with Hatib. Sufyan replied, "This occurs only in the narration of the people. I memorized the Hadith from `Amr, not overlooking even a single letter thereof, and I do not know of anybody who remembered it by heart other than myself."

6.414:

Narrated `Urwa:

Aisha the wife of the Prophet, said, "Allah's Apostle used to examine the believing women who migrated to him in accordance with this Verse: 'O Prophet! When believing women come to you to take the oath of allegiance to you... Verily! Allah is Oft-Forgiving Most Merciful.' (60.12) `Aisha said, "And if any of the believing women accepted the condition (assigned in the above-mentioned Verse), Allah's Apostle would say to her. "I have accepted your pledge of allegiance." "He would only say that, for, by Allah, his hand never touched, any lady during that pledge of allegiance. He did not receive their pledge except by saying, "I have accepted your pledge of allegiance for that."

6.415:

Narrated Um Atiya:

We took the oath of allegiance to Allah's Apostle and he recited to us:

'They will not associate anything in worship with Allah,' and forbade us to bewail the dead. Thereupon a lady withdrew her hand (refrained from taking the oath of allegiance), and said, "But such-and-such lady lamented over one of my relatives, so I must reward (do the same over the dead relatives of) hers." The Prophet did not object to that, so she went (there) and returned to the Prophet so he accepted her pledge of allegiance.

6.416:

Narrated Ibn `Abbas:

Regarding the saying of Allah:

'And they will not disobey you in any just matter.' (60.12) That was one of the conditions which Allah imposed on The believing) women (who came to take the oath of allegiance to the Prophet).

6.417:

Narrated 'Ubada bin As-Samit:

While we were with the Prophet, he said, "Will you swear to me the pledge of allegiance that you will not worship any thing besides Allah, will not commit illegal sexual intercourse, and will not steal?" Then he recited the Verse concerning the women. (Sufyan, the subnarrator, often said that the Prophet: added, "Whoever among you fulfills his pledge, will receive his reward from Allah, and whoever commits any of those sins and receives the legal punishment (in this life), his punishment will be an expiation for that sin; and whoever commits any of those sins and Allah screens him, then it is up to Allah to punish or forgive them."

6.418:

Narrated Ibn `Abbas:

I witnessed the `Id-al-Fitr prayer with Allah's Apostle , Abu Bakr, `Umar and `Uthman; and all of them offered it before delivering the sermon... and then delivered the sermon. Once the Prophet (after

completing the prayer and the sermon) came down, as if I am now looking at him waving at the men with his hand to sit down, and walked through them till he, along with Bilal, reached (the rows of) the women. Then he recited: 'O Prophet! When believing women come to you to take the oath of allegiance that they will not worship anything other than Allah, will not steal, will not commit illegal sexual intercourse, will not kill their children, and will not utter slander, intentionally forging falsehood (by making illegal children belonging to their husbands)'....(60.12) Having finished, he said, 'Do you agree to that?' One lady, other than whom none replied the Prophet said, "Yes, O Allah's Apostle!" (The, sub-narrator, Al-Hasan did not know who the lady was.) Then the Prophet said to them: "Will you give alms?" Thereupon Bilal spread out his garment and the women started throwing big rings and small rings into Bilal's garment. (See Hadith No. 95 vol.2)

6.419:

Narrated Jubair bin Mut`im:

I heard Allah's Apostle saying, 'I have several names: I am Muhammad and I am Ahmad, and I am Al-Mahi with whom Allah obliterates Kufr (disbelief), and I am Al-Hashir (gatherer) at whose feet (i.e. behind whom) the people will be gathered (on the Day of Resurrection), and I am Al-Aqib (i.e. who succeeds the other prophets in bringing about good).

6.420:

Narrated Abu Huraira:

While we were sitting with the Prophet Surat Al-Jumu'a was revealed to him, and when the Verse, "And He (Allah) has sent him (Muhammad) also to other (Muslims)....." (62.3) was recited by the Prophet, I said, "Who are they, O Allah's Apostle?" The Prophet did not reply till I repeated my question thrice. At that time, Salman Al-Farisi was with us. So Allah's Apostle put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiya (pleiades, the highest star), even then (some men or man from these people (i.e. Salman's folk) would attain it."

6.421:

Narrated Abu Huraira:

The Prophet said. Then some men from these people would attain it."

6.422:

Narrated Jabir bin `Abdullah:

A caravan of merchandise arrived at Medina on a Friday while we were with the Prophet All the people left (the Prophet and headed for the caravan) except twelve persons. Then Allah revealed:-- 'But when they see some bargain or some amusement they disperse headlong to it.' ..(62.11)

6.423:

Narrated Zaid bin Arqam:

While I was taking part in a Ghazwa. I heard `Abdullah bin Ubai (bin Abi Salul) saying. "Don't spend on those who are with Allah's Apostle, that they may disperse and go away from him. If we return (to Medina), surely, the more honorable will expel the meaner amongst them." I reported that (saying) to my uncle or to `Umar who, in his turn, informed the Prophet of it. The Prophet called me and I narrated to him the whole story. Then Allah's Apostle sent for `Abdullah bin Ubai and his companions, and they took an oath that they did not say that. So Allah's Apostle disbelieved my saying and believed his. I was distressed as I never was before. I stayed at home and my uncle said to me. "You just wanted Allah's Apostle to disbelieve your statement and hate you." So Allah revealed (the Sura beginning with) 'When the hypocrites come to you.' (63.1) The Prophet then sent for me and recited it and said, "O Zaid! Allah confirmed your statement."

6.424:

Narrated Zaid bin Arqam:

I was with my uncle and I heard `Abdullah bin Ubai bin Salul, saying, "Don't spend on those who are with Allah's Apostle that they may disperse and go away from him." He also said, "If we return to Medina, surely, the more honorable will expel the meaner." So I informed my uncle of that and then my uncle informed Allah's Apostle thereof. Allah's Apostle sent for `Abdullah bin Ubai and his companions. They swore that they did not say anything of that sort Allah's Apostle deemed their

statement true and rejected mine. Thereof I became as distressed as I have never been before, and stayed at home. Then Allah revealed (Surat Al-Munafiqin):

'When the hypocrites come to you.....(63.1) They are the ones who say: Spend nothing on those who are with Allah's Apostle ..(63.7) Verily the more honorable will expel therefrom the meaner..' (63.7-8)
Allah's Apostle sent for me and recited that Sura for me and said, "Allah has confirmed your statement." 'That is because they believed, then disbelieved, so a seal was set on their hearts, therefore they understand not.' (63.3)

6.425:

Narrated Zaid bin Arqam:

When `Abdullah bin Ubai said, "Do not spend on those who are with Allah's Apostle," and also said, "If we return to Medina," I informed the Prophet of his saying. The Ansar blamed me for that, and `Abdullah bin Ubai swore that he did not say. I returned to my house and slept. Allah's Apostle then called me and I went to him. He said, "Allah has confirmed your statement." The Verse: "They are the one who say: Spend nothing.....(63.7) was revealed.

6.426:

Narrated Zaid bin Arqam:

We went out with the Prophet : on a journey and the people suffered from lack of provisions. So `Abdullah bin Ubai said to his companions, "Don't spend on those who are with Allah's Apostle, that they may disperse and go away from him." He also said, "If we return to Medina, surely, the more honorable will expel therefrom the meaner. So I went to the Prophet and informed him of that. He sent for `Abdullah bin Ubai and asked him, but `Abdullah bin Ubai swore that he did not say so. The people said, "Zaid told a lie to 'Allah's Apostle." What they said distressed me very much. Later Allah revealed the confirmation of my statement in his saying:--

'(When the hypocrites come to you.' (63.1) So the Prophet called them that they might ask Allah to forgive them, but they turned their heads aside. (Concerning Allah's saying: 'Pieces of wood propped up,' Zaid said; They were the most handsome men.)

6.427:

Narrated Zaid bin Arqam:

While I was with my uncle, I heard `Abdullah bin Ubai bin Salul saying, "Do not spend on those who are with Allah's Apostle, that they may disperse and go away (from him). And if we return to Medina, surely, the more honorable will expel therefrom the meaner. "I mentioned that to my uncle who, in turn, mentioned it to the Prophet. The Prophet called me and I told him about that. Then he sent for `Abdullah bin Ubai and his companions, and they swore that they did not say so. The Prophet disbelieved my statement and believed theirs. I was distressed as I have never been before, and I remained in my house. My uncle said to me, "You just wanted the Prophet to consider you a liar and hate you." Then Allah revealed:--

'When the hypocrites come to you, they say: 'We bear witness that you are indeed the Apostle of Allah.' (63.1) So the Prophet sent for me and recited it and said, "Allah has confirmed your statement."

6.428:

Narrated Jabir bin `Abdullah:

We were in a Ghazwa (Sufyan once said, in an army) and a man from the emigrants kicked an Ansari man (on the buttocks with his foot). The Ansari man said, "O the Ansar! (Help!)" and the emigrant said. "O the emigrants! (Help!) Allah's Apostle heard that and said, "What is this call for, which is characteristic of the period of ignorance?" They said, "O Allah's Apostle! A man from the emigrants kicked one of the Ansar (on the buttocks with his foot)." Allah's Apostle said, "Leave it (that call) as is a detestable thing." `Abdullah bin Ubai heard that and said, 'Have the (the emigrants) done so? By Allah, if we return Medina, surely, the more honorable will expel therefrom the meaner.' When this statement reached the Prophet. `Umar got up an, said, "O Allah's Apostle! Let me chop off the head of this hypocrite (`Abdullah bin Ubai)!" The Prophet said "Leave him, lest the people say that Muhammad kills his companions." The Ansar were then more in number than the emigrants when the latter came to Medina, but later on the emigrant increased.

6.429:

Narrated Musa bin `Uqba:

`Abdullah bin Al-Fadl told me that Anas bin Malik said, "I was much grieve over those who had been killed in the Battle of Al-Harra. When Zaid bin Arqarr heard of my intense grief (over the killed Ansar), he wrote a letter to me saying that he heard Allah's Apostle saying, O Allah! Forgive the Ansar and the Ansar children. The subnarrator, Ibn Al-Fadl, is not sure whether the Prophet also said, And their grand-children." Some of those who were present, asked Anas (about Zaid). He said, "He (Zaid) is the one about whom Allah's Apostle said, 'He is the one whose sound hearing Allah testified.'

6.430:

Narrated Jabir bin `Abdullah:

We were in a Ghazwa and a man from the emigrants kicked an Ansari (on the buttocks with his foot). The Ansari man said, "O the Ansari! (Help!)" The emigrant said, "O the emigrants! (Help)." When Allah's Apostle heard that, he said, "What is that?" They said, "A man from the emigrants kicked a man from the Ansar (on the buttocks his foot). On that the Ansar said, 'O the Ansar!' and the emigrant said, 'O the emigrants!' The Prophet said" "Leave it (that call) for it Is a detestable thing." The number of Ansar was larger (than that of the emigrants) at the time when the Prophet came to Medina, but later the number of emigrants increased. `Abdullah bin Ubai said, "Have they, (the emigrants) done so? By Allah, if we return to Medina, surely, the more honorable will expel therefrom the meaner," `Umar bin Al-Khattab said, "O Allah's Apostle! Let me chop off the head of this hypocrite!" The Prophet said, "Leave him, lest the people say Muhammad kills his companions:"

6.431:

Narrated Salim:

That `Abdullah bin `Umar told him that he had divorced his wife while she was in her menses so `Umar informed Allah's Apostle

of that. Allah's Apostle became very angry at that and said, "(Ibn `Umar must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again, whereupon, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her, for that is the legally prescribed period for divorce as Allah has ordered."

6.432:

Narrated Abu Salama:

A man came to Ibn `Abbas while Abu Huraira was sitting with him and said, "Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband." Ibn `Abbas said, "This indicates the end of one of the two prescribed periods." I said "For those who are pregnant, their prescribed period is until they deliver their burdens." Abu Huraira said, I agree with my cousin (Abu Salama)." Then Ibn `Abbas sent his slave, Kuraib to Um Salama to ask her (regarding this matter). She replied. "The husband of Subai'a al Aslamiya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allah's Apostle married her (to somebody). Abu As-Sanabil was one of those who asked for her hand in marriage".

6.433:

Narrated Ibn `Abbas:

If someone says to his wife, "You are unlawful to me." he must make an expiation (for his oath). Ibn `Abbas added: There is for you in Allah's Apostle, an excellent example to follow.

6.434:

Narrated `Aisha:

Allah's Apostle used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he come to either of us, she would say to him. "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir," (We did so) and he replied. "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it."

6.435:

Narrated Ibn `Abbas:

For the whole year I had the desire to ask `Umar bin Al-Khattab regarding the explanation of a Verse (in Surat Al-Tahrim) but I could not ask him because I respected him very much. When he went to perform the Hajj, I too went along with him. On our return, while we were still on the way home. `Umar went aside to answer the call of nature by the Arak trees. I waited till he finished and then I proceeded with him and asked him. "O chief of the Believers! Who were the two wives of the Prophet who aided one another against him?" He said, "They were Hafsa and `Aisha." Then I said to him, "By Allah, I wanted to ask you about this a year ago, but I could not do so owing to my respect for you." `Umar said, "Do not refrain from asking me. If you think that I have knowledge (about a certain matter), ask me; and if I know (something about it), I will tell you." Then `Umar added, "By Allah, in the Pre-Islamic Period of Ignorance we did not pay attention to women until Allah revealed regarding them what He revealed regarding them and assigned for them what He has assigned. Once while I was thinking over a certain matter, my wife said, "I recommend that you do so-and-so." I said to her, "What have you got to do with the is matter? Why do you poke your nose in a matter which I want to see fulfilled?"

She said, How strange you are, O son of Al-Khattab! You don't want to be argued with whereas your daughter, Hafsa surely, argues with Allah's Apostle so much that he remains angry for a full day!" `Umar then reported; how he at once put on his outer garment and went to Hafsa and said to her, "O my daughter! Do you argue with Allah's Apostle so that he remains angry the whole day?" H. afsa said, "By Allah, we argue with him." `Umar said, "Know that I warn you of Allah's punishment and the anger of Allah's Apostle . . . O my daughter! Don't be betrayed by the one who is proud of her beauty because of the love of Allah's Apostle for her (i.e. `Aisha)." `Umar addled, "Then I went out to Um Salama's house who was one of my relatives, and I talked to her. She said, O son of Al-Khattab! It is rather astonishing that you interfere in everything; you even want to interfere between Allah's Apostle and his wives!" By Allah, by her talk she influenced me so much that I lost some of my anger. I left her (and went home).

At that time I had a friend from the Ansar who used to bring news (from the Prophet) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of the kings of Ghassan tribe. We heard that he intended to move and attack us, so fear filled our hearts because of that. (One day) my Ansari friend unexpectedly knocked at my door, and said, "Open Open!" I said, 'Has the king of Ghassan come?' He said, 'No, but something worse; Allah's Apostle has isolated himself from his wives.' I said, 'Let the nose of `Aisha and Hafsa be stuck to dust (i.e. humiliated)!' Then I put on my clothes and went to Allah's Apostle's residence, and behold, he was staying in an upper room of his to which he ascended by a ladder, and a black slave of Allah's Apostle was (sitting) on the first step.

I said to him, 'Say (to the Prophet) `Umar bin Al-Khattab is here.' Then the Prophet admitted me and I narrated the story to Allah's Apostle. When I reached the story of Um Salama, Allah's Apostle smiled while he was lying on a mat made of palm tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm fibres, and leaves of a saut tree were piled at his feet, and above his head hung a few water skins. On seeing the marks of the mat imprinted on his side, I wept. He said.' 'Why are you weeping?' I replied, "O Allah's Apostle! Caesar and Khosrau are leading the life (i.e. Luxurious life) while you, Allah's Apostle though you are, is living in destitute". The Prophet then replied. 'Won't you be satisfied that they enjoy this world and we the Hereafter? "

6.436:

Narrated Ibn `Abbas:

I intended to ask `Umar so I said, "Who were those two ladies who tried to back each other against the Prophet?" I hardly finished my speech when he said, They were `Aisha and Hafsa."

6.437:

Narrated Ibn `Abbas:

I intended to ask `Umar about those two ladies who back each other against 'Allah's Apostle . For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for Hajj. While we were in Zahran, `Umar went to answer the call of nature and told me to follow

him with some water for ablution. So I followed him with a container of water and started pouring water for him. I found it a good opportunity to ask him, so I said, "O chief of the Believers! Who were those two ladies who had backed each other (against the Prophet)?" Before I could complete my question, he replied, "They were `Aisha and Hafsa."

6.438:

Narrated `Umar:

The wives of the Prophet out of their jealousy, backed each other against the Prophet, so I said to them, "It may be, if he divorced you all, that Allah will give him, instead of you wives better than you." So this Verse was revealed. (66.5)

6.439:

Narrated Ibn `Abbas:

(regarding the Verse):-- 'Cruel after all that, base-born (of illegitimate birth).' (68.13) It was revealed in connection with a man from Quaraish who had a notable sign (Zanamah) similar to the notable sign which usually-hung on the neck of a sheep (to recognize it).

6.440:

Narrated Haritha bin Wahb Al-Khuza`i:

I heard the Prophet saying. "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something. And may I inform you of the people of the Hell-Fire? They are all those violent, arrogant and stubborn people."

6.441:

Narrated Abu Sa`id:

I heard the Prophet saying, "Allah will bring forth the severest Hour, and then all the Believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their back will be as stiff as if it is one bone (a single vertebra).

6.442:

Narrated Ibn `Abbas:

All the idols which were worshipped by the people of Noah were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; Suwa' was the idol of (the tribe of) Murad and then by Ban, Ghutaif at Al-Jurf near Saba; Yauq was the idol of Hamdan, and Nasr was the idol of Himyr, the branch of Dhi-al-Kala.' The names (of the idols) formerly belonged to some pious men of the people of Noah, and when they died Satan inspired their people to (prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.

6.443:

Narrated Ibn `Abbas:

Allah's Apostle went out along with a group of his companions towards `Ukaz Market. At that time something intervened between the devils and the news of the Heaven, and flames were sent down upon them, so the devils returned. Their fellow-devils said, "What is wrong with you? " They said, "Something has intervened between us and the news of the Heaven, and fires (flames) have been shot at us." Their fellow-devils said, "Nothing has intervened between you and the news of the Heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened." And so they set out and travelled all over the world, east and west, looking for that thing which intervened between them and the news of the Heaven. Those of the devils who had set out towards Tihama, went to Allah's Apostle at Nakhla (a place between Mecca and Taif) while he was on his way to `Ukaz Market. (They met him) while he was offering the Fajr prayer with his companions. When they heard the Holy Qur'an being recited (by Allah's Apostle), they listened to it and said (to each other). This is the thing which has intervened between you and the news of the Heavens." Then they returned to their people and said, "O our people! We have really heard a wonderful recital (Qur'an). It gives guidance to the right, and we have believed therein. We shall not

join in worship, anybody with our Lord." (See 72.1-2) Then Allah revealed to His Prophet (Surat al-Jinn):

'Say: It has been revealed to me that a group (3 to 9) of Jinns listened (to the Qur'an).' (72.1) The statement of the Jinns was revealed to him .

6.444:

Narrated Yahya bin Abi Kathir:

I asked Aba Salama bin `Abdur-Rahman about the first Sura revealed of the Qur'an. He replied "O you, wrapped-up (i.e. Al Muddaththir)." I said, "They say it was, 'Read, in the Name of your Lord Who created,' (i.e. Surat Al-'Alaq (the Clot)." On that, Abu Salama said, "I asked Jabir bin `Abdullah about that, saying the same as you have said, whereupon he said, 'I will not tell you except what Allah's Apostle had told us. Allah's Apostle said, "I was in seclusion in the cave of Hiram', and after I completed the limited period of my seclusion. I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing. Then I looked up and saw something. So I went to Khadija (the Prophet's wife) and told her to wrap me up and pour cold water on me. So they wrapped me up and poured cold water on me." Then, 'O you, (Muhammad) wrapped up! Arise and warn,' (Surat Al Muddaththir) was revealed." (74.1)

6.445:

Narrated Jabir bin `Abdullah:

The Prophet said, "I was in a seclusion in the cave of Hira....."(similar to the narration related by `Ali bin Al-Mubarak, 444 above).

6.446:

Narrated Yahya:

I asked Aba Salama, "Which Sura of the Qur'an was revealed first?" He replied, "O you, wrapped-up' (Al-Muddaththir)." I said, "I have been informed that it was, 'Read, in the Name of your Lord who created..... (i.e. Surat Al-Alaq).

6.447:

Narrated Jabir bin `Abdullah:

I heard the Prophet describing the period of pause of the Divine Inspiration. He said in his talk, "While I was walking, I heard voices from the sky. I looked up, and behold ! I saw the same Angel who came to me in the cave of Hira' sitting on a chair between the sky and the earth. I was too much afraid of him (so I returned to my house) and said, 'Fold me up in garments!' They wrapped me up. Then Allah revealed: 'O you wrapped...and desert the idols before the prayer became compulsory.' Rujz means idols.

6.448:

Narrated Jabir bin `Abdullah:

That he heard Allah's Apostle describing the period of pause of the Divine Inspiration, and in his description he said, "While I was walking I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same Angel who came to me in the Cave of Hira', sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said, 'Wrap me in garments! Wrap me in garments!' They wrapped me, and then Allah revealed:

"O you, (Muhammad) wrapped-up! Arise and warn...and desert the idols." (74.1-5) Abu Salama said....Rujz means idols." After that, the Divine Inspiration started coming more frequently and regularly.

6.449:

Narrated Ibn `Abbas:

The Prophet used to move his tongue when the divine Inspiration was being revealed to him. (Sufyan, a subnarrator, demonstrated (how the Prophet used to move his lips) and added. "In order to memorize it." So Allah revealed: "Move not your tongue concerning (the Qur'an) to make haste therewith." (75.16)

6.450:

Narrated Musa bin Abi Aisha:

That he asked Sa`id bin Jubair regarding (the statement of Allah). 'Move not your tongue concerning (the Qur'an) to make haste therewith.' He said, "Ibn `Abbas said that the Prophet used to move his lips when the Divine Inspiration was being revealed to him. So the Prophet was ordered not to move his tongue, which he used to do, lest some words should escape his memory. 'It is for Us to collect it' means, We will collect it in your chest; and its recitation' means, We will make you recite it. 'But when We recite it (i.e. when it is revealed to you), follow its recital; it is for Us to explain it and make it clear,' (i.e. We will explain it through your tongue).

6.451:

Narrated Ibn `Abbas:

(as regards) Allah's Statement:

"Move not your tongue concerning (the Qur'an) to make haste therewith." (75.16)

When Gabriel revealed the Divine Inspiration in Allah's Apostle , he (Allah's Apostle) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that revelation was taking place. So Allah revealed in Surat Al-Qiyama which begins:

'I do swear by the Day of Resurrection...' (75) the Verses:--

'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it (Qur'an) in your mind, and give you the ability to recite it by heart. (75.16-17) Ibn `Abbas added: It is for Us to collect it (Qur'an) (in your mind), and give you the ability to recite it by heart means, "When We reveal it, listen. Then it is for Us to explain it," means, 'It is for us to explain it through your tongue.' So whenever Gabriel came to Allah's Apostle ' he would keep quiet (and listen), and when the Angel left, the Prophet would recite that revelation as Allah promised him.

6.452:

Narrated `Abdullah:

We were with the Prophet when Surat Wal-Mursalat was revealed to him. While we were receiving it from his mouth, a snake suddenly came and we ran to kill it, but it outstripped us and entered its hole quickly. Allah's le said, "It has escaped your evil, and you too, have escaped its evil."

6.453:

Narrated `Abdullah:

(Similarly--as no. 452 above.)

6.454:

Narrated `Abdullah:

While we were with Allah's Apostle in a cave, Surat "Wal Mursalat" was revealed to him and we received it directly from his mouth as soon as he had received the revelation. Suddenly a snake came out and Allah's Apostle said, "Get at it and kill it!" We ran to kill it but it outstripped us. Allah's Apostle said, "It has escaped your evil, as you too, have escaped its."

6.455:

Narrated Ibn `Abbas:

(as regards the explanation of Hadith 454). 'Indeed, it (Hell) throws about sparks (huge) as Forts.' We used to collect wood in the form of logs, three cubits long or shorter. for heating purposes in winter., and we used to call such wood, the Qasr.

6.456:

Narrated `Abdullah:

While we were with the Prophet in a cave, Surat wal-Mursalat was revealed to him and he recited it, and I heard it directly from his mouth as soon as he recited its revelation. Suddenly a snake sprang at us, and the Prophet said, "Kill it!" We ran to kill it but it escaped quickly. The Prophet said. "It has escaped your evil, and you too have escaped its evil."

6.457:

Narrated Al--A`mash:

Abu Huraira said, "Allah's Apostle said, 'Between the two sounds of the trumpet, there will be forty.'" Somebody asked Abu Huraira, "Forty days?" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, he refused to reply. Abu Huraira added. "Then (after this period) Allah will send water from the sky and then the dead bodies will grow like

vegetation grows, There is nothing of the human body that does not decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection." (See Hadith No. 338)

6.458:

Narrated Sahl bin Sa`d:

I saw Allah's Apostle pointing with his index and middle fingers, saying. "The time of my Advent and the Hour are like these two fingers." The Great Catastrophe will overwhelm everything.

6.459:

Narrated Aisha:

The Prophet said, "Such a person as recites the Qur'an and masters it by heart, will be with the noble righteous scribes (in Heaven). And such a person exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."

6.460:

Narrated `Abdullah bin `Umar:

The Prophet said, "On the Day when all mankind will stand before the Lord of the Worlds, some of them will be enveloped in their sweat up to the middle of their ears."

6.461:

Narrated Aisha:

I heard the Prophet saying... "He surely will receive an easy reckoning." 84.8

6.462:

Narrated `Aisha:

I heard the Prophet saying... "He surely will receive an easy reckoning." 84.8

6.463:

Narrated Aisha:

Allah's Apostle said," (On the Day of Resurrection) any one whose account will be taken will be ruined (i.e. go to Hell)." I said, "O Allah's Apostle! May Allah make me be sacrificed for you. Doesn't Allah say:

"Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning.?" (84.7-8) He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."

6.464:

Narrated Ibn `Abbas:

(as regards the Verse):--'You shall surely travel from stage to stage (in this life and in the Hereafter).' (It means) from one state to another. That concerns your Prophet.

6.465:

Narrated Al-Bara:

The first of the companions of the Prophet who came to us (in Medina), were Mus`ab bin `Umar and Ibn Um Maktum, and they started teaching us the Qur'an. Then came `Ammar, Bilal and Sa`d. Afterwards `Umar bin Al-Khattab came along with a batch of twenty (men): and after that the Prophet came. I never saw the people of Medina so pleased with anything as they were with his arrival, so that even the little boys and girls were saying, "This is Allah's Apostle who has come." He (the Prophet) did not come (to Medina) till I had learnt Surat Al-Ala and also other similar Suras.

6.466:

Narrated `Abdullah bin Zama:

That he heard the Prophet delivering a sermon, and he mentioned the shecamel and the one who hamstrung it. Allah's Apostle recited:--

'When, the most wicked man among them went forth (to hamstrung the she-camel).' (91.12.) Then he said, "A tough man whose equal was rare and who enjoyed the protection of his people, like Abi Zama went forth to (hamstrung) it." The Prophet then mentioned about the women (in his sermon). "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody breaks wind and said, "Why should anybody laugh at what he himself does?"

6.467:

Narrated Alqama:

I went to Sham with a group of the companions of `Abdullah (bin Mas`ud). Abu Ad-Darda' heard of our arrival so he came to us and said, "Is there anybody among you who can recite (Qur'an)" We replied in the affirmative. Then he asked, "Who is the best reciter?" They pointed at me. Then he told me to recite, so I recited the verse:--

'By the night as it envelops 'By the day as it appears in brightness; By (Him Who created) male and the female.' (92.1-3) Abu Ad-Darda' then said to me, "Did you hear it (like this) from the mouth of your friend ('Abdullah bin Mas`ud)?" I said, "Yes." He said, "I too, heard it (like this) from the mouth of the Prophet, but these people do not consider this recitation as the correct one."

6.468:

Narrated Ibrahim:

The companions of `Abdullah (bin Mas`ud) came to Abu Darda', (and before they arrived at his home), he looked for them and found them. Then he asked them,: 'Who among you can recite (Qur'an) as `Abdullah recites it?" They replied, "All of us." He asked, "Who among you knows it by heart?" They pointed at 'Alqama. Then he asked Alqama. "How did you hear `Abdullah bin Mas`ud reciting Surat Al-Lail (The Night)?" Alqama recited:

'By the male and the female.' Abu Ad-Darda said, "I testify that I heard me Prophet reciting it likewise, but these people want me to recite it:--

'And by Him Who created male and female.' but by Allah, I will not follow them."

6.469:

Narrated `Ali:

We were in the company of the Prophet in a funeral procession at Baqi Al-Gharqad. He said, "There is none of you but has his place written for him in Paradise or in the Hell- Fire." They said, "O Allah's Apostle! Shall we depend (on this fact and give up work)?" He said, "Carry on doing (good deeds), for every body will find it easy to do (what will lead him to his destined place)." Then he recited:

'As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way). So, We will make smooth for him the path of ease. But he who is a greedy miser....for him, the path for evil.' (92.5-10)

6.470:

Narrated Abu `Abdur-Rahman:

`Ali said, "We were sitting with the Prophet," (He then mentioned the Hadith above (469).

6.471:

Narrated `Ali:

While the Prophet was in a funeral procession, he took a small stick and started scraping the earth with it and said, "There is none among you but has his place written for him, either in the Hell Fire or in Paradise." They (the people) said, "Allah's Apostle! Shall we depend on this (and leave work)?" He replied. "Carry on doing (good deeds), for everybody will find easy (to do) such deeds as will lead him to his destined place." The Prophet then recited:--

'As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best Reward.'.....(92.5-10)

6.472:

Narrated `Ali:

We were in the company of the Prophet and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-Fire." We said, "O Allah's Apostle! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place." Then the Prophet recited: 'As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best reward. We will make smooth for him the path of ease....the path for evil.' (92.5-10)

6.473:

Narrated `Ali:

While we were in a funeral procession in Baqi Al-Gharqad, Allah's Apostle came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it. He then said, "There is none among you, and no created soul but has his place written for him either in Paradise or in the Hell-Fire, and also has his happy or miserable fate (in the Hereafter) written for him." A man said, "O Allah's Apostle! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be fortunate (in the Hereafter), will join the fortunate peoples and whoever among us is destined to be miserable will do such deeds as are characteristic of the people who are destined to misery." The Prophet said, "Those who are destined to be happy (in the Hereafter) will find it easy and pleasant to do the deeds characteristic of those destined to happiness, while those who are to be among the miserable (in the Hereafter), will find it easy to do the deeds characteristic of those destined to misery." Then he recited: 'As for him who gives (in charity) and keeps his duty to Allah and believes in the Best reward from Allah, We will make smooth for him the path of ease. But he who is a greedy miser and thinks himself self sufficient, and gives the lie to the Best reward from Allah we will make smooth for him the path for evil.' (92.5-10)

6.474:

Narrated `Ali:

While the Prophet was in a funeral procession, he picked up something and started scraping the ground with it, and said, "There is none among you but has his place written for him either in the Hell Fire or in Paradise." They said, "O Allah's Apostle! Shall we not depend upon what has been written for us and give up deeds? He said, "Carry on doing (good) deeds, for everybody will find easy to do such deeds as will lead him to his destined place for which he has been created. So he who is destined to be among the happy (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the miserable ones, will find it easy to do the deeds characteristic of such people." Then he recited:

'As for him who gives (in charity) and fears Allah, and believes in the best....' (92.5-10)

6.475:

Narrated Jundub bin Sufyan:

Once Allah's Apostle became sick and could not offer his night prayer (Tahajjud) for two or three nights. Then a lady (the wife of Abu Lahab) came and said, "O Muhammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!" On that Allah revealed: 'By the fore-noon, and by the night when it darkens, your Lord (O Muhammad) has neither forsaken you, nor hated you.' (93.1-3)

6.476:

Narrated Jundub Al-Bajali:

A lady said, "O Allah's Apostle! I see that your friend has delayed. (in conveying Qur'an) to you." So there was revealed: 'Your Lord (O Muhammad) has neither forsaken you, nor hated you.' (93.1-3)

6.477:

Narrated Al-Bara:

While the Prophet was on a journey, he recited Surat at-Tini waz-Zaituni (95) in one of the first two rak`at of the `Isha prayer.

6.478:

Narrated Aisha:

(the wife of the Prophet) The commencement (of the Divine Inspiration) to Allah's Apostle was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He came back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira. An Angel came to him and asked him to read. Allah's Apostle replied, "I do not know how to read." The Prophet added, "Then the Angel held me (forcibly) and pressed me so hard that I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.'

Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied. 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, 'Read, in the Name of your Lord Who has created (all that exists), has created man out of a clot, Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen, has taught man that which he knew not.' (96.1-5).

Then Allah's Apostle returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, "Cover me!" They covered him, and when the state of fear was over, he said to Khadija, "O Khadija! What is wrong with me? I was afraid that something bad might happen to me." Then he told her the story. Khadija said, "Nay! But receive the good tidings! By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities." Khadija then took him to Waraqa bin Naufil, the son of Khadija's paternal uncle. Waraqa had been converted to Christianity in the Pre-Islamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said (to Waraqa), "O my cousin! Listen to what your nephew is going to say." Waraqa said, "O my nephew! What have you seen?" The Prophet then described whatever he had seen. Waraqa said, "This is the same Angel (Gabriel) who was sent to Moses. I wish I were young." He added some other statement. Allah's Apostle asked, "Will these people drive me out?" Waraqa said, "Yes, for nobody brought the like of what you have brought, but was treated with hostility. If I were to remain alive till your day (when you start preaching). then I would support you strongly." But a short while later Waraqa died and the Divine Inspiration was paused (stopped) for a while so that Allah's Apostle was very much grieved.

Narrated Jabir bin `Abdullah: While Allah's Apostle was talking about the period of pause in revelation. he said in his narration. "Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same Angel as had visited me in the cave of Hira.' He was sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, Wrap me! Wrap me!" So they covered him and then Allah revealed:

'O you, wrapped up! Arise and warn and your Lord magnify, and your garments purify and dessert the idols.' (74.1-5)

Abu Salama said, "(Rijz) are the idols which the people of the Pre-Islamic period used to worship." After this the revelation started coming frequently and regularly.

6.479:

Narrated Aisha:

The commencement of the Divine Inspiration to Allah's Apostle was in the form of true dreams. The Angel came to him and said, "Read, in the Name of your Lord Who has created (all that exists), has created man a clot. Read! And your Lord is Most Generous" ..(96.1,2,3)

6.480:

Narrated `Aisha:

The commencement of (the Divine Inspirations to) Allah's Apostle was in the form of true dreams. The Angel came to him and said, "Read! In the Name of your Lord Who has created all exists), has created man from a clot. Read! And your Lord is Most Generous, Who has taught (the writing) by the pen (the first person to write was Prophet Idris. (96.1-4)

6.481:

Narrated Aisha:

The Prophet returned to Khadija and said, "Wrap me! Wrap me!" (Then the sub-narrator narrated the rest of the narration.)

6.482:

Narrated Ibn `Abbas:

Abu Jahl said, "If I see Muhammad praying at the Ka`ba, I will tread on his neck." When the Prophet heard of that, he said, "If he does so, the Angels will snatch him away."

6.483:

Narrated Anas bin Malik:

The Prophet said to Ubai (bin Ka`b). "Allah has ordered me to recite to you:--'Those who disbelieve among the people of the Scripture and among the idolators are not going to stop (from their disbelief.)' (Sura 98) Ubai said, "Did Allah mention me by name?" The Prophet said, "Yes." On that, Ubai wept.

6.484:

Narrated Anas bin Malik:

The Prophet said to Ubai, "Allah has ordered me recite Qur'an to you." Ubai asked, "Did Allah mention me by name to you?" The Prophet said, "Allah has mentioned your name to me." On that Ubai started weeping. (The sub-narrator) Qatada added: I have been informed that the Prophet recited: 'Those who disbelieve among the people of the Scripture,' ...to Ubai.

6.485:

Narrated Anas bin Malik:

Allah's Prophet said to Ubai bin Ka`b, "Allah has ordered me to recite Qur'an to you." Ubai said, "Did Allah mention me by name to you?" The Prophet said, "Yes." Ubai said, "Have I been mentioned by the Lord of the Worlds?" The Prophet said, "Yes." Then Ubai burst into tears.

6.486:

Narrated Abu Huraira:

Allah's Apostle said, "Horses are kept for one of three purposes: A man may keep them (for Allah's Cause) to receive a reward in the Hereafter; another may keep them as a means of protection; and a third may keep them to be a burden for him. As for the man for whom the horse is a source of reward, he is the one who ties it for Allah's Cause, and he ties it with a long rope in a pasture or a garden, then, whatever it eats or drinks in that pasture or garden will be added to his good deeds. And if it breaks its rope and jumps over one or two hills, then, for all its footsteps and its manure, good deeds will be written for him. And if it passes by a river and drinks of its water though its owner had no intention to water it from that river, even then he will have good deeds written for him. So that horse will be (a source of) reward for such a man.

If a man ties a horse for earning his livelihood and abstaining from asking others for help and he does not forget Allah's right, i.e. pays its Zakat and gives it to be used in Allah's Cause, then that horse will be a means of protection for him. But if a man ties it out of pride and to show off and to excite others, then that horse will be a burden (of sins) for him." Then Allah's Apostle was asked regarding donkeys. He replied, "Nothing has been revealed to me except this comprehensive Verse which includes everything:

'So whoever does good equal to the weight of an atom (or a smallest ant) shall see it; and whoever does evil equal to the weight of an atom (or a smallest ant) shall see it.' (99.7-8)

6.487:

Narrated Abu Huraira:

The Prophet was asked about donkeys and he replied, "Nothing has been revealed to me regarding donkeys except this comprehensive Verse which includes everything:

"So whoever does good equal to the weight of an atom (or a smallest ant) shall see it; And whoever, does evil equal to the weight of an atom or a smallest ant) shall see it.' (99.7-8)

6.488:

Narrated Anas:

When the Prophet was made to ascend to the Heavens, he said (after his return), "I came upon a river the banks of which were made of tents of hollow pearls. I asked Gabriel. What is this (river?') He replied, 'This is the Kauthar.'

6.489:

Narrated Abu Ubaida:

I asked `Aisha 'regarding the verse:--'Verily we have granted you the Kauthar.' She replied, "The Kauthar is a river which has been given to your Prophet on the banks of which there are (tents of) hollow pearls and its utensils are as numberless as the stars."

6.490:

Narrated Abu Bishr:

Sa`id bin Jubair said that Ibn `Abbas said about Al-Kauthar. "That is the good which Allah has bestowed upon His Apostle." I said to Sa`id bin Jubair. "But the people claim that it is a river in Paradise." Sa`id said, "The river in Paradise is part of the good which Allah has bestowed on His Apostle."

6.491:

Narrated Aisha:

"When the "Surat-An-Nasr", 'When comes the Help of Allah and the conquest,' had been revealed to the Prophet he did not offer any prayer except that he said therein, "Subhanka Rabbana wa bihamdika; Allahumma ighfirli (I testify the Uniqueness of our Lord, and all the praises are for Him: O Allah, forgive me!)"

6.492:

Narrated Aisha:

Allah's Apostle used to say very often in bowing and prostration (during his prayers), Subhanka Allahumma Rabbana wa bihamdika; Allahumma ighfirli," according to the order of the Qur'an.

6.493:

Narrated Ibn `Abbas:

`Umar asked the people regarding Allah's Statement:

'When comes the Help of Allah (to you O Muhammad against your enemies) and the conquest of Mecca.' (110.1) They replied, "It indicates the future conquest of towns and palaces (by Muslims)."

`Umar said, "What do you say about it, O Ibn `Abbas?" I replied, "(This Surat) indicates the termination of the life of Muhammad. Through it he was informed of the nearness of his death."

6.494:

Narrated Ibn `Abbas:

`Umar used to make me sit with the elderly men who had fought in the Battle of Badr. Some of them felt it (did not like that) and said to `Umar "Why do you bring in this boy to sit with us while we have sons like him?" `Umar replied, "Because of what you know of his position (i.e. his religious knowledge)." One day `Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them. (my religious knowledge). `Umar then asked them (in my presence). "What do you say about the interpretation of the Statement of Allah:

'When comes Help of Allah (to you O, Muhammad against your enemies) and the conquest (of Mecca).' (110.1) Some of them said, "We are ordered to praise Allah and ask for His forgiveness when Allah's Help and the conquest (of Mecca) comes to us." Some others kept quiet and did not say anything. On that, `Umar asked me, "Do you say the same, O Ibn `Abbas?" I replied, "No." He said, 'What do you say then?' I replied, "That is the sign of the death of Allah's Apostle which Allah informed him of. Allah said:--

'(O Muhammad) When comes the Help of Allah (to you against your enemies) and the conquest (of Mecca) (which is the sign of your death). You should celebrate the praises of your Lord and ask for His Forgiveness, and He is the One Who accepts the repentance and forgives.' (110.3) On that `Umar said, "I do not know anything about it other than what you have said."

6.495:

Narrated Ibn `Abbas:

When the Verse:-- 'And warn your tribe of near kindred.' (26.214) was revealed. Allah's Apostle went out, and when he had ascended As-Safa mountain, he shouted, "O Sabahah!" The people said, "Who is that?" "Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abu Lahab said, "May you perish! You gathered us only for this reason? " Then Abu Lahab went away. So the "Surat:--ul--LAHAB" 'Perish the hands of Abu Lahab!' (111.1) was revealed.

6.496:

Narrated Ibn `Abbas:

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

6.497:

Narrated Ibn `Abbas:

Abu Lahab said, "May you perish! Is it' for this that you have gathered us?" So there was revealed:-- 'Parish the hands of Abu Lahab'.

6.498:

Narrated Abu Huraira:

The Prophet said, "Allah said: 'The son of Adam tells a lie against Me,, though he hasn't the right to do so. He abuses me though he hasn't the right to do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, the first creation was not easier for Me than new creation. As for his abusing Me, it is his saying that Allah has begotten children, while I am the One, the Self-Sufficient Master Whom all creatures need, I beget not, nor was I begotten, and there is none like unto Me.'"

6.499:

Narrated Abu Huraira:

Allah's Apostle said, "Allah said:-- 'The son of Adam tells a lie against Me and he hasn't the right to do so; and he abuses me and he hasn't the right to do so. His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and his abusing Me is his saying that Allah has begotten children, while I am the self-sufficient Master, Whom all creatures need, Who begets not nor was He begotten, and there is none like unto Me.'"

6.500:

Narrated Zirr bin Hubaish:

I asked Ubai bin Ka`b regarding the two Muwwidhat (Surats of taking refuge with Allah). He said, "I asked the Prophet about them, He said, 'These two Surats have been recited to me and I have recited them (and are present in the Qur'an).' So, we say as Allah's Apostle said (i.e., they are part of the Qur'an)."

6.501:

Narrated Zirr bin Hubaish:

I asked Ubai bin Ka`b, "O Abu AlMundhir! Your brother, Ibn Mas`ud said so-and-so (i.e., the two Mu'awwidh-at do not belong to the Qur'an)." Ubai said, "I asked Allah's Apostle about them, and he said, 'They have been revealed to me, and I have recited them (as a part of the Qur'an)," So Ubai added, "So we say as Allah's Apostle has said."

6.502:

Narrated `Aisha and Ibn `Abbas:

The Prophet remained in Mecca for ten years, during which the Qur'an used to be revealed to him; and he stayed in Medina for ten years.

6.503:

Narrated Abu `Uthman:

I was informed that Gabriel came to the Prophet while Um Salama was with him. Gabriel started talking (to the Prophet). Then the Prophet asked Um Salama, "Who is this?" She replied, "He is Dihya (al-Kalbi)." When Gabriel had left, Um Salama said, "By Allah, I did not take him for anybody other than him (i.e. Dihya) till I heard the sermon of the Prophet wherein he informed about the news of Gabriel." The subnarrator asked Abu `Uthman: From whom have you heard that? Abu `Uthman said: From Usama bin Zaid.

6.504:

Narrated Abu Huraira:

The Prophet said, "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."

6.505:

Narrated Anas bin Malik:

Allah sent down His Divine Inspiration to His Apostle continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation; and Allah's Apostle died after that.

6.506:

Narrated Jundub:

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

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

6.507:

Narrated Anas bin Malik:

(The Caliph `Uthman ordered Zaid bin Thabit, Sa`id bin Al-As, `Abdullah bin Az-Zubair and `Abdur-Rahman bin Al-Harith bin Hisham to write the Qur'an in the form of a book (Mushafs) and said to them. "In case you disagree with Zaid bin Thabit (Al-Ansari) regarding any dialectic Arabic utterance of the Qur'an, then write it in the dialect of Quraish, for the Qur'an was revealed in this dialect." So they did it.

6.508:

Narrated Safwan bin Ya`la bin Umaiya:

Ya`la used to say, "I wish I could see Allah's Apostle at the time he is being inspired Divinely." When the Prophet was at Al-Ja'rana and was shaded by a garment hanging over him and some of his companions were with him, a man perfumed with scent came and said, "O Allah's Apostle! What is your opinion regarding a man who assumes Ihram and puts on a cloak after perfuming his body with scent?" The Prophet waited for a while, and then the Divine Inspiration descended upon him. `Umar pointed out to Ya`la, telling him to come. Ya`la came and pushed his head (underneath the screen which was covering the Prophet) and behold! The Prophet's face was red and he kept on breathing heavily for a while and then he was relieved. Thereupon he said, "Where is the questioner who asked me about `Umra a while ago?" The man was sought and then was brought before the Prophet who said (to him), "As regards the scent which you perfumed your body with, you must wash it off thrice, and as for your cloak, you must take it off; and then perform in your `Umra all those things which you perform in Hajj."

6.509:

Narrated Zaid bin Thabit:

Abu Bakr As-Siddiq sent for me when the people! of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musailama). (I went to him) and found `Umar bin Al-Khattab sitting with him. Abu Bakr then said (to me), "Umar has come to me and said: "Casualties were heavy among the Qurra' of the! Qur'an (i.e. those who knew the Qur'an by heart) on the day of the Battle of Yalmama, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to `Umar, "How can you do something which Allah's Apostle did not do?" `Umar said, "By Allah, that is a good project. "Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which `Umar had realized." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle. So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book)." By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr, "How will you do something which Allah's Apostle did

not do?" Abu Bakr replied, "By Allah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and `Umar. So I started looking for the Qur'an and collecting it from (what was written on) palmed stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat at-Tauba (Repentance) with Abi Khuza`ima Al-Ansari, and I did not find it with anybody other than him. The Verse is:

'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty..(till the end of Surat-Baraa' (at-Tauba) (9.128-129) Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with `Umar till the end of his life, and then with Hafsa, the daughter of `Umar.

6.510:

Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to `Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to `Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before." So `Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to `Uthman. `Uthman then ordered Zaid bin Thabit, `Abdullah bin AzZubair, Sa`id bin Al-As and `AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. `Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, `Uthman returned the original manuscripts to Hafsa. `Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt. Sa`id bin Thabit added, "A Verse from Surat Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuza`ima bin Thabit Al-Ansari. (That Verse was): 'Among the Believers are men who have been true in their covenant with Allah.' (33.23)

6.511:

Narrated Zaid bin Thabit:

Abu Bakr sent for me and said, "You used to write the Divine Revelations for Allah's Apostle : So you should search for (the Qur'an and collect) it." I started searching for the Qur'an till I found the last two Verses of Surat at-Tauba with Abi Khuza`ima Al-Ansari and I could not find these Verses with anybody other than him. (They were):

'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty ...' (9.128-129)

6.512:

Narrated Al-Bara:

There was revealed: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.' (4.95)

The Prophet said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot)." Then he said, "Write: 'Not equal are those Believers who sit..', and at that time `Amr bin Um Maktum, the blind man was sitting behind the Prophet . He said, "O Allah's Apostle! What is your order For me (as regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed:

'Not equal are those believers who sit (at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah.' (4.95)

6.513:

Narrated `Abdullah bin `Abbas:

Allah's Apostle said, "Gabriel recited the Qur'an to me in one way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways."

6.514:

Narrated `Umar bin Al-Khattab:

I heard Hisham bin Hakim reciting Surat Al-Furqan during the lifetime of Allah's Apostle and I listened to his recitation and noticed that he recited in several different ways which Allah's Apostle had not taught me. I was about to jump over him during his prayer, but I controlled my temper, and when he had completed his prayer, I put his upper garment around his neck and seized him by it and said, "Who taught you this Sura which I heard you reciting?" He replied, "Allah's Apostle taught it to me." I said, "You have told a lie, for Allah's Apostle has taught it to me in a different way from yours." So I dragged him to Allah's Apostle and said (to Allah's Apostle),

"I heard this person reciting Surat Al-Furqan in a way which you haven't taught me!" On that Allah's Apostle said, "Release him, (O `Umar!) Recite, O Hisham!" Then he recited in the same way as I heard him reciting. Then Allah's Apostle said, "It was revealed in this way," and added, "Recite, O `Umar!" I recited it as he had taught me. Allah's Apostle then said, "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you).

6.515:

Narrated Yusuf bin Mahk:

While I was with Aisha, the mother of the Believers, a person from Iraq came and asked, "What type of shroud is the best?" `Aisha said, "May Allah be merciful to you! What does it matter?" He said, "O mother of the Believers! Show me (the copy of) your Qur'an," She said, "Why?" He said, "In order to compile and arrange the Qur'an according to it, for people recite it with its Suras not in proper order." `Aisha said, "What does it matter which part of it you read first? (Be informed) that the first thing that was revealed thereof was a Sura from Al-Mufassal, and in it was mentioned Paradise and the Fire. When the people embraced Islam, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed was: 'Do not drink alcoholic drinks.' people would have said, 'We will never leave alcoholic drinks,' and if there had been revealed, 'Do not commit illegal sexual intercourse,' they would have said, 'We will never give up illegal sexual intercourse.' While I was a young girl of playing age, the following Verse was revealed in Mecca to Muhammad: 'Nay! But the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.' (54.46) Sura Al-Baqara (The Cow) and Surat An-Nisa (The Women) were revealed while I was with him." Then `Aisha took out the copy of the Qur'an for the man and dictated to him the Verses of the Suras (in their proper order).

6.516:

Narrated `Abdullah bin Mas`ud:

Surat Bani-Israel, Al-Kahf (The Cave), Maryam, Taha, Al-Anbiya' (The prophets) are amongst my first earnings and my old property, and (in fact) they are my old property.

6.517:

Narrated Al-Bara':

I learnt, 'Glorify the Name of your Lord the Most High' (Surat al-A'la) No 87, before the Prophet came (to Medina) .

6.518:

Narrated Shaqiq:

`Abdullah said, "I learnt An-Naza'ir which the Prophet used to recite in pairs in each rak'a." Then `Abdullah got up and Alqama accompanied him to his house, and when Alqama came out, we asked him (about those Suras). He said, "They are twenty Suras that start from the beginning of Al-Mufassal, according to the arrangement done by Ibn Mas`ud, and end with the Suras starting with Ha Mim, e.g. Ha Mim (the Smoke). and "About what they question one another?" (78.1)

6.519:

Narrated Ibn `Abbas:

The Prophet was the most generous person, and he used to become more so (generous) particularly in the month of Ramadan because Gabriel used to meet him every night of the month of Ramadan till it

elapsed. Allah's Apostle used to recite the Qur'an for him. When Gabriel met him, he used to become more generous than the fast wind in doing good.

6.520:

Narrated Abu-Huraira:

Gabriel used to repeat the recitation of the Qur'an with the Prophet once a year, but he repeated it twice with him in the year he died. The Prophet used to stay in Ḥajjatul `Iḍāh for ten days every year (in the month of Ramadan), but in the year of his death, he stayed in Ḥajjatul `Iḍāh for twenty days.

6.521:

Narrated Masriq:

`Abdullah bin `Amr mentioned `Abdullah bin Masud and said, "I shall ever love that man, for I heard the Prophet saying, 'Take (learn) the Qur'an from four: `Abdullah bin Masud, Salim, Mu`adh and Ubai bin Ka`b.' "

6.522:

Narrated Shaqiq bin Salama:

Once `Abdullah bin Mas`ud delivered a sermon before us and said, "By Allah, I learnt over seventy Suras direct from Allah's Apostle . By Allah, the companions of the Prophet came to know that I am one of those who know Allah's Book best of all of them, yet I am not the best of them." Shaqiq added: I sat in his religious gathering and I did not hear anybody opposing him (in his speech).

6.523:

Narrated 'Alqama:

While we were in the city of Hims (in Syria), Ibn Mas`ud recited Surat Yusuf. A man said to him), "It was not revealed in this way." Then Ibn Mas`ud said, "I recited it in this way before Allah's Apostle and he confirmed my recitation by saying, 'Well done!' " Ibn Mas`ud detected the smell of wine from the man's mouth, so he said to him, "Aren't you ashamed of telling a lie about Allah's Book and (along with this) you drink alcoholic liquors too?" Then he lashed him according to the law.

6.524:

Narrated `Abdullah (bin Mas`ud):

By Allah other than Whom none has the right to be worshipped! There is no Sura revealed in Allah's Book but I know at what place it was revealed; and there is no Verse revealed in Allah's Book but I know about whom it was revealed. And if I know that there is somebody who knows Allah's Book better than I, and he is at a place that camels can reach, I would go to him.

6.525:

Narrated Qatada:

I asked Anas bin Malik: "Who collected the Qur'an at the time of the Prophet ?" He replied, "Four, all of whom were from the Ansar: Ubai bin Ka`b, Mu`adh bin Jabal, Zaid bin Thabit and Abu Zaid."

6.526:

Narrated Anas bin Malik:

When the Prophet died, none had collected the Qur'an but four persons;; Abu Ad-Darda'. Mu`adh bin Jabal, Zaid bin Thabit and Abu Zaid. We were the inheritor (of Abu Zaid) as he had no offspring .

6.527:

Narrated Ibn `Abbas:

'Umar said, Ubai was the best of us in the recitation (of the Qur'an) yet we leave some of what he recites.' Ubai says, 'PI have taken it from the mouth of Allah's Apostle and will not leave for anything whatever.' But Allah said "None of Our Revelations do We abrogate or cause to be forgotten but We substitute something better or similar." 2.106

6.528:

Narrated Abu Sa`id Al-Mu'alla:

While I was praying, the Prophet called me but I did not respond to his call. Later I said, "O Allah's Apostle! I was praying." He said, "Didn't Allah say: 'O you who believe! Give your response to Allah (by obeying Him) and to His Apostle when he calls you'?" (8.24)

He then said, "Shall I not teach you the most superior Surah in the Qur'an?" He said, '(It is),

'Praise be to Allah, the Lord of the worlds.' (i.e., Surat Al-Fatiha) which consists of seven repeatedly recited Verses and the Magnificent Qur'an which was given to me."

6.529:

Narrated Abu Sa`id Al-Khudri:

While we were on one of our journeys, we dismounted at a place where a slave girl came and said, "The chief of this tribe has been stung by a scorpion and our men are not present; is there anybody among you who can treat him (by reciting something)?" Then one of our men went along with her though we did not think that he knew any such treatment. But he treated the chief by reciting something, and the sick man recovered whereupon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend, "Did you know how to treat with the recitation of something?" He said, "No, but I treated him only with the recitation of the Mother of the Book (i.e., Al-Fatiha)." We said, "Do not say anything (about it) till we reach or ask the Prophet so when we reached Medina, we mentioned that to the Prophet (in order to know whether the sheep which we had taken were lawful to take or not). The Prophet said, "How did he come to know that it (Al-Fatiha) could be used for treatment? Distribute your reward and assign for me one share thereof as well."

6.530:

Narrated Abu Mas`ud:

The Prophet said, "If somebody recited the last two Verses of Surat Al-Baqara at night, that will be sufficient for him."

Narrated Abu Huraira: Allah's Apostle ordered me to guard the Zakat revenue of Ramadan. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allah's Apostle!" Then Abu Huraira described the whole narration and said:) That person said (to me), "(Please don't take me to Allah's Apostle and I will tell you a few words by which Allah will benefit you.) When you go to your bed, recite Ayat-al-Kursi, (2.255) for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan."

6.531:

Narrated Al-Bara':

A man was reciting Surat Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet, and told him of that experience. The Prophet said, "That was As-Sakina (tranquility) which descended because of (the recitation of) the Qur'an."

6.532:

Narrated Aslam:

Allah's Apostle was traveling on one of his journeys, and `Umar bin Al-Khattab was traveling along with him at night. `Umar asked him about something, but Allah's Apostle did not answer him. He asked again, but he did not answer. He asked for the third time!, but he did not answer. On that, `Umar said to himself, "May your mother lose you! You have asked Allah's Apostle three times, but he did not answer at all!" `Umar said, "So I made my camel go fast till I was ahead of the people, and I was afraid that something might be! revealed about me. After a little while I heard a call maker calling me, I said, 'I was afraid that some Qur'anic Verse might be revealed about me.' So I went to Allah's Apostle and greeted him. He said, 'Tonight there has been revealed to me a Surah which is dearer to me than that on which the sun shines (i.e. the world).' Then he recited: 'Verily! We have given you (O Muhammad) a manifest victory.' " (Surat al-Fath) No. (48.1).

6.533:

Narrated Abu Sa`id Al-Khudri:

A man heard another man reciting (Surat-Al-Ikhlas) 'Say He is Allah, (the) One.' (112. 1) repeatedly. The next morning he came to Allah's Apostle and informed him about it as if he thought that it was not enough to recite. On that Allah's Apostle said, "By Him in Whose Hand my life is, this Surah is equal to one-third of the Qur'an!"

Narrated Abu Sa`id Al-Khudri: My brother, Qatada bin An-Nau'man said, "A man performed the night prayer late at night in the lifetime of the Prophet and he read: 'Say: He is Allah, (the) One,' (112.1) and read nothing besides that. The next morning a man went to the Prophet and told him about that . (The Prophet replied the same as (in Hadith 532) above.)

6.534:

Narrated Abu Sa`id Al-Khudri:

The Prophet said to his companions, "Is it difficult for any of you to recite one third of the Qur'an in one night?" This suggestion was difficult for them so they said, "Who among us has the power to do so, O Allah's Apostle?" Allah Apostle replied: " Allah (the) One, the Self-Sufficient Master Whom all creatures need.' (Surat Al-Ikhlas 112.1--to the End) is equal to one third of the Qur'an."

6.535:

Narrated `Aisha:

Whenever Allah's Apostle became sick, he would recite Mu'awwidhat (Surat Al-Falaq and Surat An-Nas) and then blow his breath over his body. When he became seriously ill, I used to recite (these two Suras) and rub his hands over his body hoping for its blessings.

6.536.1:

Narrated `Aisha:

Whenever thy Prophet go went to bed every night, he used to cup his hands together and blow over it after reciting Surat Al-Ikhlas, Surat Al-Falaq and Surat An-Nas, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times.

6.536.2:

Narrated Usaid bin Hudair:

That while he was reciting Surat Al-Baqara (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yahya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet who said, "Recite, O Ibn Hudair! Recite, O Ibn Hudair!" Ibn Hudair replied, "O Allah's Apostle! My son, Yahya was near the horse and I was afraid that it might trample on him, so I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it." The Prophet said, "Do you know what that was?" Ibn Hudair replied, "No." The Prophet said, "Those were Angels who came near to you for your voice and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappear

6.537:

Narrated `Abdul `Aziz bin Rufai':

Shaddad bin Ma'qil and I entered upon Ibn `Abbas. Shaddad bin Ma'qil asked him, "Did the Prophet leave anything (besides the Qur'an)?" He replied. "He did not leave anything except what is Between the two bindings (of the Qur'an)." Then we visited Muhammad bin Al-Hanafiyya and asked him (the same question). He replied, "The Prophet did not leave except what is between the bindings (of the Qur'an).

6.538:

Narrated Abu Musa Al-Ash`ari:

The Prophet said, "The example of him (a believer) who recites the Qur'an is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'an is like a date which is good in taste but has no smell. And the example of a dissolute wicked person who recites the Qur'an is like the Raihana (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'an is like the colocynth which tastes bitter and has no smell.

6.539:

Narrated Ibn `Umar:

The Prophet said, "Your life in comparison to the lifetime of the past nations is like the period between the time of `Asr prayer and sunset. Your example and the example of the Jews and Christians is that of person who employed laborers and said to them, "Who will work for me till the middle of the day for one Qirat (a special weight)?'" The Jews did. He then said, "Who will work for me from the middle of the day till the `Asr prayer for one Qirat each?'" The Christians worked accordingly. Then you (Muslims) are working from the bar prayer till the Maghrib prayer for two Qirats each. They (the Jews and the Christians) said, 'We did more labor but took less wages.' He (Allah) said, 'Have I wronged you in your rights?' They replied, 'No.' Then He said, 'This is My Blessing which I give to whom I wish.'

6.540:

Narrated Talha:

I asked `Abdullah bin Abi `Aufa, "Did the Prophet make a will (to appoint his successor or bequeath wealth)?" He replied, "No." I said, "How is it prescribed then for the people to make wills, and they are ordered to do so while the Prophet did not make any will?" He said, "He made a will wherein he recommended Allah's Book."

6.541:

Narrated Abu Huraira:

Allah's Apostle said, "Allah does not listen to a prophet as He listens to a prophet who recites the Qur'an in a pleasant tone." The companion of the sub-narrator (Abu Salama) said, "It means, reciting it aloud."

6.542:

Narrated Abu Huraira:

The Prophet I said, "Allah does not listen to a prophet as He listens to a prophet who recites the Qur'an in a loud and pleasant tone." Sufyan said, "This saying means: a prophet who regards the Qur'an as something that makes him dispense with many worldly pleasures."

6.543:

Narrated `Abdullah bin `Umar:

Allah's Apostle said, "Not to wish to be the like except of two men. A man whom Allah has given the knowledge of the Book and he recites it during the hours of the night, and a man whom Allah has given wealth, and he spends it in charity during the night and the hours of the day."

6.544:

Narrated Abu Huraira:

Allah's Apostle I said, "Not to wish to be the like of except two men: A man whom Allah has taught the Qur'an and he recites it during the hours of the night and during the hours of the day, and his neighbor listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does; and a man whom Allah has given wealth and he spends it on what is just and right, whereupon an other man May say, 'I wish I had been given what so-and-so has been given, for then I would do what he does."

6.545:

Narrated `Uthman:

The Prophet said, "The best among you (Muslims) are those who learn the Qur'an and teach it."

6.546:

Narrated `Uthman bin `Affan:

The Prophet said, "The most superior among you (Muslims) are those who learn the Qur'an and teach it."

6.547:

Narrated Sahl bin Sa`d:

A lady came to the Prophet and declared that she had decided to offer herself to Allah and His Apostle. The Prophet said, "I am not in need of women." A man said (to the Prophet) "Please marry her to me." The Prophet said (to him), "Give her a garment." The man said, "I cannot afford it." The Prophet said, "Give her anything, even if it were an iron ring." The man apologized again. The

Prophet then asked him, "What do you know by heart of the Qur'an?" He replied, "I know such-and-such portion of the Qur'an (by heart)." The Prophet said, "Then I marry her to you for that much of the Qur'an which you know by heart."

6.548:

Narrated Sahl bin Sa`d:

A lady came to Allah's Apostle and said, "O Allah's Apostle! I have come to you to offer myself to you." He raised his eyes and looked at her and then lowered his head. When the lady saw that he did not make any decision, she sat down. On that, a man from his companions got up and said. "O Allah's Apostle! If you are not in need of this woman, then marry her to me." Allah's Apostle said, "Do you have anything to offer her?" He replied. "No, by Allah, O Allah's Apostle!" The Prophet said to him, "Go to your family and see if you can find something." The man went and returned, saying, "No, by Allah, O Allah's Apostle! I have not found anything." The Prophet said, "Try to find something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Apostle, not even an iron ring, but I have this waist sheet of mine." The man had no upper garment, so he intended to give her, half his waist sheet. So Allah's Apostle said, "What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." So that man sat for a long period and then got up, and Allah's Apostle saw him going away, so he ordered somebody to call him. When he came, the Prophet asked him, "How much of the Qur'an do you know?" He replied, "I know such Surat and such Surat and such Surat," and went on counting it, The Prophet asked him, "Can you recite it by heart?" he replied, "Yes." The Prophet said, "Go, I have married this lady to you for the amount of the Qur'an you know by heart."

6.549:

Narrated Ibn `Umar:

Allah's Apostle said, "The example of the person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away."

6.550:

Narrated `Abdullah:

The Prophet said, "It is a bad thing that some of you say, 'I have forgotten such-and-such verse of the Qur'an,' for indeed, he has been caused (by Allah) to forget it. So you must keep on reciting the Qur'an because it escapes from the hearts of men faster than camel do."

6.551:

Narrated `Abdullah:

I heard the Prophet saying... (as above, no. 550).

6.552:

Narrated Abu Musa:

The Prophet said, "Keep on reciting the Qur'an, for, by Him in Whose Hand my life is, Qur'an runs away (is forgotten) faster than camels that are released from their tying ropes."

6.553:

Narrated `Abdullah bin Mughaffal:

I saw Allah's Apostle reciting Surat-al-Fath on his she-camel on the day of the Conquest of Mecca.

6.554:

Narrated Sa`id bin Jubair:

Those Suras which you people call the Mufassal, are the Muhkam. And Ibn `Abbas said, "Allah's Apostle died when I was a boy of ten years, and I had learnt the Muhkam (of the Qur'an).

6.555:

Narrated Sa`id bin Jubair:

Ibn `Abbas said, "I have learnt all the Muhkam Suras during the life time of Allah's Apostle." I said to him, 'What is meant by the Muhkam?' He replied, "The Mufassal."

6.556:

Narrated Aisha:

The Prophet heard a man reciting the Qur'an in the mosque and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such a Surah."

6.557:

Narrated Hisham:

(The same Hadith as 6.556, adding): which I missed (modifying the Verses).

6.558:

Narrated Aisha:

Allah's Apostle heard a man reciting the Qur'an at night, and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such-and-such Suras, which I was caused to forget."

6.559:

Narrated `Abdullah:

The Prophet said, "Why does anyone of the people say, 'I have forgotten such-and-such Verses (of the Qur'an)?'" He, in fact, is caused (by Allah) to forget."

6.560:

Narrated Abu Mas`ud Al-Ansari:

The Prophet said, "If one recites the last two Verses of Surat-al-Baqara at night, it is sufficient for him (for that night).

6.561:

Narrated `Umar bin Khattab:

I heard Hisham bin Hakim bin Hizam reciting Surat-al-Furqan during the lifetime of Allah's Apostle, and I listened to his recitation and noticed that he recited it in several ways which Allah's Apostle had not taught me. So I was on the point of attacking him in the prayer, but I waited till he finished his prayer, and then I seized him by the collar and said, "Who taught you this Surah which I have heard you reciting?" He replied, "Allah's Apostle taught it to me." I said, "You are telling a lie; By Allah! Allah's Apostle taught me (in a different way) this very Surah which I have heard you reciting." So I took him, leading him to Allah's Apostle and said, "O Allah's Apostle! I heard this person reciting Surat-al-Furqan in a way that you did not teach me, and you have taught me Surat-al-Furqan." The Prophet said, "O Hisham, recite!" So he recited in the same way as I heard him recite it before. On that Allah's Apostle said, "It was revealed to be recited in this way." Then Allah's Apostle said, "Recite, O `Umar!" So I recited it as he had taught me. Allah's Apostle then said, "It was revealed to be recited in this way." Allah's Apostle added, "The Qur'an has been revealed to be recited in several different ways, so recite of it that which is easier for you."

6.562:

Narrated `Aisha:

The Prophet heard a reciter reciting, the Qur'an in the mosque at night. The Prophet said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such-and-such Suras, which I missed!"

6.563:

Narrated Abu Wail:

We went to `Abdullah in the morning and a man said, "Yesterday I recited all the Mufassal Suras." On that `Abdullah said, "That is very quick, and we have the (Prophet's) recitation, and I remember very well the recitation of those Suras which the Prophet used to recite, and they were eighteen Suras from the Mufassal, and two Suras from the Suras that start with Ha Mim.

6.564:

Narrated Ibn `Abbas:

Regarding His (Allah's) Statement:-- 'Move not your tongue concerning (the Qur'an) to make haste therewith.' (75.16) And whenever Gabriel descended to Allah's Apostle with the Divine Inspiration, Allah's Apostle used to move his tongue and lips, and that used to be hard for him, and one could easily recognize that he was being inspired Divinely. So Allah revealed the Verse which occurs in the Surah starting with "I do swear by the Day of Resurrection." (75.1) i.e. 'Move not your tongue concerning (the Qur'an) to make haste then with. It is for Us to collect it (in your mind) (O Muhammad) and give you the ability to recite it 'by heart.' (75.16-17) which means: It is for us to collect it (in your mind) and give you the ability to recite it by heart. And when We have recited it to

you (O Muhammad) through Gabriel then follow you its recital. (75.18) means: 'When We reveal it (the Qur'an) to you, Listen to it.' for then: It is for Us to explain it and make it clear to you' (75.19) i.e. It is up to Us to explain it through your tongue. So, when Gabriel came to him, Allah's Apostle would listen to him attentively, and as soon as Gabriel left, he would recite the Revelations, as Allah had promised him.

6.565:

Narrated Qatada:

I asked Anas bin Malik about the recitation of the Prophet. He said, "He used to pray long (certain sounds) very much.

6.566:

Narrated Qatada:

Anas was asked, "How was the recitation (of the Qur'an) of the Prophet?" He replied, "It was characterized by the prolongation of certain sounds." He then recited: In the Name of Allah, the Most Beneficent, the Most Merciful prolonging the pronunciation of 'In the Name of Allah, 'the most Beneficent,' and 'the Most Merciful.'

6.567:

Narrated `Abdullah bin Mughaffal:

I saw the Prophet reciting (Qur'an) while he was riding on his she camel or camel which was moving, carrying him. He was reciting Surat Fath or part of Surat Fath very softly and in an Attractive vibrating tone.

6.568:

Narrated Abu Musa:

That the Prophet said to him' "O Abu Musa! You have been given one of the musical wind-instruments of the family of David.'

6.569:

Narrated `Abdullah:

That the Prophet said to him, "Recite the Qur'an to me." `Abdullah said, "Shall I recite (the Qur'an) to you while it has been revealed to you?" He said, "I like to hear it from others."

6.570:

Narrated `Abdullah bin Mas`ud:

The Prophet said to me, "Recite (the Qur'an) to me." I said, "O Allah's Apostle Shall I recite (the Qur'an) to you while it has been revealed to you?" He said, "Yes." So I recited Surat-An-Nisa' (The Women), but when I recited the Verse:

'How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people.' (4.41) He said, "Enough for the present," I looked at him and behold! His eyes were overflowing with tears

6.571:

Narrated Sufyan:

Ibn Shubruma said, "I wanted to see how much of the Qur'an can be enough (to recite in prayer) and I could not find a Surah containing less than three Verses, therefore I said to myself), "One ought not to recite less than three (Qur'anic) Verses (in prayer).

Narrated Abu Mas`ud: The Prophet said, "If somebody recites the last two Verses of Surat al-Baqara at night, it will be sufficient for him.

6.572:

Narrated `Abdullah bin `Amr bin Al `As:

My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply, "What a wonderful man he is! He never comes to my bed, nor has he approached me since he married me." When this state continued for a long period, my father told the story to the Prophet who said to my father, "Let me meet him." Then I met him and he asked me, "How do you fast?" I replied, "I fast daily," He asked, "How long does it take you to finish the recitation of the whole Qur'an?" I replied, "I finish it every night." On that he said, "Fast for three days every month and recite the Qur'an (and finish it) in one month." I said, "But I have power to do more than that." He

said, "Then fast for three days per week." I said, "I have the power to do more than that." He said, "Therefore, fast the most superior type of fasting, (that is, the fasting of (prophet) David who used to fast every alternate day; and finish the recitation of the whole Qur'an In seven days." I wish I had accepted the permission of Allah's Apostle as I have become a weak old man. It is said that `Abdullah used to recite one-seventh of the Qur'an during the day-time to some of his family members, for he used to check his memorization of what he would recite at night during the daytime so that it would be easier for him to read at night. And whenever he wanted to gain some strength, he used to give up fasting for some days and count those days to fast for a similar period, for he disliked to leave those things which he used to do during the lifetime of the Prophet.

6.573:

Narrated `Abdullah bin `Amr:

The Prophet asked me, "How long does it take you to finish the recitation of the whole Qur'an?"

6.574:

Narrated `Abdullah bin `Amr:

Allah's Apostle said to me, "Recite the whole Qur'an in one month's time." I said, "But I have power (to do more than that)." Allah's Apostle said, "Then finish the recitation of the Qur'an in seven days, and do not finish it in less than this period."

6.575:

Narrated `Abdullah (bin Mas`ud):

Allah's Apostle said (to me), "Recite the Qur'an to me." I said, "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person." So I recited Surat An-Nisa (The Women) till I reached the Verse: 'How (will it be) then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people.' (4.41) Then he said to me, "Stop!" Thereupon I saw his eyes overflowing with tears.

6.576:

Narrated `Abdullah bin Masud:

The Prophet said to me, "Recite Qur'an to me." I said to him. "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person."

6.577:

Narrated `Ali:

I heard the Prophet saying, "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islam as an arrow goes out of its game, their faith will not exceed their throats. So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection."

6.578:

Narrated Abu Sa`id Al-Khudri:

I heard Allah's Apostle saying, "There will appear some people among you whose prayer will make you look down upon yours, and whose fasting will make you look down upon yours, but they will recite the Qur'an which will not exceed their throats (they will not act on it) and they will go out of Islam as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered arrow but see nothing, and look at the arrow feathers but see nothing, and finally he suspects to find something in the lower part of the arrow."

6.579:

Narrated Abu Musa:

The Prophet said, "The example of a believer who recites the Qur'an and acts on it, like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'an but acts on it, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur'an is like a Raihana (sweet basil) which smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur'an is like a colocynth which tastes bitter and has a bad smell."

6.580:

Narrated `Abdullah:

The Prophet said, "Recite (and study) the Qur'an as long as you agree about its interpretation, but if you have any difference of opinion (as regards to its interpretation and meaning) then you should stop reciting it (for the time being).

6.581:

Narrated Jundub:

The Prophet said, "Recite (and study) the Qur'an as long as you agree about its interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being)'

6.582:

Narrated `Abdullah:

That he heard a man reciting a Qur'anic Verse which he had heard the Prophet reciting in a different way. So he took that man to the Prophet (and told him the story). The Prophet said, "Both of you are reciting in a correct way, so carry on reciting." The Prophet further added, "The nations which were before you were destroyed (by Allah) because they differed."