

Reasons and Occasions of
REVELATION
OF THE HOLY QURAN
Lubâb An-Nuqûl Fî Asbâb An-Nuzûl

لُبَّاءُ النُّقُولِ
فِي
أَسْبَابِ النُّزُولِ
للسُّيُوطِيِّ

BY
JALAL AL-DIN AL-SUYUTI
(D. 911 H.)

TRANSLATED BY
DR. MUHAMMED MAHDI AL-SHARIF

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Author : Jalal Al-Din Al-Suyuti (D. 911 H.)

المؤلف : الأمام جلال الدين عبد الرحمن بن أبي بكر السيوطي
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Trans : Muhammad Mahdi Al-Sharif

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Aramoun, al-Quebbah,
Dar Al-Kotob Al-Ilmiyah Bldg.
Tel : +961 5 804 810/11/12
Fax: +961 5 804813
P.o.Box: 11-9424 Beirut-Lebanon,
Riyad al-Soloh Beirut 1107 2290

عرمون، القبة، مبنى دار الكتب العلمية
هاتف: +961 5 804 810/11/12
فاكس: +961 5 804813
ص.ب: 11-9424 بيروت-لبنان
11072290 رياض الصلح-بيروت



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http://www.al-ilmiyah.com

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Preface

All perfect praise be to Allâh. We praise Him and seek His help and forgiveness. We seek refuge with Allâh Almighty from the evil of our souls and from our misdeeds. Whomsoever Allâh Guides, none can lead astray, and whomsoever Allâh Leaves astray, none can guide. I testify that there is none worthy of worship except Allâh, and that Muhammad [peace be upon him] is His Slave and Messenger. May Allâh Almighty Send His blessings and peace on him, and on his family and Companions.

Without doubt, to know the cause of a thing, the occasion on which an incident has come in a particular way, and the circumstances under which an event has taken place in a certain manner can remove a great deal of ambiguity because of which it is not only difficult to understand this thing, but also it is possible to understand it quite differently from what it really is.

From this point of view we can perceive the importance of knowing the causes of the revelation of the Qur'anic verses, the occasion on which each one was sent upon The Messenger of Allâh [peace be upon him], the context in which it should be placed, and the event or incident it was intended to serve. In fact, knowing the causes of revelations is sufficient to remove the greater portion of the abstruseness because of which one may possibly be put to confusion as to understanding the Qur'anic verses. In many cases, the interpretation given to a Qur'anic verse without getting acquainted with the occasion on which it was revealed takes one into a way very far from the real meaning; and since this is not acceptable in the ordinary cases which relate to men, then what about the Qur'an which should be understood just as it is meant by Allâh Almighty to be without distortion or deviation?

In this connection, I am very pleased to introduce to the reader one of the most important and the most advantageous books in this field, I mean Kitâb Lubâb An-Nuqûl Fî Asbâb An-Nuzûl written by 'Abd-Ar-Rahmân Ibn Abu Bakr Jalâl Ad-DînAs-Suyûti (849-911 A.H. / 1445-1505 A.D.).

What distinguishes this book from Al-Wâhidi's *Asbâb An-Nuzûl* is its being abridged, even though concentrated. In spite of being shorter in size, it contains, in addition to Al-Wâhidi's narrations, much more narrations and reports which make it more extensive regardless of seeming more concise. Furthermore, the hadiths in it are attributed to their narrators in the reliable and trustworthy books of hadith such as *Sahîh Al-Bukhâri*, *Sahîh Muslim*, the four Sunan of Abu Dâwûd, At-Tirmidhi, Ibn Mâjah and An-Nasâ'i, the Musnads of Ahmad, Al-Bazzâr and Abu Ya'li, the Musannafs of 'Abd-Ar-Razzâq and Ibn Abu Shaybah, and others.

As-Suyûti, the author of the book, is one of the greatest and the most encyclopedic and proliferating scholars in hadith, tafsir, grammar, linguistics, history, literature, fiqh, and other sciences. Born and brought up in Cairo, he traveled to Syria, Hejaz, Yemen, India and Maghrib before he returned to Egypt to reside there. He took over many offices; and when he was forty years old he secluded himself in his house and devoted himself to writing. He composed about six hundred books between large volumes and small epistles. According to Mr. Ash-Sharqâwi in his *Maktabat Al-Jalâl As-Suyûti*, the number of his books is seven hundred and twenty-five.

The most famous of his compositions include *Al-Jâmi' Al-Kabîr*; *Al-Jâmi' As-Saghîr*; *Fî Ahaâdîth An-Nadhîr Al-Bashîr*; *Al-Itqân Fî 'Ulûm Al-Qur'an*; *Ad-Durr Al-Manthûr*; *Tabaqât Al-Huffâth*; *Tabaqât Al-Mufasssîrîn*; *Al-Ashbâh Wan-Nathâ'ir*; *Bughyat Al-Wu'âh*; *Ham' Al-Hawâmi'*; and many others. He is also the co-author of *Tafsîr Al-Jalâlayn* along with Jalâl Ad-Dîn Al-Mahalli.

I hope this book will be of benefit to the reader and an addition to our good deeds in the world and the hereafter.

**Translator
Cairo 2015**

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

Introduction

All perfect praise be to Allâh Who created for everything a cause, and sent upon His servant (Muhammad) a wondrous Book in which there is the wisdom and news of all things. May Allâh send His blessing and peace upon our chief Muhammad, the noblest of mankind - their Arabs and non-Arabs – who has the purest family status and the best ancestry among them all, and upon his family and Companions.

Here it is a book I have called *Lubâb An-Nuqûl Fî Asbâb An-Nuzûl* which I have summarized from the compositions of hadith and fundamentals, and edited from the books of tafsîr and reported traditions. I ask Allâh Almighty to make it a source of benefit: He is the Most Generous Whom one can ask, and the greatest One in Whom one can have hope.

In fact, the knowledge of the causes of revelation have many benefits. He has mistaken who says that it has no benefit, being part of history.

One of its benefits is to know the meaning or remove the abstruseness:

According to Al-Wâhidi: “It is impossible to know the meaning of a Qur’anic verse without knowing its story and clarifying the occasion on which it was revealed.”

Ibn Daqîq Al-Îd said: “Knowing the causes of revelation is a strong way of understanding the meanings of the Qur’an.”

Ibn Taymiyah said: “Knowing the causes of revelation helps one understand the meaning of the Qur’anic verse, since the knowledge of the cause leads to the knowledge of the effect.”

The meaning of some Qur’anic verses seemed abstruse to some of the predecessors till they knew the occasion on which they were revealed thereupon this abstruseness was removed.

I have discussed the examples of this in the ninth kind of my book *Al-Itqaan Fî ‘Ulûm Al-Qur’an*, and mentioned other benefits of it which the context of this introduction does not permit to repeat here.

According to the words of Al-Wâhidi: “It is not lawful to talk about the causes of revelation without narrating or hearing from those who saw the revelation, learnt the causes of revelation and investigated all ways to know them”.

Muhammad ibn Sirîn said: I asked ‘Ubaydah about (the cause of the revelation of) a Qur’anic verse and he said to me: “Fear Allâh! Say nothing but what is right. They have passed away who know the occasions on which the Qur’anic verses were revealed.”

According to another scholar: “The Companions knew the causes of revelation by presumptions relevant to the cases in connection with which the Qur’anic verses were revealed. Perhaps some of them refrained from giving the final word in this respect, and rather preferred to say, I think this Qur’anic verse was revealed on such and such an occasion.” A typical example is taken from the statement of Az-Zubayr commenting on Allâh’s saying (what means): {But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no discomfort from your decisions, and accept (them) with full submission.} [An-Nisâ’ 65]

In his ‘Ulûm Al-Hadîth Al-Hâkim said: “If a Companion who saw the revelation told that a Qur’anic verse was revealed on such and such an occasion, it will be regarded an attributed hadith.”

This methodology was followed by others such as Ibn As-Salâh. The example they give for this is the narration of Muslim on the authority of Jâbir [Allâh be pleased with him] in which he said: The Jews used to say: “If one has sexual intercourse with his wife (in the vagina) from the back, then she will deliver a squint-eyed child.” So Allâh Almighty revealed (what means): {Your women are a tilth for you; so come up to your tilth however you will, and send forward (good deeds) for yourselves.} [Al-Baqarah 223] [Al-Bukhâri; Muslim; Abu Dâwûd; and others]

Commenting on the subject, Ibn Taymiyah said: “They say that such and such Qur’anic verse was revealed in connection with such and such a thing, thereby intending sometimes that it is the cause of revelation, and sometimes that it is part of the meaning of the Qur’anic verse regardless of not being the occasion on which it was revealed. There is a dispute between the scholars over the statement of the Companion, This Qur’anic verse was revealed in connection with such and such a thing: is it regarded an attributed hadith in which he mentions the cause of revelation, or is it regarded part of interpretation which does not rise up to the degree of the attributed hadith? Al-Bukhâri considers it an attributed hadith, and others do not do so like the majority of Musnads, e.g. Musnad Ahmad and others. But if

an occasion is mentioned on which the Qur'anic verse was revealed, all scholars regard it as an attributed hadith.”

In his *Al-Burhaan*, Az-Zarkashi said: “It is known, from the habit of the Companions and Tâbi‘is, that if anyone of them said that this Qur'anic verse was revealed in connection with such and such a thing. He intended that it implies this ruling or meaning, and not that this was the cause of its revelation. It is, in this sense, a deduction of the ruling with the Qur'anic verse rather than the report of a particular event.”

To me, not all Qur'anic verses were revealed because of attributed events, otherwise, was the surah of *Al-Fîl*, for instance, revealed because of the coming of the Abyssinians to invade Makkah and ruin the Ka‘bah as mentioned by *Al-Wâhidi*? That is not the cause of its revelation: This surah and its like just give reports of the news of the past events, like the stories of the people of Noah [peace be upon him], ‘Âd, Thamûd, the building of the Ka‘bah, and so forth.

A mention may also be made of Allâh’s saying (what means): {and take you (O people) the Station of Abraham as a place of prayer} [*Al-Baqarah* 125] The occasion *Al-Wâhidi* mentions of this, i.e. Allâh’s taking Abraham as an intimate friend, is not one of the causes of revelation of the Qur’an.

Here, some notices should be made:

1- We accept the narration reported from the Companions if it is transmitted by anyone of the Tâbi‘is, though regarded as *Mursal*, provided that the chain of narrators up to him is authentic, and he is one of the leading imams of *Tafsîr* who take from the Companions like *Mujâhid*, *‘Ikrimah*, *Sa‘îd ibn Jubayr* and their fellows.

2- The commentators, more often, mention many causes of the revelation of one Qur'anic verse. In this case, the right methodology is to look at the used phrase. If one of them said, it was revealed in connection with such and such a thing, and another one said, it was revealed in connection with such and such a thing, and then mentioned something different, what is intended then would be the interpretation and not the cause of revelation, as we have already referred to, and there is no contradiction between both if the wording of the Qur'anic verse extends over them as I have explained, in detail, in my *Al-Itqân*. But those are closer to the compositions of the rulings and meanings of the Qur’an than to the compositions of the causes of revelation.

If one made a reference that this Qur'anic verse was revealed in connection with such and such a thing, and another mentioned a cause

of revelation, different from that thing, the latter's shall be sanctioned. For instance, Allâh said (what means): {Your women are a tilth for you; so come up to your tilth however you will, and send forward (good deeds) for yourselves.} [Al-Baqarah 223] Ibn 'Umar [Allâh be pleased with them] said: "It was revealed to give a concession to men to have sexual (vaginal) relations with their wives from the back". Jâbir [Allâh be pleased with him] mentioned a cause of revelation different from that (i.e. the statement of the Jews: "If one has sexual intercourse with his wife (in the vagina) from the back, then she will deliver a squint-eyed child."). In this case, the statement of Jâbir should be sanctioned.

If two different causes were mentioned by two different narrators, it may be that the Qur'anic verse was revealed on both occasions as we shall see in the Qur'anic verse of Li'ân; or that the Qur'anic verse was revealed twice as we shall see in the Qur'anic verse of the spirit, the concluding Qur'anic verses of the surah of An-Nahl, and Allâh's saying (what means): {It is not (fitting) for the Prophet and those who believe to ask Forgiveness for the polytheists even though they be near of kin (to them), after it has become clear to them that they are the dwellers of the Fire (because they died in a state of polytheism).} [At-Tawbah 113]

The reasons we depend upon in making our choice include to look at the Isnâd and whether or not the narrator of one of both causes attended the occasion, or is one of the leading scholars of Tafsîr like Ibn 'Abbâs, Ibn Mas'ûd [Allâh be pleased with them] and others.

3- The most famous book in this field now is Al-Wâhidi's; yet my book is distinguished from it by:

a- It is shorter and more abridged (though denser).

b- It contains much more narrations than those reported by Al-Wâhidi.

c- Each hadith is attributed to its narrator from among the authors of the considerable books, like the six books (Sahîh Al-Bukhâri, Sahîh Muslim, Sunan Abu Dâwûd, Sunan At-Tirmidhi, Sunan Ibn Mâjah, and Sunan An-Nasâ'i), Al-Mustadrak (of Al-Hâkim), Sahîh ibn Hibbân, Sunan Al-Bayhaqi, Sunan Ad-Daraqatni, Musnad Ahmad, Musnad Al-Bazzâr, Musnad Abu Ya'li, At-Tabarâni three Mu'jams: Al-Kabîr, Al-Awsat and As-Saghîr, Tafsîr At-Tabari, Tafsîr Ibn Abu Hâtim, Tafsîr Ibn Mardawayh, Tafsîr Abu Ash-Shaykh, Tafsîr Ibn Hibbân, Tafsîr Al-Firyâbi, Tafsîr 'Abd-Ar-Razzâq, Tafsîr Ibn Al-Mundhir and others.

As for Al-Wâhidi, he sometimes reports the hadith with its isnâd which reveals his lacking knowledge of the narrator. Doubtless, attributing the hadith to any of the books mentioned above is preferable to attributing it to the transmission of Al-Wâhidi, because those books are famous and reliable and the people always rely on them. He sometimes brings the hadith in a way which does not show whether or not it has Isnâd.

d- The authentic is distinguished from the inauthentic and the accepted from the rejected of hadiths.

e- An accommodation is made between the different and various narrations.

f- All things which are not among the causes of revelation are omitted.

That is the end of the introduction; and now let us begin our intended work with the aid of Allâh, the worshipped Sovereign.

Sûrat Al-Baqarah

It is narrated on the authority of Mujâhid that he said: Four Verses from the beginning of Sûrat Al-Baqarah were revealed in connection with the believers, two in connection with the disbelievers, and thirteen in connection with the hypocrites. [Al-Firyâbi and Ibn Jarîr]

V. no. 6-7

﴿ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ
وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ ﴾

6- As to those who disbelieve, it is the same to them whether you warn them or do not warn them; they will not believe. 7- Allâh has set a seal on their hearts (Which closed them so tightly that they could receive no goodness) and on their hearing (So that they could get no benefit from what they hear of the truth), and on their eyes is a veil (because of which they could not see the truth); and they will have a great (strong and enduring) torment.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that those two Verses (6-7) were revealed in connection with the Jews of Madînah. According to the narration of Ar-Rabî‘ Ibn Anas, they were revealed in connection with fighting the Confederates (in the battle of Al-Ahzâb). [Ibn Jarîr]

V. no. 14

﴿ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ
قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ ﴾

14- When they meet those who believe, they say: "We believe;" but when they become alone with their devils (i.e. the evil ones of their chiefs and masters), they say: "We are really with you (following your religion): we were only jesting."

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: This Verse was revealed in connection with ‘Abdullâh Ibn Ubayy and his companions. One day, they came out and were met by some of the Companions of The Messenger of Allâh [peace be upon him]. ‘Abdullâh Ibn Ubayy said: “Consider how I will avert from you those fools”. He went and took hold of the hand of Abu Bakr [Allâh be pleased with him] and said to him: “Welcome to As-Siddîq, the chief of Banu Taym, the Shaykh of Islam and the second of two men after The Messenger of Allâh [peace be upon him] in the cave (of Thawr), who sacrificed his life and property for the sake of The Messenger of Allâh [peace be upon him]”.

Then he took hold of the hand of ‘Umar and said: “Welcome to the chief of Banu ‘Adiyy Ibn Ka‘b, Al-Fârûq (who distinguished truth from falsehood) and the strong in the religion of Allâh, who sacrificed his soul and wealth for the sake of The Messenger of Allâh [peace be upon him]”.

Then he took hold of the hand of ‘Ali [Allâh be pleased with him] and said: “Welcome to the paternal and son-in-law of The Messenger of Allâh [peace be upon him], the chief of Banu Hâshim after the death of The Messenger of Allâh [peace be upon him]”. Then they all left.

‘Abdullâh said to his companions: “How did you see my doing? If you see them do the same as I have done”. They praised him. The Muslims returned to The Messenger of Allâh [peace be upon him], and told him about that. On this occasion, this Qur’anic Verse was revealed. [Al-Wâhidi and Ath-Tha‘labi: This narration is very weak]

V. no. 19

﴿ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ
فِيٓ ءَاذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ ﴾

19- Or (another similitude) is that of a rain-laden cloud from the sky: in it are zones of darkness, and thunder and lightning: they press their fingers in their ears to keep out the stunning thunderclap, the while they are in terror of death. But Allâh is ever round the disbelievers!

It is narrated on the authority of Ibn ‘Abbâs, Ibn Mas‘ûd [Allâh be pleased with them] and others that they said: Two hypocrites from the people of Madînah fled away from The Messenger of Allâh [peace be upon him] to the polytheists, and on the way they were afflicted with that rain mentioned by Allâh Almighty in the Verse which had strong

thunder, thunderclaps and lightning: every time they were afflicted by thunderbolts they placed their fingers in their ears, out of fear lest those thunderbolts might damage their hearings and kill them. Whenever the lightning shone, they walked towards its light, and whenever it darkened, they would see nothing, thereupon they would returned to their place. They said to each other: "Would that in the morning we should come to Muhammad and put our hands in his". They went to him and embraced Islam, and placed their hands in his hand; and they were perfect in their faith.

Allâh Almighty set forth the example of those hypocrites for all hypocrites of Madînah. It was the habit of the hypocrites that whenever they attended the gathering of The Messenger of Allâh [peace be upon him], they would place their fingers in their ears for fear of the words of The Messenger of Allâh [peace be upon him], lest something would be revealed in connection with them leading to their destruction, the same as did the two hypocrites mentioned above. [Ibn Jarîr]

V. no. 26

﴿ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةٌ فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴾

26- Verily, Allâh disdains not to set forth an example - that of a mosquito or what is smaller than it. Those who believe know that it is truth (which is firm and never changes across time) from their Lord; but those who disbelieve say: "What does Allâh mean by this similitude?" By it He causes many to stray (i.e. the disbelievers because they reject it), and many He leads to the right path (i.e. the believers who give trust to it); but He causes not to stray except the disobedient.

It is narrated on the authority of As-Suddi that when Allâh Almighty put forward those examples for the hypocrites, i.e. that of the fire and that of the rain, the hypocrites said: "Allâh is too high and great to set forth such examples". On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Jarîr]

It is narrated on the authority of Qatâdah that he said: When Allâh mentioned the flies and the spider (as examples for the false gods of the polytheists), the polytheists said: "What is the matter that flies and

[peace be upon him] about the people of a religion with whom I was, and made a mention of their prayer and worship. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Mujâhid that he said: When Salmân [Allâh be pleased with him] related to The Messenger of Allâh [peace be upon him], the story of his companions, he said: "They are in the Fire". Salmân said: "I then grieved so much as if the earth darkened on me". On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Al-Wâhidi]

The same is narrated on the authority of As-Suddi that he said: This Qur'anic Verse was revealed in connection with the companions of Salmân Al-Fârisi. [Ibn Jarîr]

V. no. 76

﴿ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَىٰ بَعْضٍ قَالُوا أَنُحَدِّثُوكُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُم لِيُحَاجُّوكُم بِهِ عِندَ رَبِّكُمْ ؕ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ ﴾

76- Behold! when they (the hypocrites among the Jews) meet the believers, they say: "We believe (that Muhammad is the Messenger of Allâh about whom the glad tidings were given in our Scriptures)": but when they meet each other in private, they say: "Shall you tell them what Allâh has revealed to you (about the attributes and qualities of the Prophet Muhammad and the glad tidings about him in the Torah), that they may engage you in argument about it before your Lord (in the hereafter)?" Do you not understand (their aim)?

It is narrated on the authority of Mujâhid that he said: On the day of Quraythah, The Messenger of Allâh [peace be upon him] stood near their fortresses and called out to them saying: "O brothers of apes! O brothers of pigs! O worshippers of Tâghût!" They said: "Who has told Muhammad about that? This information has not come except from anyone of you (Jews). Do you tell him of what Allâh revealed unto you so that he would use it as a proof against you?" On that occasion this Verse was revealed. [Ibn Jarîr]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Whenever the Jews met the believers they would say to them: "We believe that your companion (Muhammad) is the Messenger of Allâh, but he has been sent to you in particular". But whenever they become with one another, they would say: "Do you talk to the Arabs like this? You used to pray for victory over them

with the help of this (Messenger) who then came from among them". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

It is narrated on the authority of As-Suddi that he said: It was revealed in connection with some Jews who believed and then practiced hypocrisy. They used to tell the believers from among the Arabs of what they talked. They said to one another: "Do you tell them of what Allâh revealed to you of the torment (in the hereafter for the disbelievers) so that they would say: 'We are dearer to Allâh, and nobler in His sight than you'?" [Ibn Jarîr]

V. no. 79

﴿ فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴾

79- Then woe to those who write the Book with their own hands, and then say: "This is from Allâh," to traffic with it for a small price! Woe to them for what their hands do write, and for the gain they make thereby.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: This Qur'anic Verse was revealed in connection with the people of Scripture. [An-Nasâ'i]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: This Qur'anic Verse was revealed in connection with the rabbis of the Jews: They found the attributes of The Messenger of Allâh [peace be upon him] written in the Torah: he was of big and beautiful eyes as if kohl was applied to them, medium size, curly hair and good-looking face. But they erased those attributes, out of envy and transgression, and rather said: "We find him very long, blue-complexioned, with lank hair". [Ibn Abu Hâtim]

V. no. 80-81

﴿ وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أُنذِرْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ تُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾ ﴿ بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾

80- And (when The Messenger of Allâh [peace be upon him] threatened them with the Hellfire) they said: "The Fire shall not touch us but for a few numbered days": say (O Muhammad): "Have you taken a promise from Allâh, for He never breaks His promise? Or is it that you say of Allâh what you do not know?"

81- Nay, he who gains Evil and is girt round by his sins, they are dwellers of the Fire (Hell): therein shall they abide (forever).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] came to Madînah and the Jews were saying: “The duration of this world is no more than seven thousand years; and the people will be punished for each thousand years according to the time of the world only one day in the Fire according to the days of the hereafter. The duration of punishment then will be no more than seven days, after which it will cease”. On that occasion, Allâh Almighty Revealed those Qur’anic Verses. [At-Tabarâni in his Al-Kabîr; Ibn Jarîr and Ibn Abu Hâtim]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Jews said: “We shall not enter the Fire except as a result of Allâh’s absolving the oath (in which Allâh Says what means: {**And there is none of you except that he will come to it. This is upon your Lord an inevitability decreed.**} [Maryam, verse 71]). We worshipped the calf for forty days; and if they finish, the torment will cease from us”. On that occasion these Holy Verses were revealed. [Ibn Jarîr]

V. no. 89

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾﴾

89- And when there comes to them a Book (the Holy Qur’an) from Allâh, confirming what is with them (the Torah) - although from of old they had prayed for victory against the disbelievers-when there comes to them (the truth) that they (should) have recognized, they disbelieved in it (out of envy and fear lest they would lose the authority and presidency). So let the curse of Allâh be upon the disbelievers.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Jews of Khaybar more often fought Ghatfân, and whenever both parties met the Jews would be defeated. The Jews then would seek refuge in the following supplication: “O Allâh! We beseech You, by the right of Muhammad, the unlettered Prophet whom You promised to bring out to us towards the end of time, to give us victory over them (Ghatfân)”. Afterwards, whenever they met, they would supplicate with that supplication and thus defeat Ghatfân. When the Prophet [peace be upon him] was sent, they disbelieved in

him. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Al-Hâkim in his Mustadrak; and Al-Bayhaqi in Ad-Dalâ'il: weak narration]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that the Jews had, more often, prayed for victory over the Aws and Khazraj with the help of The Messenger of Allâh [peace be upon him] before his Prophetic mission. But when Allâh Almighty sent him as a Prophet from among the Arabs, the Jews disbelieved in him, and denied what they used to say about him. Both Mu'âdh Ibn Jabal and Bishr Ibn Al-Barâ' Ibn Ma'rûr [Allâh be pleased with them] said to them: "O assembly of Jews! Fear Allâh and embrace Islam. You used to pray for victory over us with the help of Muhammad [peace be upon him] when we were polytheists, and you used to tell us that he would be sent as a Prophet, and describe him to us". Salâm Ibn Mishkam from Banu An-Nadîr said: "He brought nothing we know about him, and he is not the same one whom we had previously mentioned to you". [Ibn Abu Hâtim]

V. no. 94

﴿ قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ

النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

94- Say: "If the Home of the hereafter (Paradise), with Allâh, be for you specially, and not for anyone else (as you falsely claim), then long you for death, if you are truthful."

It is narrated on the authority of Abu Al-'Âliyah that he said: The Jews said: "Only the Jews shall enter Paradise". On that occasion, Allâh revealed this Qur'anic Verse. [At-Tabari]

V. no. 97

﴿ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا

لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَنُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾

97- Say: Whoever is an enemy to Gabriel (Let him perish in rage) for he brings down the (Qur'an) to your heart by Allâh's will, a confirmation of (the previous Scriptures such as the Torah and Gospel) that came before it, and a guidance (from error) and glad tidings (of Paradise) for the believers.

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: When The Messenger of Allâh [peace be upon him]

arrived in Madînah ‘Abdullâh Ibn Salâm was picking up some dates from the garden of his family. Then he went to him to ask him about certain things, He said: “I am going to ask you about three things which only a Prophet can answer: “What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?” The Prophet [peace be upon him] replied: “Gabriel has just now informed me of that.” Ibn Salâm said: “He (i.e. Gabriel) is the enemy of the Jews from amongst the angels”. On that occasion The Messenger of Allâh [peace be upon him] recited that Holy Verse. [Al-Bukhâri]

Commenting on that, Ibn Hajar says in his Al-Fath: What seems apparent from the context is that The Messenger of Allâh [peace be upon him] recited this Verse as a reply to the Jews. But this does not mean that it had been revealed on that occasion. That is the valid opinion.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Once, a pact amongst the Jews visited the Messenger of Allâh [peace be upon him] and said to him: “O Muhammad! Tell us of four things we are going to ask you about, by which we would recognize your Prophethood and command the people to admit it”. They asked him about the sexual discharge of both man and woman, and how a male or a female would come from it; the food Jacob forbade to himself before the Torah had been sent down; and about the Holy Spirit. When he told them that this was Gabriel [peace be upon him], they said: “But he is our enemy O Muhammad, and he is an angel who always comes with severe commands and bloodshed; and were it not for that, if you had mentioned that he was Michael who always comes down with mercy and rainfall, we would have surely followed you”. [Ahmad, At-Tirmidhi and An-Nasâ’i]

It is narrated on the authority of Ash-Sha‘bi that ‘Umar [Allâh be pleased with him] used to go to the Jews and listen to the Torah and wonder how it confirmed the Qur’an. He said: Once, The Messenger of Allâh [peace be upon him] passed by them, thereupon I said: “I beseech you by Allâh to tell me: do you know that he is the Messenger of Allâh?” The literate one among them said: “Yes, we know well that he is the Messenger of Allâh”. I said: “Then, why do you not follow him?” They said: “We asked him about the angel who brings the revelation to him and he told us that he was Gabriel, our enemy. He is our enemy because he always comes down with harshness, severity, war and destruction”.

I said: “Then who is the source of your peace from amongst the angels?” They said: “Michael who always comes down with mercy

and rain”. I asked: “What is their position in the sight of their Lord?” They replied: “One of them is on His Right Side and the other is on the other side”. I said: “It is unlawful for Gabriel to be the enemy of those for whom Michael is a source of peace; and it is unlawful for Michael to be peaceful with the enemies of Gabriel. Verily, I bear witness that they and their Lord are a source of peace for those who are at peace with them, and a source of war for those who wage war against them”.

Then I went to The Messenger of Allâh [peace be upon him] with the intention to tell him. When I met him he said: “Should I not tell you of some Qur’anic Verses which have been revealed to me?” I said: “Yes O Messenger of Allâh”. He recited that Holy Verse after which I said: “O Messenger of Allâh! By Allâh, no sooner had I left the Jews than I came to you to tell you of the dialogue that was between me and them. But I found out that Allâh has preceded me”. [Ishâq Ibn Rahawayh in his Musnad; and Ibn Jarîr: although the Isnâd to Ash-Sha‘bi is authentic, he did not see ‘Umar]

It is narrated on the authority of ‘Abd Ar-Rahmân Ibn Abu Layla that a Jew met ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] and told him: “Gabriel, whom your companion (Muhammad) mentions, is our enemy”. Therefore, ‘Umar said: “Whoever is an enemy to Allâh, His angels and Messengers, Gabriel and Michael, then Allâh is an enemy to him”. Thus this Verse was revealed on the tongue of ‘Umar. Ibn Jarîr related the consensus of the scholars that this was the occasion on which this Qur’anic Verse was revealed. [Ibn Abu Hâtim]

V. no. 99-100

﴿ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾
 أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ ﴾

99- We have sent down to you (O Muhammad) manifest Signs; and none disbelieve in them but the perverse (who rebel against the command of Allâh Almighty). 100- Is it not (the case) that every time they make a Covenant (with Allâh Almighty to believe in the expected Prophet once he emerges, and not to assist the polytheists against him), a party among them throws it away (by repealing it)? Nay, most of them are disbelievers.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Ibn Sûryah said to The Messenger of Allâh [peace be upon him]: “O Muhammad! You have not brought to us anything we know, nor has Allâh revealed unto you a clear sign”. On that, Allâh revealed this Qur’anic Verse.

Furthermore, when The Messenger of Allâh [peace be upon him] was sent as a Prophet and a mention was made of the covenant that was taken from them concerning Muhammad [peace be upon him], Mâlik Ibn As-Sayf said: "By Allâh, nothing concerning Muhammad was given to us, nor was a covenant taken from us". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 102

﴿وَاتَّبِعُوا مَا تَتْلُوا الشَّيْطِينِ عَلَىٰ مُلْكٍ سُلَيْمَنَ ۗ وَمَا كَفَرَ سُلَيْمَنُ وَلَٰكِنَّ الشَّيْطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هِنْرُوتَ وَمَرْوَتَ ۗ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا حُنُّ فِتْنَةٍ فَلَا تَكْفُرْ ۗ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۗ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۗ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۗ وَلَيْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾﴾

102- They (the Jews) followed (the magic) which the devils gave out (falsely) during the reign of Solomon. It is not Solomon (who practiced magic which is disbelief) but (it is) the devils who disbelieved (by doing it), teaching men magic, and such things as came down to the angels Hârût and Mârût at Babylon. But neither of these taught anyone (such things) without saying: "We are only for trial; so do not disbelieve (by learning it)." They learned from them the means to sow discord between man and his wife. But they could not thus harm anyone except by Allâh's permission. They learned (magic) which harmed them (in the hereafter), and profited them not. They (Jews) indeed knew that the buyers of (magic) would have no share in the happiness (Paradise) of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!

It is narrated on the authority of Shahr Ibn Hawshab that he said: The Jews declared: "Considering Muhammad, how he mixes truth with falsehood? He mentions Solomon among the Prophets. Was Solomon not a magician who used to ride the wind?" On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Jarîr]

It is narrated on the authority of Abu Al-‘Âliyah that the Jews asked The Messenger of Allâh [peace be upon him] about things from the Torah, but they did not ask him about anything that Allâh Almighty revealed to him as the answer of what they asked for therewith the Prophet overpowered them in argument. Having seen

that, they said: "This (Muhammad) has better knowledge of what was revealed to us than us". Once they asked him about sorcery and disputed with him concerning it. On that occasion, Allâh Almighty revealed to him the Qur'anic Verse in issue. [Ibn Abu Hâtim]

V. no. 104

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا آنظُرْنَا وَاسْمَعُوا ۗ

وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

104- O you who believe! Say not (to the Prophet) 'Râ'ina', but (say (to him instead) 'Inthurna'; and hearken (to him): to the disbelievers is a painful torment (in the Hellfire).

It is narrated on the authority of As-Suddi that he said: Whenever Mâlik Ibn As-Sayf and Rifâ'ah Ibn Zayd, among the Jews, met The Messenger of Allâh [peace be upon him], they would say to him: "Hear but be not heard" and "Râ'ina." The Muslims, having thought those expressions had been used by the men of Scripture to exalt and honor their Prophets, said the same to The Messenger of Allâh [peace be upon him]. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Al-Mundhir]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Râ'ina according to the Jews meant a bad abuse. When they heard the Companions of The Messenger of Allâh [peace be upon him] saying this to him, they used to say it and laugh among themselves. After this Qur'anic Verse had been revealed, Sa'd Ibn Mu'âdh [Allâh be pleased with him] heard it from them, thereupon he said to the Jews: "O enemies of Allâh! If I hear this from anyone of you after this gathering, I would chop off his head". [Abu Na'im in Ad-Dalâ'il]

V. no. 106

﴿ مَا نَنْسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّمَّهَا أَوْ مِثْلَهَا ؕ أَلَمْ تَعْلَمْ

أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

106- None of our revelations do We abrogate or cause to be forgotten/postpone, but that We substitute something better or similar (in obligation and reward): do you not know that Allâh has power over all things?

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: "It happened that sometimes The Messenger of

Allâh [peace be upon him] received some revelations at night which he might forget by day. In this connection, Allâh Almighty revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 108

﴿ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۗ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ

صَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

108- Or do you like to question your Messenger (Muhammad [peace be upon him]) as Moses was questioned of old (by his people to Show them Allâh manifestly, and others)? But whoever exchanges faith for disbelief (by avoiding meditation on the signs and rather proposing others instead), has strayed without doubt from the even way.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Râfi‘ Ibn Huraymilah and Wahb Ibn Zayd told The Messenger of Allâh [peace be upon him]: “O Muhammad! Bring us a book to be sent down from heaven so that we would read it, or cause rivers to gush forth so that we would follow and believe in you”. In this connection, Allâh Almighty revealed this Qur'anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Mujâhid that he said: The Quraysh men asked The Messenger of Allâh [peace be upon him] to turn Safa mountain into a mountain of gold”. He said: “Yes, but in this case, it would be for you like the Repast for the children of Israel if you disbelieve”. For this reason they rejected and retracted from their demand. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Jarîr]

It is narrated on the authority of As-Suddi that he said: The Arabs asked The Messenger of Allâh [peace be upon him], to bring them Allâh to see Him face to face. In this connection this Qur'anic Verse was revealed. [Ibn Jarîr]

It is narrated on the authority of Abu Al-‘Âliyah that he said: A man said to The Messenger of Allâh [peace be upon him]: “O Messenger of Allâh! Would that the expiations for our sins are like those of the children of Israel”. The Prophet [peace be upon him] replied: “No doubt, what Allâh has given you is better. Whenever anyone of the children of Israel sinned he would find his sin written on the gate of his door along with its expiation: if he did it, it would be a source of disgrace in this world; and if he did not do it, it would be a

source of shame in the hereafter. Allâh has given you better than this. He Almighty says (what means): {**And whoever does a wrong or wrongs himself but then seeks forgiveness of Allâh will find Allâh Forgiving and Merciful**}. [An-Nisâ', verse 110] Verily, the five (obligatory) prayers, the Jumu'ah to the next Jumu'ah expiate (whatever sins are committed) between them". In this connection, Allâh Almighty revealed that Qur'anic Verse. [Ibn Jarîr]

V. no. 109

﴿ وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ ﴾

109- Quite a number of the People of the Book (Jews and Christians) wish they could turn you (people) back to infidelity after you have believed. Out of envy from their own selves (towards you because of their wickedness), after the Truth has become manifest unto them (in the Torah that Muhammad [peace be upon him] is really the Messenger of Allâh). But forgive and overlook, till Allâh brings His command (of fighting them): for Allâh has power over all things.

It is narrated on the authority of Abu Al-'Âliyah that both Huyayy Ibn Akhtab and his brother Abu Yâsir Ibn Akhtab envied the Arabs most from among the Jews, because Allâh Almighty favored the Arabs with His Messenger (Muhammad). They worked hard to avert people from Islam. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 113

﴿ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتَّبِعُونَ الْكِتَابَ ۚ كَذَٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۗ فَاللَّهُ سَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾ ﴾

113- The Jews say: "The Christians have nothing to follow"; and the Christians say: "The Jews have nothing to follow." Yet they (profess to) recite the Scripture. Like unto their word do those who know not say; but Allâh will judge between them on the Day of Resurrection about that over which they were in dispute.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When the Christians of Najrân came to The Messenger of Allâh [peace be upon him], the Jewish rabbis came to them and both disputed.

Râfi‘ Ibn Khuzaymah said: “You have no grounds (of religion to stand upon)”. He disbelieved in Jesus and the Gospel. A man from Najrân said to the Jews: “You have no grounds (of religion to stand upon)”. He denied the Prophethood of Moses and disbelieved in the Torah. On that occasion, Allâh Almighty revealed that Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 114

﴿ وَمَنْ أَظْلَمُ مِمَّن مَنَّ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَافِينَ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ ﴾

114- And who is more unjust than he who forbids that Allâh’s name be celebrated in Allâh’s mosques, and strive to ruin them? It is not fitting that such should enter those (mosques) except in fear. For them there is nothing but disgrace in this world, and in the hereafter, they shall receive a grievous torment (in the fire).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that the Quraysh people prevented The Messenger of Allâh [peace be upon him], from praying at the Ka‘bah in Al-Masjid Al-Harâm. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Ibn Zayd that he said: This Qur’anic Verse was revealed in connection with the polytheists when they averted The Messenger of Allâh [peace be upon him] from Makkah in the year of Hudaybiyah. [Ibn Jarîr]

V. no. 115

﴿ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ ۗ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾ ﴾

115- To Allâh belong the East and the West: whithersoever you turn (your faces in prayer by His command), there is Allâh’s countenance. For Allâh is All-Embracing, All-Knowing.

It is narrated on the authority of Ibn ‘Umar [Allâh be pleased with them] that the Messenger of Allâh [peace be upon him] used to perform the voluntary prayers on his mount wherever it went with him while coming from Makkah to Madînah. Then he recited this Qur’anic Verse

and told that it was revealed in this connection. [Muslim; At-Tirmidhi and An-Nasâ'i]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that when The Messenger of Allâh [peace be upon him] emigrated to Madînah Allâh ordered him to face Bayt Al-Maqdis in prayer. The Jews rejoiced in that and he continued to face it for over ten months. But he liked the Qiblah of Abraham and invoked Allâh looking towards the sky for this purpose. On that, Allâh Almighty revealed (what means): {**So, turn your face towards it (Al-Masjid Al-Harâm in prayer)**} [Al-Baqarah, verse 144] thereupon the Jews doubted and said: “What has turned them from the Qiblah on which they were?” On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Ibn Jarîr and Ibn Abu Hâtim]

V. no. 118

﴿ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ

قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

118- And those without knowledge (i.e. the disbelievers of Makkah) say (to Muhammad [peace be upon him]): "Why does Allâh not speak unto us (to tell us that you are really His Messenger)? Or why does no Sign (From the many signs we have proposed to you to confirm your truthfulness) come unto us?" So said the (disbelievers) who were before them (to their Prophets), words of similar import. Their hearts are alike (in disbelief and obstinacy). We have indeed made clear the Signs to a people who are certain (of faith that those are indeed signs thereupon they will believe in them).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Râfi‘ Ibn Khuzaymah told The Messenger of Allâh [peace be upon him]: “If you are a Messenger sent from Allâh as you claim, ask Allâh to talk to us directly so that we would hear His speech”. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Ibn Jarîr and Ibn Abu Hâtim]

V. no. 119

﴿ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْئَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

119- Verily, We have sent you (O Muhammad) in truth as a bearer of glad tidings (Of Paradise for those who respond to and accept your message and invitation) and a warner (Of the Hellfire

for those who reject your invitation and message): but you shall not be asked about the Companions of the Blazing Fire.

It is narrated on the authority of Muhammad Ibn Ka'b Al-Qurathi that The Messenger of Allâh [peace be upon him] said: "Would that I know what my parents did!" On that occasion, Allâh revealed this Qur'anic Verse. [‘Abd-Ar-Razzâq: Mursal]

It is narrated on the authority of Dâwûd Ibn Abu ‘Âsim that The Messenger of Allâh [peace be upon him] asked: "Where are my parents?" On that occasion this Qur'anic Verse was revealed. [Ibn Jarîr: Mursal, Weak]

V. no. 120

﴿ وَلَنْ نَرْضَىٰ عَنْكَ الْيَهُودَ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ أَهْدَىٰ لِلْغَيْبِ ۗ وَلَٰكِنْ نَرَىٰ

أَتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

120- Never will the Jews or the Christians be pleased with you unless you follow their form of religion. Say: "The Guidance of Allâh (Islam), that is the (only) Guidance," were you to follow their desires after the knowledge which has reached you (through the divine revelation you have received from Allâh Almighty), then you would find neither Protector nor Helper against Allâh.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Jews of Madînah and the Christians of Najrân wished that The Messenger of Allâh [peace be upon him] should pray to their Qiblah. When Allâh turned the Qiblah to the Ka‘bah, this was difficult to them and they lost all hope that he would agree with them on their religion. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ath-Tha‘labi]

V. no. 125

﴿ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَاً وَآخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ ۖ وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ

وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

125- And remember We made the House (Ka‘bah) a place of resort for men (To visit from all directions and take as refuge) and a place of safety; and take you (O people) the Station of Abraham as a place of prayer; and We covenanted with Abraham and Ishmael, that they should purify My House (from the idols) for those who circumambulate it (perform Tawâf), or stay in it (in I’tikâf), or bow and prostrate themselves (therein in Prayer).

It is narrated on the authority of ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] that he said: My Lord agreed with me in three things: I said: “O Allâh's Apostle, I wish we take the station of Abraham as our praying place (for some of our prayers). So did come Allâh's saying (what means): {**And take you (people) the station of Abraham as a place of prayer**}. [Al-Baqarah, verse 125] I said: “O Allâh's Apostle! I wish you order your wives to cover themselves from the men because good and bad ones talk to them”. So the verse of Hijâb was revealed. Once the wives of The Prophet [peace be upon him] made a united front against him and I said to them: “It may be that if he (The Prophet) divorced you (all) his Lord (Allâh) will give him instead of you wives better than you”. So this verse (the same as I had said) was revealed.” [At-Tahrîm 5] [Al-Bukhâri and others]

V. no. 130

﴿ وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ

لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

130- And who turns away from the religion of Abraham but such as debases his soul with folly! We chose and rendered him pure in this world (To carry Our message and be Our intimate friend): and he will be in the Hereafter among the Righteous (i.e. those of the highest rank).

It is narrated on the authority of Ibn ‘Uyaynah that ‘Abdullâh Ibn Salâm [Allâh be pleased with him] invited his nephews, Salamah and Muhâjir to Islam saying to them: “You know well that Allâh Almighty says in the Torah: ‘I am going to send, from the offspring of Ishmael, a Prophet named Ahmad’: whoever believes in him will be guided to the right direction, and whoever disbelieves in him will be cursed”. Salamah embraced Islam but Muhâjir rejected faith. In connection with him this Qur’anic Verse was revealed.

V. no. 135

﴿ وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةِ إِبْرَاهِيمَ

حَنِيفًا ۗ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

135- “Be Jews”, they (the Jews of Madînah) said, or “be Christians”, (the Christians of Najrân said) “so that you would be guided (to the right way)”. Say (O Muhammad to them): "Nay! (we would rather) the Religion of Abraham, inclining toward

Truth (apart from all other religions), and he was not among the polytheists".

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Ibn Sûryah said to The Messenger of Allâh [peace be upon him]: “The right guidance is only that (religion) on which we are: so, follow us, O Muhammad, perchance you would be guided aright”. The Christians said the same. In connection with them Allâh revealed that Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 142

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْتُمْ مَا وَلَّيْتُمْ عَنِ قِبْلَتِكُمْ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۗ ﴾

يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

142- The Fools among the people will say: "What has turned them from the Qiblah to which they were used?" Say: "To Allâh belong East and West: He guides whom He wills to a Way that is straight".

It is narrated on the authority of Al-Barâ’ [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] prayed towards Bayt Al-Maqdis and more often looked at the sky waiting the command of Allâh. Then Allâh revealed (what means): {**We have certainly seen the turning of your face (O Muhammad) toward the heaven, and We will surely turn you to a Qiblah with which you will be pleased. So turn your face toward al-Masjid al-Harâm**}. [Al-Baqarah, verse 144]

One of the Muslims said: “Would that we know the fate of those among us who died before we were turned to this Qiblah. What is about our prayer towards Bayt Al-Maqdis?” On that occasion, Allâh revealed (what means): {**And never would Allâh have caused you to lose your faith. Indeed Allâh is, to the people, Kind and Merciful**}. [Al-Baqarah, verse 143]

The fools of people (i.e. the men of Scripture) said: “What has turned them from their Qiblah on which they were?” On that occasion, Allâh revealed this Qur’anic Verse [142]. [Ibn Ishâq]

V. no. 154

﴿ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِنَّ لَمْ تَشْعُرُوا ۗ ﴾

154- And say not of those who are slain in the way of Allâh: "They are dead." Nay, they are living, though you perceive (it) not.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: "On the day of Badr, ‘Umayr Ibn Al-Humâm was killed". In connection with him and others, who were killed, this Qur’anic Verse was revealed. [Ibn Mandah in As-Sahâbah]

V. no. 158

﴿ إِنَّا الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾

158- Behold! Safa and Marwah (mountains in Makkah) are among the Symbols of Allâh. So whoever visits the House for Hajj or ‘Umrah there is no sin on him to compass them round. And if any one does Good voluntarily, certainly Allâh is Ready to appreciate (the deed by giving reward for it), All-Knowing.

It is narrated on the authority of ‘Urwah Ibn Az-Zubayr that he said: I asked ‘Ā’ishah [Allâh be pleased with her] -and I was still a young man- about the interpretation of Allâh's saying (what means): {Behold! Safa and Marwah (mountains in Makkah) are among the Symbols of Allâh. So whoever visits the House for Hajj or ‘Umrah there is no sin on him to compass them round}. I think that (it is evident from this revelation that) there is no harm if one does not compass Safa and Marwah round”.

‘Ā’ishah [Allâh be pleased with her] said: "How bad is your understanding, O son of my sister! Had this interpretation been correct, the statement of Allâh should have been: there is no sin on him if he does not compass them round. But in fact, this Qur’anic Verse was revealed concerning the Ansâr who (in the pre-Islamic days) used to assume Ihrâm for an idol called "Manâh" and whoever assumed Ihram (for the idol), would consider it not right to compass round Safa and Marwah. When they embraced Islam, they asked The Messenger of Allâh [peace be upon him] regarding it. So Allâh revealed (what means): {Behold! Safa and Marwah (mountains in Makkah) are among the Symbols of Allâh. So whoever visits the House for Hajj or ‘Umrah there is no sin on him to compass them round}. [Al-Baqarah, verse 158] [Al-Bukhâri]

It is narrated on the authority of ‘Āsim Ibn Sulaymân that he said: I asked Anas Ibn Malik about (compassing round) Safa and Marwah. He said: “We considered it one of the ceremonies of the pre-Islamic days. When Islam came, we stopped doing it till Allâh revealed (what means): {Behold! Safa and Marwah (mountains in Makkah) are

among the Symbols of Allâh. So whoever visits the House for Hajj or 'Umrah there is no sin on him to compass them round}. [Al-Baqarah, verse 158] [Al-Bukhâri]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: In the pre-Islamic days, devils used to compass round Safa and Marwah along the whole night, and between them there were idols belonging to them. When Islam came the Muslims said: "O Messenger of Allâh! We should not compass Safa and Marwah round since it is a thing we used to do in the pre-Islamic days". On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Al-Hâkim]

V. no. 159

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْكِتَابِ وَهُدًى مِّنْ بَيْنِنَا لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ
يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾ ﴾

159- Those (Jews) who conceal the Clear Signs We have sent down, and the Guidance, after we have made it clear for the People in the Book (Torah), on them shall be Allâh's curse (By being rejected and moved far away from His mercy), and the curse of those entitled to curse.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Mu'âdh Ibn Jabal, Sa'd Ibn Mu'âdh and Khârijah Ibn Zayd [Allâh be pleased with them] asked some Jewish rabbis about something in the Torah, but they concealed it from them and rejected to tell them about it. In connection with them Allâh Almighty revealed this Qur'anic Verse. [Ibn Jarîr and Ibn Abu Hâtim]

V. no. 164

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ ﴾

164- Behold! In the creation of the heavens and the earth (and what they contain of wonders); in the alternation of the Night and the Day; in the ships which sail through the Ocean for the profit of mankind; in the rain which Allâh sends down from the sky thereby He gives life to a land after its death; in the beasts of all kinds that He scatters through the earth; in the veering of winds

and clouds which are held between the sky and the earth: indeed are Signs (indicating to Allâh's Oneness and Omnipotence) for a people who use reason.

It is narrated on the authority of Ibn Abu Ad-Duha that he said: Allâh revealed to His Prophet [peace be upon him] (what means): **{And your god is one God. There is no deity (worthy of worship) except Him, the Most Gracious, the Most Merciful}**. [Al-Baqarah, verse 163] The polytheists wondered and said: "One God! If he is truthful, let him bring us a sign". On that, Allâh Almighty revealed this Qur'anic Verse. [Sa'id Ibn Mansûr in his Sunan; Al-Firyâbi in his Tafsîr and Al-Bayhaqi in Shu'ab Al-Îmân]

It is narrated on the authority of 'Atâ' that he said: The Messenger of Allâh [peace be upon him] received while being in Madînah Allâh's saying (what means): **{And your god is one God. There is no deity (worthy of worship) except Him, the Most Gracious, the Most Merciful}**. [Al-Baqarah, verse 163] Thereupon the disbelievers of Quraysh in Makkah said: "How could only one god extend over all the people?" On that occasion, Allâh Almighty revealed this Qur'anic Verse [164] [Ibn Abu Hâtim and Abu Ash-Shaykh in Al-'Athamah]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The Quraysh people said to The Messenger of Allâh [peace be upon him]: "Invoke Allâh for us to make Safa a mountain of gold thereby we would be too strong to face our enemy". Allâh revealed to him: "I am going to give it to them: I will make Safa a mountain of gold. But if they disbelieve afterwards, I will punish them with such a punishment as I have never punished therewith any of the worlds". The Prophet [peace be upon him] said: "O Lord! Leave me with my people to invite them (to Islam) step by step". On that occasion, Allâh revealed this Qur'anic Verse. The point is that how do they ask you for Safa and they see of signs what is far greater? [Ibn Abu Hâtim and Ibn Mardawayh]

V. no. 170

﴿ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءِآبَاءَنَا أُولَٰئِكَ كَانُوا ءِآبَاءَهُمْ لَا

يَعْقِلُونَ ۚ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

170- When it is said to them (disbelievers): "Follow what Allâh has revealed," they say: "Nay! We shall follow the ways of our fathers." What! Even though their fathers were void of wisdom and guidance!

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] invited the Jews to Islam and exhorted them to follow it and warned them of Allâh’s torment and wrath. Râfi‘ Ibn Huraymilah and Mâlik Ibn ‘Awf said: “Nay, we follow, O Muhammad, that on which we have found our forefathers, because they were more knowledgeable and better than us”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 174

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ مَا يَأْكُلُونَ
فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ ﴾

174- Those who conceal Allâh's revelations in the Book (concerning the attributes and characteristics of Muhammad [peace be upon him] and those are the Jews), and purchase a miserable profit therewith (in this world), they eat into their bellies Naught but Fire; Allâh will not speak to them on the Day of Resurrection (out of His anger with them), nor purify them (from the filth of sins), and their's will be a painful torment.

It is narrated on the authority of ‘Ikrimah that this Qur’anic Verse and Âl ‘Imrân 77 were revealed in connection with the Jews. [Ibn Jarîr]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: This Qur’anic Verse was revealed in connection with the chiefs and scholars of the Jews: they used to get from the lowly gifts and dregs of food, hoping that the Prophet to be sent should be from among them. When Muhammad [peace be upon him] was sent from a people (Arabs) other than them, they feared they might lose their privileges. So, they changed the attributes of Muhammad [peace be upon him] in the Torah and then said: “That is the description of the Prophet who will appear towards the end of time: he is not similar to the one (Muhammad) who has appeared”. On that occasion, Allâh revealed this Qur’anic Verse. [Ath-Tha‘labi]

V. no. 177

﴿ لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَآبَنَ
السَّبِيلِ وَالسَّالِفِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

177- Righteousness is not that you turn your faces (in prayer) towards East or West; but righteousness is to believe in Allâh, the Last Day, the Angels, the Book and the Messengers; to spend of your wealth, in spite of love for it, for your kin, for orphans, for the needy, for the wayfarer, for those who ask and for the ransom of slaves; to establish prayer, give Zakâh, and fulfill the contracts which you have made (with the people or with Allâh Almighty); and to be firmly patient in severe poverty and ailment, and at the time of fighting (in the Cause of Allâh). Such are true (to their faith and righteousness), the God-fearing.

It is narrated on the authority of Qatâdah that he said: The Jews used to pray towards the West and the Christians towards the East. On that occasion, Allâh revealed this Qur'anic Verse. [Abd Ar-Razzâq]

It is narrated on the authority of Qatâdah that he said: It was mentioned to us that a man asked The Messenger of Allâh [peace be upon him] about righteousness thereupon Allâh revealed this Qur'anic Verse. The Messenger of Allâh [peace be upon him] invited the man and recited it to him. Before imposing the obligatory duties, if a man bears witness that there is none worthy of worship except Allâh and that Muhammad [peace be upon him] is the Messenger of Allâh and then dies, good would be expected for him. It is reported that this Qur'anic Verse was revealed in this connection. The Jews, before that, used to face the West and the Christians the East (in their prayer). [Ibn Jarîr and Ibn Al-Mundhir]

V. no. 178

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْفِصَاصُ فِي الْقَتْلِ ۗ أَلْحَرُ بِالْحَرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۗ
فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ خَفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ
ۗ فَمَنْ أَعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

178- O you who believe! The legal retribution is prescribed to you in cases of murder: the free (should be killed in retribution) for (his killing) the free, the slave for the slave and the female for the female. But if anything is remitted for the murderer (by an heir) from (the blood of) his brother (the murdered, by giving up retribution), then (the blood claimants) should fairly adhere to that (forgiveness and demand the blood-money from the murderer without transgression), and (the murderer) should pay (the blood-money) to him with kindness (in the sense that he should neither procrastinate nor reduce from it). This (allowance to give up the legal retribution and adhere to the blood-money) is a concession and a Mercy from your Lord. After this, whoever exceeds the due limits shall have a painful torment (in the world by being killed and in the hereafter by being admitted to the fire of Hell).

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: Two of Arab tribes fought with each other during the pre-Islamic days, a short time before the emergence of Islam, leading to many casualties among them to the extent that slaves and women were killed. They kept on that state till they both embraced Islam. One of them boasted over the other, being greater in number of people and wealth.

They then swore that they would not make peace with them till they have killed a free person from the others in retaliation for every slave killed from among them and a man from the others in retaliation for each woman killed from among them. In connection with them, Allâh Almighty revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 184

﴿ أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَىٰ الَّذِينَ
يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَن
تَصُومُوا خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

184- (Fasting is) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. Due on those who can do it (with hardship), is a ransom, the feeding of an indigent; but if he gives more voluntarily, it will be better for him. And to fast is better for you (than to leave fast and give ransom) if you only knew.

It is narrated on the authority of Mujâhid that he said: This Qur'anic Verse was revealed in connection with Qays Ibn As-Sâ'ib,

thereupon he left fasting and fed a needy person for each day he did not fast. [Ibn Sa'd in his Tabaqât]

V. no. 186

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾

186- When My servants ask you concerning Me, (tell them that) I am indeed close (to them by My knowledge): I respond to the supplication of every supplicant when he calls on Me: let them also, with a will, respond to My call (by obedience), and believe in Me so that they may be led aright.

It is narrated on the authority of Mu'âwiyah Ibn Haydah that he said: A Bedouin came to The Messenger of Allâh [peace be upon him] and said: "Is our Lord so much near (to us) that we could talk to Him privately, or is He far (from us) so that we should call Him out?" He kept silent and gave no reply. On that, Allâh Almighty revealed this Qur'anic Verse. [Ibn Jarîr; Ibn Abu Hâtim; Ibn Mardawayh; Abu Ash-Shaykh and others]

It is narrated on the authority of Al-Hasan that he said: The Companions asked The Messenger of Allâh [peace be upon him]: "Where is our Lord?". On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Abd-Ar-Razzâq: Mursal]

It is narrated on the authority of 'Ali [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] said: "Do not fail to supplicate (Allâh). No doubt, Allâh has revealed to me (what means): {**Invoke Me, so that I would answer your supplication**}. [Ghâfir, verse 60] A man said: "O Messenger of Allâh! Does our Lord hear the supplication?" On that, Allâh Almighty revealed this Qur'anic Verse in issue. [Ibn 'Asâkir]

It is narrated on the authority of 'Atâ' that he was informed: When Allâh revealed (what means): {**Invoke Me so that I would answer your supplication**}, [Ghâfir, verse 60] they said: "We do not know at which hour we should supplicate (Him)". In this connection, Allâh Almighty revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 187

﴿ أَجَلٌ لَّكُمْ لَيْلَةٌ الصَّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ ۗ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنْكُمْ كُنْتُمْ تَحْتَانُونَ ۗ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۗ فَالَّذِينَ بَشِرُوا هُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ

لَكُمْ ۖ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ ثُمَّ أَتَمُوا
 الصَّيَامَ إِلَى الْبَيْلِ ۗ وَلَا تَبْشِرُوهُنَّ ۚ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ ۗ فَلَا تَقْرُبُوهَا ۗ
 كَذَٰلِكَ يُبَيِّنُ اللَّهُ لِنَاسٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٣٧﴾

187- It is made lawful for you, on the night of fasting, to have sexual intercourse with your wives. They are your garments and you are their's. Allâh knows what you used to do secretly among yourselves; but He turned to you (in repentance) and forgave you; so now (as it has been made lawful), have sexual relations with them, and seek what Allâh has ordained for you, and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast (from dawn) till the night falls (at sunset); but do not have sexual relations with your wives while you are staying in I'tikâf in masjids. Those are limits (set by) Allâh: so approach them not. Thus Allâh makes clear His Signs to men that they may restrain themselves.

It is narrated on the authority of Al-Barâ' [Allâh be pleased with him] that he said: It was the habit of the Companions of Mohammad [peace be upon him] that if any of them was fasting and the food was presented (for breaking his fast), but he slept before eating, he would not eat that night and the following day till sunset. Qays Ibn Sirmah Al-Ansâri was fasting and came to his wife at the time of breaking fast and asked her whether she had anything to eat. She replied: "No, but I would go and bring some for you." He used to do hard work during the day, so he was overtaken by sleep. When his wife came and saw him, she said: "Disappointment be for you." When it was midday on the following day, he fainted. The Prophet [peace be upon him] was informed about the whole matter. On that occasion, Allâh revealed (what means): {and eat and drink, until the white thread of dawn appears to you distinct from its black thread}. They were overjoyed by it. [Al-Bukhâri]

It is narrated on the authority of Mu'âdh [Allâh be pleased with him] that on the same day and after sleeping 'Umar had sexual intercourse with his wife and on the coming day he went and told The Messenger of Allâh [peace be upon him] about that. On that occasion, Allâh Almighty revealed (what means): {It is made lawful for you, on the night of fasting, to have sexual intercourse with your wives. They are your garments and you are their's}. [Ahmad; Abu Dâwûd and Al-Hâkim]

It is narrated on the authority of Al-Barâ' [Allâh be pleased with him] that he said: When the fasting of Ramadân was enjoined they used not to approach their wives along the whole month. But some men used to deceive themselves. On that occasion, Allâh Almighty revealed (what means): **{Allâh knows what you used to do secretly among yourselves; but He turned to you (in repentance) and forgave you; so now (as it has been made lawful), have sexual relations with them, and seek what Allâh has ordained for you}**. [Al-Bukhâri]

It is narrated on the authority of Ka'b Ibn Mâlik [Allâh be pleased with him] that he said: It was the habit of the people in Ramadân that if anyone of them fasted and evening came upon him and he slept, food, drink and sex were forbidden to him till the time of breaking fast of the coming day. One night, 'Umar returned from The Messenger of Allâh [peace be upon him] after having spent part of the night with him. He liked to have sexual intercourse with his wife, but she rejected under claim that she had slept. He said: "You have not slept yet". Then he had sexual relation with her. On the coming morning 'Umar went to The Messenger of Allâh [peace be upon him] and told him about that. In this connection this Qur'anic Verse was revealed. [Ahmad; Ibn Jarîr and Ibn Abu Hâtim]

It is narrated on the authority of Sahl Ibn Sa'd [Allâh be pleased with him] that he said: When the following verse was revealed (what means): {Eat and drink until the white thread appears to you, distinct from its black thread} and 'of dawn' was not revealed, some people who intended to fast tied black and white threads to their legs and went on eating till they could differentiate between the two. Allâh then revealed the words {of dawn} and it became clear that he meant night and day. [Al-Bukhâri]

It is narrated on the authority of Qatâdah that he said: It was the habit that if anyone did I'tikâf, he would come out of the masjid and have sexual intercourse with his wife/slave-girl if he so liked. But Allâh revealed (what means): {but do not have sexual relations with your wives while you are staying in I'tikâf in masjids}. [Ibn Jarîr]

V. no. 188

﴿ وَلَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخُلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ

النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴾

188- And do not eat up your each other's property illegally, nor give wealth (in the form of bribery) to the judges, with intent

to eat up sinfully some of (other) people's property and you know (That by doing so you are sinners and criminals).

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: Both Imri' Al-Qays Ibn 'Âbis and 'Abdân Ibn Ashû' Al-Hadrami disputed over a piece of land, and Imri' Al-Qays liked him to take oath (to support his claim over it). In connection with him, this Qur'anic Verse was revealed. [Ibn Abu Hâtim]

V. no. 189

﴿ يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

189- They ask you (O Muhammad) concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for pilgrimage. It is not righteousness to enter your houses from the back: it is righteousness to fear Allâh. Enter houses through the proper doors: and fear Allâh that you may prosper.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: People asked The Messenger of Allâh [peace be upon him] about the new moons. On that occasion, Allâh revealed (what means): {**They ask you (O Muhammad) concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for pilgrimage**}. [Ibn Abu Hâtim]

It is narrated on the authority of Abu Al-'Âliyah that he said: We were told that they said: "O Messenger of Allâh! Why have the new moons been created?" Thereone, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that Mu'âdh Ibn Jabal and Tha'labah Ibn Ghanamah said: "O Messenger of Allâh! What is the matter that the new moon appears as thin as a thread and then increases till it becomes huge, ripe and round, and then decreases and becomes thinner gradually till it returns to its previous state? Why does it change from one state to another?" On that occasion, this Qur'anic Verse was revealed. [Abu Na'îm in Al-Hilyah and Ibn 'Asâkir in Târîkh Dimashq]

It is narrated on the authority of Al-Barâ' [Allâh be pleased with him] that he said: Whenever they assumed Ihrâm in the pre-Islamic days, they would go to the House from its back. On that occasion, Allâh Almighty revealed (what means): {**It is not righteousness to**

enter your houses from the back: it is righteousness to fear Allâh. Enter houses through the proper doors}. [Al-Bukhâri]

It is narrated on the authority of Jâbir [Allâh be pleased with him] that he said: The Quraysh people were named Hums, and they used to enter through the gates while being in the state of Ihrâm. Whereas the Ansâr and all other Arabs did not enter through any gate while being in that state. While The Messenger of Allâh [peace be upon him] was in a garden he came out of the gate and with him came Qutbah Ibn 'Âmir Al-Ansâri. They said: "O Messenger of Allâh! Qutbah Ibn 'Âmir is a merchant and has come out with you from the gate". He said: "What has led you to do what you have done?" He replied: "Having seen you doing it, I have done it accordingly". He declared: "I am a man from Hums". He replied: "No doubt, my religion is yours". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim and Al-Hâkim who renders it Sahîh]

It is narrated on the authority of Al-Barâ' [Allâh be pleased with him] that he said: It was the habit of the Ansâr that if they came back from journey, one would not enter from the gate of his house. On that occasion, Allâh revealed this Qur'anic Verse. [At-Tayâlisi in his Musnad]

V. no. 190-194

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَقْتُلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾^(١٩٠)
 وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا
 تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يَقْتُلُوكُمْ فِيهِ ۗ وَإِن قَاتَلُوكُمْ فَأَقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ
 ﴿١٩١﴾ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا
 فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ ۗ فَمَنِ اعْتَدَىٰ
 عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾ ﴿

190- Fight in the cause of Allâh (to make superior His religion) those (disbelievers) who fight you, but do not transgress limits; for Allâh loves not transgressors (who always exceed the due limits in dealing with other people). 191- And slay them wherever you catch them, and drive them out from where they have drove you out; for Fitnah is worse than killing; but fight them not at Al-Masjid Al-Harâm unless they (first) fight you there; and if they fight you, slay them. Such (i.e. killing them and turning them out

of Makkah) is the reward of the disbelievers. 192- But if they cease (from polytheism, disbelief and obstinacy, it should be known that) Allâh is Oft-forgiving, Most Merciful. 193- And fight them until there is no more Fitnah (disbelief and polytheism) and (all and every kind of) worship is for Allâh (Alone). But if they cease, let there be no transgression (by killing or any kind of hostilities) except against the wrongdoers. 194- [Fighting in] the sacred month is for (aggression committed in) the sacred month, and for (all) violations is legal retribution. So whoever assaults you, then assaulted him in the same way as he assaults you. And fear Allâh and know that Allâh is with those who fear Him.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: These Qur’anic Verses were revealed in connection with Hdaybiyah treaty. When the Messenger of Allâh [peace be upon him] and his Companions were averted from the House, they slaughtered their sacrificial animals at Hdaybiyah. Then the polytheists made peace with him on condition that he should return this year and come in the next year, and they would leave Makkah to him three days to perform Tawâf round the House and do what he liked to do.

When it was the coming year, the Messenger of Allâh [peace be upon him] and his Companions got ready for the compensatory ‘Umrah, and feared lest the Quraysh men would not fulfill the condition, and would rather avert them from Al-Masjid Al-Harâm and fight them. The Companions did not like to fight them in the sacred month. On that occasion, Allâh Almighty revealed (what means): {Fight in the way of Allâh those who fight you but do not transgress}. [Al-Wâhidi]

It is narrated on the authority of Qatâdah that he said: The Messenger of Allâh [peace be upon him] and his Companions came, having assumed Ihrâm for ‘Umrah in Dhul-Qa‘dah bringing the Hadiy with them, till when they were in Hdaybiyah the polytheists averted them and The Messenger of Allâh [peace be upon him] made peace treaty with them on condition that he would return this year and come back in the next year (to perform compensatory ‘Umrah).

When it was the next year, he and his Companions came and entered Makkah as performers of ‘Umrah in Dhul-Qa‘dah, where he spent three days. The polytheists had already boasted over him when they returned him (in the last year). But Allâh made him take retribution from them by having him enter Makkah in the same month in which they had already returned him. In this connection, Allâh

Almighty revealed (what means): {(Fighting in) the sacred month is for (aggression committed in) the sacred month, and for (all) violations is legal retribution}. [Ibn Jarîr]

V. no. 195

﴿ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ

اللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

195- And spend in the Cause (obedience) of Allâh and do not throw yourselves into destruction, and do good. Truly, Allâh loves the doers of good (by rewarding them for their spending in His cause).

It is narrated on the authority of Hudhayfah [Allâh be pleased with him] that he said: This was revealed in connection with spending. [Al-Bukhâri]

It is narrated on the authority of Abu Ayyûb Al-Ansâri [Allâh be pleased with him] that he said: this Qur'anic Verse was revealed concerning us, the community of Ansâr. When Allâh Almighty empowered Islam and his supporters increased in number, we said to each other in secret: "Our property has been damaged and Allâh has indeed empowered Islam. Would that we stay besides our property to repair what has been damaged thereof". On that, Allâh revealed the same we said (what means): {And spend in the Cause (obedience) of Allâh and do not throw yourselves into destruction, and do good. Truly, Allâh loves the doers of good}. The destruction was thus to stay besides our property and leave fighting (in Allâh's cause). [Abu Dâwûd; At-Tirmidhi and rendered Sahîh by Ibn Hibbân and others]

It is narrated on the authority of Abu Jabîrah Ibn Ad-Dahhâk that he said: The Ansâr were in the habit of giving in charity as much as Allâh willed. But they were befallen by a famine year thereupon they withheld their charity. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [At-Tabarâni]

It is narrated on the authority of An-Nu'mân Ibn Bashîr [Allâh be pleased with him] that he said: Whenever a man committed a sin he would say: "It would not be forgiven for me". On that occasion, Allâh Almighty revealed this Qur'anic Verse. [At-Tabarâni]

The same is narrated on the authority of Al-Barâ' [Allâh be pleased with him]. [Al-Hâkim]

V. no. 196

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ ۚ فَإِذَا حَلَجْتُمْ وَسَبَعْتُمْ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

196- And complete Hajj and ‘Umrah for Allâh. But if you are prevented (from completing them by virtue of an enemy or any such impediment), sacrifice a Had’y such as you can afford, and do not shave your heads until the Had’y reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp, he must pay a ransom of either fasting or giving in charity or offering sacrifice. Then if you are in safety (from the enemy in case there is any) and whosoever avails himself of (performing) ‘Umrah followed by Hajj, due on him is such a Had’y as he can obtain, but if he cannot obtain it, due on him is three fasts during Hajj and seven days after his return (to his home), making ten days in all. This (ruling applies) to him whose family is not resident at Al-Masjid Al-Harâm. And fear Allâh much and know that Allâh is Severe in punishment.

It is narrated on the authority of Safwân Ibn Umayyah that he said: A man came to The Messenger of Allâh [peace be upon him] and he was scented with perfume and having a cloak on him. He said: “what do you order me to do O Messenger of Allâh concerning my ‘Umrah?” then Allâh Almighty revealed (what means): {**And complete Hajj and ‘Umrah for Allâh**}. The Messenger of Allâh [peace be upon him] said: “Where is the one who asked about the ‘Umrah?” The man replied: “Here I am”. He told him: “Put off your garment, take Ghusl and snuff your nose with water as much as you can, and do in your ‘Umrah the same as you do in your Hajj”. [Ibn Abu Hâtim]

It is narrated on the authority of ‘Abdullâh Ibn Ma‘qal that he said: I sat with Ka‘b Ibn Ujrah and asked him about the ransom. He replied: "This revelation (what means): {**And whosoever of you is ill or has an ailment in his scalp, he must pay a ransom of either fasting or giving in charity or offering sacrifice**}, was sent down concerning my case

especially, but it is also for you in general. I was carried to The Messenger of Allâh [peace be upon him] and the lice were falling in great number on my face. He said: "I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford for a sheep?" I replied in the negative. He then said: "Fast three days, or feed six poor persons each with half a Sâ' of food." [Al-Bukhâri]

It is narrated on the authority of Ka'b that he said: We were with the Messenger of Allâh [peace be upon him], in Hudaybiyah while being in the state of Ihrâm and prevented (from performing 'Umrah) by the polytheists. I had long hair which caused lice to fall down on my face. The Messenger of Allâh [peace be upon him] passed by me and said: "Do the lice of your head trouble you?" He ordered him to shave his head. Then this Qur'anic Verse was revealed. [Ahmad]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: When we descended in Hudaybiyah, Ka'b Ibn 'Ujrah came with lice scattered on his face. He said: "O Messenger of Allâh! Lice have troubled me so much". He replied: "Then shave your head and give a ransom for that". Ka'b then shaved his head and sacrificed a cow. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Al-Wâhidi]

V. no. 197

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا

تَفَعَّلُوا مِنْ حَتَرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۗ وَاتَّقُوا نِيَّأُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

197- (The time of) Hajj is the well-known (lunar) months. So whoever makes Hajj due on himself therein (by assuming Ihrâm), then he should commit neither sexual intercourse (with his wife) nor sin nor dispute during Hajj. And whatever good (charity) you do, (be sure that) Allâh knows it (for which He would reward you). And take a provision (with you) for the journey, for surely the best provision is the guarding of oneself (from begging others); and fear Me (by safeguarding yourselves from My punishment) O men of understanding!

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The people of Yemen used to perform Hajj and take no provision with them, and say: "We are reliant (on Allâh)". Whenever they reached Makkah they would beg the people. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Al-Bukhâri and others]

V. no. 198

﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ ۖ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ﴾

198- There is no blame upon you for seeking bounty from your Lord (during Hajj). But when you depart from ‘Arafât (after spending the night at Muzdalifah), remember Allâh at Al- Mash‘ar Al-Harâm. And remember Him as He has guided you (to the principles and rules of His religion), for indeed, you were before that among those who went astray.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: ‘Ukâth, Majânnah and Dhul-Majâz were markets in the pre-Islamic days. The people felt that traffic is sinful during the season (of Hajj). They asked The Messenger of Allâh [peace be upon him] about that, thereupon Allâh revealed this Qur’anic Verse. [Al-Bukhâri and others]

It is narrated on the authority of Abu Umâmah At-Taymi that he said: I asked Ibn ‘Umar: “We are in the habit of hiring others (for work). Is Hajj held valid for us?” He said: “A man came to The Messenger of Allâh [peace be upon him], and asked him the same question you have just asked me so he gave him no reply till Gabriel [peace be upon him] came down to him with this Qur’anic Verse. The Messenger of Allâh [peace be upon him] invited him and told him: “You are regarded a pilgrim”. [Ahmad; Ibn Abu Hâtim; Ibn Jarîr; Al-Hâkim and others]

V. no. 199

﴿ ثُمَّ أٰفِضُوْا مِنْ حَيْثُ اٰفَاضَ النَّاسُ وَاَسْتَغْفِرُوْا لِلّٰهِ ۗ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٩٩﴾ ﴾

199- Then depart at a quick pace from the place whence it is usual for the people to depart and ask for forgiveness of Allâh. Indeed, Allâh is Oft-Forgiving, Most Merciful.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Arabs used to stand at ‘Arafah and the Quraysh at Muzdalifah. In this connection, Allâh Almighty revealed this Qur’anic Verse. [Ibn Jarîr]

The same is narrated on the authority of Asmâ’ Bint Abu Bakr [Allâh be pleased with them]. [Ibn Al-Mundhir]

V. no. 200-201

﴿ فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يُقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا وَمِنْهُمْ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الْآخِرَةِ وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ ﴾

200- So, when you have accomplished your (holy) rituals, then celebrate the praises of Allâh as you used to sing the praises of your fathers or (even) with far more Heart and soul. So, of mankind (there are) some who say: "Our Lord, give us (our share) in the present (life)," and in the Hereafter he will have no share. 201- And of them there are some who say: "Our Lord! Give us in this world good (favor) and in the Hereafter good (reward of Paradise), and save us from the torment of the Fire!

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The people of the pre-Islamic days used to stand during the season and say to each other: “My father used to serve food to the needy, fulfill the debts of the debtors among them, and pay the blood-moneys of others”, making a mention only of the good deeds of their forefathers. On that occasion, Allâh Almighty revealed (what means): {So, when you have accomplished your (holy) rituals, then celebrate the praises of Allâh as you used to sing the praises of your fathers or (even) with far more Heart and soul}. [Ibn Abu Hâtim]

The same is narrated on the authority of Mujâhid. [Ibn Jarîr]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Some Arabs used to come to the standing place and say: “O Allâh! Make it a year of rain, fertility, allegiance and goodness”, making no mention of the hereafter affairs. In connection with them Allâh revealed (what means): {So, of mankind (there are) some who say: "Our Lord, give us (our share) in the present (life)," and in the Hereafter he will have no share}. Others among the believers would come after them and say: "Our Lord, give us in this world (that which is) good and in the Hereafter (that which is) good and protect us from the punishment of the Fire," and that was exactly what Allâh revealed. [Ibn Abu Hâtim]

V. no. 204

﴿ وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ

الْخِصَامِ ﴿٢٠٤﴾

204- And of mankind there is he whose speech may please you (O Muhammad) in this worldly life, and he calls on Allâh to witness as to what is in his heart; yet he is the most contentious of adversaries.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When the people of the expedition of ‘Âsim and Marthad were killed, two hypocrites said: “Woe to those tempted men who were ruined as such: they neither sat among their families nor fulfilled the message of their companion (The Messenger of Allâh [peace be upon him])”. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of As-Suddi that he said: It was revealed in connection with Al-Akhnas Ibn Sharîq: one day he went to The Messenger of Allâh [peace be upon him], and showed him that he was a Muslim, and his behavior pleased him. Then he came out and passed by a farm where there was some donkeys belonging to Muslims. He burnt the crops and hamstrung the donkeys. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Jarîr]

V. no. 207

﴿ وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

207- And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.

It is narrated on the authority of Sa‘îd Ibn Al-Musayyab that he said: Suhayb [Allâh be pleased with him] set out as an emigrant to The Messenger of Allâh [peace be upon him], and was pursued by a group of Quraysh. He dismounted and took out the arrows which were in his quiver. Then he said to them: “O community of Quraysh! You know well that I am the best archer among you all. By Allâh, you will not harm me till I throw all arrows I have in my quiver and then strike with my sword as much as I could and then let you do what you are able to do. But if you so like, I can guide you to my property in Makkah provided that you should let me go”. They accepted. When he went to The Messenger of Allâh [peace be upon him] in Madînah (and told him the story), he told him: “Your trade has profited O Abu

Yahya! Your trade has profited O Abu Yahya!” In this connection, this Qur’anic Verse was revealed. [Al-Hârith Ibn Abu Usâmah in his Musnad; Ibn Abu Hâtim and Al-Hâkim]

It is narrated on the authority of ‘Ikrimah that he said: It was revealed in connection with Suhayb, Abu Dharr and Jundub Ibn As-Sakan, a man belonging to the household of Abu Dharr. [Ibn Jarîr]

V. no. 208

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ

عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

208- O you who believe, enter into Islam completely (and wholeheartedly) and do not follow the footsteps (ways) of Satan. Indeed, he is to you an evident enemy.

It is narrated on the authority of ‘Ikrimah that he said: ‘Abdullah Ibn Salâm, Tha‘labah, Ibn Yamîn, Asad and Usayd, sons of Ka‘b, Sa‘îd Ibn ‘Amr and Qays Ibn Zayd – and all of them were Jews – told The Messenger of Allâh [peace be upon him]: “O Messenger of Allâh! We always sanctify Saturday: so, let us do our religious ceremonies during it. Furthermore, the Torah is the Book of Allâh: so, let us spend the night (in prayer) with it”. On that, Allâh revealed this Qur’anic Verse. [Ibn Jarîr]

V. no. 214

﴿ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ

وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

214- Or do you think that you shall enter Paradise without such (trials) as came to those who passed away before you? They were befallen with suffering and adversity (in the form of various calamities and ailments), and were so shaken in spirit that even the Messenger and those who believed with him cried: "When (will come) the help of Allâh?" Ah! Verily, the help of Allâh is nigh!

It is narrated on the authority of Qatâdah that he said: This Qur’anic Verse was revealed on the day of Al-Ahzâb where The Messenger of Allâh [peace be upon him] was afflicted by adversities and siege (on the part of the polytheists). [‘Abd-Ar-Razzâq]

V. no. 215

﴿ يَسْأَلُونَكَ مَاذَا يُنفِقُونَ ۗ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالسَّكِينِ وَأَبْنِ
السَّبِيلِ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾ ﴾

215- They ask you (O Muhammad) what they should spend. Say: "Whatever you spend of good is (to be) for parents and relatives and orphans and the needy and the wayfarer. And whatever you do of good (be it spending or any deed of benefit), indeed Allâh knows it (and will, surely, give reward for it in the hereafter).

It is narrated on the authority of Ibn Jurayj that he said: The believers asked The Messenger of Allâh [peace be upon him] where to spend their property. On that occasion, this Qur'anic Verse was revealed. [Ibn Jarîr]

The same is narrated on the authority of 'Amr Ibn Al-Jamûh [Allâh be pleased with him]. [Ibn Al-Mundhir]

V. no. 217-218

﴿ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۗ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۗ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ
وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ ۗ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُونَ
يُقْتَلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَعُوا ۗ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ ۖ فَمَا كَانَ لَهُ
شَيْءٌ ۗ كَافِرًا ۗ وَلِتِيكَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ
﴿٢١٧﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ ۗ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۗ
وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾ ﴾

217- They ask you (O Muhammad) about fighting in the sacred month. Say: "Fighting therein is great (sin), but graver (sin) in the sight of Allâh is to avert [people] from the way of Allâh, disbelieve in Him and (prevent access to) al-Masjid al-Harâm, and expel its people therefrom; And fitnah (polytheism) is greater than killing." And they (the disbelievers) will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion (to disbelief) and dies while he is a disbeliever - for those, their (righteous) deeds have become worthless in this world and the Hereafter, and those are

the inmates of the Fire therein they will abide forever. 218- Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy (and reward). And Allâh is Oft-Forgiving, Most Merciful.

It is narrated on the authority of Jundub Ibn ‘Abdullâh [Allâh be pleased with him] that The Messenger of Allâh [peace be upon him] dispatched a group under leadership of ‘Abdullâh Ibn Jahsh. On the way they met Ibn Al-Hadrami and killed him, not knowing whether this day (on which they killed him) was from Rajab or Jumâda. The polytheists said to the Muslims: “You have killed a man in the prohibited month”. On that occasion, Allâh Almighty revealed (what means): **{They ask you (O Muhammad) about fighting in the sacred month...}** Some of them said: “It is true that they have committed no sin, yet they will have no reward”. On that occasion, Allâh Almighty revealed (what means): **{Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy (and reward)}**. [Ibn Jarîr; Ibn Abu Hâtim; At-Tabarâni in Al-Kabîr and Al-Bayhaqi in his Sunan]

V. no. 219

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلِ الْاَعْفُو ۚ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰلَايٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴿٢١٩﴾ ﴾

219- They ask you (O Muhammad) about (the ruling on) wine and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they should spend. Say: "That which is beyond your needs." Thus Allâh makes clear to you His signs in order that you may give thought.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: A group of Companions, when they were ordered to spend in the cause of Allâh, they went to The Messenger of Allâh [peace be upon him] and said: “We do not know the spending we have been commanded by Allâh to spend. What should we spend?” On that occasion, Allâh revealed (what means): **{And they ask you what they should spend. Say, " That which is beyond your needs."}** [Ibn Abu Hâtim]

V. no. 220

﴿ فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ ۖ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۗ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۗ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾ ﴾

220- (Their bearings) on this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to invest their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows (and distinguishes) the corrupter (who intends mischief by swallowing their property) from the reformer (who intends good by saving and investing their property for their benefit). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that when Allâh Almighty revealed (what means): {Come not nigh to the orphan's property except to improve it, until he attains the age of full strength}, [Al-Isrâ’, verse 34] and: {Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing fire}, [An-Nisâ’, verse 10], everyone who had an orphan under his guardianship hurried and separated his food and drink from those of the guardian (and his family), and thus, whenever some food was leftover (after the orphan’s having his meals), it would be kept until he might eat it later, otherwise it would putrefy. This became hard upon them (the guardians), and they mentioned that to the Messenger of Allâh [peace be upon him]. Thereupon, Allâh Almighty revealed this Qur’anic Verse. [Ibn Jarîr; Abu Dâwûd; An-Nasâ’i; Ibn Mardawayh and Al-Hâkim]

V. no. 221

﴿ وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ ۗ وَلَا مَٰمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ ۚ وَلَا أُعْجَبْتُمْ ۗ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۗ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ ۚ وَلَا أُعْجَبْتُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۗ وَاللَّهُ يَدْعُوا إِلَىٰ الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَبَيِّنُ عَآيَاتِهِ لِّلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾ ﴾

221- And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheistic (free) woman, even though she (the latter) might please you. And do not marry (your women to) polytheistic men until they believe. And a believing slave is better than a polytheistic (free) man, even

though he (the latter) might please you. Those (polytheists) invite (you) to the Fire, but Allâh invites to Paradise and to forgiveness, by His leave. And He makes clear His signs to the people perchance they may remember (Him and receive admonition).

It is narrated on the authority of Muqâtil that he said: This Qur'anic Verse was revealed in connection with Abu Marthad Al-Ghanawi: he sought the permission of The Messenger of Allâh [peace be upon him] to marry 'Anâq, and she was a polytheist, but endowed with a great fortune of beauty. On that occasion, Allâh Almighty revealed (what means): {And a believing slave woman is better than a polytheistic (free) woman, even though she (the latter) might please you}. [Ibn Al-Mundhir; Ibn Abu Hâtim and Al-Wâhidi]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: This Qur'anic Verse was revealed in connection with 'Abdullâh Ibn Rawâhah: he had a black slave woman, and one day, having grown angry with her, slapped her on the face. Having been scared about that, he went to The Messenger of Allâh [peace be upon him] and told him about it and said: "I am going to emancipate and then marry her", and he did accordingly. He was criticized by some people who said: "Is it fit for him to marry a slave woman?" On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Al-Wâhidi and Ibn Jarîr]

V. no. 222

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أذى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾﴾

222- And they ask you about menstruation. Say: "It is harm (and pollution), so keep away from (sexual intercourse with) women during menstruation. And do not approach them (by sexual intercourse) until they are pure. And when they have purified themselves, then have sexual intercourse with them from where Allâh has commanded you. Indeed, Allâh loves these who are constantly repentant and loves those who always purify themselves.

It is narrated on the authority of Anas [Allâh be pleased with him] that the habit of the Jews was if a woman among them menstruated they would not share food nor live with her in the same house. The Companions asked The Messenger of Allâh [peace be upon him] about that thereupon Allâh Almighty revealed this Qur'anic Verse.

Commenting on that, The Messenger of Allâh [peace be upon him] said: “Do everything with her except sexual intercourse”. [Muslim and At-Tirmidhi]

V. no. 223

﴿ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِمُوا لأنفُسِكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا

أَنَّكُمْ مُلْقَوَةٌ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

223- Your women are a tilth for you; so come up to your tilth however you will, and send forward (good deeds) for yourselves; and fear Allâh (by complying with His commands and avoiding His forbiddances), and know that you will meet Him (on the Day of Resurrection so that He would reward you for your deeds). And give (O Muhammad) good tidings (of Paradise) to the believers (who fear Him).

It is narrated on the authority of Jâbir [Allâh be pleased with him] that he said: The 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. [Al-Bukhâri; Muslim; Abu Dâwûd and others]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: ‘Umar came to The Messenger of Allâh [peace be upon him] and said: “O Messenger of Allâh! I have mistaken!” He asked him about the reason and ‘Umar replied: “Tonight I had sexual intercourse with my wife from her back (rather than from the front)”. He gave no reply at once. Later on, Allâh Almighty revealed this Qur’anic Verse. That is, approach her from front or from the back, but avoid the anus and the time of menses. [Ahmad and At-Tirmidhi]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Ibn ‘Umar, may Allâh forgive Him, was mistaking. The inhabitants of this town (of Madînah) from amongst the Ansâr who were idolaters (before Islam) lived side by side with the inhabitants of this city (of Medina) from amongst the Jews, who were people of Scripture. The Ansâr thought those (Jews) had superiority to them with regard to their knowledge, and thus, they used to follow their steps in so many acts. It was the habit of the people of Scripture not to approach women but from the front, (while she was lying on her back) and this is the best state a woman might be in that respect. The inhabitants of this city amongst the Ansâr took this habit from them.

On the other hand, the people of Quraysh used to (approach women from every side as if they were to) slice them very badly, and they took pleasure in them from the front, from the back and as lying. When the Emigrants came to Medina, one of them got married to a woman from amongst the Ansâr, and went on doing as such with her, but she rejected this act and said: “We used to be approached from the front while lying on our backs. So, you should do so, otherwise you might leave me”. Their story was spread, and became known among the people until it reached the Messenger of Allâh [peace be upon him]. Then Allâh Almighty revealed (what means): {**Your women are a tilth for you; so come up to your tilth however you will**}, i.e. from the front, from the back, and as lying, but through the same (opening of the vagina, which leads to uterus), the place of the child. [Abu Dâwûd and Al-Hâkim]

V. no. 224

﴿ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ

النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

224- And do not make (your oath by) Allâh an excuse against being righteous and fearing Allâh and making peace among people. And Allâh is All-Hearing (of all your words), All-Knowing (of all your secrets).

It is narrated on the authority of Ibn Jurayj that he said: I was told that Allâh’s saying (what means): {**And do not make (your oath by) Allâh an excuse against being righteous...**} was revealed in connection with Abu Bakr [Allâh be pleased with him] concerning Mistah (Ibn Uthâhah, when he took an oath to not to spend on him after what he had said about ‘Â’ishah [Allâh be pleased with her]). [Ibn Jarîr]

V. no. 228

﴿ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۖ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ

كُنَّ يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَبِعُولَتِهِنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۚ وَهُنَّ مِثْلُ الَّذِي

عَلَيْنَ بِالْعُرُوفِ ۚ وَلِلرِّجَالِ عَلَيْنَّ دَرَجَةٌ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

228- And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs (be it pregnancy or menstruation), if they really believe in Allâh and the Last Day. And

their husbands have more right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands) similar to those (of their husbands) over them according to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty (Whose power extends over all things in His dominion), All-Wise (in all that he does in favor of His creation).

It is narrated on the authority of Asmâ' Bint Yazîd Ibn As-Sakan Al-Ansâriyyah [Allâh be pleased with her] that she said: During the lifetime of The Messenger of Allâh [peace be upon him] I was divorced and at that time the divorced woman had no 'Iddah (post-marriage waiting period). Then Allâh prescribed 'Iddah of divorce as revealed in this Qur'anic Verse. [Abu Dâwûd and Ibn Abu Hâtim]

It is narrated on the authority of Muqâtil that Isma'îl Ibn 'Abdullâh Al-Ghifâri divorced his wife Qutaylah during the lifetime of The Messenger of Allâh [peace be upon him], but knew nothing about her pregnancy. When he knew, he took her back (to his wedlock). She gave birth and died and the child also died. On that occasion, this Qur'anic Verse was revealed. [Ath-Tha'labi]

V. no. 229

﴿الطَّلُقُ مَرَّتَانٍ ۖ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۗ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۗ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾﴾

229- (Revocable) divorce is (permissible) twice. Then, either keep (her) in an acceptable manner or release (her) with good treatment. And it is not lawful for you (O husbands in case of divorce) to take anything of (the dowry) that you have given them unless both (spouses) fear that they will not be able to keep (within) the limits of Allâh. But if you fear that they will not keep (within) the limits of Allâh, then there is no blame upon either of them concerning that (money) by which she ransoms herself (for divorce). These are the limits of Allâh, so do not transgress them. And whoever transgresses Allâh's limits - it is those who are the wrongdoers.

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that she said: It was the habit of anyone to divorce his wife as many as he liked and could take her back before the expiration of her 'Iddah even if he divorced her more than one hundred times. A man once said to his

wife: “By Allâh, I will neither divorce you with an irrevocable divorce, nor take you to my house”. She said: “How is that?” He replied: “I divorce you and whenever your ‘Iddah is about to finish I would take you back”. The woman went and told The Messenger of Allâh [peace be upon him] about that, but he gave no reply till the following verse was revealed (what means): **{(Revocable) divorce is (permissible) twice. Then, either keep (her) in an acceptable manner or release (her) with good treatment}**. [At-Tirmidhi and Al-Hâkim]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: It was the habit of a man to devour his wife’s property from the dowry or the gift he had given her seeing no blame on him for this matter. On that occasion, Allâh Almighty revealed (what means): {And it is not lawful for you (O husbands in case of divorce) to take anything of (the dowry) that you have given them}. [Abu Dâwûd]

It is narrated on the authority of Ibn Jurayj that he said: This Qur’anic Verse was revealed in connection with Thâbit Ibn Qays and his wife Habîbah. She made a complaint about him to The Messenger of Allâh [peace be upon him] who asked her: “Will you give him back his garden (so that he would divorce you)?” Therefore, she agreed. He invited him and made a mention of that to him. He said: “Will she do so willingly and gladly?” He declared her approval. So he said: “Then I have done (i.e. I have divorced her)”. [Ibn Jarîr]

V. no. 230

﴿ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ

يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

230- And if he has divorced her (for the third time by which the divorce becomes irrevocable), then she is not lawful for him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them (the woman and the former husband) that they reunite (in marriage after the term of her ‘Iddah (post-marriage waiting period) is over, provided they think that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge (by which they could reflect upon the limits and signs of Allâh).

It is narrated on the authority of Muqâtil Ibn Hayyân that he said: This Holy Verse was revealed in connection with ‘Ā’ishah Bint

‘Abd-Ar-Rahmân Ibn ‘Atîk. She was the wife of Rifâ‘ah Ibn Wahb Ibn ‘Atîk, her paternal cousin, before he divorced her irrevocably. After him, she was married to ‘Abd-Ar-Rahmân Ibn Az-Zubayr Al-Qurathi, who also divorced her. She went to The Messenger of Allâh [peace be upon him] and said: “He had divorced me but before having sexual relation with me. Shall I then return to my former husband (Rifâ‘ah)?” He [peace be upon him] replied: “No, till he (your second husband) has sexual relation with you”. In connection with her, Allâh revealed this Qur’anic Verse. [Ibn Al-Mundhir]

V. no. 231

﴿ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۖ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَأَذْكُرُوا أَنَّ اللَّهَ عَلِيمٌ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظِمَكُمْ بِهِ ۗ وَأَتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾ ﴾

231- When you divorce women, and they almost fulfill their prescribed term (of ‘Iddah), either take them back on equitable terms or set them free on equitable terms; but do not take them back to harm (or) transgress against them; and if any one does that, He wrongs his own soul (by exposing it to the severe punishment of Allâh). Do not take Allâh's Signs for mockery (by violating them), but solemnly rehearse Allâh's favor (of Islam) on you, and the fact that He sent down to you the Book (Qur’an) and Wisdom, thereby to instruct you. And fear Allâh (by acting upon His laws and teachings as it should be), and know that Allâh is well acquainted with all things.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: It was the habit of a man to divorce his wife and then take her back before her ‘Iddah was over, and then divorce her once again and take her back. He used to do so simply to do harm to her and prevent her from marrying others than him. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Jarîr]

It is narrated on the authority of As-Suddi that he said: This Qur’anic Verse was revealed in connection with an Ansâri man called Thâbit Ibn Yasâr who divorced his wife, so he waited for only two or three days before the end of her term, he took her back and then divorced her once again simply to do harm to her. On that, Allâh revealed (what means): **{but do not take them back to harm (or) transgress against them}**. [Ibn Jarîr]

It is narrated on the authority of Abu Ad-Dardâ' [Allâh be pleased with him] that he said: A man used to divorce his wife and then say: "I was only jesting", and emancipate his slave and then say: "I was jesting". In this connection, Allâh revealed (what means): {Do not take Allâh's Signs for mockery (by violating them)}. [Ibn Abu 'Umar in his Musnad; and Ibn Mardawayh]

V. no. 232

﴿ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَصَّوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ ذَٰلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾ ﴾

232- And when you divorce women and they have fulfilled their term (of 'Iddah), do not prevent them from remarrying their (former) husbands (who have previously divorced them) if they (the women and their former husbands) agree among themselves on an acceptable basis. That instruction is to admonish anyone among you who believes in Allâh and the Last Day. That is better and purer for you, and Allâh knows (What benefits you best and realizes your advantage) and you know not (What benefits you).

It is narrated on the authority of Ma'qal Ibn Yasâr [Allâh be pleased with him] that he said: I had a sister, whom many proposed to marry, and when a paternal cousin of mine came and demanded her hand, I gave her in marriage to him but later he divorced her retrievably and left her until her term of 'Iddah elapsed. Then, he felt he had a desire for her and so she is. When many men demanded her hand from me he came and betrothed her from me, thereupon told him: "O wicked man! I have honored you by allowing you to marry my sister and then you divorced her. No, by Allâh, I will never allow you to marry her again". Allâh Almighty, having learnt his desire for her and hers for him, revealed this Qur'anic Verse. Ma'qal invited him and allowed him again to marry her. [Al-Bukhâri; Abu Dâwûd; At-Tirmidhi and others]

V. no. 238

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ ﴾

238- Guard strictly the (five obligatory) prayers and (particularly) the middle prayer and stand (in prayer) before Allâh devoutly obedient (without talking to each other).

It is narrated on the authority of Zayd Ibn Thâbit [Allâh be pleased with him] that The Messenger of Allâh [peace be upon him] used to perform Thuhr prayer at noon when it was very hot which was the heaviest time to his Companions. On that, Allâh revealed this Qur'anic Verse. [Ahmad; Abu Dâwûd; Al-Bayhaqi and Ibn Jarîr]

It is narrated on the authority of Zayd Ibn Thâbit [Allâh be pleased with him] that The Messenger of Allâh [peace be upon him] used to pray Thuhr when it was very hot and no one stood behind him in prayer except a few, in one or two rows, while the others were busy in sleeping and trade. On that occasion, Allâh revealed (what means): **{Guard strictly the (five obligatory) prayers and (particularly) the middle prayer}**. [Ahmad; An-Nasâ'i and Ibn Jarîr]

It is narrated on the authority of Zayd Ibn Arqam [Allâh be pleased with him] that he said: In the lifetime of The Prophet [peace be upon him] we used to speak while praying, and one of us would tell his needs to his companions. On that occasion, Allâh revealed (what means): {and stand before Allâh, devoutly obedient}. thus we were commanded to keep silent in prayer and forbidden to talk (to one another) during it. [Al-Bukhâri; Muslim; At-Tirmidhi; Abu Dâwûd; An-Nasâ'i and Ibn Mâjah]

V. no. 240

﴿ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴾

240- And those who die among you and leave wives behind should make for their wives a bequest of a full year maintenance and residence without turning (them) out. But if they leave (of their own accord), then there is no blame upon you (O deceased's guardians) for what they do with themselves in an acceptable manner. And Allâh is Exalted in Might, Full of Wisdom.

It is narrated on the authority of Muqâtil Ibn Hayyân that a man from Tâ'if who had male and female children came to Madînah, in addition to his parents and wife. He died in Madînah and his case was raised to The Messenger of Allâh [peace be upon him] who gave his parents and children according to what is equitable and gave nothing to the wife. But they were commanded to spend on her from the property of her husband till a lunar year was over. In connection with him, this Qur'anic Verse was revealed. [Ishâq ibn Rahawayh in his Tafsîr]

V. no. 241

﴿وَالْمُطَلَّقَاتُ مَتَّعٌ بِالْمَعْرُوفِ ۗ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾﴾

241- To divorced women a gift should be given on a reasonable (scale). This is a duty on these who fear Allâh.

It is narrated on the authority of Ibn Zayd that he said: When Allâh revealed (what means): {**but give them (A gift of) compensation, the wealthy according to his means, and the poor according to his means;- A gift of a reasonable amount is due on the doers of good (who always obey Allâh Almighty)**}, [Al-Baqarah, verse 236] a man said: “If I like to do a good thing, I will do it; and if I do not like to do so, I will not do it”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Jarîr]

V. no. 245

﴿مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أضعافًا كثيرةً ۗ وَاللَّهُ يَقْبِضُ

وَيَبْضِطُ ۗ وَإِلَيْهِ تُرجعون ﴿٢٤٥﴾﴾

245- Who is it that would loan Allâh a goodly loan so He may multiply it for him many times? And it is Allâh who (by way of testing) withholds (Sustenance from whomever He pleases) and grants (Provision to whomever He wills) in abundance, and to Him you will be returned.

It is narrated on the authority of Ibn ‘Umar [Allâh be pleased with them] that he said: When Allâh revealed (what means): {**The example of those who spend their wealth in the way of Allâh is like a seed (of grain) which grows seven spikes...**} The Messenger of Allâh [peace be upon him] said: “O Lord! Give more to my ummah!” On that, Allâh revealed this Qur’anic Verse. [Ibn Hibbân; Ibn Abu Hâtim and Ibn Mardawayh]

V. no. 256

﴿لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ

بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾﴾

256- There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût (devil/false deities) and believes in Allâh, then he has grasped the most trustworthy handhold that will never break.

And Allâh is All-Hearing (of words), All-Knowing (of states and secrets).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Whenever there was a woman, for whom no child lived, she would take a vow that if a child lived for her, she would convert him to Judaism. When the tribe of Banu An-Nadir was expelled (from Medina), from amongst them there were some belonging to the Ansâr, who said: “We should not leave our children (with them)”. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Abu Dâwûd; An-Nasâ’i and Ibn Hibbân]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: This Qur’anic Verse was revealed in connection with an Ansâri man from Banu Sâlim Ibn ‘Awf called Husayn: he had two Christian children while he was a Muslim. He said to The Messenger of Allâh [peace be upon him]: “Should I not compel them to embrace Islam? They insist on adopting Christianity”. [Ibn Jarîr]

V. no. 257

﴿ اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

257- Allâh is the Protecting Guardian of those who believe: He brings them out from the depths of darkness (i.e. disbelief) into light (i.e. belief). But as for those who disbelieve, their protectors are Tâghût (devils/false deities): they bring them out from light into the depths of darkness. Those are the dwellers of the Fire therein they will abide forever.

It is narrated on the authority of ‘Abdah Ibn Abu Lubâbah that he said: Those who believe in this Qur’anic Verse are the people who believed in Jesus [peace be upon him], and when Muhammad [peace be upon him] came as a Prophet they believed in him. In connection with them, this Qur’anic Verse was revealed. [Ibn Jarîr]

It is narrated on the authority of Mujâhid that he said: Some people believed in Jesus [peace be upon him] and others disbelieved in him. When Muhammad [peace be upon him] was sent as a Prophet those who disbelieved in Jesus believed in him, and those who believed in Jesus disbelieved in him. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Jarîr]

V. no. 267

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا
 الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِفَاحِشِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۗ وَاعْلَمُوا
 أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴾

267- O you who believe! Spend (in charity) of the good things which you have (legally) earned, and of (the good things) that We have produced for you from the earth, and do not aim at that which is bad to spend from it, (though) you would not accept it save with disdain (and closed eyes). And know that Allâh is Free of want, Praiseworthy.

It is narrated on the authority of Al-Barâ' Ibn 'Âzib [Allâh be pleased with him] that he said: This Qur'anic Verse was revealed with regard to us, the community of Ansâr. We had date-palms and anyone of us brought from his fruits in accordance with the quantity he possessed. But anyone of those who had no desire for good, brought the bad fruits of inferior quality and hang that (in the pillars of the masjid). On that occasion, Allâh revealed (what means): **{O you who believe! Spend (in charity) of the good things which you have (legally) earned, and of (the good things) that We have produced for you from the earth}**. [Al-Hâkim; At-Tirmidhi and Ibn Mâjah]

It is narrated on the authority of Sahl Ibn Hunayf [Allâh be pleased with him] that he said: The people aimed at the worst of their fruits to give in charity. On that occasion, Allâh revealed (what means): {and do not aim at that which is bad to spend from it, (though) you would not accept it save with disdain (and closed eyes)...} [Abu Dâwûd; An-Nasâ'i and Al-Hâkim]

It is narrated on the authority of Jâbir [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] commanded that Zakât Al-Fitr should be given as a Sâ' of dates. A man brought very bad dates, thereupon Allâh revealed this Qur'anic Verse. [Al-Hâkim]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The Companions of The Messenger of Allâh [peace be upon him] used to buy the cheap foodstuff and give it in charity. On that, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 272

﴿ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ ۗ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾ ﴾

272- It is not your duty (O Muhammad) to guide them, but Allâh guides whom He wills. And whatever good you (believers) spend is for your benefit (since its reward is for you only) given that you spend only seeking the countenance of Allâh. And whatever you spend of good - it will be repaid to you in full, and you will not be wronged.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: They disliked to give their relatives from among the polytheists. They asked about that and a concession was given to them in this respect. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [An-Nasâ’i; Al-Hâkim; Al-Bazzâr; At-Tabarâni and others]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that The Messenger of Allâh [peace be upon him] ordered that charity shall be given to the Muslims only. In this connection, Allâh revealed this Qur’anic Verse, thereupon he [peace be upon him] commanded that charity shall be given to anyone who asked for it regardless of his/her religion. [Ibn Abu Hâtim]

V. no. 274

﴿ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾ ﴾

274- Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: This Qur’anic Verse was revealed in connection with ‘Ali Ibn Abu Tâlib [Allâh be pleased with him]: He had four Dirhams of which he spent (in charity for Allâh’s cause) a Dirham at night, a Dirham by the day, a Dirham in secret and a Dirham in public. [‘Abd-Ar-Razzâq; Ibn Jarîr; Ibn Abu Hâtim and At-Tabarâni with a weak Isnâd]

It is narrated on the authority of Ibn Al-Musayyab that he said: This Qur’anic Verse was revealed in connection with ‘Uthmân Ibn

‘Affân and ‘Abd-Ar-Rahmân Ibn ‘Awf [Allâh be pleased with them] with regard to their spending in the Army of Difficulty (which was prepared for the battle of Tabûk). [Ibn Al-Mundhir]

V. no. 278-279

﴿ يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتِغُوا فَلَئِمَّ رُءُوسُ أَمْوَالِكُمْ لَّا تَظْلُمُونَ وَلَا تَظْلَمُونَ ﴿٢٧٩﴾ ﴾

278- O you who believe! Fear Allâh and give up what remains (due to you) from Riba if you are (really) believers. 279- And if you do not do so, then take notice of a war (against you) from Allâh and His Messenger. But if you repent, you may have the capital of your riches, (thus) you will not wrong (your debtors by asking for more than your capital), nor will you be wronged (by taking less than your capital).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: We have been informed that this Qur’anic Verse was revealed in connection with Banu ‘Amr Ibn ‘Awf from Thaqîf and Banu Al-Mughîrah. Banu Al-Mughîrah used to lend money with interest (Riba) to Thaqîf. When Allâh made His Messenger [peace be upon him] conquer Makkah, the whole Riba was cancelled out. Banu ‘Amr and Banu Al-Mughîrah went to ‘Attâb Ibn Asîd, who was the governor of Makkah at that time and told him: “No doubt, Riba has made us the most wretched of people; and it has been cancelled out by others”. Banu ‘Amr said: “Our case has been settled on condition that we should take our Riba (from them)”. ‘Attâb sent a message about that to The Messenger of Allâh [peace be upon him]. On that, those Qur’anic Verses were revealed. [Abu Ya‘la in his Musnad]

V. no. 285-286

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ ۗ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۗ لَّا يُفَرِّقُونَ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَّا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا

وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
وَأَعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٤﴾

285- The Messenger (Muhammad) believes in (the Qur'an) that has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. They say: "We make no distinction between one another of His Messengers". And they say: "We hearken (and accept Your commands) and obey (You). (We seek) Your Forgiveness, our Lord, and to You is the return (of all things)".
286- Allâh does not lay upon a soul (a burden) beyond its capacity. It will have (the reward of) what (good) it has gained, and it will bear (the sin of) what (evil) it has earned. (Say): "Our Lord, do not punish us if we forget or err. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with (obligations and assignments) that we have no power to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: When the following was revealed unto The Messenger of Allâh [peace be upon him]: **{To Allâh belongs all that is in the heavens and all that is on earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it}**, [Al-Baqarah, verse 284] the Companions felt it hard and severe and they came to The Messenger of Allâh [peace be upon him] and sat down on their knees and said: "O Messenger of Allâh! We have been obligated with duties which are within our capacity to perform, such as prayer, fasting, Jihâd, charity and so forth. Then this (the above mentioned) Verse was revealed to you and it is beyond our power to live up to it".

On that, The Messenger of Allâh [peace be upon him] said: "Do you want to say what the people of the two Scriptures (Jews and Christians) said before you: 'We hear and disobey'? You should rather say: 'We hear and we obey, we seek forgiveness, our Lord, and to You is the final return". They said it and when they went on reciting it and it smoothly flowed on their tongues, Allâh revealed immediately afterwards (what means): **{The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His**

Messengers. (They say), “We make no distinction between one another of His Messengers”, and they say, “We harken (and accept the commands), and we obey. (We seek) Your forgiveness, our Lord, and to You is the final return (of all things)}. When they did that, Allâh abrogated (the ruling of) this (Verse mentioned above i.e. 284) and revealed (what means): {Allâh does not lay upon a soul (a burden) beyond its capacity. It will have (the reward of) what (good) it has gained, and it will bear (the sin of) what (evil) it has earned. ...} [Muslim; Ahmad and others]

Sûrat Âl ‘Imrân

It is narrated on the authority of Ar-Rabî‘ that the Christians came to The Messenger of Allâh [peace be upon him] and disputed with him over Jesus [peace be upon him]. On that, Allâh Almighty revealed (what means): {Alif, Lâm, Mîm. Allâh - there is no deity except Him, the Ever-Living, the Sustainer of existence...} up to over the eightieth Verse of the Sûrah. [Ibn Abu Hâtim]

It is narrated on the authority of Muhammad Ibn Sahl Ibn Abu Umâmah that he said: When the Christians of Najrân came to The Messenger of Allâh [peace be upon him] to ask him about Jesus, son of Mary, the opening of Âl ‘Imrân was revealed up to some Verses over eighty. [Al-Bayhaqi in Ad-Dalâ’il]

V. no. 12

﴿ قُلْ لِلَّذِينَ كَفَرُوا سَعْتٌ لَّيْسَ لَهُمْ شُرَكَاءُ فِيهِمْ وَهُمْ عَلَيْهِمْ عَذَابٌ أَلِيمٌ ﴿١٢﴾ ﴾

12- Say (O Muhammad) to those (Jews) who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest."

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When the Quraysh pagans were smitten by the Muslims with the help of Allâh Almighty on the day of (the battle of) Badr, The Messenger of Allâh [peace be upon him] gathered the Jews of Banu Qaynuqâ‘ in the market of Madînah and told them: “O assembly of Jews! Embrace Islam before Allâh Almighty dooms you to the same destiny as that of the Quraysh”. They told him challengingly: “O Muhammad! Do not deceive yourself by the fact that you have killed a group of the Quraysh who were inexperienced and unskilled in war. Were you to fight us, you would come to know that we are really the people (who are adamant in fighting), and you would never meet the like of us”. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Abu Dâwûd and Al-Bayhaqi in Ad-Dalâ’il]

V. no. 23

﴿ أَلَمْ نَرِ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْا فَرِيقًا مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾ ﴾

﴿ فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾ ﴾

23- Have you not seen those (i.e. Jews) who have been given a portion of the Scripture (the Torah)? They are being invited to the

Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] entered Bayt Al-Midrâs where there were a group of Jews, whom he invited to Allâh Almighty. An-Nu‘mân Ibn ‘Amr and Al-Hârith Ibn Zayd asked him: “Which religion do you adopt O Muhammad?” The Messenger of Allâh [peace be upon him] replied: “The religion of Abraham”. They said: “Abraham then was a Jew”. The Messenger of Allâh [peace be upon him] told them: “Then, let us appeal for the Torah to judge between us”. But they rejected. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim and Ibn Al-Mundhir]

V. no. 26

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُوْقَى الْمَلِكِ مَنْ نَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ نَشَاءُ وَتُعْزُ مَنْ نَشَاءُ وَتُدْءِلُ مَنْ نَشَاءُ بِءِيدِكَ الْخَيْرِ ط إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ ﴾

26- Say (O Muhammad): "O Allâh, possessor of dominion, You give dominion to whom You will, and You take dominion from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You have the power to do all things.

It is narrated on the authority of Qatâdah that he said: It was mentioned to us that The Messenger of Allâh [peace be upon him] asked his Lord to make the dominion of Byzantines and Persians in his ummah. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 28

﴿ لَّا يَتَّخِءِ الْمُؤْمِنُونَ الْكٰفِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ط وَمَنْ يَفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَنَةً ط وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ ط وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾ ﴾

28- Let not the believers take the disbelievers as allies instead of the believers, and whoever does so will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself, and to Allâh is the final return.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Al-Hajjâj Ibn ‘Amr was an ally of Ka‘b Ibn Al-Ashraf, Ibn Abu Al-Huqayq, and Qays Ibn Zayd. They considered

as intimate friends a group of Ansâr to turn them from their religion. Rifâ'ah Ibn Al-Mundhir, 'Abdullâh Ibn Jubayr and Sa'd Ibn Hathmah told them: "Avoid those Jews and beware of being intimate friends with them lest they would turn you from your religion". But they rejected. In connection with them, Allâh Almighty revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 31

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ ﴾

31- Say (O Muhammad): "If you (really) love Allâh then follow me, so that Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."

It is narrated on the authority of Al-Hasan that he said: During the lifetime of our Prophet [peace be upon him], some people (from among the Jews) said: "By Allâh, O Muhammad, we love our Lord". On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Al-Mundhir]

V. no. 58

﴿ ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ ﴾

58- This (story of Jesus) is what We recite to you (O Muhammad) of the Verses and the Wise message (i.e. the Qur'an).

It is narrated on the authority of Al-Hasan that he said: The two monks of Najrân went to The Messenger of Allâh [peace be upon him] and one of them said: "Who is the father of Jesus?" It was the habit of The Messenger of Allâh [peace be upon him] not to give a hasty reply till he was commanded by his Lord. On that occasion, this Qur'anic Verse was revealed. [Ibn Abu Hâtim]

V. no. 59-62

﴿ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾ ۝ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴿٦٠﴾ ۝ فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ

أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ۖ ثُمَّ تَبَيَّلْنَا لَكُمْ تَعَالَىٰ لَعَنَّاتُ اللَّهِ عَلَىٰ

الْكَاذِبِينَ ﴿٦١﴾ ۝ إِنَّ هَٰذَا لَهَوٌ أَلْفَصْحُ الْحَقِّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ

الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾ ﴾

59- Verily, the example of Jesus in the sight of Allâh is like that of Âdam. He created him from dust, then said to him: "Be!" - and he was. 60- (This (affair of Jesus [peace be upon him] is) the truth from your Lord, so be not of those who doubt. 61- Then whoever (of the Christians) disputes with you concerning him (Jesus) after (all this) knowledge that has come to you, say (O Muhammad): "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allâh upon those who lie." 62- Verily! This is the true narrative (about Jesus): there is none worthy of worship but Allâh. Indeed, Allâh is Exalted in might, Full of wisdom.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: A group of Najrân including As-Sayyid and Al-‘Âqib, came to The Messenger of Allâh [peace be upon him]. They said: “What is the matter with you that you make a mention of our companion?” He replied: “Who is it?” They said: “Jesus: you claim he is the slave of Allâh”.

He said: “Yes”. They asked him: “Have you seen or been informed about the like of Jesus?” They then left him and Gabriel [peace be upon him] came to him and said: “Tell them, if they come to you, that {**Verily, the example of Jesus in the sight of Allâh is like that of Âdam**} [Ibn Abu Hâtim].

It is narrated on the authority of Maslamah Ibn ‘Abd Yashû‘ from his father, from his grandfather that The Messenger of Allâh [peace be upon him] sent to the people of Najrân before Sûrat An-Naml was revealed to him: “In the Name of the God of Abraham, Isaac, Jacob. From Muhammad, the Prophet...” They sent him Sharhabîl Ibn Wadâ‘ah Al-Hamdâni, ‘Abdullâh Ibn Sharhabîl Al-Asbahi and Jabbâr Al-Harthi. They came to him and exchanged questions with him. They asked him: “What do you say about Jesus?” He replied: “I have nothing to say about him this day. So, wait till I tell you”. When it was the morning of the coming day, Allâh revealed those Qur’anic Verses. [Al-Bayhaqî in Ad-Dalâ’il]

It is narrated on the authority of Al-Azraq Ibn Qays that he said: The bishop of Najrân along with Al-‘Âqib came to The Messenger of Allâh [peace be upon him], to propose them to embrace Islam. They said: “We were Muslims before you (have been sent as a Prophet)”. He said: "You have told a lie. Three things have prevented you from embracing Islam: your claim that Allâh Almighty has taken a son

[Exalted be Allâh far above what they ascribe to Him]; your eating the flesh of the swine and your prostration to the idol”.

They said: “Who is the father of Jesus?” The Messenger of Allâh [peace be upon him] gave no reply till Allâh Almighty revealed those Qur’anic Verses.

He invited them to invoke Allâh’s curse upon the liar of them but they rejected and accepted to give the Jizyah and then returned home. [Ibn Sa‘d in At-Tabaqât]

V. no. 65

﴿ يَتَاهَلَّ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ۗ ﴾

﴿ أَفَلَا تَعْقِلُونَ ﴾

65- O people of the Scripture (Jews and Christians)! Why do you dispute about Abraham, while the Torah and the Gospel were not revealed till after him? Have you then no sense (To the fallacy of your argument and the falsehood of your statement)?

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that the Jewish rabbis and the Christian bishops of Najrân who gathered with The Messenger of Allâh [peace be upon him] disputed with each other over Abraham [peace be upon him]. The Jewish rabbis said: “Abraham was but a Jew”.

The Christian bishops of Najrân said: “No, Abraham was but a Christian”. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Ibn Ishâq and Al-Bayhaqi in Ad-Dalâ’il]

V. no. 71-73

﴿ يَتَاهَلَّ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴾ وَقَالَتْ طَائِفَةٌ

مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجَهَ النَّهَارَ وَكْفَرُوا ءَاخِرَهُ لَعَلَّهُمْ

يَرْجِعُونَ ﴾ وَلَا تُوْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ

أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ ۗ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾

71- O people of the Scripture! Why do you mix truth with falsehood and conceal the truth (About the Prophethood of Muhammad [peace be upon him]) while you know (it with full certainty)? 72- And a party of the people of the Scripture (Jews) say (to each other): "Believe in the morning in (the Qur’an) that is revealed to the believers (Muslims), and disbelieve in it at the end

of the day, so that they may turn back. 73- And believe none but him who follows your religion". Say (O Muhammad): "Verily! The right guidance is the Guidance of Allâh." (They say): "and do not believe that anyone can receive like that which you have received (of Revelation) except when he follows your religion, otherwise they would engage you in argument before your Lord". Say (O Muhammad): "All the bounty is in the Hand of Allâh; He grants it to whom He wills. And Allâh is All-Embracing (in sufficiency for the needs of His servants), All-Knowing (of who among them deserves His bounty)."

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: ‘Abdullâh Ibn Sayfi, ‘Adiyy Ibn Sayfi and Al-Hârih Ibn ‘Awf said to each other: "Let us believe in what was revealed to Muhammad and his Companions in the morning, and disbelieve in it in the evening, in order that we would put them to confusion about their religion, perchance they would do the like of what we do, and revert from his religion". On that occasion, Allâh Almighty revealed (what means): {O you People of the Scripture! why do you mix Truth with falsehood, and conceal the Truth...?} [Ibn Ishâq]

It is narrated on the authority of Abu Mâlik that he said: The rabbis of the Jews used to say to the laymen among them: "Believe only those who follow your religion". On that occasion, Allâh Almighty revealed (what means): {Say (O Muhammad): "Verily! The right guidance is the Guidance of Allâh."...} [Ibn Abu Hâtim]

V. no. 77

﴿ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ

اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

77- Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter, nor will Allâh speak to them (out of His anger with them), nor look at them (with the eye of mercy) on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

It is narrated on the authority of ‘Abdullâh Ibn Mas‘ûd [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] said: "Whoever takes a false oath so as to take the property of a Muslim (illegally) will meet Allâh while He will be angry with

him." Al-Ash‘ath said: "By Allâh, that saying concerned me. I had a common land with a Jew but the Jew later on denied my ownership, so I took him to The Prophet [peace be upon him] who asked me whether I had a proof of my ownership. When I replied in the negative, The Prophet [peace be upon him] asked the Jew to take an oath. I said: "O Allâh's Apostle! He will take an oath and deprive me of my property." So, Allâh revealed this Qur’anic verse. [Al-Bukhâri; Muslim and others]

It is narrated on the authority of ‘Abdullâh Ibn Abu Awfa [Allâh be pleased with him] that he said: A man displayed some goods in the market and swore by Allâh that he had been offered so much for that, that which was not offered, and he said so in order to cheat a Muslim. On that occasion, this Qur’anic Verse was revealed. [Al-Bukhâri]

Commenting on it, Al-Hâfith Ibn Hajar says in his Fath: "There is no contradiction between both Hadîths because this Verse may, probably, have been sent down on the two occasions".

It is narrated on the authority of ‘Ikrimah that he said: This Qur’anic Verse was revealed in connection with Huyayy Ibn Akhtab and Ka‘b Ibn Al-Ashraf and others from among the Jews who concealed what Allâh revealed in the Torah and changed it and swore that it is from Allâh. [Ibn Jarîr]

Commenting on that, Al-Hâfith Ibn Hajar says that although the Verse may reveal this meaning, what is fundamental in this issue is that which has been proven in the authentic narrations (of Al-Bukhâri and Muslim).

V. no. 79

﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ

وَلَكِنْ كُونُوا رَبَّيْنَ عَلِيمُونَ كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾

79- It is not (fit) for any human being to whom Allâh has given the Book and authority to say to the people: "Be my worshippers rather than Allâh's." On the contrary (he would say): "Be you pious scholars of the Lord because of what you teach and act upon your knowledge of the Book, and because of what you study."

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: During the meeting of the Jewish rabbis and Christian bishops of Najrân with The Messenger of Allâh [peace be upon him], who invited them to Islam, Abu Râfi‘ Al-Qurathi said: "Do you like us, O Muhammad, to worship you just as the Christians worship Jesus, son

of Mary?” A Christian from the delegate of Najrân called Ar-Rayyis or Ar-Ra’ees, said: “is it that which you want from us, O Muhammad, and invite us to?” The Messenger of Allâh [peace be upon him] replied: “Allâh forbid that I should worship anyone other than Allâh, or command anyone to worship others beside Him. It is not with this that Allâh sent or commanded me to do”. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Ibn Ishâq and Al-Bayhaqi]

It is narrated on the authority of Al-Hasan that he said: I was informed that a man said: “O Messenger of Allâh! We greet you in the same way as we greet one another: should we not prostrate ourselves to you?” He said: “No, but you should rather honor your Prophet and recognize the right to those liable for it. It is not fit for people to prostrate themselves to anyone other than Allâh”. On that occasion, Allâh revealed this Qur’anic Verse. [‘Abd-Ar-Razzâq in his Tafsîr]

V. no. 86

﴿ كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا

يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

86- How shall Allâh guide a people who disbelieved after their belief and after they testified that the Messenger (Muhammad) is true and after clear proofs had come unto them? And Allâh guides not the wrongdoing (disbelieving) people.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: An Ansâri man embraced Islam and then renegaded and showed regret for what he did. He sent a message to his people who sent to ask The Messenger of Allâh [peace be upon him], whether his repentance would be accepted if he repented. On that occasion, Allâh revealed this Qur’anic Verse. His people sent that to him, thereupon he reverted to Islam. [An-Nasâ’i; Ibn Hibbân and Al-Hâkim]

It is narrated on the authority of Mujâhid that he said: Al-Hârith Ibn Suwayd came and embraced Islam with The Messenger of Allâh [peace be upon him]. But later he disbelieved and returned to his people. In connection with him, Allâh revealed this Qur’anic Verse. A man from his people came to him and recited it to him. Al-Hârith said: “By Allâh, to the best of my knowledge, you are truthful; and The Messenger of Allâh [peace be upon him] is more truthful than you; and Allâh is the most truthful of them all”. Then he reverted to Islam and was good in faith. [Musaddad in his Musnad; and ‘Abd-Ar-Razzâq].

V. no. 97

﴿ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا مَكَرَ الْكٰفِرِيْنَ ۗ وَمَنْ دَخَلَهُ كَانَ ءٰمِنًا ۗ وَبِاللّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتِطَاعَ ۗ اِلَيْهِ سَبِيْلًا ۗ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ﴿٩٧﴾ ﴾

97- In it are manifest signs (such as) the standing place of Abraham; and whosoever enters it shall be safe. And due to Allâh on mankind is Hajj (pilgrimage) to the House (Ka‘bah), for whoever is able to find thereto a way; and whoever disbelieves, then indeed, Allâh is not in need of the worlds.

It is narrated on the authority of ‘Ikrimah that he said: When Allâh revealed (what means): {And whoever desires other than Islam as religion – never will it be accepted from him...}. [Âl ‘Imrân, verse 85] the Jews said: “Then, we are Muslims”. The Messenger of Allâh [peace be upon him] said: “Verily, Allâh has enjoined upon the Muslims to perform Hajj to the House (i.e. the Ka‘bah)”. They said: “But it has not been decreed for us”. They refused to perform Hajj. On that occasion, Allâh revealed (what means): {and whoever disbelieves, then indeed, Allâh is not in need of the worlds}. [Sa‘îd Ibn Mansûr]

V. no. 99-102

﴿ قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَن سَبِيْلِ اللّٰهِ مَنۢ ءٰمَنَ تَبِعُوْهَا عِوَجًا وَّ اَنْتُمْ شٰهِدٰٓءٌ ۗ وَمَا اللّٰهُ بِغَفِيْلٍ عَمَّا تَعْمَلُوْنَ ﴿٩٩﴾ يٰٓاَيُّهَا الَّذِيْنَ ءٰمَنُوْا اِنْ تَطِيْعُوْا فَرِيْقًا مِّنَ الَّذِيْنَ اٰتَوْنٰ الْكِتٰبَ يَرُدُّوْكُمْ بَعْدَ اِيْمٰنِكُمْ كٰفِرِيْنَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُوْنَ وَاَنْتُمْ تُتْلٰى عَلَيْكُمْ ءَايٰتُ اللّٰهِ وَفِيْكُمْ رَسُوْلُهُ ۗ وَمَنْ يَعْصِمْ بِاللّٰهِ فَقَدْ هُدِيَ اِلَى صِرَاطٍ مُّسْتَقِيْمٍ ﴿١٠١﴾ يٰٓاَيُّهَا الَّذِيْنَ ءٰمَنُوْا اتَّقُوا اللّٰهَ حَقَّ تَقٰوَتِهٖ ۗ وَلَا تَمُوْنُوْنَ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٢﴾ ﴾

99- Say: "O people of the Scripture! Why do you avert those who have believed from the Path of Allâh, seeking to make it (the path) seem crooked, while you (yourselves) are witnesses (to the truth)? And Allâh is not unaware of what you do." 100- O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed! 101- And how would you disbelieve, while to you are recited Allâh’s Verses, and among you is His Messenger (Muhammad)? And whoever holds firmly to Allâh, then he has indeed been guided to the Right Path. 102- O

you who believe! Fear Allâh as He should be feared and die not except in a state of Islam (monotheists).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: During the pre-Islamic days, there were disputes between the Aws and Khazraj. (After they embraced Islam and) while they were sitting, they made a mention of the disputes which were between them to the extent that they grew angry and stood and raised the weapons against each other. On that occasion, those Qur’anic Verses were revealed. [Al-Firyâbi and Ibn Abu Hâtim]

It is narrated on the authority of Zayd Ibn Aslam that he said: Shâs Ibn Qays, a very old man who despised and envied Muslims, passed by a group of the Companions of The Messenger of Allâh [peace be upon him] from Aws and Khazraj while they were talking. He was infuriated by their intimacy and unity and their agreement after their wars during the pre-Islamic days of Jâhiliyyah. He said: “Banu Qaylah (Aws and Khazraj) became united on this land. By Allâh, we will not be able to stay with them if they became united”. He ordered a young man from the Jews to sit with them and commanded him saying: “Go, sit with them and then mention the Day of Bu‘âth and what was before it and let them hear some of the poems that they used to recite on that occasion”. The Jewish young man did so. At this point, the people (of Aws and Khazraj) talked, disputed, contended and boasted over each other until two men: one from Aws, Aws Ibn Qaythi from Banu Hârithah Ibn Al-Hârith, and the other from Khazraj, Jabbâr Ibn Sakhr, quarreled. When the news of that reached the Messenger of Allâh [peace be upon him], he went to them in the company of a group of Muhâjirûn and instructed them. Realized that, it was incitement from Satan and a scheme from their enemy, the people cried, hugged each other and then departed while obeying The Messenger of Allâh [peace be upon him].

Allâh revealed in connection with Aws Ibn Qaythi and Jabbâr Ibn Sakhr (what means): **{O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!}** [verse 100]

In connection with Shâs Ibn Qays Allâh revealed (what means): **{Say: "O people of the Scripture! Why do you avert those who have believed from the Path of Allâh, seeking to make it (the path) seem crooked, while you (yourselves) are witnesses (to the truth)?"}** [verse 99]

V. no. 113

﴿ لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَّبِعُونَ آيَاتِ اللَّهِ ءِآنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ ﴾

113- Not all of them (the people of Scripture) are alike; a party of the people of the Scripture stand for the right, and recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When ‘Abdullâh Ibn Salâm, Tha‘labah Ibn Sa‘yah, Usayd Ibn Tha‘labah and Asad Ibn ‘Abd embraced Islam along with those of Jews who believed, and had a desire for Islam, the rabbis and disbelievers among Jews said: “None believed in Muhammad but the worst among us; and had they been the best among us they would not have left the religion of their fathers for another”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim and At-Tabarâni]

It is narrated on the authority of Ibn Mas‘ûd [Allâh be pleased with him] that he said: One night The Messenger of Allâh [peace be upon him] delayed the ‘Ishâ’ prayer for some time after which he came out to the masjid and behold! The people were waiting the prayer. On that he said: “Verily, none among the men of all religions (on the surface of the earth) remembers Allâh at this hour other than you”. In this connection, this Qur’anic Verse were revealed. [Ahmad and others]

V. no. 118

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةَ مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوْا مَا عَيْنُكُمْ قَدْ بَدَتْ
الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ ۗ إِن كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾﴾

118- O you who believe! Take not as intimates those outside your religion since they will not fail to do their best to corrupt you. They desire you are in severe hardship. Hatred has already appeared from their mouths, but what their breasts conceal (of your enmity) is far worse. Indeed We have clarified to you the signs (of their hostility toward you) if you understand.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: some men from amongst the Muslims contacted men from amongst the Jews due to the mutual rights of protection and alliance between them. Allâh forbade the Muslims to take them as intimate friends when He revealed this Qur’anic Verse. [Ibn Jarîr and Ibn Ishâq]

V. no. 121

﴿وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدًا لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾﴾

121- And (remember O Muhammad) when you left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer (of your words), All-Knower (of your states).

It is narrated on the authority of Al-Miswar Ibn Makhramah [Allâh be pleased with him] that he said: I asked ‘Abd-Ar-Rahmân Ibn ‘Awf about their story on the day of Uhud (battle). He said: “Recite, if you so like, from 121 of Âl ‘Imrân, therein you would find our story.

{And (remember) when two parties among you were about to lose courage} [verse 122] refers to those who sought security from the polytheists.

{So if he was to die or be killed, would you turn back on your heels (to disbelief)} [verse 144] refers to the cry of Satan: “Muhammad was killed”. [Ibn Abu Hâtim and Ibn Abu Ya‘li]

V. no. 122

﴿ إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴾

122- and (remember) when two parties among you were about to lose courage, but Allâh was their Supporter and Protector. And in Allâh (Alone) let the believers put their trust.

It is narrated on the authority of Jâbir [Allâh be pleased with him] that he said: It is in connection with us, Banu Salamah and Banu Hârithah, that Allâh Almighty revealed (what means): {And (remember) when two parties among you were about to lose courage}. [Al-Bukhâri and Muslim]

V. no. 124

﴿ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ لَكُمْ رَبُّكُمْ بِثَلَاثَةِ آفَافٍ مِنَ

الْمَلَائِكَةِ مُنَزَّلِينَ ﴾

124- (Remember O Muhammad) when you said to the believers (by way of promising and reassuring them): "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?"

It is narrated on the authority of Ash-Sha‘bi that on the day of the battle of Badr, the Muslims were informed that Karz Ibn Jâbir Al-Muhâribi was providing the polytheists with forces, thereupon it was difficult on them. On that occasion, Allâh revealed this Qur’anic Verse. So, when the news of defeat reached Karz he did not send supplies to the polytheists, and, consequently, the Muslims did not

receive the supplies of five thousand (angels). [Ibn Abu Shaybah in Al-Musannaf; and Ibn Abu Hâtim]

V. no. 128

﴿ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴾

128- Not for you (O Muhammad but for Allâh) is the decision; whether He turns in mercy to them or punishes them; verily, they are wrongdoers (by their disbelief).

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: On the day of Uhud the canine tooth of The Messenger of Allâh [peace be upon him] was broken and his face was injured so much that blood flowed on his face. He said: “How should a people prosper who have done this (harm) to their Prophet while he was inviting them to their Lord?” On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Muslim and Ahmad]

It is narrated on the authority of Ibn ‘Umar and Abu Hurayrah [Allâh be pleased with them] that they said: I heard The Messenger of Allâh [peace be upon him] having said: “O Allâh! Curse so and so! O Allâh! Curse Al-Hârith Ibn Hishâm! O Allâh! Curse Suhayl Ibn ‘Amr! O Allâh! Curse Safwân Ibn Umayyah!” In this connection, Allâh revealed this Qur’anic Verse. Consequently, all of those repented (and embraced Islam) and their repentance was accepted (by Allâh). [Ahmad and Al-Bukhâri]

Commenting on that Ibn Hajar says: Those two Hadîths may be combined by the fact that he [peace be upon him] invoked curse upon those men in his prayer after he had been afflicted in the battle; and thus the Qur’anic Verse was revealed in connection with both events: i.e. what afflicted him and the invocation of evil against him afterwards.

But even, it is narrated by Muslim on the authority of Abu Hurayrah [Allâh be pleased with him] that he [peace be upon him] said in Fajr prayer: “O Allâh! Curse Ra‘l, Dhakwân and ‘Usayyah”, till Allâh revealed unto him this Qur’anic Verse.

The problem here lies in the fact that this Qur’anic Verse was revealed in connection with the story of Uhud whereas the story of Ra‘l and Dhakwân took place after it. However, the event of Ra‘l might, probably, have happened a short time after the battle of Uhud and the Qur’anic Verse was sent down after both events.

V. no. 130

﴿ يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَاْكُلُوْا الرِّبٰوَ اَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا

اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿١٣٠﴾

130- O you who believe! Eat not Ribâ (usury) doubled and multiplied, but fear Allâh (by avoiding it) that you may prosper.

It is narrated on the authority of Mujâhid that he said: They used to buy and sell on credit to a specific term; and once it came they would prolong the term in return for increasing the interest. On that occasion, Allâh Almighty revealed that Qur’anic Verse. [Al-Firyâbi]

It is narrated on the authority of ‘Atâ’ that he said: Thaḳîf (of Tâ’if) used to lend money to Banu An-Nadîr to a specific term during the pre-Islamic days; and if the term came they would say to them: “Should we give you usury and you postpone the time of payment for us?” On that occasion, Allâh revealed that Qur’anic Verse. [Al-Firyâbi]

V. no. 140

﴿ اِنۡ يَمَسَّ سَكْمٌ مِّنۡ اَلْقَوْمِ فَزَحَّ مِثْلُهٗ ۚ وَتِلْكَ الْاَيَّامُ نُدٰوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللّٰهُ

الَّذِيْنَ ءَامَنُوْا وَيَتَّخِذَ مِنْكُمْ شُهَدَآءَ ۗ وَاللّٰهُ لَا يُحِبُّ الظَّالِمِيْنَ ﴿١٤٠﴾

140- If a wound has touched you (in Uhud), be sure a similar wound had (already) touched the others (in Badr). And so the days (of varying conditions), We alternate between men by turns, in order that Allâh may make evident those who believe, and take (to Himself) witnesses (or martyrs) from among you. And Allâh likes not the wrongdoers.

It is narrated on the authority of ‘Ikrimah that he said: When the news (of the Uhud battle) was too slow to reach the women, they came out and behold! Two men riding a camel appeared. A woman said: “What has happened to The Messenger of Allâh [peace be upon him]?” One of them said: “He is still living”. She said: “Then, I am careless that Allâh should take witnesses/martyrs from among His servants”. The Qur’an was revealed in agreement with this sentence (what means): {and take (to Himself) witnesses (or martyrs) from among you}. [Ibn Abu Hâtim]

V. no. 143

﴿ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ اَلْمَوْتَ مِنْ قَبْلِ اَنْ تَلْقَوْهُ فَقَدْ رَآيْتُمُوْهُ وَاَنْتُمْ تَنْظُرُوْنَ ﴿١٤٣﴾

143- You did indeed wish for death (through martyrdom) before you met it. Now you have seen it openly with your own eyes.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that some Companions said: “Would that we should be killed as Badr warriors were killed; or would that we should have a day like the day of Badr to fight the polytheists, and do good on it or seek to attain martyrdom and Paradise, or life and provisions”. Then Allâh made them attend Uhud (battle), thereupon they did not remain steadfast except such of them as Allâh willed. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 144

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾ ﴾

144- Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, he will cause no harm to Allâh in the least; and Allâh will give reward to those who are grateful.

It is narrated on the authority of ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] that he said: We left The Messenger of Allâh [peace be upon him] on the day of Uhud (battle), and when I ascended the mountain I heard the Jews saying: “Muhammad was killed”. I said: “I would chop off the head of anyone whom I hear saying that Muhammad was killed”. I looked and behold! The Messenger of Allâh [peace be upon him] and the people were returning. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Ibn Al-Mundhir]

It is narrated on the authority of Ar-Rabî‘ that he said: When they were afflicted by the wound they received on the day of Uhud (battle), and they called each other that the Prophet of Allâh [peace be upon him] was killed, some said: “Had he been a Prophet, he would not have been killed”. Others said: “Fight (your enemies) on the same religion on which your Prophet fought till Allâh makes you victorious or you join him”. In this connection, Allâh Almighty revealed this Qur’anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Abu Najîh that a man from the Muhâjirûn came upon an Ansâri man while being agitated in his blood.

He said: “Have you learnt that Muhammad was killed?” He replied: “If Muhammad was killed, (you should know that) he has really conveyed (Allâh’s Message): so, fight in defense of your religion”. On that occasion, this Qur’anic Verse was revealed. [Al-Bayhaqi in Ad-Dalâ’il]

It is narrated on the authority of Ibn Shihâb Az-Zuhri that Ka‘b Ibn Mâlik [Allâh be pleased with him] was the first to recognize The Messenger of Allâh [peace be upon him] after the defeat, and the spread of rumor that he had been killed. Ka‘b said: “I saw his eyes glowing from underneath the helmet, thereupon I cried at the top of my voice: “O assembly of Muslims! That is The Messenger of Allâh [peace be upon him] (still living)”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Rahawayh in his Musnad; and Ibn Ishâq]

V. no. 154

﴿ ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ شَيْءٌ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

154- Then after the distress, He sent down security on you. Slumber overtook a party of you, while another party worried about themselves and assumed wrongly of Allâh - the assumption of ignorance. They said: "Have we any part in the affair?" Say you (O Muhammad): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not disclose to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death." But (He Almighty did what He did in the battle of Uhud) so that Allâh might test what is in your breasts (of sincerity and hypocrisy) and distinguish what is in your hearts, and Allâh is All-Knower of what is in (your) breasts.

It is narrated on the authority of Az-Zubayr [Allâh be pleased with him] that he said: On the day of Uhud (battle) when we were in a state of severe fear and overwhelmed by slumber, there was none of us but

that his chin fell in his breast. By Allâh, I heard, as if it were a dream, the statement of Mu‘tib Ibn Qushayr: "If we had anything to do with the affair, none of us would have been killed here." [154] I memorized it and later on Allâh Almighty revealed that Qur’anic Verse. [Ibn Rahawayh]

V. no. 161

﴿ وَمَا كَانَ لِنَبِيِّ أَنْ يُغْلَ بِمَا غَلَ يَوْمَ أَلْقِيَمَةَ ۖ ثُمَّ تُوْفِّي كُلُّ نَفْسٍ مَّا

كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

161- It is not fit for any Prophet to misappropriate a part of booty, and whosoever takes anything illegally of the booty, shall bring forth on the Day of Resurrection that which he misappropriated. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: This Qur’anic Verse was revealed in connection with a piece of red amaranth which was lost on the day of Badr (Battle), thereupon some said: “Perhaps The Prophet [peace be upon him] has taken it”. [Abu Dâwûd and At-Tirmidhi who renders it Hasan]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] dispatched an army but it was defeated. Then it was dispatched once again and then defeated. It was dispatched (for the third time) and defeated because of misappropriating a head of golden gazelle. On that occasion, Allâh revealed that Qur’anic Verse. [At-Tabarâni in Al-Kabîr with a reliable chain of narrators]

V. no. 165

﴿ أَوْلَمَّا أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّىٰ هَذَا ۗ قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ۗ إِنَّ اللَّهَ عَلَىٰ

كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

165- (What is the matter with you) that when a single disaster smites you (in Uhud), although you smote (your enemies in Badr) with one twice as great, you say: "From where does this come to us?" Say (O Muhammad to them): "It is from yourselves." And Allâh has power over all things.

It is narrated on the authority of ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] that he said: They received penalty on the day of

Uhud (battle) for what they did on the day of Badr (battle), as they accepted the ransom. (on the day of Uhud) seventy of them were killed, and the Companions of The Messenger of Allâh [peace be upon him] were put to flight, and his canine tooth was broken, the helmet was crushed on his head and the blood flowed over his face. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 169-170

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَدَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ ﴾

169- Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord receiving provision. 170- They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them there shall be no fear, nor shall they grieve (in the hereafter).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] said: “When your brothers fell as martyrs on the day of (the battle of) Uhud, Allâh Almighty placed their souls in the bodies of green birds, which come to drink from the rivers of the Garden, eat of its fruits and then nestle to chandeliers of gold in the shade of the Throne (of Majesty). When they found that their food and drink were sweet, and their end was good, they said: “Would that our (living) brothers know what Allâh Almighty had done with us, so that they would not refrain from setting out for Jihad, nor fail to fight (in the Cause of Allâh)”. Allâh Almighty said: “I would inform them on your behalf”. Therefore, on that occasion, Allâh Almighty revealed those Qur’anic Verses. [Abu Dâwûd; Ahmad and At-Tirmidhi on the authority of Jâbir]

V. no. 172-174

﴿ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ الَّذِينَ قَالُوا لَهُمْ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾ فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ إِلَىٰ دِيَارِهِمْ فَأَتَىٰ خِيَابَ الْمَدِينَةِ وَالسُّبْحَانَ لِلَّهِ وَاللَّهُ ذُو

﴿ فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ ﴾

172- Those who answered (the Call of) Allâh and the Messenger (Muhammad) after being wounded (in Uhud): for those of them who did good deeds and feared Allâh, there is a great reward (Paradise). 173- Those unto whom the people said: "Verily, the people have gathered against you (a great army to exterminate you), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." 174- So they returned (from Badr) with Grace and Bounty from Allâh; and no harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Allâh cast terror into the heart of Abu Sufyân on the day of Uhud (battle) after (he decided to engage in fighting the Muslims once again) thereupon he returned to Makkah. The Messenger of Allâh [peace be upon him] said: "Abu Sufyân had intended to strike you but he returned after Allâh had cast terror into his heart".

The battle of Uhud took place in Shawwâl and the merchants used to come to Madînah in Dhul-Qa‘dah and camp at Badr, the Lesser. After the battle of Uhud they came and the Muslims had been stricken with severe wound of which they made a complaint. The Messenger of Allâh [peace be upon him] exhorted the people to come out with him, but Satan came and frightened his allies and said: "No doubt, the people (disbelievers) have gathered (their forces) for you". Consequently, the people rejected to follow The Messenger of Allâh [peace be upon him]. He said then: "Then, I will go alone even if none has followed me". He took with him Abu Bakr, ‘Umar, ‘Uthmân, ‘Ali, Az-Zubayr, Sa‘d, Talhah, ‘Abd-Ar-Ar-Rahmân Ibn ‘Awf, ‘Abdullâh Ibn Mas‘ûd, Hudhayfah Ibn Al-Yamân and Abu Ubaydah Ibn Al-Jarrâh [Allâh be pleased with them], among seventy men. They went in pursuit of Abu Sufyân till when they reached Safrâ’, Allâh revealed that Qur’anic Verse. [Ibn Jarîr At-Tabari]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When the polytheists returned from Uhud they said: "You have neither killed Muhammad nor taken women with you (as captives). How evil is that which you have done! Return (and fight Muhammad once again)". Having heard the news, The Messenger of Allâh [peace be upon him] exhorted the Muslims to set out with him and they did accordingly till they reached Hamrâ’ Al-Asad or the well of Abu ‘Utbah. On that occasion, Allâh Almighty revealed (what

means): **{Those who answered (the Call of) Allâh and the Messenger (Muhammad) after being wounded (in Uhud) ...}** [172]

Abu Sufyân had already said to The Messenger of Allâh [peace be upon him]: “Your appointment will be in the season of Badr where you killed our companions”.

As for the coward, he returned, whereas the brave got ready for fighting and traffic. Having found none there when they reached it, they then made shopping. On that occasion, Allâh revealed (what means): **{So they returned with favor from Allâh and bounty, no harm having touched them. And they pursued the pleasure of Allâh, and Allâh is the possessor of great bounty}**. [174] [At-Tabarâni]

It is narrated on the authority of Abu Râfi’ [Allâh be pleased with him] that The Messenger of Allâh [peace be upon him] dispatched ‘Ali leading a group of men in pursuit of Abu Sufyân (and the polytheists).

On the way they met a Bedouin from Khuzâ‘ah who said to them: "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allâh, and He is the best Disposer of affairs." On that occasion, Allâh Almighty revealed this Qur’anic Verse [173] [Ibn Mardawayh]

V. no. 181

﴿ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ ﴾

﴿ بَغْيٍ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴾

181- Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets with no just cause, and We shall say: "Taste you the torment of the burning (Fire)."

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Abu Bakr [Allâh Be Pleased with him] entered Bayt Al-Midrâs (the place where the Jews study the Torah) and found many of them gathering around someone called Finhâs, who was one of their scholars and rabbis with someone called Ashya’.

Abu Bakr [Allâh Be Pleased with him] said to Finhâs: “Woe to you, fear Allâh. By Allâh, you know that Muhammad [peace be upon him] is the Messenger of Allâh who came with the truth from Allâh and you can find that in your Torah and Gospel”. Finhâs said to Abu Bakr [Allâh Be Pleased with him]: “By Allâh, O Abu Bakr, we are not

in need of Allâh; it is He Who Is in need of us. We do not invoke Him as He Invokes us. We are rich and He Is not, for had He Been rich, He Would not Have Borrowed our property as your Prophet claims. He Forbids you from usury and Permits us to deal in it. If He Had Been rich, He Would not Have Permitted us to deal in usury”.

Abu Bakr [Allâh Be Pleased with him] became angry and slapped the face of Finhâs and said: “By The One in Whose Hand my soul is, had it not been for the covenant between us and you, I would have smashed your head, O enemy of Allâh”. Finhâs, accordingly, went to the Messenger of Allâh [peace be upon him] and said: “O Muhammad, look at what your Companion (Abu Bakr) has done to me”.

The Messenger of Allâh [peace be upon him] said: “What drove you to do so, O Abu Bakr?” Abu Bakr [Allâh Be Pleased with him] replied: “This enemy of Allâh said a grave saying: he claimed that Allâh Almighty Is in need for them and that they are rich. When he said so, I became angry for the Sake of Allâh Almighty and slapped his face”.

Therefore, Finhâs denied this and said: “I did not say so”. On that occasion, Allâh Almighty Revealed this Qur’anic Verse. [Ibn Ishâq and Ibn Abu Hâtim]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Jews came to The Messenger of Allâh [peace be upon him] when Allâh revealed (what means): {Who is it that would loan Allâh a goodly loan so He may multiply it for him many times over?} [Al-Baqarah, verse 245] They said to him: “O Muhammad! Has your Lord become in need so that He begs of His servants?” On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 186

﴿ لَتَبْلُؤُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنْ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴾

﴿ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴾

186- You shall certainly be tried and tested in your wealth and properties and in your own selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become righteous then verily, that will be a determining factor in all affairs.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that this Qur’anic Verse was revealed in connection with the quarrel that broke up between Abu Bakr [Allâh be pleased with him] and Finhâs when the latter said: "Indeed, Allâh is poor, while we are rich." [Ibn Abu Hâtim and Ibn Al-Mundhir with a good chain of narrators]

But according to the narration of ‘Abd-Ar-Razzâq on the authority of ‘Abd-Ar-Rahmân Ibn Ka‘b Ibn Mâlik, it was revealed in connection with Ka‘b Ibn Al-Ashraf’s poetry with which he lampooned The Messenger of Allâh [peace be upon him] and his Companions. [‘Abd-Ar-Razzâq]

V. no. 188

﴿ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ

الْعَذَابِ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿۱۸۸﴾

188- Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,- think not you that they are rescued from the punishment, and for them is a painful torment (in the hereafter).

It is narrated on the authority of Humayd Ibn ‘Abd-Ar-Rahmân Ibn ‘Awf that Marwân said to his porter: O Râfi! Go to Ibn ‘Abbâs and say to him: "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 ‘Abbâs [Allâh be pleased with them] said: "What is your business with this case? It was only that The Prophet [peace be upon him] called the Jews and asked them about something. But they hid the truth and told him something else, showing him that they deserved praise for the favor of telling him the answer to his question. Thus, they became happy with what they had concealed". On that occasion, Allâh revealed this Qur’anic Verse. [Al-Bukhâri, Muslim and others]

It is narrated on the authority of Abu Sa‘îd Al-Khudri [Allâh be pleased with him] that he said: During the lifetime of The Messenger of Allâh [peace be upon him], some hypocrites used to remain behind whenever he went out for a battle and they would be pleased to stay at home behind The Messenger of Allâh [peace be upon him].

Whenever he returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So this Qur’anic verse was revealed. [Al-Bukhâri and Muslim]

It is narrated on the authority of Zayd Ibn Aslam that Râfi‘ Ibn Khadîj and Zayd Ibn Thâbit [Allâh be pleased with them] were with Marwân who said: “O Râfi‘! On which occasion was this Qur’anic Verse was revealed?” He recited (what means): {Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,- think not you that they are rescued from the punishment, and for them is a painful torment (in the hereafter)}. [188]

He said: “It was revealed in connection with some hypocrites: it was their habit that whenever The Messenger of Allâh [peace be upon him] set out for a battle they would apologize for not going out with him and say: “Nothing has kept us from coming out with you except our business. Would that we were with you!” In connection with them Allâh revealed this Qur’anic Verse.

It seemed as if Marwân denied this thereupon Râfi‘ got scared and asked Zayd Ibn Thâbit: “I beseech you by Allâh to tell me: do you know that which I have said?” Zayd answered in the affirmative. [‘Abd-Ar-Razzâq in his Tafsîr]

V. no. 190

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

190- Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Quraysh people went to the Jews and said: “Which miracle did Moses bring to you?” They replied: “The staff (which turned into a serpent) and his hand which seemed shining to the beholders (whenever he took it out of his bosom)”.

They went to the Christians and asked them: “What did Jesus bring to you?” They replied: “He used to cure the blind and the leper and quicken the dead”.

Then, they went to The Messenger of Allâh [peace be upon him] and said: “Invoke your Lord to turn Safa (mountain) into gold”. He invoked his Lord thereupon this Qur’anic Verse was revealed. [At-Tabarâni and Ibn Abu Hâtim]

V. no. 195

﴿ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْتَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذْخَلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾ ﴾

195- So their Lord accepted of them (their supplication and answered them): "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated (from Makkah to Madînah) and were driven out from their homes, and suffered harm in My Cause, and who fought (the disbelievers), and were killed (in My Cause), verily, I will remove from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

It is narrated on the authority of Umm Salamah [Allâh be pleased with her] that she said: "O Messenger of Allâh! I do not hear that Allâh has mentioned anything about women concerning emigration". On that occasion, Allâh revealed this Qur'anic Verse. [‘Abd-Ar-Razzâq; Sa‘îd Ibn Mansûr; At-Tirmidhi; Al-Hâkim and Ibn Abu Hâtim]

V. no. 199

﴿ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ ﴾

199- And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you (i.e. the Qur'an), and in that which has been revealed to them (i.e. the Torah and the Gospel), humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.

It is narrated on the authority of Anas Ibn Mâlik [Allâh be pleased with him] that he said: When the death news of the Negus came, The Messenger of Allâh [peace be upon him] said: "Perform funeral prayer on him".

They said: "O Messenger of Allâh! Should we perform funeral prayer on an Abyssinian slave?" On that occasion, Allâh Almighty revealed this Qur'anic Verse. [An-Nasâ'i]

The same is narrated on the authority of Jâbir [Allâh be pleased with him]. [Ibn Jarîr]

It is narrated on the authority of ‘Abdullâh Ibn Az-Zubayr [Allâh be pleased with them] that he said: This Qur’anic Verse was revealed in connection with the Negus. [Al-Hâkim in Al-Mustadrak]

Sûrat An-Nisâ'

V. no. 2

﴿ وَءَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ

حُبًّا كَبِيرًا ﴿٢﴾

2- And give unto orphans their property and do not exchange the evil (and unlawful) for the good (and lawful); and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

It is narrated on the authority of Abu Sâlih that he said: The habit was to a man, if he gave his daughter in marriage, he would take her dowry for himself. Allâh Almighty forbade them to do so by revealing this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 7

﴿ لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا

قَلَّ مِنْهُ أَوْ كَثُرَ ۖ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

7- There is a share for men and a share for women from what is left by parents and nearest relatives, whether the property be small or large - a legal share.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The men of pre-Islamic days did not allow girls to inherit the property of the deceased and also the children till they would attain maturity. One of the Ansâr called Aws Ibn Thâbit died and left behind two daughters and a small male child. His two paternal cousins, Khâlid and Urfatah, a pact, took all his legacy. His wife came to The Messenger of Allâh [peace be upon him] and made a mention of that to him. He said to her: "In fact, I do not know what to say (to you)". On that occasion, this Qur'anic Verse was revealed. [Abu Ash-Shaykh and Ibn Hibbân in Al-Farâ'id]

V. no. 11-12

﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا

تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلَا يُؤْتِيهِ لِلْكَوْنِ وَاحِدٍ مِّنْهُمَا الشُّدُسُ ۚ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ

فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبُوَاهُ فَلِأُمِّهِ الثَّلَاثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةِ
يُوصَى بِهَا أَوْ دَيْنٍ ؕ وَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنْ اللَّهِ إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا ﴿١١﴾ * وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ
وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةِ يُوصِينَ بِهَا أَوْ دَيْنٍ ؕ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ
إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةِ
تُوصُونَ بِهَا أَوْ دَيْنٍ ؕ وَإِنْ كَانَتْ رَجُلٌ يُورِثُ كَلِئْلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ
مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثَّلَاثِ مِنْ بَعْدِ وَصِيَّةِ يُوصَى بِهَا أَوْ
دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةٍ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

11- Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one (daughter), her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if there are no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh. And ever is Allâh All-Knowing, All-Wise. 12- In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if they are more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to the heirs). This is a Commandment from Allâh; and ever is Allâh All-Knowing, Most-Forbearing.

It is narrated on the authority of Jâbir Ibn 'Abdullâh [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] and Abu Bakr came walking to pay me a visit (during my illness) at Banu Salamah's (dwellings). The Prophet [peace be upon him] found me unconscious, so he asked for water and performed the ablution from it and sprinkled some water over me. I came to my senses and said: "O Messenger of Allâh! What do you order me to do as regards my wealth?" On that occasion, those Qur'anic Verses were revealed. [Al-Bukhâri; Muslim; At-Tirmidhi; Abu Dâwûd; An-Nasâ'i and Ibn Mâjah]

It is narrated on the authority of Jâbir Ibn 'Abdullâh [Allâh be pleased with them] that he said: The wife of Sa'd Ibn Ar-Rabî' brought two daughters to the Messenger of Allâh [peace be upon him] and said: "O Messenger of Allâh! Both are the daughters of Sa'd Ibn Ar-Rabî', who was killed when he was fighting beside you in (the battle of) Uhud; and their paternal uncle usurped all of their property and heritage, and left nothing (belonging to their father) but that he took it; and it is known that they would not be married (in most cases) but on account of their property". The Messenger of Allâh [peace be upon him] said: "Allâh will definitely decide the matter". Then, the Qur'anic Verses of the inheritance were revealed. [Abu Dâwûd; Ahmad; At-Tirmidhi and Al-Hâkim]

Commenting on that Ibn Hajar tells that those two Qur'anic Verses may, possibly, have been revealed in both cases, in the sense that the first part, i.e. **{Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females...}** [verse 11] was revealed in connection with Jâbir [Allâh be pleased with him]; and the concluding part, i.e. **{If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister...}** [verse 12] in connection with Sa'd Ibn Ar-Rabî' [Allâh be pleased with him].

A third occasion for this Qur'anic Verse is mentioned: It is narrated on the authority of As-Suddi that he said: It was the habit of the people of the pre-Islamic days not to make the girls and weak males to inherit the property of the deceased; and none among the deceased's sons would inherit his property except such as was able to fight. 'Abd-Ar-Rahmân, the brother of Hassân (Ibn Thâbit), the poet, died and left behind a woman (his wife) called Umm Kahhah and five daughters. The heirs came to take his legacy, thereupon Umm Kahhah made a complaint to The Messenger of Allâh [peace be upon him]. On that, Allâh Almighty revealed (what means): **{if (there are) only**

daughters, two or more, their share is two-thirds of the inheritance}. [verse 11] Concerning Umm Kahhah, He said (what means): {In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave}. [verse 12] [Ibn Jarîr]

V. no. 19

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ۗ وَلَا تَعْضُلُوهُنَّ لِتَذَهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ ۗ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَجَعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۝۱۹ ﴾

19- O you who believe! It is unlawful for you to inherit women against their will; nor to prevent (your previous wives whom you divorce) from marrying others than you, in order that you may take away part of the dower you have given them, unless they commit evident immorality; And live with them honorably. If you dislike them (be patient), it may be that you dislike a thing and Allâh brings through it a great deal of good.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: It was the habit that if a man died, his heirs would have more right over his wife, anyone of them could marry her if he so liked and they could give her in marriage if they so liked which means that they had more right over her than her family. On that occasion, this Qur’anic Verse was revealed. [Al-Bukhârî; Abu Dâwûd and An-Nasâ’i]

It is narrated on the authority of Abu Umâmah Ibn Sahl Ibn Hunayf that he said: When Abu Qays Ibn Al-Aslat died, his son liked to marry his wife and during the pre-Islamic day, they had a right to do such thing. On that occasion, Allâh Almighty revealed (what means): {O you who believe! It is unlawful for you to inherit women against their will}. [Ibn Jarîr and Ibn Abu Hâtim]

V. no. 22

﴿ وَلَا تَنْكِحُوا مَا نَكَحَ ءَابَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ۝۲۲ ﴾

22- And marry not women whom your fathers married, except what has already passed; indeed it (marrying such women) was shameful and most hateful (in the sight of Allâh), and an evil way.

It is narrated on the authority of 'Adiyy Ibn Thâbit from an Ansâri man that he said: Abu Qays Ibn Al-Aslat died, and he was one of the righteous among the Ansâr. His son proposed marriage to his wife who said to him: "No doubt, I consider you as one of my children and you are one of the righteous among your people". She came to The Messenger of Allâh [peace be upon him] and made a mention of that to him. He said: "Return to your home". No sooner had she returned than Allâh revealed (what means): {**And marry not women whom your fathers married, except what has already passed**}. [Ibn Abu Hâtim; Al-Firyâbi and At-Tabarâni]

The same is narrated on the authority of Muhammad Ibn Ka'b Al-Qurathi. [Ibn Sa'd in At-Tabaqât]

It is narrated on the authority of Az-Zuhri that he said: This Qur'anic Verse was revealed in connection with some of the Ansâr: whenever anyone of them died, his heir would have the most claim over his wife and he would keep her (at home without enabling her to marry) till she would die. [Ibn Sa'd]

V. no. 23

﴿ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّيِّئِ أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتِكُمُ اللَّيِّئِ فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّيِّئِ دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴾

23- Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mother who gave you suck, your foster milk suckling sisters, your wives' mothers, your step-daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters if you divorce their mothers), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.

It is narrated on the authority of Ibn Jurayj that he said: I asked 'Atâ' about Allâh's saying (what means): {**And (also forbidden to**

you for marriage are) the wives of your sons who (spring) from your own loins}. He said: We said to one another that it was revealed in connection with Muhammad [peace be upon him] when he married the wife of Zayd Ibn Hârithah [Allâh be pleased with him] about which polytheists talked badly. On that occasion, this Qur'anic Verse was revealed.

In addition, Allâh Almighty revealed (what means): {**And he has not made your adopted sons your (true) sons**}. [Al-Ahzâb, verse 4] And: {**Muhammad is not the father of (any) one of your men, but (he is) the Messenger of Allâh and last of the prophets**}. [Al-Ahzâb, verse 40] [Ibn Jarîr]

V. no. 24

﴿ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۖ كَتَبَ اللَّهُ عَلَيْكُمْ ۖ وَأَحِلَّ لَكُمْ مَا وَرَاءَ
ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۗ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ
أُجُورَهُنَّ ۚ فَرِيضَةٌ وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا

حَكِيمًا ﴿

24- Also (forbidden for marriage) are the married women, except those whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with dowry from your property, desiring chastity through marriage, not committing illegal sexual intercourse. So to those of whom you have enjoyed sexual relations, give them their dowry as prescribed; and there is no sin on you, if after a dowry is prescribed you agree mutually on something else. Surely, ever is Allâh All-Knowing, All-Wise.

It is narrated on the authority of Abu Sa'îd Al-Khudri [Allâh be pleased with him] that he said: We got female captives from Awtâs who had husbands. It seemed that some of the companions of the Messenger of Allâh [peace be upon him] felt it difficult upon themselves to have sexual relations with them on account of their husbands are from the infidels. We asked The Messenger of Allâh [peace be upon him] about that thereupon Allâh revealed (what means): {**Also (forbidden for marriage) are the married women, except those whom your right hands possess**}. By this, they became lawful for us (once the term of their 'Iddah elapsed). [Abu Dâwûd; At-Tirmidhi and An-Nasâ'i]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When it was the day of Hunayn (battle) and Allâh Almighty helped the Muslims conquer Hunayn, the Muslims got female captives from the people of Scripture. If a man liked to have sexual intercourse with any woman (of them whom his right hand possessed) she would say to him: “I have a husband”. The Messenger of Allâh [peace be upon him] was asked about that, thereupon Allâh revealed this Qur’anic Verse. [At-Tabarâni]

It is narrated on the authority of Ma‘mar from Sulaymân that he said: Al-Hadrami claimed that men used to fix a dowry and might, probably, become insolvent (and unable to give it). On that, Allâh revealed (what means): {and there is no sin on you, if after a dowry is prescribed you agree mutually on something else}. [Ibn Jarîr]

V. no. 32

﴿ وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا
 كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِن فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ
 بِكُلِّ شَيْءٍ عَلِيمًا ﴾

32- And wish not for the things in which Allâh has made some of you excel others. For men there is reward for what they have earned, and (likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty. Surely, ever is Allâh All-Knower of everything.

It is narrated on the authority of Umm Salamah [Allâh be pleased with her] that she said: “Men always take part in fight but women do not do; and we (women) have only half the men’s share (of inheritance)”. On that occasion, Allâh revealed this Qur’anic Verse. [At-Tirmidhi and Al-Hâkim]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: A woman came to the Messenger of Allâh [peace be upon him] and said: “O Prophet of Allâh! The male’s share of inheritance is equal to two females; and the witness of two females is equal to the witness of one male. would we (women) be dealt with as such in the deed? That is, if a woman does a good deed, would it be written down only a half good deed in her account?” On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 33

﴿ وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَأَتَوْهُمْ
نَصِيْبُهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾ ﴾

33- And to every one (of men and women), We have appointed heirs of what is left by parents and relatives. To those also with whom you have made a (bond of brotherhood through) pledge, give them their due portion (by bequest). Truly, ever is Allâh a Witness over all things.

It is narrated on the authority of Dâwûd Ibn Al-Hasîn that he said: I was reciting to the mother of Sa‘d Ibn Ar-Rabî‘ the Qur’an and she was living under the guardianship of Abu Bakr. I recited to her (what means): {To those also with whom you have made a (bond of brotherhood through) pledge, give them their due portion (by bequest)}. On that, she said: “No doubt, this Qur’anic Verse was revealed in connection with Abu Bakr and his son (‘Abd-Ar-Rahmân) when the latter rejected to embrace Islam. Abu Bakr swore not to make him inherit of his property. But when he embraced Islam, he asked him to give him his share of inheritance. [Abu Dâwûd in his Sunan]

V. no. 34

﴿ الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ ۚ فَعِظُوهُنَّ ۚ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَاصْرِبُوهُنَّ ۚ فَإِنْ أَطَعْتَكُمْ فَمَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾ ﴾

34- Men are in charge of women, because Allâh has made one of them excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard the husband's absence by what Allâh guards for them. As to those women on whose part you see ill-conduct, admonish them (first), (then), forsake them in their beds, (then) beat them (lightly and gently); but if they return to obedience, seek not a mean against them. Surely, ever is Allâh Most High, Most Great.

It is narrated on the authority of Al-Hasan that he said: A woman came to The Messenger of Allâh [peace be upon him] complaining of her husband because he had slapped her (on the face). The Messenger

of Allâh [peace be upon him] said: "The legal retribution should be enforced". On that occasion, Allâh revealed this Qur'anic Verse. She returned without taking the legal retribution from him. [Ibn Abu Hâtim and Ibn Jarîr]

It is narrated on the authority of 'Ali [Allâh be pleased with him] that he said: An Ansâri man came to The Messenger of Allâh [peace be upon him] with his wife. She said: "O Messenger of Allâh! He has struck me and injured my face". The Messenger of Allâh [peace be upon him] said: "It is not fit for him to do so". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Mardawayh]

V. no. 37

﴿ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴾

37- Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: The scholars of the children of Israel used to withhold the knowledge they had. In connection with them, Allâh Almighty revealed this Qur'anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Qardam Ibn Qays, the ally of Ka'b Ibn Al-Ashraf, Usâmah Ibn Habîb, Nâfi' Ibn Abu Nâfi', Bahri Ibn 'Amr, Huyayy Ibn Akhtab and Rifâ'ah Ibn Zayd Ibn At-Tâbût, used to frequent some men of the Ansâr with whom they mixed from among the Companions of The Messenger of Allâh [peace be upon him], with the intention to advise them. They used to tell them: "Spend not your wealth, because we fear poverty for you by losing it, nor hasten in spending, since you do not know what will happen in the morrow". In connection with them, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 43

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ۗ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ

فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ

عَفُورًا غَفُورًا ﴿٤٣﴾

43- O you who believe! Approach (perform) not the prayer when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâbah, except when travelling on the road, till you wash your whole body. And if you are ill, or on a journey, or anyone of you comes after answering the call of nature, or you have been in contact with women and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands. Truly, ever is Allâh Oft-Pardoning, Oft-Forgiving.

It is narrated on the authority of 'Ali Ibn Abu Tâlib [Allâh be pleased with him] that a man from amongst the Ansâr invited him and 'Abd Ar-Rahmân Ibn 'Awf, he served them with wine before it was prohibited. When the prayer was due they made 'Ali lead them in the prayer, in which he recited: {Say: **O you disbelievers!**} but he was put to confusion while reciting it. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Abu Dâwûd]

It is narrated on the authority of Al-Asla' Ibn Shurayk that he said: I was in charge of preparing the she-camel of The Messenger of Allâh [peace be upon him] when I became in a state of Janâbah on a very cold night. I felt afraid of taking Ghusl with the cold water lest I would die or at least be sick. I made a mention of that to The Messenger of Allâh [peace be upon him], thereupon Allâh revealed this Qur'anic Verse. [Ibn Mardawayh]

It is narrated on the authority of Al-Asla' that he said: I used to serve The Messenger of Allâh [peace be upon him] and prepare his mount. One day he told me: "O Asla'! Stand and prepare the mount". I replied: "O Messenger of Allâh! I have become in a state of Janâbah". The Messenger of Allâh [peace be upon him] kept silent and then Gabriel came to him with the Qur'anic Verse of doing Tayammum with the clean earth. The Messenger of Allâh [peace be upon him] said: "O Asla'! Stand and do Tayammum (dry ablution)". He showed me how to do Tayammum: to strike the face and the hands up to the elbows with one strike each. I stood and did Tayammum and then prepared the riding mount for him. [At-Tabarâni]

It is narrated on the authority of Yazîd Ibn Abu Habîb that some Ansâri men had the gates of their houses open to the masjid. Sometimes they might become in a state of Janâbah and they had no

water; and if they liked to get water they would have no way but to pass through the masjid. On that occasion, Allâh revealed (what means): **{nor when you are in a state of Janâbah, except when travelling on the road, till you wash your whole body}** [verse 43]. [Ibn Jarîr]

It is narrated on the authority of Mujâhid that he said: This Qur'anic Verse was revealed in connection with an Ansâri man: he was sick and unable to stand to perform ablution (for prayer), and had no servant to bring him water. He made a mention of that to The Messenger of Allâh [peace be upon him], thereupon Allâh revealed (what means): **{And if you are ill...}** [Ibn Abu Hâtîm]

It is narrated on the authority of Ibrâhîm An-Nakh'i that he said: the Companions of the Prophet [peace be upon him] received severe wounds and, further, were afflicted with Janâbah. They made a complaint of that to The Messenger of Allâh [peace be upon him], thereupon Allâh revealed (what means): **{And if you are ill...}** [Ibn Jarîr]

V. no. 44

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ بَشَرُوا الضَّلِيلَةَ وَيُرِيدُونَ أَن

تَضِلُّوا السَّبِيلَ ﴿٤٤﴾

44- Have you not seen those who were given a portion of the book (the Jews), purchasing the error (in exchange for guidance), and wish that you should go astray?

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Whenever Rifâ'ah Ibn Zayd Ibn At-Tâbût, one of the chiefs of the Jews, talked to The Messenger of Allâh [peace be upon him] he would twist his tongue and say: "Râ'ina (i.e. give us your ear), O Muhammad, so that we could understand you". Then, he slandered and severely criticized Islam. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Ishâq]

V. no. 47

﴿ يَتَأْتِيهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُونَ بِمَا تَزَلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا

عَلَىٰ أَدْبَارِهَا أَوْ تَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ؕ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

47- O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (of the Qur'an) confirming what is (already) with you (of Torah and Gospel),

before We efface faces and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And ever is the Commandment of Allâh accomplished.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] talked to some leading Jewish rabbis, including ‘Abdullâh Ibn Sûriyah, the one-eyed, and Ka‘b Ibn Asad, and told them: “O community of Jews! Fear Allâh and embrace Islam, for by Allâh, you know well that what I have brought to you is the truth”. They said: “We do not know this O Muhammad”. Thus, they denied what they knew of the truth, and insisted on disbelief. In connection with them Allâh revealed this Qur’anic Verse. [Ibn Ishâq]

V. no. 48

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ

أَفْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

48- Verily, Allâh forgives not association (of partners with Him in worship), but He forgives what is less than that (of sins) to whom He wills; and whoever associates partners with Allâh (in worship), he has indeed invented a tremendous sin.

It is narrated on the authority of Abu Ayyûb Al-Ansâri [Allâh be pleased with him] that he said: A man went to The Messenger of Allâh [peace be upon him] and said: “I have a nephew of mine and he does not cease to do the unlawful”. He asked him: “What is his religion?” He replied: “He prays and worships Allâh Alone”. He said: “Then, let him grant you his religion and if he rejects, then buy it from him”. The man asked his nephew to do so but he rejected. He went to The Messenger of Allâh [peace be upon him] and told him saying: “I have found him too stingy to leave his religion”. On that, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim and At-Tabarâni]

V. no. 49

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ ۗ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظَلِّمُونَ فَتِيلًا ﴿٤٩﴾

49- Have you not seen those (Jews) who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with unjustly even as much as a thread (in a date-stone).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Jews used to put forward their children to lead

them in prayer and present the offerings on behalf of them under claim that they were sinless. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim and Ibn Jarîr]

V. no. 51

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّنُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴾ ﴿٥١﴾

51- Have you not seen those who were given a portion of the Scripture? They believe in Jibt (superstitions) and Tâghût (false objects of worship) and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: When Ka'b Ibn Al-Ashraf came to Makkah, the Quraysh men said to him: "Do you not see this man who is cut off from his people? He claims that he is better than us even though we are the people of Hajj, the custodians of the Ka'bah and the providers of water (to the pilgrims)". He said: "No doubt, you are better than him". In connection with them, Allâh revealed (what means): **{Indeed, your enemy is cut off}**. [Al-Kawthar, verse 3] Allâh also revealed this Qur'anic Verse in issue. [Ahmad and Ibn Abu Hâtim]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Those who took the lead of gathering the confederates against the Muslims, from among the Quraysh, Ghatfân and Banu Quraythah, were Huyayy Ibn Akhtab, Salâm Ibn Abu Al-Huqayq, Ar-Rabî' Ibn Ar-Rabî' Ibn Abu Al-Huqayq, Abu 'Ammâr, Wahwah Ibn 'Âmir and Hawdhah Ibn Qays and they were from Banu Wâ'il and Banu An-Nadîr. When they went to the Quraysh, the disbelievers said to each other: "Those are the Jewish rabbis who have knowledge of the previous Scripture. Ask them whether your religion or the religion of Muhammad is better". They asked them and the Jews replied: "Nay! Your religion is better than his, and you are more guided than him and his followers". In connection with them, Allâh Almighty revealed this Qur'anic Verse. [Ibn Ishâq]

V. no. 54

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا ءَاتَاهُمُ اللَّهُ مِن فَضْلِهِ ۗ فَقَدْ ءَاتَيْنَا ءَالَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ ۗ وَءَاتَيْنَاهُم مَّا كَرِهُوا ۗ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٥٤﴾

﴿ وَءَاتَيْنَاهُم مَّا كَرِهُوا ۗ وَإِنَّهُمْ لَكَاذِبُونَ ﴾ ﴿٥٤﴾

54- Or do they envy men (Muhammad and his followers) for what Allâh has given them of His Bounty? Then We had already given the family of Abraham the Book and wisdom, and conferred upon them a great kingdom.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The people of Scripture said: “Muhammad claims that he has been given what he has been given; yet he is humble. But he has nine wives and his main concern is to have sexual intercourse (with his wives). Which dominion is better than this?” On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 58

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِذَٰلِكَ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ ﴾

58- Verily! Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, ever is Allâh All-Hearing, All-Seeing.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When The Messenger of Allâh [peace be upon him] conquered Makkah, he invited ‘Uthmân Ibn Talhah so when he came to him he said: “Give me the key (of the Ka‘bah)”. He brought it to him and when he stretched his hand to him to take it Al-‘Abbâs stood up and said: ‘O Messenger of Allâh! Let my father and mother sacrifice their lives for you! Give it to me besides Siqâyah!’ ‘Uthmân withdrew his hand. The Messenger of Allâh [peace be upon him] told him: “Give me the key O ‘Uthmân!” He told him: “Here it is the trust of Allâh”. The Messenger of Allâh [peace be upon him] stood and opened the Ka‘bah and then came out and performed Tawâf around the House. Gabriel then revealed to him to give back the key (to ‘Uthmân). He invited ‘Uthmân Ibn Talhah once again and gave him the key and then recited (Allâh’s saying what means): {**Verily, Allâh commands that you should render back the trust to those to whom they are due...**}[verse 58] [Ibn Mardawayh].

V. no. 59

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾ ﴾

59- O you who believe! Obey Allâh and obey the Messenger (Muhammad) and those in authority among you. If you dispute in anything amongst yourselves, refer it to (the Book of) Allâh and His Messenger, if you believe in Allâh and in the Last Day. That is better and more suitable in conclusion.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that this Qur’anic Verse was revealed in connection with ‘Abdullâh Ibn Hudhâfah whom The Messenger of Allâh [peace be upon him] appointed a leader of a military expedition. Having grown angry with his soldiers, he kindled a fire and asked them to throw themselves into it. They were put to confusion and some of them intended to do while others rejected the command. [Al-Bukhârî]

Commenting on that, Ibn Hajar argues that the point in this story is Allâh’s saying (what means): **{If you dispute in anything amongst yourselves, refer it to (the Book of) Allâh and His Messenger}** [verse 59], which refers to their dispute as to whether or not they should comply with the command of the leader. For this reason, the revelation came to guide them to what to do when they dispute over anything: it is to refer the matter to (the Book of) Allâh and His Messenger [peace be upon him].

V. no. 60

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ ﴾

60- Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Tâghût while they have been ordered to disbelieve in them. But Satan wishes to lead them far astray (from the truth).

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Abu Barzah Al-Aslami was a soothsayer and used to judge between the Jews whenever they appealed to him for judgment. One day some Muslims appealed to him for judgment, thereupon Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim and At-Tabarâni with an authentic chain of narrators]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Al-Julâs Ibn As-Sâmit, Mu'tib Ibn Qushayr, Râfi' Ibn Zayd and Bishr claimed to be Muslims. They disputed with some Muslims over something, thereupon, they were invited to The Messenger of Allâh [peace be upon him] to judge between them. But they invited them to the soothsayers, who used to judge between the people in the pre-Islamic days. In connection with them, Allâh Almighty revealed this Qur'anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Ash-Sha'bi that he said: There was a dispute between a Jew and a hypocrite, the Jew told him: "Let me appeal to the men of your religion to judge between you and me", or he told "to the Prophet", because he knew that he did not accept bribe in judgment. But they differed and agreed to go to a soothsayer in Juhaynah. [Ibn Jarîr]

V. no. 65

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا

قَضَيْتَ وَدَسَلِمُوا تُسْلِيمًا ﴿٦٥﴾

65- But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no discomfort from your decisions, and accept (them) with full submission.

It is narrated on the authority of 'Abdullâh Ibn Az-Zubayr [Allâh be pleased with them] that he said: An Ansâri man quarreled with Az-Zubayr in the presence of The Prophet [peace be upon him] about the Harrah Canals which were used for irrigating the date-palms. The Ansâri man told Az-Zubayr: "Let the water pass", but Az-Zubayr refused to do so. So, the case was brought to The Prophet [peace be upon him] who said to Az-Zubayr: "O Zubayr! Irrigate (your land) and then let the water pass to your neighbor." On that, the Ansâri got angry and told The Prophet [peace be upon him]: "Is it because he (i.e. Zubayr) is your aunt's son?" On that, the color of the face of The Messenger of Allâh [peace be upon him] changed (because of anger)

and he said: "O Zubayr! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Az-Zubayr said: "By Allâh, I think that this Qur'anic verse was revealed on this occasion. [Al-Bukhâri; Muslim; At-Tirmidhi; Ibn Mâjah; Abu Dâwûd and An-Nasâ'i]

The same is narrated on the authority of Umm Salamah [Allâh be pleased with her]. [At-Tabarâni in Al-Kabîr]

It is narrated on the authority of Abu Al-Aswad that he said: Two men appealed to The Messenger of Allâh [peace be upon him] to judge between them and he did accordingly. The one against whom he gave his judgment said: "Let us go to 'Umar Ibn Al-Khattâb (to judge between us)". They went to him and the man said: "The Messenger of Allâh [peace be upon him] gave a judgment in my favor against this man but he said: 'Let us go to 'Umar to judge between us'". 'Umar said: "Has he done so?" He said yes. On that, 'Umar said: "Remain in your places till I come out and judge between you". He came to them taking up his sword, therewith, he killed the one who asked his opponent to go to 'Umar. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Mardawayh: Mursal and its chain of narrators is strange.]

V. no. 66

﴿ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ

فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثِيئًا ﴿٦٦﴾ ﴾

66- And if We had decreed upon them (the command): "Kill yourselves or leave your homes," they would not have done it except for a very few of them; but if they had done what they were instructed to do, it would have been better for them, and would have strengthened their (Faith).

It is narrated on the authority of As-Suddi that he said: When Allâh revealed (what means): {**And if We had decreed upon them (the command): "Kill yourselves" or "Leave your homes," they would not have done it, except for a very few of them**}[verse 66], Thâbit Ibn Qays Ibn Shamâs and a Jew vied in glory with each other. The Jew said: "By Allâh, Allâh decreed upon us to kill ourselves and we actually killed ourselves". Thâbit said: "By Allâh, if Allâh decreed upon us to kill ourselves, we would kill ourselves". On that occasion, Allâh revealed (what means): {**But if they had done what they were instructed to do, it would have been better for them, and would have strengthened their (Faith)**}[verse 66]. [Ibn Jarîr]

V. no. 69

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴾ ﴿٦٩﴾

69- And whosoever obey Allâh and the Messenger (Muhammad) then they will be in the company of those on whom Allâh has bestowed His favor, of the Prophets, the sincere affirmers of truth, the martyrs and the righteous. And how excellent are these for companions!

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: A man came to the Prophet [peace be upon him] and said: “O Messenger of Allâh! You are indeed dearer to me than myself and my children. Sometimes, I remember you while I am at home and I cannot help going out to see you. I feel afraid when I remember that you and I will die, as I know that when you enter Paradise you will be in the highest place with the prophets, and that if I enter Paradise I will not be able to see you (due to your being in that high status)”. The Prophet [peace be upon him] gave no reply until Allâh Almighty revealed this Qur’anic Verse. [At-Tabarâni and Ibn Mardawayh]

It is narrated on the authority of Masrûq that he said: The Companions of Muhammad [peace be upon him] told him: “O Messenger of Allâh! It is not fit for us to leave you. Verily, if you die, you will be raised above us, and we will not be able to see you”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of ‘Ikrimah that he said: A young man came to the Prophet [peace be upon him] and said: “O Prophet of Allâh! We, in this world, are able to see you, but on the Day of Resurrection, we will not be able to see you because you will be in the highest rank in Paradise”. On that occasion, Allâh revealed this Qur’anic Verse. The Messenger of Allâh [peace be upon him] said to him: “You will be with me in Paradise, Allâh willing”. [Ibn Abu Hâtim]

V. no. 77

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَآمَنُوا فَمَا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَّعْتُ الدُّنْيَا قَلِيلًا وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظَلَّمُونَ فَبِئَلَاءَ ﴾ ﴿٧٧﴾

77- Have you not seen those who were told to hold back their hands and establish prayer, and give Zakâh, but when the fighting was ordained for them, behold! A section of them fear men as they fear (the punishment of) Allâh or even more. They say: "Our Lord! Why have You ordained for us fighting? Would that You had granted us respite for a short period?" Say: "Short is the enjoyment of this world (Paradise in) the Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even as much as a thread in a date-stone.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that ‘Abd-Ar-Rahmân Ibn ‘Awf and some of his companions went to the Prophet [peace be upon him] (while they were still in Makkah) and said: “O Prophet of Allâh! When we were polytheists, we were living in honor and power but when we believed, we became humiliated”. He said: “I have been commanded to pardon (people): so do not fight them”. When Allâh turned him to Madînah, He commanded him to fight (the polytheists and disbelievers), thereupon they (those Muslims) withheld (their hands from fighting). On that occasion, Allâh Almighty revealed this Qur’anic Verse. [An-Nasâ’i and Al-Hâkim]

V. no. 83

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّاعُوا بِهِمْ ۗ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ۝﴾

83- When there comes to them some matter touching (public) safety (because of victory) or fear (because of defeat), they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for Allâh’s Grace and Mercy upon you, you would have followed Satan, save a few of you.

It is narrated on the authority of ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] that he said: When The Messenger of Allâh [peace be upon him] kept aloof from his wives, I entered the mosque and behold! People were striking the ground with pebbles and saying: “The Messenger of Allâh [peace be upon him] has divorced his wives”. I stood near the gate of the mosque and called, at the top of

my voice: "The Messenger of Allâh [peace be upon him] has not divorced his wives". On that occasion, this Qur'anic Verse was revealed. I was of those who drew correct conclusions from this matter. [Muslim]

V. no. 88

﴿ فَمَا لَكُمْ فِي النَّفِيقِينَ فِتْنَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ ﴾

﴿ يُضِلُّ اللَّهُ فَمَا لَنْ تَجِدَ لَهُ سَبِيلًا ﴾

88- Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned (of mistrust and sins). Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance).

It is narrated on the authority of Zayd Ibn Thâbit [Allâh be pleased with him] that he said: When The Messenger of Allâh [peace be upon him] set out for the battle of Uhud, some people of those who set out with him returned. The Companions of The Messenger of Allâh [peace be upon him] had two opinions about them: a party was of the opinion that they should be killed and another party adopted the opinion that they should not be killed. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Al-Bukhâri; Muslim and others]

It is narrated on the authority of Sa'd Ibn Mu'âdh [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] addressed the people saying: "Who could support me against him who harms me and gathers in his house those who do harm to me?" Sa'd Ibn Mu'âdh said: "If he is from the Aws (tribe), then we would kill him and if he is from our brothers of Khazraj (tribe), you then should command us and we would obey you". Sa'd Ibn 'Ubâdah stood and said: "No doubt, by so saying, O Mu'âdh, you do not seek to obey The Messenger of Allâh [peace be upon him], since you know well that this (man) does not belong to your (tribe)". Usayd Ibn Hudayr stood and said: "Verily, You O Ibn 'Ubâdah are a hypocrite and love the hypocrites". Muhammad Ibn Maslamah stood and said: "Keep silent O people because The Messenger of Allâh [peace be upon him] is among us; so, let him command us and we shall carry out his command". On that occasion, Allâh revealed this Qur'anic Verse. [Sa'îd Ibn Mansûr]

V. no. 90

﴿إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۗ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ ۚ فَإِنْ أَعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾﴾

90- Except those who take refuge to a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you (beside their people) as well as fighting their own people (beside you). Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has made for you no cause (of seizing or fighting) against them.

It is narrated on the authority of Al-Hasan that Surâqah Ibn Malik Al-Mudliji related to them: When the Messenger of Allâh [peace be upon him] emerged victorious over the people of Badr and Uhud, and people around him embraced Islam, I was informed that he intended to send Khalid Ibn Al-Walîd (to fight) my people, Banu Mudlij. I went to him and said: "I beseech you by the blessing!" The people told me to keep silent. The Messenger of Allâh [peace be upon him] said: "Let him! What do you want?" I said: "I was informed that you intend to send (Khâlîd Ibn Al-Walîd) to (fight) my people, and I see that you should make a peace treaty with them. If your people (the Quraysh) embraced Islam, they would embrace Islam with them, and if they did not do, then, your people would not treat them harshly". The Messenger of Allâh [peace be upon him] caught hold of the hand of Khalid Ibn Al-Walîd and told him: "Go with him and do what he wants". Khalid made a peace treaty with them, on the condition that they should assist none against the Messenger of Allâh [peace be upon him] and that if the Quraysh embraced Islam, they would embrace Islam with them. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Abu Hâtim and Ibn Mardawayh]

It is narrated on the authority of Mujâhid that he said: This Qur'anic Verse was revealed in connection with Hilâl Ibn 'Uwaymir Al-Aslami between whom and the Muslims there was a treaty. Some of his people came to him (seeking his protection) thereupon he disliked to fight The Prophet [peace be upon him] and also his people. [Ibn Abu Hâtim]

V. no. 92

﴿ وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنَ قَوْمٍ عَدُوِّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنَ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فِدْيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴾ ﴿٩٢﴾

92- It is not fit for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation be given to the deceased's family (heirs), unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, a compensation must be paid to his family, and a believing slave must be freed. And whosoever could not afford for this (freeing a slave), the fasts of two consecutive months will be due on him in order to seek repentance from Allâh. And ever is Allâh All-Knowing, All-Wise.

It is narrated on the authority of 'Ikrimah that he said: Al-Hârith Ibn Yazîd, from Banu 'Âmir Ibn Lu'ayy used to torment 'Ayyâsh Ibn Abu Rabî'ah with Abu Jahl. Later on, he set out as an emigrant to The Messenger of Allâh [peace be upon him] whereupon 'Ayyâsh met him at Al-Harrah and struck him with the sword, thinking him to be a disbeliever.

Then, he went to The Messenger of Allâh [peace be upon him] and told him what happened. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 93

﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ. وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴾ ﴿٩٣﴾

93- And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.

It is narrated on the authority of 'Ikrimah that an Ansâri man killed the brother of Miqyas Ibn Sabâbah, so The Messenger of Allâh [peace

be upon him] gave him (Miqyas) the compensation and he accepted it. Then he jumped over the killer of his brother and killed him. On that, the Prophet [peace be upon him] said: "I will never give him security, whether outside or inside the Sanctuary". Then he was killed on the day of the conquest (of Makkah). In connection with him, this Qur'anic Verse was revealed. [Ibn Jarîr]

V. no. 94

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَرْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ ءَلْفَىٰ إِلَيْكُمْ ءالسَّلَامُ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

94- O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (with peace): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favor (of embracing Islam). Therefore, be cautious in discrimination. Ever is Allâh Well-Aware of what you do.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: A man from Banu Sulaym came upon a group of the Companions of The Messenger of Allâh [peace be upon him], while he was driving some sheep belonging to him. He greeted them but they said: "He has greeted us only to seek refuge from us". They then killed him and brought his sheep to The Messenger of Allâh [peace be upon him]. On that occasion, Allâh revealed this Qur'anic Verse. [Al-Bukhârî; At-Tirmidhi; Al-Hâkim and others]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] dispatched a military expedition including Al-Miqdâd. They arrived by the time the enemies had dispersed except for one man who had an abundant possessions. He said: "I testify that there is none worthy of worship but Allâh". But Al-Miqdâd killed him. On that, the Prophet [peace be upon him] told him: "How do you do with (his statement) 'I testify that there is none worthy of worship but Allâh' tomorrow (in the hereafter)?" On that occasion, Allâh revealed this Qur'anic Verse. [Al-Bazzâr]

It is narrated on the authority of ‘Abdullah Ibn Abu Hadrad: The Messenger of Allâh [peace be upon him] sent us to Idâm, and I set out in the company of some Muslims, including Abu Qatâdah, Al-Hârith Ibn Rib‘i and Muhallam Ibn Jaththâmah Ibn Qays. We proceeded until we reached the valley of Idâm, ‘Âmir Ibn Adbat Al-Ashja‘i met us, riding a camel and having two young camels. When he came upon us, he saluted us.

We did not harm him but Muhallam Ibn Jaththâmah attacked and killed him for some (mutual) hatred which was between them. He then took his belongings. When we returned to the Messenger of Allâh [peace be upon him] and told him about what happened, Allâh revealed in connection with us this Qur’anic Verse. [Ahmad; At-Tabarâni and others]

According to the narration of Ath-Tha‘labi the name of the murdered is Mirdâs Ibn Nahîk from Fadak, the killer is Usâmah Ibn Zayd and the commander of the expedition is Ghâlib Ibn Fadâlah Al-Laythi.

It is narrated on the authority of Juz’ Ibn Al-Hadrajân that he said: The brother of Al-Miqdâd came to The Messenger of Allâh [peace be upon him] from Yemen and was met by the military expedition of The Messenger of Allâh [peace be upon him]. He told them: “I am a believer”.

But they did not accept it from him and killed him. (Al-Miqdâd said) Having been informed, I went to The Messenger of Allâh [peace be upon him] (and made a mention of that to him). On that occasion, Allâh revealed this Qur’anic Verse.

The Prophet [peace be upon him] gave me the compensation of my (killed) brother. [Ibn Mandah]

V. no. 95

﴿ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحَسَنَىٰ وَفَضَّلَ اللَّهُ

الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

95- Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred those who strive hard and fight with their wealth and their lives above those who sit (at home) in degrees. Unto each,

Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a great reward.

It is narrated on the authority of Al-Barâ' [Allâh be pleased with him] that he said: When Allâh Almighty revealed: {Not equal are those Believers who sit (at home), and those who strive and fight in the Cause of Allâh with their wealth and their lives} The Prophet [peace be upon him] said: "Call so-and-so (Zayd Ibn Thâbit)", who came with an ink-pot and a shoulder-blade. The Messenger of Allâh [peace be upon him] said: "Write: {**Not equal are those Believers who sit (at home), and those who strive and fight in the Cause of Allâh with their wealth and their lives**}[verse 95]. Ibn Umm Maktûm (the blind) was behind The Prophet [peace be upon him]. He said: "O Messenger of Allâh! I am blind (and cannot take part in Jihad)". On that occasion, Allâh revealed instead (what means): {**Not equal are those believers who sit (at home), except those who are disabled, and those who strive hard and fight in the Cause of Allâh with their wealth and their lives**}. [Al-Bukhâri]

V. no. 97

﴿ إِنَّ الَّذِينَ تَوَفَّيْتُهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۗ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا ۗ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ ۝

97- Verily! As for those whom the angels take (in death) while they are wronging themselves, they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: some Muslim people were with the pagans, increasing the number of the pagans against Allâh's Apostle [peace be upon him]. 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). On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Al-Bukhâri]

According to the narration of Ibn Mardawayh, those included Qays Ibn Al-Walîd Ibn Al-Mughîrah, Abu Qays Ibn Al-Fâkih Ibn Al-Mughîrah, Al-Walîd Ibn 'Utbah Ibn Rabî'ah, 'Amr Ibn Umayyah Ibn Sufyân and 'Ali Ibn Umayyah Ibn Khalaf. They came to Badr

(battle) and when they saw the Muslims as few in number, they fell in doubt and said: "Those (Muslims) have been deceived by their religion." Then they were killed in Badr.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Some people in Makkah embraced Islam. When the Messenger of Allâh [peace be upon him] emigrated from Makkah they disliked to emigrate with him out of fear. In connection with them, Allâh revealed this Qur'anic Verse. [At-Tabarâni]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Some people from Makkah embraced Islam but they used not to take it seriously. So, on the day of (the battle of) Badr, the infidels made them set out (for fighting) beside them. Some of those (Muslims) were killed. Upon this, the Muslims (of Medina) said: "Indeed, those (of Mecca) companions of us were Muslims, and they were forced (to set out for fighting). So, ask for Allâh's forgiveness for them". They asked for Allâh's forgiveness for them, and on that occasion, Allâh revealed this Qur'anic Verse. Then, the remaining Muslims (in Makkah) were informed that they would have no excuse (to stay there and be forced to do the same once again) in accordance with this Qur'anic Verse. So, they set out (with the intention of migration) but the infidels joined them and succeeded to seduce them. On that, Allâh revealed (what means): **{Of the people there are some who say: "We believe in Allâh and the Last day;" but they do not (really) believe}**. [Al-Baqarah 8] [Ibn Abu Hâtim]

V. no. 100

﴿ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَىٰ

اللَّهِ وَرَسُولِهِ ۙ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَىٰ اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٠﴾

100- He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty (of sustenance) to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allâh. And ever is Allâh Oft-Forgiving, Most Merciful.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Damrah Ibn Jundub set out (with the intention to emigrate) to the Messenger of Allâh [peace be upon him], and on his way, he died before reaching the Messenger of Allâh [peace be upon him]. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Abu Damrah Az-Zuraqi and he was in Makkah when Allâh revealed (what means): **{Except for the oppressed among men, women and children who cannot devise a plan}** [verse 98] He said: "I am rich and can devise a plan (to emigrate)". He got ready with the intention to emigrate to The Messenger of Allâh [peace be upon him] but death overtook him at At-Tan'îm. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Yazîd Ibn 'Abdullâh Ibn Qusayt that Jundub Ibn Damrah Ad-Damri was in Makkah when he fell ill. He said to his sons: "Take me out of Makkah since its anxieties have killed me". They asked him: "Where will you like to go?" He beckoned with his hand to Madînah, thereby intending emigration. They took him out and when they reached Adâh Banu Ghifâr, he died. In connection with him, Allâh revealed this Qur'anic Verse. [Ibn Sa'd in At-Tabaqât]

It is narrated on the authority of Hishâm Ibn 'Urwah from his father that Az-Zubayr Ibn Al-'Awwâm [Allâh be pleased with him] said: Khâlid Ibn Hizâm emigrated to Abyssinia and on the way, a serpent bit him and caused him death. In connection with him, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim and others]

V. no. 101

﴿ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴾

101- And when you (Muslims) travel in the land, there is no sin on you to shorten the prayer if you fear that the disbelievers may put you to trial. Verily, ever are the disbelievers unto you open enemies.

It is narrated on the authority of 'Ali [Allâh be pleased with him] that he said: Some men from Banu An-Najjâr asked The Messenger of Allâh [peace be upon him] saying: "O Messenger of Allâh! We always travel through the earth: then how should we pray?" On that occasion, Allâh revealed this Qur'anic Verse.

The divine revelation then stopped for some time and when it was a year later, The Messenger of Allâh [peace be upon him] set out for fighting and performed Thuhr prayer. The polytheists said: "Verily, Muhammad and his Companions exposed their backs to you: would you then attack them?" One of them said: "They will pray another one (i.e. 'Asr) following it". In the interval between both prayers (of Thuhr

and 'Asr), Allâh revealed this and the succeeding Qur'anic Verses. In this way, the command of the Fear prayer was sent down. [Ibn Jarîr]

It is narrated on the authority of Abu 'Ayyâsh Az-Zuraqi that he said: We were with the Messenger of Allâh [peace be upon him] in 'Usfân when we faced the infidels under the leadership of Khalid Ibn Al-Walîd, while they were standing between us and the Qiblah. When the Messenger of Allâh [peace be upon him] led us in the Thuhr prayer, they (the infidels) told one another: "They were in such a state as if we had taken them by surprise (we would have overpowered them)". They said (in reply to this): "Now, a prayer (i.e. Asr) will come upon them, which is much dearer to them than their offspring and themselves". Then, during the period between Thuhr and 'Asr, Gabriel [peace be upon him] came with this and the succeeding Qur'anic Verses. When it was the prayer's due time, the Messenger of Allâh [peace be upon him] ordered us to take arms, and then, he aligned us in two rows behind him. When he bowed, we all bowed after him. When he raised (his head) we raised (ours). Then, the Messenger of Allâh [peace be upon him] fell in prostration with the row next to him, while the people of the other were standing to safeguard them (who prostrated). When they rose and sat, these (of the other row) sat and prostrated in their places. Then, those in the rear came forward and took the places of those who were in the front, who, in turn, came back to take the places of those in the rear. When the Messenger of Allâh [peace be upon him] bowed, they all bowed. When he raised (his head) they all raised (theirs). Then, the Messenger of Allâh [peace be upon him] fell in prostration with the row next to him, while the others were standing to safeguard them. When they (rose and) sat, the others (who were standing) sat and then prostrated. Then, the Messenger of Allâh [peace be upon him] concluded (the prayer) with the End Salutation and turned away. The Messenger of Allâh [peace be upon him] offered this (Fear) prayer twice: one in 'Usfân, and the other near the dwellings of Banu Sulaym. [Ahmad and Al-Hâkim and rendered Sahîh by Al-Bayhaqi in Ad-Dalâ'il]

V. no. 102

﴿ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً

وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ ۖ وَخُذُوا
حِذْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٠٥﴾

102- When you (O Muhammad) are among them, and lead them in prayer, let a party of them stand up (in prayer) with you taking their arms with them; when they fall in prostration, let them (the other party) take their positions in the rear of you and let the other party come up which have not yet prayed, and let them pray with you taking all their precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: This Qur’anic Verse was revealed in connection with ‘Abd-Ar-Rahmân Ibn ‘Awf as he was wounded. [Al-Bukhâri]

V. no. 105

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرْنَاكَ اللَّهُ وَلَا
تَكُنَ لِلْخَائِبِينَ حَصِيمًا ﴾ ﴿١٠٥﴾

105- Surely, We have sent down to you (O Muhammad) the Book (Qur’an) in truth that you may judge between men by that which Allâh has shown you. So be not a pleader for the treacherous.

It is narrated on the authority of Qatâdah Ibn An-Nu‘mân [Allâh be pleased with him] that he said: We had a household among us called Banu Ubayriq: Bishr, Bashîr and Mubashshir. Bashîr was a hypocrite and used to compose poetry lampooning the Companions of The Messenger of Allâh [peace be upon him] and attribute it to some Arabs. They were a poor and needy family before and even after the appearance of Islam. Dates and barley formed the main food of the inhabitants of Madînah. My uncle Rifâ‘ah Ibn Zayd bought a camel’s load of foodstuff and stored it in an attic upper room containing arms. Then it was attacked from below and the foodstuff and weapons were taken from the upper room.

In the morning my uncle Rifâ‘ah came to me and said: “O my nephew! Tonight we have been attacked and our upper room was dug

and our foodstuff and weapons were taken". After investigation, we were informed that Banu Ubayriq kindled fire on that night and to the best of our knowledge, they did so with part of our foodstuff". Banu Ubayriq said: "By Allâh, we do not think except that the one who has done so is Labîd Ibn Sahl, a man from among us who is righteous and good in faith". Having heard about that, Labîd took up his sword and said: "Is it that I steal? By Allâh, I will kill you with this sword or you should make evident this theft". They said: "Leave us O man: it is unfit for you to do so".

We investigated once again till we came to know, with certainty, that it is those who committed it. My uncle told me: "O my nephew! Would that you go to The Messenger of Allâh [peace be upon him] and make a mention of that to him!" I went to him and said: "A household from among us aimed at my uncle and dug an attic room belonging to him and took his weapons and foodstuff. Let them give back to us our weapons; and as for the foodstuff, we have no need for it". The Messenger of Allâh [peace be upon him] said: "I will consider the matter".

Having heard about that, Banu Ubayriq went to a man from among them called Usayr Ibn 'Urwah and talked to him with respect to that. Some men of the household gathered for this purpose and said: "O Messenger of Allâh! Qatâdah Ibn An-Nu'mân and his uncle aimed at a household from among us recognized for their good faith and righteousness and accused them of stealing with no evidence". Qatâdah said: I went to The Messenger of Allâh [peace be upon him] and he said: "Have you aimed at a household of Muslims and accused them of stealing with no evidence?" I came back and told my uncle who said: "It is Allâh Whose aid is sought".

Shortly Allâh revealed (what means): **{Indeed, We have revealed to you (O Muhammad) the Book (Qur'an) in truth so you may judge between the people by that which Allâh has shown you. And be not a pleader for the treacherous}**. [verse 105]

Concerning Banu Ubayriq, Allâh revealed (what means): **{And seek forgiveness of Allâh (from what you have said to Qatâdah) ...}** up to **{then We are going to give him a great reward}**. [verse 106-114]

When this revelation came down, The Messenger of Allâh [peace be upon him] brought the weaponry and gave it back to Rifâ'ah. Bashîr joined the polytheists and descended in the house of Sulâfah Bint Sa'd. On that occasion, Allâh revealed (what means): **{And whoever opposes the Messenger ...}** up to **{has certainly gone far astray}**. [verse 115-116] [At-Tirmidhi; Al-Hâkim and others]

V. no. 123-124

﴿ لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظَلَّمُونَ فِيهَا شَيْئًا ﴾

123- It does not go back to your desires (Muslims), nor to those of the people of the Scripture (Jews and Christians), whosoever works evil will have the recompense thereof, and he will not find any protector or helper besides Allâh. 124- And whoever does deeds of righteousness, be he male or female, and is a (faithful) believer, such will enter Paradise and not be dealt with unjustly in the least even as much as a speck on the back of a date-stone.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Jews said: “None other than us will enter Paradise”. The Quraysh people also said: “We shall not be resurrected after death”. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Masrûq that he said: The Christians and Muslims vied in glory and each party claimed that they were better than the other. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Ibn Jarîr]

It is narrated on the authority of Masrûq that he said: When Allâh revealed (what means): { **It does not go back to your desires (Muslims), nor to those of the people of the Scripture (Jews and Christians)...** } [verse 123], the people of Scripture said (to the Muslims): “We and you are equal (in rank)”. Allâh revealed (what means): { **And whoever does deeds of righteousness, be he male or female, and is a (faithful) believer, such will enter Paradise and not be dealt with unjustly in the least even as much as a speck on the back of a date-stone.** } [verse 124] [Ibn Abu Hâtim]

V. no. 127

﴿ وَدَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّىٰ النِّسَاءِ ۗ أَلَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلنِّسَاءِ بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾ ﴾

127- They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited unto you in the Book (Qur'an) concerning the orphan girls to whom you (their guardians) give not their prescribed shares (Of dowry and inheritance) and disdain to marry, and (concerning) the weak and oppressed children, and (instructs you) to stand firm for justice to orphans. And whatever good you do, ever is Allâh All-Knowing of it.

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that she said: "This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry which might have been given by another suitor. So, such guardians were forbidden to marry those orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry any other woman."

'Â'ishah [Allâh be pleased with her] further said: "After that Qur'anic verse had been revealed (i.e. Allâh's saying what means): **{And if you fear that you shall not be able to deal justly with the orphan-girls...}** [verse 3], the people again asked The Prophet [peace be upon him] (about the marriage with orphan girls), so Allâh revealed (what means): **{They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited unto you in the Book (Qur'an) concerning the orphan girls to whom you (their guardians) give not their prescribed shares (Of dowry and inheritance) and disdain to marry}** [Al-Bukhârî]

It is narrated on the authority of As-Suddi that he said: Jabir had an ugly paternal female cousin but she had wealth which she inherited from her father. Jabir did not desire to marry her but, at the same time, did not like to give her in marriage to anyone for fear her husband would take her property. On that occasion, this Qur'anic Verse was revealed. [Ibn Abu Hâtim]

V. no. 128

﴿ وَإِن أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۗ وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا

تَعْمَلُونَ خَبِيرًا ۗ

﴿ ﴿﴾ خَبِيرًا ۗ

128- And if a woman fears arrogance or desertion on her husband's part, there is no sin on them both if they make terms of

peace between them; and reconciliation is better. And human inner-selves are swayed by stinginess. But if you do good and ward off evil, verily, ever is Allâh Well-Acquainted with what you do.

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that she said: Sawdah (Bint Zam'ah) felt afraid lest The Messenger of Allâh [peace be upon him] would leave her when she grew very old, thereupon she said: "I grant my day-and-night turn to 'Â'ishah (provided that you should not divorce me)". On that occasion, this Qur'anic Verse was revealed. [Abu Dâwûd and Al-Hâkim]

It is narrated on the authority of Ibn Al-Musayyab that the daughter of Muhammad Ibn Maslamah was the wife of Râfi' Ibn Khadîj, who disliked something about her, so he wanted to divorce her but she told him: "Do not divorce me and fix in me whatever seems more suitable to you".

On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Sa'îd Ibn Mansûr and Al-Hâkim on the authority of Râfi' Ibn Khadîj]

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that she said: Allâh's statement (what means): **{and reconciliation is better}** was revealed in connection with a man who had a wife from whom he had children and he liked to replace her with another. She seduced him to remain with him and ceded her day-and-night turn. [Al-Hâkim]

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: When this Qur'anic Verse was revealed, a woman came to her husband and said: "I want you to assign to me my financial maintenance".

She had already accepted to give up her day-and-night turn provided that he should keep her in wedlock. On that occasion, Allâh revealed (what means): **{And human inner-selves are swayed by stinginess}**. [verse 128] [Ibn Jarîr]

V. no. 135

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ
 إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا وَإِن تَلَوْتُمْ أَوْ لَعَنْتُمْ فَإِنَّ اللّٰهَ

كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

135- O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your

parents, or your kin; and if he (the witnessed) is rich or poor, Allâh is Worthier of both (than you). So follow not (your) inclination, lest you avoid justice; and if you distort your witness or refuse to give it, verily, ever is Allâh Well-Acquainted with what you do.

It is narrated on the authority of As-Suddi that he said: When this Qur'anic Verse was revealed to The Messenger of Allâh [peace be upon him], two men, a rich and a poor, appealed to him to judge between them. The Messenger of Allâh [peace be upon him] took sides with the poor, seeing that in no way could the poor be unjust to the rich. But Allâh Almighty insisted that he should stand out with justice between both. [Ibn Abu Hâtim]

V. no. 148

﴿ لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾ ﴾

148- Allâh does not like the public mention of evil except by him who has been wronged. And ever is Allâh All-Hearing, All-Knowing.

It is narrated on the authority of Mujâhid that he said: This Qur'anic Verse was revealed in connection with a man who received somebody as a guest in Madînah but dealt with him badly. The guest left him and complained of the bad treatment he received from him. So, one was given concession to complain of the bad treatment he receives from another. [Hannâd Ibn As-Sari]

V. no. 153-156

﴿ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ ۖ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّيْحَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَنِ ذَلِكَ ۗ وَآتَيْنَا مُوسَىٰ سُلْطٰنًا مُّبِينًا ﴿١٥٣﴾ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾ فِيمَا نَقَضُوا مِيثَاقَهُمْ وَكُفِّرُوا بِعَاقِبَةِ اللَّهِ وَقَتَلَهُمُ الْأَنْبِيَاءَ بَغْيًا حَقًّا وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرِّمَ هٰنَا عَظِيمًا ﴿١٥٦﴾ ﴾

153- The people of the Scripture (Jews) ask you (O Muhammad) to bring down a book upon them from heaven. Indeed they asked Moses for even greater than that, when they

said: "Show us Allâh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs had come to them. (Even) so We forgave them. And We gave Moses a clear proof of authority. 154- And We raised over them the Mount for (breaking) their covenant, and said: "Enter the gate (of the town) prostrating (or bowing) with humility;" and We commanded them: "Transgress not on the Sabbath." And We took from them a solemn covenant. 155- (We have cursed them) because of their breaking the covenant, disbelief in the signs of Allâh, and killing the Prophets with no just cause, and saying (to the Prophet Muhammad): "Our hearts are wrapped." Nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a few. 156- And because of their disbelief (in Jesus) and launching against Mary a grave false charge;

It is narrated on the authority of Muhammad Ibn Ka'b Al-Qurathi, Qatâdah and As-Suddi that they said: The Jews asked the Messenger of Allâh [peace be upon him] to (ask Allâh to) send down the Book from the heaven, the same as the Torah was sent down in written form upon Moses [peace be upon him]. On that occasion, Allâh revealed those Qur'anic Verses. A Jew knelt and said: "Allâh has not sent down any revelation to you, to Moses, to Jesus nor to anyone". On that occasion, Allâh revealed (what means): {**And they did not appraise Allâh with true appraisal when they said, "Allâh did not reveal to a human being anything."**} [Al-An'âm, verse 91] [Ibn Jarîr]

V. no. 163

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ ۗ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ

وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۗ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿١٦٣﴾

163- Verily, We have revealed to you (O Muhammad) as We had revealed to Noah and the Prophets after him; We (also) revealed to Abraham, Ishmael and Isaac (his sons), Jacob (Isaac's son), his (Jacob's) offspring, Jesus, Job, Jonah, Aaron, and Solomon, and to David (Solomon's father) We gave Psalms.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: 'Adiyy Ibn Zayd said: "We do not know that Allâh sent down any revelation to any human being after Moses". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Ishâq]

V. no. 166

﴿ لَكِنَ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ يَشْهَدُونَ وَكَفَىٰ

بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

166- But Allâh bears witness to (your Prophethood by) that which He has sent down (of the Qur'an) unto you (O Muhammad): He has sent it down with His Knowledge, and the angels bear witness (to the same). And sufficient is Allâh as a Witness.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: A group of Jews visited The Messenger of Allâh [peace be upon him] to whom he said: "By Allâh, I know well that you have been learns that I am the Messenger of Allâh". They said: "We did not learn this". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Ishâq]

V. no. 176

﴿ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلْبَةِ إِنَّ آَمْرًا هَلَكَ لَيْسَ لَهُ وَلَدٌ وَاهٌ أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا أَنْثَتَيْنِ فَلَهُمَا الثَّلَاثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَتَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

176- They ask you for a legal verdict. Say: "Allâh instructs you about such as leaves neither descendants nor ascendants (as heirs). If it is a man that dies leaving a sister, but not a child (nor a father), she shall have half the inheritance. If (such a deceased is) a woman, leaving (a brother but) no child, her brother shall take all her inheritance. If there are two sisters (and above), they shall have two-thirds of the inheritance; if they (the heirs) are brothers and sisters, the male shall have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh has knowledge of all things."

It is narrated on the authority of Jâbir Ibn 'Abdullâh [Allâh be pleased with them] that he said: The Prophet [peace be upon him] came to me while I was sick. He performed ablution and poured the remaining water on me (or said: "Pour it on him") When I came to my senses I said: "O Allâh's Apostle! I have no son or father to inherit me, should I make a bequest to my sisters with one-third?" He said: "Be kind!" I said: "Then, should it be with the half?" He said: "Be kind!"

then he left and when he came in this Qur'anic Verse was revealed according to which two-thirds the legacy should be assigned to the sisters if they are more than one. [An-Nasâ'i]

It is narrated on the authority of 'Umar [Allâh be pleased with him] that he said: I asked the Messenger of Allâh [peace be upon him] about the deceased who leaves neither descendants nor ascendants as heirs, thereupon he said: "The Holy Verse revealed in summer is sufficient (to explain the matter) for you". However, had I asked the Messenger of Allâh [peace be upon him] about that, it would have been much dearer to me than to have in possession the red camels. [Ibn Mardawayh]

Sûrat Al-Mâ'idah

V. no. 2

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعِيرَةَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْآلِفَتَيْدَ وَلَا ءَامِينَ الْبَيْتِ
الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن
صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ط وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالتَّعَدُّونَ ء وَاتَّقُوا اللَّهَ ط إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

2- O you who believe! Violate not the Symbols of Allâh, nor the sanctity of the Sacred Month, nor the Had'y, nor (harm) the garlanded (people, animals or others) nor (encroach upon the safety of) the people coming to Al-Bayt Al-Harâm (in Makkah), seeking their Lord's bounty (by trade) and good pleasure. But when you finish the Ihrâm (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-al-Harâm (at Makkah) lead you to transgression (and hostility on your part). Cooperate in righteousness and piety; but do not cooperate in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.

It is narrated on the authority of 'Ikrimah that he said: Al-Hatn Ibn Hind Al-Bakri came to Madînah with a caravan of foodstuff belonging to him which he sold. Then he entered upon The Messenger of Allâh [peace be upon him] and gave him the pledge of allegiance for Islam. When he turned his back (to leave), The Messenger of Allâh [peace be upon him] looked at him and said to those who were present with him: "This man has entered upon me with an impious face and turned his back with a treacherous nape". When he arrived in Yamâmah he renegaded from Islam. When it was the month of Dhul-Qa'dah, he came out with a caravan of foodstuff with the intention to go to Makkah. Having heard about him, a group of emigrants and Ansâr among the Companions of The Messenger of Allâh [peace be upon him] got ready to set out and take hold of him along with his caravan. On that occasion, Allâh revealed (what means): {O you who believe, Violate not the Symbols of Allâh, nor the sanctity of the Sacred Month}. They then desisted (and did not come out). [Ibn Jarîr]

It is narrated on the authority of Zayd Ibn Aslam that he said: The Messenger of Allâh [peace be upon him] was at Hudaybiyah along

with his Companions when the polytheists averted them from the House; which is was very hard on them. In the meantime, some polytheists from the people of the East came upon them with the intention to perform 'Umrah. The Companions of The Messenger of Allâh [peace be upon him] said: "Let us avert those as they (the polytheists of Makkah) had already averted our companions". On that occasion, Allâh revealed (what means): {and let not the hatred of some people in (once) stopping you from Al-Masjid-al-Harâm (at Makkah) lead you to transgression (and hostility on your part)}. [Ibn Abu Hâtim]

V. no. 3

﴿ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ وَالْمُنْخَبِقَةُ وَالْمُؤْوَدَةُ وَالْمُرْتَدِيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَٰلِكُمْ فُسْقٌ ۗ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ ۗ فَإِنَّ اللَّهَ

﴿ غَفُورٌ رَحِيمٌ ﴾

3- Forbidden to you (for food) are: the dead (animals), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a head-long fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on stone altars. (Forbidden) also is to seek decision (or fortune) through divining arrows: (all) that is defiant disobedience (of Allâh). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin then surely, Allâh is Oft-Forgiving, Most Merciful.

It is narrated on the authority of Hibbân Ibn Hujr that he said: We were with The Messenger of Allâh [peace be upon him] when I was cooking the flesh of a dead in a boiling vessel. Then, the prohibition of the flesh of the dead was revealed thereupon, I turned over the boiling vessel. [Ibn Mandah in Kitâb As-Sahâbah]

V. no. 4

﴿ يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۚ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا
عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ

اللَّهُ سَرِيعُ الْحِسَابِ ﴿٤﴾

4- They ask you (O Muhammad) what is lawful for them (as food). Say: "Lawful unto you are edibles (which Allâh has made permissible). And game (caught by) hunting animals which you have trained as hounds in the manner Allâh taught you; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

It is narrated on the authority of Abu Râfi' [Allâh be pleased with him] that he said: Gabriel [peace be upon him] came to The Messenger of Allâh [peace be upon him] and sought his permission and he was admitted. But he did not come in. The Messenger of Allâh [peace be upon him] took his garment and went out to meet him and he was standing at the door. He said: "We have admitted you". Gabriel said: "Yes, but we (angels) never enter a house in which there is a picture or a dog". They looked and behold! There was a puppy in one of their (the Prophet's wives') chambers. He [peace be upon him] then commanded Abu Râfi' not to leave a dog in Madînah but that he should kill it. The people came to him and said: "O Messenger of Allâh! What is lawful for us from this sect (of dogs) you have commanded to be killed?" On that occasion, Allâh revealed this Qur'anic Verse. [At-Tabarâni; Al-Hâkim; Al-Bayhaqi and others]

It is narrated on the authority of 'Adiyy Ibn Hâtim At-Tâ'i that he said: A man went to The Messenger of Allâh [peace be upon him] to ask him about hunting with the help of dogs and he [peace be upon him] did not know what to say to him till Allâh revealed (what means): {"Lawful unto you are edibles (which Allâh has made permissible). And game (caught by) hunting animals which you have trained as hounds in the manner Allâh taught you"}. [verse 4] [Ibn Jarîr]

It is narrated on the authority of Sa'îd Ibn Jubayr that 'Adiyy Ibn Hâtim and Zayd Ibn Al-Muhalhil from Tayyi' asked The Messenger of Allâh [peace be upon him]: "O Messenger of Allâh! We are a people who hunt with dogs and falcons; and the dogs always catch hold of cows, onagers and gazelles; and Allâh has forbidden the flesh of the dead (animals). So, what is lawful for us from all this?"

On that occasion, Allâh revealed (what means): {**They ask you (O Muhammad) what is lawful for them (as food). Say: "Lawful unto you are edibles (which Allâh has made permissible...)**} [verse 4] [Ibn Abu Hâtim]

V. no. 6

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِن كُنْتُمْ جُنُبًا فَأَطْهَرُوا ۚ وَإِن كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَايِبِ أَوْ لَمْ تُسْتَمِ الْأَيْسَاءُ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ ۗ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

6- O you who believe! When you intend to establish prayer, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâbah, purify yourself (by a ceremonial bath). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (through sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands (forearms up to the elbows). Allâh does not want to put you to difficulty, but He wants to purify you (from sins), and to complete His Favor on you that you may be thankful.

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: A necklace of mine was lost at Al-Baydâ when we were on our way to Medina. The Prophet [peace be upon him] made his camel kneel down. Then he dismounted and laid his head on my lap and slept. Abu Bakr came 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 The Messenger of Allâh [peace be upon him] (on my lap) although Abu Bakr had hurt me. Then, The Prophet [peace be upon him] woke up and it was the time for the morning (prayer). Water was sought for, but in vain; so this Qur’anic Verse was revealed. Usayd Ibn Hudayr said: "Allâh has blessed the people for your sake, O the family of Abu Bakr. You are but a blessing for them." [Al-Bukhâri]

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: After the story of my necklace had taken place and

the men of the false speech (fabricated about me) had said what they said, I set out in the company of The Messenger of Allâh [peace be upon him] in another battle, and once again my necklace fell down from me and he detained the people in order to search for it. Abu Bakr said to me: "O my daughter! You always become a source of suffering and trial for the people in each journey". On that occasion, Allâh revealed the Qur'anic Verse of Tayammum. On that Abu Bakr said: "No doubt, you are a blessed woman". [At-Tabarâni]

V. no. 11

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾ ﴾

11- O you who believe! Remember the Favor of Allâh unto you when some people (the Quraysh) intended to stretch out their hands to (harm) you, but He (Allâh) held back their hands from you. So fear Allâh; and on Allâh let the believers rely.

It is narrated on the authority of 'Ikrimah, Yazîd Ibn Abu Ziyâd and others that The Messenger of Allâh [peace be upon him] set out in the company of Abu Bakr, 'Umar, 'Uthmân, 'Ali, Talhah, and 'Abd-Ar-Rahmân Ibn 'Awf and entered upon Ka'b Ibn Al-Ashraf and the Jews of Banu An-Nadîr, to seek their aid to pay the blood compensation due upon the Muslims. They said: "Yes, sit till we serve you food and then give you what you have asked for". He sat and Huyayy Ibn Akhtab said to his companions: "You will not see him nearer to you than he is now. Throw upon him a stone to kill him and then you will receive no evil afterwards". They got a huge millstone to throw over him. But Allâh held back their hands from him till Gabriel [peace be upon him] came and caused him to leave the place immediately. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

It is narrated on the authority of Qatâdah that he said: It was mentioned to us that this Qur'anic Verse was revealed to The Messenger of Allâh [peace be upon him], while he was amid the palm-trees in the seventh battle, where Banu Tha'labah and Banu Al-Hârith intended to kill The Messenger of Allâh [peace be upon him] thereupon they sent to him the Bedouin, i.e. who came to him while he was sleeping and took the sword and said: "Who can prevent me from killing you?" [Ibn Jarîr]

It is narrated on the authority of Jâbir, may Allâh be pleased with him, that a man from Banu Muhârib called Ghawrath Ibn Al-Hârith

proposed to kill the Messenger of Allâh [peace be upon him], to his people asked him how he would do so, thereupon he said: "I will murder him". He went to the Messenger of Allâh [peace be upon him] while he was sitting with his sword on his lap. He told him: "O Muhammad! Let me have a look at this sword of yours!" He said: "Well". It was adorned with silver as mentioned by Ibn Hishâm. He then took the sword and unsheathed it and shook it with the intention of killing him, but Allâh Disappointed him. He asked him: "O Muhammad! Do you not fear me?" The Prophet [peace be upon him] replied: "No, why should I fear you?" He asked him: "Do you not fear me and there is a sword in my hand?" The Prophet [peace be upon him] replied: "No, for Allâh Protects me from you". Then, he sheathed the sword and gave it back to the Messenger of Allâh [peace be upon him]. On that occasion, Allâh Almighty Revealed this Qur'anic Verse. [Abu Na'im in Ad-Dalâ'il]

V. no. 15

﴿ يَتَأْهَلِ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُوا عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ ﴾

15- O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad) explaining to you much of that which you used to hide from the Scripture and passing over much. Indeed, there has come to you from Allâh a light (Prophet Muhammad) and a plain Book (this Qur'an).

It is narrated on the authority of 'Ikrimah that he said: The Messenger of Allâh [peace be upon him] was visited by the Jews to ask him about stoning (to death), thereupon he said: "Who among you has the best knowledge (in the Torah)?" They beckoned to Ibn Sûriyah. He besought him with (Allâh) Who sent down the Torah upon Moses, and raised up the Mount over them and also by the covenant taken from them (to tell him the truth), till at the end he said to him: "When illegal sexual intercourse became spread among us, we then passed the judgment of giving one hundred lashes and shaving the heads". But he [peace be upon him] judged that they (the adulterers) should be stoned to death. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 18

﴿ وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُ ۗ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ ۗ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ۗ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ وَإِلَيْهِ

﴿ الْمَصِيرُ ﴿١٨﴾ ﴾

18- And (both) Jews and Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: An-Nu‘mân Ibn Adâ’, Bahri Ibn ‘Amr and Shâs Ibn ‘Adiyy came to The Messenger of Allâh [peace be upon him] and exchanged talks with him. The Messenger of Allâh [peace be upon him] invited them to Allâh Almighty, and warned them of His wrath. They said: “From which do you frighten us O Muhammad? By Allâh, we are the sons and beloved of Allâh”. They said just like what the Christians say. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Ishâq]

V. no. 19

﴿ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرَّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ ۗ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾ ﴾

19- O people of Scripture! Now has come to you Our Messenger (Muhammad) making clear unto you (the rites of religion), after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner". But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] invited the Jews to Islam, exhorted them to believe in it, warned them of worshipping others than Allâh and frightened them of His punishment. But they did not accept his invitation, but they disbelieved in what he brought to them. Mu‘âdh Ibn Jabal, Sa‘d Ibn ‘Ubâdah and

‘Uqbah Ibn Wahb [Allâh be pleased with them] told them: “O community of Jews! Fear Allâh! By Allâh, you know well that he is The Messenger of Allâh [peace be upon him] whom you mentioned and described to us before his Prophetic mission”. Râfi‘ Ibn Huraymilah and Wahb Ibn Yahûdhah said: “We have never said that to you nor has Allâh revealed a Book after Moses nor has He sent a warner or a bearer of glad tidings after him”. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Ibn Ishâq]

V. no. 33

﴿ إِنَّمَا جَزَاؤُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴾

33- There is no recompense for those who wage war against Allâh and His Messenger (by fighting the Muslims) and do mischief on earth (by intercepting the travelers) but to be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment (in the Hellfire) is theirs in the Hereafter.

It is narrated on the authority of Yazîd Ibn Abu Habîb that ‘Abdul-Malik Ibn Marwân sent to Anas a letter [Allâh be pleased with him] asking him about this Qur’anic Verse. Anas told him that it was revealed in connection with those of ‘Uraynah who renegaded from Islam, killed the shepherd (of The Messenger of Allâh [peace be upon him]) and drove the mulch camels with them... [Ibn Jarîr]

The same is narrated on the authority of Abu Hurayrah [Allâh be pleased with him]. [‘Abd-Ar-Razzâq]

V. no. 38-39

﴿ وَالسَّارِقِ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴾ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

38- And (as for) the male thief and the female, cut off (from the wrist joint) their (right) hand as a recompense for that which they committed, a deterrent (punishment) from Allâh. And Allâh is

Exalted in Might, Full of Wisdom. 39- But whosoever repents after his crime and amends (his deeds), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful.

It is narrated on the authority of 'Abdullâh Ibn 'Amr [Allâh be pleased with him] that a woman committed theft during the lifetime of The Messenger of Allâh [peace be upon him], so her right hand was cut off (in implementation of the corporal punishment prescribed for this crime in this Verse). She said: "O Messenger of Allâh! Is there a repentance for me?" On that occasion, Allâh revealed (what means): **{But whosoever repents after his crime and amends (his deeds), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful}** Verse. [Ahmad and others]

V. no. 41

﴿ * يَتَأْتِيهَا الرُّسُولُ لَا يَحْزَنُكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا ءَامَنَّا بِأَقْوَاهِمَ وَلَمْ تُوْمِن قُلُوبُهُمْ * وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ سَمَّعُونَ لِقَوْمٍ ءَاخِرِينَ لَمْ يَأْتُوكَ سَخِرْفُونَ أَلْكَمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئاً أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّر قُلُوبَهُمْ هُمْ فِي الدُّنْيَا حِزْبٌ وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ ﴾

41- O Messenger! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen (from you on behalf of) others who have not come to you. They change the words from their places; they say: "If you are given this, take (and accept) it, but if you are not given this, then beware (of accepting it)!" And whomsoever Allâh wants to put to temptation, you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that Allâh's saying (what means): **{If any do fail to judge by (the light of) what Allâh hath revealed, they are (no more than) Unbelievers... they are (no more than) wrongdoers... they are (no more than) those who rebel}**.[Al-Mâ'idah, verse 41]: "Allâh Almighty revealed that with regard to two sects of Jews, one of which

oppressed the other in the pre-Islamic days, and then they agreed that if the more powerful sect killed anyone from the oppressed one, his blood-money would be fifty Wasqs, and if the weak one killed anyone from the victorious sect, his blood-money would be one hundred Wasqs. They remained as such until the Messenger of Allâh [peace be upon him] came to Medina.

Then, it happened that one from the weak sect killed another from the powerful sect whose members sent to the weak sect, asking them to give one hundred Wasqs (for the blood-money). The weak sect replied by saying: "Is it convenient that both sects of the same religion, blood relations and town have the habit that the blood-money of anyone from this sect is only half the blood-money of anyone from the other? Indeed, we conceded that to you in the past as a result of your oppression and aggression against us. But, since Muhammad came to Medina, we are not going to give you such a concession". In this way, the war was about to break up between them. But they agreed to appeal to the Messenger of Allâh [peace be upon him] to judge between them.

Then, the people of the powerful sect told one another: "By Allah, Muhammad will never give you from them twice what he will give them from you. Indeed, these (of the weak sect) have told the truth. They did not give us that concession but because of our oppressing and wronging them. So, you should let somebody (other than you) know from Muhammad his opinion: if he is to give you what you want, then let him judge between you, otherwise, beware of making him judge the case". Thus, they let some of the hypocrites go in order to detect the opinion of the Messenger of Allâh [peace be upon him]. When they came to the Messenger of Allâh [peace be upon him], Allâh Almighty told him of the whole matter and what they planned to do. In connection with them, Allâh Almighty revealed this Qur'anic Verse. [Ahmad and Abu Dâwûd]

It is narrated on the authority of Al-Barâ' Ibn 'Âzib [Allâh be pleased with him] that he said: There came upon The Messenger of Allâh [peace be upon him] a Jew with his face charcoaled and he was being whipped. The Messenger of Allâh [peace be upon him] called those (Jews who were punishing him) and asked: "Is it thus that you find the legal punishment of fornication in your Book (of Torah)?" He called one of their learnt men and asked him: "I beseech you by Allâh Who sent down the Torah upon (The Prophet) Moses to tell me: Is it thus that you find the legal punishment of the adulterer in your Book (of Torah)?" He said: "No, and had you not besought me by Allâh to tell

you the truth, I would never have told you. We find that it is the stoning to death. But it (the practice of adultery) has been prevalent among our great men. So, it became a habit that whenever we took one belonging to a high social class from among us, (who had committed adultery), we would leave him (without executing such a legal punishment) and whenever we took a poor one (in such a state), we would execute such a legal punishment on him. So, we said: Let's agree upon something, which we could execute on both the rich and the poor one. Then, we substituted (the punishment of) charcoaling the face and lashing for (the punishment of) stoning to death". Upon this The Messenger of Allâh [peace be upon him] said: "O Allâh! I would be the first to revive a tradition which they (abandoned and subsequently) caused to die". He ordered (that the adulterer should be stoned) and he was stoned to death. On that occasion, Allâh Almighty revealed this Qur'anic Verse up to His saying (what means): **{And whoever does not judge by what Allâh has revealed - then it is those who are the wrongdoers}**. [verse 45] [Abu Dâwûd and Muslim]

V. no. 42

﴿ سَمْعُونََ لِلْكَذِبِ أَكْثَرُونَ لِلسُّعْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

42- (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad for judgment) either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who do justice.

It is narrated on the authority of Jabir Ibn 'Abdullâh [Allâh be pleased with them] that he said: A man from the inhabitants of Fadak committed adultery, therefore, the people there sent a message to the Jews of Medina, requiring them to ask Muhammad about that: "If he orders you to lash him, then accept it from him, but if he orders you to stone him to death, then, do not admit it from him". When they asked him about that, he said to them: "Send to me the most two learnt men among you".

They sent to him a one-eyed man called Ibn Sûriyah, accompanied by another one. The Messenger of Allâh [peace be upon him] told them: "Are you the most knowledgeable men from among your people?" They replied: "As such our people describe us". The Messenger

of Allâh [peace be upon him] told them: “Do you not have the Torah, containing the commandments of Allâh?” They replied in the affirmative. The Messenger of Allâh [peace be upon him] said: “I beseech you by Him, Who divided the sea for the children of Israel (in order to cross it), shaded you with the cloud, saved you from the people of Pharaoh and sent manna and quails unto the children of Israel to tell me: what do you find in the Torah concerning the matter of stoning (the adulterer) to death?” One of them told the other one: “No doubt, I’ve never been besought as such before”. They replied him: “Indeed, we find that repeating the glances (of anyone of either gender upon the other) is regarded as (a portion of) adultery, (man’s) embracing (the woman) is (a portion of) adultery, kissing is also (a part of) adultery and if four persons witness that they saw one getting his male organ into a woman’s female organ repeatedly (i.e. having sexual intercourse with her), then, stoning to death would be binding”. On that, the Messenger of Allâh [peace be upon him] said: “It is so”. He ordered that they (the adulterer and the adulteress) should be stoned to death. On this occasion, Allâh Almighty revealed (what means): **{So if they come to you (O Muhammad for judgment) either judge between them, or turn away from them...}** [Al-Humaydi]

V. no. 49

﴿وَأَن آحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِن كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾﴾

49- And so judge you (O Muhammad) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are rebellious disobedient.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Ka‘b Ibn Asad, Ibn Salûbah, ‘Abdullâh Ibn Sûryah and Shâs Ibn Qays told each other: “Let us go to Muhammad and tempt him to make changes in his religion: he is but a human being”. They went to him and said: “O Muhammad! You know well that we are the rabbis, noble men and chiefs of Jews, and if we follow you, all the Jews will follow you accordingly, and will not oppose us.

However, there is a dispute between us and some of our people: should we send them to trial before you, so that you would pass a judgment in our favor against them, with the result that we would believe in and give trust to you?" The Messenger of Allâh [peace be upon him] rejected their offer. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Ishâq]

V. no. 51

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَّهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ ﴾

51- O you who believe! Take not the Jews and the Christians as allies (to befriend rather than the believers), they are but allies of one another. And if any amongst you takes them (as allies), then surely he is one of them. Verily, Allâh guides not a people who are wrongdoers.

It is narrated on the authority of 'Ubâdah Ibn Al-Walîd Ibn 'Ubâdah Ibn As-Sâmit that he said: When Banu Qaynuqâ' fought the Muslims, 'Abdullâh Ibn Ubayy Ibn Salûl was faithful to them, and did his best to protect them. But 'Ubâdah Ibn As-Sâmit [Allâh be pleased with him], one of Banu 'Amr Ibn 'Awf, who had the same degree of alliance with Banu Qaynuqâ' as 'Abdullâh Ibn Ubayy, went to The Messenger of Allâh [peace be upon him] and declared in front of him his disassociation from their alliance before Allâh and His Messenger [peace be upon him] saying: "O Messenger of Allâh! I take as allies Allâh, His Messenger [peace be upon him] and the faithful believers and disassociate myself from the alliance of disbelievers." In connection with him and 'Abdullâh Ibn Ubayy, Allâh Almighty revealed this Qur'anic Verse. [Ibn Ishâq; Ibn Jarîr; Ibn Abu Hâtim and Al-Bayhaqi]

V. no. 55

﴿ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ ﴾

55- Verily, your ally is none other than Allâh, His Messenger, and the believers – those who establish prayer and give Zakâh, and bow down (humbly to Allâh in worship).

It is narrated on the authority of 'Ammâr Ibn Yâsir [Allâh be pleased with him] that he said: A beggar stood upon 'Ali Ibn Abu Tâlib while he was bowing in a voluntary prayer, thereupon he took off

his ring and gave it to him. On that occasion, Allâh revealed this Qur'anic Verse. [At-Tabarâni in Al-Awsat]

V. no. 57

﴿ يَتَّيِبُوا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَافِرَ ءَأَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ ﴿٥٧﴾ ﴾

57- O you who believe! Take not as allies those who take your religion in mockery and as a plaything from among those who were given the Scripture (Jews and Christians) before you, nor the disbelievers; and fear Allâh if you indeed are true believers.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Rifâ'ah Ibn Zayd Ibn At-Tâbût and Suwayd Ibn Al-Hârith showed that they had embraced Islam even though they were hypocrites; and, at the same time, a man from the Muslims had affection for them. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Abu Ash-Shaykh and Ibn Hibbân]

V. no. 59

﴿ قُلْ يَتَّهَلَّ الْكِتَابَ هَلْ تَنقِمُونَ مِنَّا إِلَّا أَن ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَسِقُونَ ﴿٥٩﴾ ﴾

59- Say: "O people of the Scripture (Jews)! Do you find fault with us for no other reason than that we believe in Allâh, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are rebellious disobedient?"

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: A group of Jews including Abu Yâsir Ibn Akhtab, Nâfi' Ibn Abu Nâfi' and Ghâzi Ibn 'Umar came to The Messenger of Allâh [peace be upon him] and asked him about the Prophets in whom he believed. He recited (what means): {"We have believed in Allâh and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims (submitting) to Him."} [Âl 'Imrân, verse 84] When he mentioned Jesus they rejected his Prophethood and said: "We do not believe in Jesus and in such who believes in him". In connection with them, Allâh revealed this Qur'anic Verse. [Abu Ash-Shaykh and Ibn Hibbân]

V. no. 64

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَيْنًا وَكُفْرًا ۗ وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۗ كُلَّمَا أَوْقَدُوا نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۗ وَاللَّهُ لَا يُحِبُّ

الْمُفْسِدِينَ ﴿٦٤﴾

64- The Jews say: "Allâh's Hand is tied up." Let their hands be tied up (from doing good) and let them be accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (out of His Bounty) as He wills. Verily, the Revelation (this Qur'an) that has come to you from (Allâh) your Lord increases most of them in inordinacy and disbelief. We have cast enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war (against the Prophet Muhammad), Allâh extinguished it; and they (ever) strive to make mischief on the earth (by committing sins). And Allâh does not like the mischief-makers.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: A man from the Jews called An-Nabbâsh Ibn Qays said: "Your Lord is stingy and does not spend". On that occasion, Allâh revealed this Qur'anic Verse. [At-Tabarâni]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: This Qur'anic Verse was revealed in connection with Finhâs, the head of the Jews of Qaynuqâ'. [Abu Ash-Shaykh]

V. no. 67

﴿ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَّمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

67- O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the disbelieving people.

It is narrated on the authority of Al-Hasan that he said: The Messenger of Allâh [peace be upon him] said: "Verily, Allâh sent me with a Message by which I have been burdened, and known that the people would give lie to me. But Allâh threatened me: either I should

proclaim it, or He would punish me". On that occasion, this Qur'anic Verse was revealed. [Abu Ash-Shaykh]

It is narrated on the authority of Mujâhid that he said: When Allâh revealed (what means): **{O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord}**, The Messenger of Allâh [peace be upon him] said: "O Lord! How should I do it and I am only an individual and they could stand against me". On that occasion, Allâh revealed (what means): {and if you do not, then you have not conveyed His message}. [Ibn Abu Hâtim]

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that she said: The Messenger of Allâh [peace be upon him] was guarded by the people till Allâh Almighty revealed (what means): **{Allâh will protect you from mankind. Verily, Allâh guides not the disbelieving people}**. Then he brought his head out of the tent and said: "O people! you can go because Allâh has protected me". [Al-Hâkim and At-Tirmidhi]

This Hadîth indicates that this Qur'anic Verse was revealed at night and when The Messenger of Allâh [peace be upon him] was in bed.

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: Whenever we set out on journey in the company of the Messenger of Allâh [peace be upon him] (and alighted on the way for rest), we would choose for him the hugest and shadiest tree to sit beneath. Once, he sat under the shade of a tree, and hung his sword on it. Then, one came and took the sword and said to him: "O Muhammad! Who could protect you from me now?" The Messenger of Allâh [peace be upon him] said: "Allâh protects me from you. You should put down the sword!" so he put it down. Then, Allâh revealed (what means): **{Allâh will protect you from mankind}**. [Ibn Hibbân in his Sahîh]

It is narrated on the authority of Jâbir Ibn 'Abdullâh [Allâh be pleased with them] that during a military expedition Ghawrath ibn Al-Hârith declared that he would kill Muhammad [peace be upon him]. When his companions asked him how he would kill him, he said that he would ask the Prophet [peace be upon him] to give him his sword, which he would take and kill him with. Thus, he went to the Prophet [peace be upon him] and asked him to give him his sword to smell, and the Prophet [peace be upon him] gave it to him. When he held the sword, his hand trembled and the sword dropped. Hence, the Messenger of Allâh [peace be upon him] said: "Allâh Has Prevented

you from doing what you wanted to do". [Ibn Abu Hâtim and Ibn Mardawayh]

V. no. 68

﴿ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾ ﴾

68- Say (O Muhammad): "O people of the Scripture! You stand on nothing (of religion) till you act upon (the laws of) the Torah, the Gospel, and what has (now) been sent down to you from your Lord." Verily, that which has been sent down to you (the Qur'an) from your Lord increases most of them in inordinacy and disbelief. So grieve not over the people who disbelieve.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Râfi' and Salâm Ibn Mishkam and Mâlik Ibn As-Sayf came and said: "O Muhammad! Do you not pretend that you are on the religion of Abraham, and believe in what we have (of the Scripture)?" He said: "Yes, but you have made changes in it, denied what it contains and concealed what you have been commanded to disclose to the people". They replied: "We act upon what we have: verily, we are on the right guidance and truth". On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 82

﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۗ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي ۗ ذَلِكَ بِأَن مِنْهُمْ قسيسين وَّ رهبانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾ ﴾

82- Verily, you (O Muhammad) will find the strongest among men in enmity to the believers (Muslims) the Jews and those who associate partners (with Allâh in worship), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests (scholars) and monks (worshippers) and (because) they are not proud.

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: The Negus of Abyssinia sent thirty of his best companions to The Messenger of Allâh [peace be upon him], to whom he recited Sûrat

Yâ-Sîn, thereupon they went on weeping. In connection with them, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 83

﴿ وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۗ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ ﴾

83- And when they (who call themselves Christians) listen to what has been sent down to the Messenger (the Qur'an) you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord! We believe; so write us down among the witnesses.

It is narrated on the authority of 'Abdullâh Ibn Az-Zubayr [Allâh be pleased with them] that he said: This Qur'anic Verse was revealed in connection with the Negus and his companions. [An-Nasâ'i]

The same is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them]. [At-Tabarâni]

V. no. 87

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْرَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾ ﴾

87- O you who believe! Make not unlawful the good things which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: A man came to The Messenger of Allâh [peace be upon him] and said: "O Messenger of Allâh! Whenever I eat flesh, my sexual desire for women becomes more powerful, and that is why I have forbidden meat to myself". On that occasion, Allâh revealed this Qur'anic Verse. [At-Tirmidhi and others]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that some men including 'Uthmân Ibn Math'ûn forbade women and meat to themselves and were about to remove their testicles in order to devote themselves to worship. On that occasion, this Qur'anic Verse was revealed. [Ibn Jarîr]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: 'Uthmân Ibn Math'ûn, 'Ali Ibn Abu Tâlib, Ibn Mas'ûd, Al-Miqdâd Ibn Al-Aswad and Sâlim, the freed slave of Abu Hudhayfah [Allâh be pleased with them], decided to live in celibacy,

stay in their homes in seclusion from women, put on sackcloth and forbid to themselves the good kinds of food and clothes except for what is eaten and dressed by the wandering people among the children of Israel. They also intended to get themselves castrated, stand for supererogatory prayers during the whole night and observe fast every day. On that occasion, this Qur'anic Verse was revealed. [Ibn 'Asâkir in his Târikh and others]

It is narrated on the authority of Zayd Ibn Aslam that 'Abdullâh Ibn Rawâhah [Allâh be pleased with him] had guests in his house while he was still with The Messenger of Allâh [peace be upon him]. But when he went back to his family, he found that his wife had not served the guest food but she waited him to come. On that he grew angry and said: "Have you not served my guests (with food) for my sake? I have forbidden this (food) to myself". His wife (and guests) said: "Then, we also have forbidden it to ourselves". He then stretched his hand to the food and said to them: "Let us eat, in the Name of Allâh". On that occasion, this Qur'anic Verse was revealed. [Ibn Abu Hâtim]

V. no. 90-93

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فِإِن تَوَلَّيْتُمْ فَأَعْلَمْتُمْ أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾ لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْحَسَنِينَ ﴿٩٣﴾ ﴾

90- O you who believe! Intoxicants, gambling, (sacrificing on) stone alters (to other than Allâh), and divining arrows are but abomination from the work of Satan, so avoid it that you may prosper. 91- Satan wants only to excite enmity and hatred between you with intoxicants and gambling, and hinder you from the remembrance of Allâh and from the prayer. So, will you not then abstain? 92- And obey Allâh and the Messenger and beware (of committing sins) and fear Allâh. Then if you turn away, you should know that Our Messenger's duty is only to convey (the Message) in the clearest way. 93- There is no sin on those who

believe and do righteous deeds for what they ate (in the past), if they ward off (what is forbidden), and believe and do righteous deeds, and then ward off (evil) and believe, and again ward off (sin) and do good. And Allâh loves the doers of good.

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: The prohibition of wine came upon three stages: when the Messenger of Allâh [peace be upon him] immigrated to Medina, the people there used to drink wine and eat up (the money gained through) gambling. When they asked the Messenger of Allâh [peace be upon him] about them, Allâh revealed (what means): **{They ask you concerning wine and gambling. Say: in them is great sin, and some profit for men; but their sin is greater than their profit}**. [Al-Baqarah, verse 219] But the people said then: "It has not yet prohibited from us, since Allâh says (what means): {in them is great sin}."

So, they kept drinking it until one day, when one of the Emigrants led the prayer and he was confused in reciting. Then, Allâh revealed a Verse severer than this, in which He said (what means): **{O you who believe! Approach (perform) not the prayer when you are in a drunken state until you know (the meaning) of what you utter}**. (An-Nisâ', verse 43) But the people continued drinking, putting in consideration that they shall come to the prayer in a state of full consciousness.

Later, Allâh revealed a Verse, far severer and more decisive in prohibition than that, in which He said (what means): **{O you who believe! Intoxicants, gambling, (sacrificing on) stone alters (to other than Allâh), and divining arrows are but abomination from the work of Satan, so avoid it that you may prosper}**. [Al-Mâ'idah Verse 90] Then, they said: "O our Lord! We desist".

They said: "O Messenger of Allâh! Some people were killed in the Way of Allâh, and others died on bed, and they used to drink wine and eat up the (earnings of) gambling, which Allâh has made now an abomination of Satan's work (what will their destination be?)" On that, Allâh revealed (what means): **{There is no sin on those who believe and do righteous deeds for what they ate (in the past), if they ward off (what is forbidden), and believe and do righteous deeds, and then ward off (evil) and believe, and again ward off (sin) and do good. And Allâh loves the doers of good}**. [Al-Mâ'idah, verse 93] The Messenger of Allâh [peace be upon him] said: "Had it been forbidden to them (when they were still alive), surely, they would have left that as you do now". [Ahmad]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that the Qur'anic Verse pertaining to the prohibition of wine was revealed in connection with two tribes among the Ansâr, who drank, and when they were intoxicated, they went on hurting (by way of playing) one another.

When they became conscious, the man saw the effect (of injury) on his face, his head and his beard, and then said: "My brother so and so did this to me. By Allâh, had he been merciful and kind to me, surely, he would not have done this to me". Indeed, before this, they were brothers in whose hearts there was neither enmity nor hatred towards one another.

But after this their hearts came to be filled with grudges and feelings of resentment towards one another. On that occasion, Allâh revealed those Qur'anic Verses [90-91].

Some people who used to make things difficult upon themselves and others said: "It is then an abomination and it was in the stomach of so and so who was killed on the day of (the battle of) Uhud". Then, Allâh revealed: **{On those who believe and do righteous deeds for what they ate...}** [verse 93] [Al-Bayhaqi and An-Nasâ'i].

V. no. 100

﴿ قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَأْتِ بِالْآلَتِيبِ لَعَلَّكُمْ تُفْلِحُونَ ﴾

100- Say: "Not equal are the bad (the unlawful) and the good (the lawful) even though the abundance of the bad may please you." So fear Allâh O men of understanding in order that you may prosper.

It is narrated on the authority of Jâbir [Allâh be pleased with him] that The Messenger of Allâh [peace be upon him] made a mention of the prohibition of wine. A Bedouin stood and said: "(Selling wine) was my trade from which I earned money: should I use this money if I comply with the command of Allâh?" The Messenger of Allâh [peace be upon him] said: "No doubt, Allâh never accepts but what is good (and lawful)". In confirmation of His Messenger [peace be upon him] Allâh revealed this Qur'anic Verse. [Al-Wâhidi and Al-Asbahâni]

V. no. 101

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ
الْقُرْءَانُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا ؕ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾﴾

101- O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing.

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: The Prophet [peace be upon him] delivered a sermon the like of which I had never heard before. He said: "If you but knew what I know then you would laugh little and weep much." On hearing that, the companions of The Prophet [peace be upon him] covered their faces and the sound of their weeping was heard. A man said: "Who is my father?" The Prophet [peace be upon him] said: "So-and-so." On that occasion, this Qur'anic Verse was revealed. [Al-Bukhâri and Muslim]

It is narrated on the authority of 'Ali [Allâh be pleased with him] that when Allâh revealed (what means): {**And (due) to Allâh from the people is a pilgrimage to the House - for whoever is able to find thereto a way**}, [Âl 'Imrân, verse 97] they asked: "O Messenger of Allâh! Is it obligatory every year?" He kept silent". They asked him once again thereupon he said: "If I answered in the affirmative, it would be enjoined upon you (to perform Hajj every year)". On that occasion, Allâh revealed this Qur'anic Verse. [Ahmad; At-Tirmidhi and Al-Hâkim]

V. no. 106

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا شَهَدَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ
أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنتُمْ صَرْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ
الْصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ آرْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَلَا تَكْتُمُ شَهَادَةَ اللَّهِ إِنَّآ إِذَا
لَمِنَ الْآثِمِينَ ﴿١٠٦﴾﴾

106- O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, while you are

travelling through the land and the calamity of death befalls you. Detain them both after the ('Asr) prayer, (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "never do we exchange our oath for a little price, even though he be our near relative. We shall not hide the Testimony of Allâh, for then (if we conceal it) indeed we should be of the sinful."

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: A man from (the tribe of) Sahn went out on a journey with Tamîm Ad-Dâri and 'Adiyy Ibn Badâ'ah. He died in a town, which had none of Muslims. His two companions returned with his heritage, from which a cup of silver inscribed with gold was lost. The Prophet [peace be upon him] got them swear (that they did not take it). Later, this cup was found in Makkah. When The Prophet [peace be upon him] asked about it, people of Makkah answered that they had purchased it from both 'Adiyy and Tamîm. Two heirs of the deceased man of Sahn stood up and said to The Prophet [peace be upon him]: "By Allâh! Our witness is more reliable than theirs". They confirmed that the cup belonged to their deceased companion. In connection with them, this Qur'anic Verse was revealed. [At-Tirmidhi who renders it weak]

Sûrat Al-An‘âm

V. no. 19

﴿ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ ۖ
وَمَنْ بَلَغَ أَفَيْتَكُمْ لِتُشْهِدُوا أَنَّ مَعَ اللَّهِ الْهَيْئَةَ الْآخَرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُهُ وَاحِدٌ وَإِنِّي
بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾ ﴾

19- Say: "What thing is the greatest in witness?" Say: "Allâh is Witness between me and you; and this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach (of men and jinn). Can you testify that besides Allâh there are other deities?" Say: "I never testify (to that)!" Say: "But truly He (Allâh) is the only one God. And truly I am disassociated from what you join in worship with Him."

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: A delegate of Jews, including An-Nahhâm Ibn Zayd, Qardam Ibn Ka‘b and Bahri Ibn ‘Amr came to The Messenger of Allâh [peace be upon him] and said: “O Muhammad! Do you not know that there is another god with Allâh?” The Messenger of Allâh [peace be upon him] said: “There is no deity to be worshipped except Allâh: with that (message) I have been sent, and to which I invite (the people)”. In this connection, Allâh Almighty revealed this Qur’anic Verse. [Ibn Ishâq and Ibn Jarîr]

V. no. 26

﴿ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾ ﴾

26- And they avert people from him and they themselves keep away from him, and (by keeping away from him) they destroy not but their own selves, yet they perceive (it) not.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: This Qur’anic Verse was revealed in connection with Abu Tâlib: he used to forbid the polytheists to do harm to The Messenger of Allâh [peace be upon him], and, at the same time, he himself used to keep himself far from his religion. [Al-Hâkim and others]

It is narrated on the authority of Sa‘îd Ibn Abu Hilâl that he said: It was revealed in connection with the paternal uncles of The Messenger

of Allâh [peace be upon him]: they were ten men. In public, they were the strongest with him (against the Quraysh), and in secret the strongest against him. [Ibn Abu Hâtim]

V. no. 33

﴿ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ

وَلَكِنَّ الظَّالِمِينَ بِعَايَةِ اللَّهِ يَمْحَدُونَ ﴿٣٣﴾ ﴾

33- We know indeed how their words certainly grieve you (O Muhammad): it is not you that they reject, but it is the revelations (the Qur’an) of Allâh that the wrongdoers deny.

It is narrated on the authority of ‘Ali [Allâh be pleased with him] that he said: Abu Jahl said to The Messenger of Allâh [peace be upon him]: “No doubt, we do not belie you: but we rather give lie to that which you have brought (i.e. this Qur’an)”. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [At-Tirmidhi and Al-Hâkim]

V. no. 51-53

﴿ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَاِلَىٰ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ

﴿٥١﴾ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ

شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾ وَكَذَلِكَ فَتَنَّا

بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾ ﴾

51- And warn therewith (the Qur’an) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh. 52- And drive not away those who invoke their Lord, morning and evening seeking His Countenance. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the wrongdoers. 53- Thus We have tried some of them with others, that they (the noble and wealthy) might say: "Is it these (poor and lowly) that Allâh has favored from amongst us?" Does not Allâh know best those who are grateful?

It is narrated on the authority of Sa’d Ibn Abu Waqqâs [Allâh be pleased with him] that he said: This Qur’anic Verse was revealed in connection with six: I, ‘Abdullâh Ibn Mas‘ûd and other four said to The Messenger of Allâh [peace be upon him]: “Drive away (those

indigent from you), because we feel shy to be your followers like those". The Messenger of Allâh [peace be upon him] felt something within himself which none knew but Allâh Almighty. On that occasion, Allâh Almighty revealed (what means): **{And drive not away those who invoke their Lord ... Does not Allâh know best those who are grateful?}** [verse 52-53] [Ibn Hibbân and Al-Hâkim]

It is narrated on the authority of Ibn Mas'ûd [Allâh be pleased with him] that once, a group of the (chiefs of) Quraysh came upon the Messenger of Allâh [peace be upon him], while he was sitting with Khabbâb Ibn Al-Aratt, Suhayb, 'Ammâr and Bilâl, in addition to others from among the weak Muslims. They told him: "O Muhammad! Are you pleased with sitting in the company of those people? Are they those whom Allâh favored from amongst us? Shall we be followers to those? Drive them away from you, and if you do, perchance we might follow you". On that occasion, Allâh Almighty revealed those Qur'anic Verses [51-54]. [Ahmad; At-Tabarâni and Ibn Abu Hâtim]

It is narrated on the authority of 'Ikrimah that he said: 'Utbah and Shaybah, sons of Rabî'ah, Mut'im Ibn 'Adiyy, Al-Hârith Ibn Nawfal, and others from among the nobles of 'Abd-Manâf who were disbelievers, came to Abu Tâlib and said: "If your nephew sends away those slaves, this will be greater in our hearts, and we may be more obedient to him and more closer to follow him". Abu Tâlib talked to The Messenger of Allâh [peace be upon him], thereupon 'Umar Ibn Al-Khattâb [Allâh be pleased with him] said: "Would that you do so, in order that we would see what they like". On that occasion, Allâh revealed those Qur'anic Verses [51-53]. These (intended men) were Bilâl, 'Ammâr Ibn Yâsir, Sâlim, the freed slave of Abu Hudhayfah, Sâlih, the freed slave of Usayd, Ibn Mas'ûd, Al-Miqdâd Ibn 'Abdullâh, Wâqid Ibn 'Abdullâh Ibn Al-Hanthali and others. 'Umar [Allâh be pleased with him] came and apologized for his statement. Then Allâh revealed Verse no. 54. [Ibn Jarîr]

V. no. 54

﴿ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن

عَمِلَ مِنكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾

54- If those who believe in Our revelations come to you, say: "Peace be upon you"; your Lord has ordained Mercy to Himself, so that if any of you does evil in ignorance, and thereafter repents

and does righteous deeds, then surely, He is Oft-Forgiving, Most Merciful.

It is narrated on the authority of Mâhân that he said: Some people came to The Messenger of Allâh [peace be upon him] and said: "We have committed grave sins". But The Messenger of Allâh [peace be upon him] gave no reply. On that occasion, Allâh revealed this Qur'anic Verse. [Al-Firyâbi and Ibn Abu Hâtim]

V. no. 65-67

﴿ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا

وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّكُمْ يَفْقَهُونَ ﴿٦٥﴾

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَنْسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾

لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ ﴿

65- Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We diversify the signs so that they may understand. 66- But your people (O Muhammad) have rejected it (the Qur'an) though it is the truth. Say: "I am not in charge of your affairs." 67- For every news there is a term and you will come to know.

It is narrated on the authority of Zayd Ibn Aslam that he said: When Allâh revealed (what means): {Say: "He has power to send torment on you from above or from under your feet...} The Messenger of Allâh [peace be upon him] said: "Do not return, after me, as disbelievers, striking each other with swords". They said: "We testify that there is none worthy of worship except Allâh, and that you [peace be upon you] are the Messenger of Allâh". Some said: "That will never come to pass: we shall never kill one another while we are Muslims". On that occasion, Allâh revealed (what means): {See how variously We diversify the signs so that they may understand...} up to Verse no. 67. [Ibn Abu Hâtim]

V. no. 82

﴿ الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْآمَنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾ ﴿

82- It is those who believe and confuse not their belief with injustice, for them (only) there is security and they are the guided.

It is narrated on the authority of Bakr Ibn Sawâdah that he said: A man from the enemies attacked the Muslims and killed a man. He attacked them once again and killed another man. He attacked them for the third time and killed a man. Then he said: "Will my embracing Islam avail me after all this?" The Messenger of Allâh [peace be upon him] said: "Yes". He struck his horse and broke into the rows of his fellows and attacked them and killed a man and then another from among them. Then he was killed. It is thought that in connection with him this Qur'anic Verse was revealed. [Ibn Abu Hâtim]

V. no. 91

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ يَجْعَلُونَهُ قَرَاطِيسَ يُتَّبِعُونَهَا وَتُحْفُونَ كَثِيرًا وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا أَن تَتْلُم وَلَا ءَابَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي حَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾ ﴾

91- They (the Jews) did not estimate Allâh with a due estimation when they said: "Nothing did Allâh send down to any human being (by way of revelation)." Say (to them): "Who then sent down the Book which Moses brought, a light and a guidance to mankind which you have made into (separate) sheets, disclosing (some of it) and concealing much. And you (Jews) were taught (through the Qur'an) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discourse.

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: A Jew, called Mâlik Ibn As-Sayf, came to The Messenger of Allâh [peace be upon him] and engaged in argument with him. The Messenger of Allâh [peace be upon him] told him: "I beseech you by Allâh Who sent down the Torah to Moses to tell me: do you find in the Torah that Allâh dislikes the fat rabbi?" This Jew was a fat rabbi. He grew angry and said: "Allâh has never revealed aught unto any human beings". His fellows said to him: "Woe to you, and not even unto Moses?" On that, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim: Mursal]

A similar one is narrated on the authority of 'Ikrimah. [Ibn Jarîr]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The Jews said: "By Allâh, Allâh never sent down a Book from the heaven". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 93

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ آلِهَةٍ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنِ آيَاتِهِ فَسْتَكْبِرُونَ ﴿٩٣﴾ ﴾

93- And who can be more unjust than he who invents a lie against Allâh, or says: "a revelation has come to me" whereas no revelation has come to him in aught; and who says: "I will reveal the like of what Allâh has revealed"? And if you (O Muhammad) could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to tell lies against Allâh. And you used to deny His revelations arrogantly!"

It is narrated on the authority of 'Ikrimah that Allâh's saying (what means): {And who can be more unjust than he who invents a lie against Allâh, or says: "a revelation has come to me" whereas no revelation has come to him...} was revealed in connection with Musaylamah (Al-Kadhhdhâb). As for His saying (what means): {and who says: "I will reveal the like of what Allâh has revealed"}, was revealed in connection with 'Abdullâh Ibn Sa'd Ibn Abu Sarh: he used to write the divine revelation to The Messenger of Allâh [peace be upon him].

When he renegaded from Islam and went to the Quraysh people, he told that whenever the Prophet dictated to him: {**Exalted in Might, Full of Wisdom**}, he would change it for {**Oft-Forgiving, Most Merciful**}, and claim that The Messenger of Allâh [peace be upon him] would approve. [Ibn Jarîr]

The same is narrated on the authority of As-Suddi, with the following addition: he used to say: "If Muhammad is being divinely revealed, then, I also have been divinely revealed; and if Allâh sends down (this Qur'an), I also have sent down the same as Allâh has sent down. Muhammad says: {All-Hearing, All-Knowing}, and I say: "All-Knowing, All-Wise". [Ibn Jarîr]

V. no. 94

﴿وَلَقَدْ جِئْتُمُونَا فَرْدَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۗ وَمَا نَرَىٰ
مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَؤُا ۗ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ
عَنكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾﴾

94- And truly you have come unto Us alone as We created you for the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh (in worship). Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.

It is narrated on the authority of ‘Ikrimah that he said: An-Nadr Ibn Al-Hârith said: “Verily, Al-Lât and Al-‘Uzza will intercede for me (in the hereafter, if there is any)”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Jarîr and others]

V. no. 108

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ ۖ كَذَٰلِكَ زَيْنَا لِكُلِّ أُمَّةٍ عَمَلُهُمْ
ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾﴾

108- And insult not those whom they (disbelievers) invoke besides Allâh, lest they would insult Allâh in enmity and injustice without knowledge. Thus We have made alluring to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.

It is narrated on the authority of Qatâdah that he said: The Muslims used to abuse the idols of the disbelievers thereupon the disbelievers would abuse Allâh. On that occasion, Allâh revealed this Qur’anic Verse. [‘Abd-Ar-Razzâq]

V. no. 109-111

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَنَّهُمْ آيَةٌ لِّيُؤْمِنُوا بِهَا قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ ۗ وَمَا يُشْعِرُكُمْ
أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾ * وَلَوْ أَنَّا نَزَّلْنَا إِلَهُمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ
قُبُلًا مَّا كَانُوا لِيُؤْمِنُوا إِلَّا أَن يَشَاءَ اللَّهُ وَلَٰكِنَّا أَكْثَرُهُمْ جَاهِلُونَ ﴿١١١﴾﴾

109- And they (disbelievers) swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allâh; and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?" 110- And We shall turn their hearts and their eyes away (from the truth), as they refused to believe therein for the first time, and We shall leave them in their trespass blindly wandering in distraction. 111- And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them are ignorant (of this fact).

It is narrated on the authority of Muhammad Ibn Ka‘b Al-Qurathi that he said: The Messenger of Allâh [peace be upon him] talked to the men of Quraysh (calling them to believe in Islam), thereupon they told him: “O Muhammad! You tell us that Moses had a rod, with which he struck the rock, therefrom twelve springs (of water) gushed forth; that Jesus used to raise the dead and that the tribe of Thamûd had a (marvelous) she-camel. So, bring us (special miraculous) signs like those, in order that we might believe you”. The Messenger of Allâh [peace be upon him] asked them: “Which sign do you like me to bring you?” They replied: “Turn the (mountain of) Safa into (a mountain of) gold”. He told them: “Then, if I do so, will you believe me?” They said: “Yes, by god, we all will follow you”.

The Messenger of Allâh [peace be upon him] stood (for prayer) and invoked (Allâh for that). But Gabriel [peace be upon him] came to him and said to him: “What do you like? If you like, it will turn into gold. But in this case, if He (Allâh) sends a (special) sign and they do not believe, then, He will be hasty to punish them. If you like, I might leave them (without such a sign) until the one destined to repent among them might turn in repentance (to Allâh)”. On that, the Messenger of Allâh [peace be upon him] said: “No, but (let them) until the one destined to repent among them might turn in repentance (to Allâh)”. In this connection, Allâh Almighty revealed those Qur’anic Verses. [Ibn Jarîr]

V. no. 118-121

﴿ فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴾ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ

عَلِمَ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٨﴾ وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ ۗ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ
 سَيَجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١١٩﴾ وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ
 الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجْنِدُوا لَكُمْ ۗ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢٠﴾

118- So eat of that (meat of the animal) on which Allâh's Name has been pronounced (while slaughtering), if you are believers in His signs. 119- And why should you not eat of that (meat of the animal) on which Allâh's Name has been pronounced (at the time of slaughtering), while He has explained to you in detail what is forbidden to you, excepting that to which you are forced by necessity? And surely many do lead (mankind) astray by their own desires without knowledge. Certainly your Lord knows best the transgressors. 120- Eschew (O man) sin, what is apparent and what is hidden thereof. Verily, those who commit sin will be recompensed (in the hereafter) for that which they used to commit. 121- Eat not of that (meat of the animal) on which Allâh's Name has not been mentioned (at the time of slaughtering), for sure it is a grave disobedience. And certainly, the devils inspire their friends (from mankind) to dispute with you, and if you obey them (by making it lawful), then you would indeed be polytheists.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Some people came to The Messenger of Allâh [peace be upon him] and said: “O Messenger of Allâh! Should we eat what we kill and not what is killed by Allâh?” On that occasion, Allâh revealed those Qur’anic Verses. [Abu Dâwûd and At-Tirmidhi]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: They commented on Allâh’s saying (what means): {**And certainly, the devils inspire their friends (from mankind) to dispute with you**} [verse 121]: “Eat not what Allâh kills, and eat only what you kill”. On that occasion, Allâh revealed this Qur’anic Verse [118]. [Abu Dâwûd; Al-Hâkim and others]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When Allâh revealed (what means): {**And do not eat of that upon which the name of Allâh has not been mentioned**}, the Persians sent to the Quraysh a message asking them to argue with Muhammad saying: “What you slaughter by yourself with a knife is lawful; and what Allâh kills (i.e. causes to die) is unlawful”. On that occasion, Allâh revealed (what means): {**And certainly, the devils inspire their friends (from mankind) to**

dispute with you}. [verse 121] The devils stands for the Persians, and the Quraysh people are their allies. [At-Tabarâni and others]

V. no. 122

﴿ أَوْ مَن كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾ ﴾

122- Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men - like him who is in the darkness (of disbelief) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that this Qur'anic Verse was revealed in connection with 'Umar and Abu Jahl. [Abu Ash-Shaykh]

V. no. 141

﴿ وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُمُ وَالزَّيْتُونَ وَالزُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِن ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾ ﴾

141- And it is He Who produces gardens trellised and untrellised, and date-palms and crops whose seeds and fruits are different (in shape and taste), and olives, and pomegranates, similar (in kind) and different (in taste and size). Eat of their fruit when they yield, but pay its due (Zakâh) on the day of its harvest, and waste not by extravagance. Verily, He likes not those who waste by extravagance.

It is narrated on the authority of Abu Al-'Âliyah that he said: They used to give something to the poor other than Zakâh and then indulged in that. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

According to the narration of Ibn Jurayj, it was revealed in connection with Thâbit Ibn Qays Ibn Shamâs [Allâh be pleased with him]: he had a date-palm from which he kept feeding the poor till evening came upon him so he had no fruits at all.

Sûrat Al-A‘râf

V. no. 31-33

﴿ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾

﴿ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴾ ﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَالْأَلْبَانِمَ ۗ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴾ ﴿

31- O Children of Âdam! Take your adornment (by wearing clothes to screen your private parts) in every place of worship and eat and drink but waste not by excess: surely, He (Allâh) likes not the wasters. 32- Say: "Who has forbidden the adornment of Allâh which He has produced for His slaves, and the good (lawful pleasant) provision?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them on the Day of Resurrection. Thus We explain the revelations in detail for people who know. 33- Say: "Indeed my Lord has forbidden only the immoralities (major evils) what is apparent and what is hidden thereof, sins, oppression against the truth, association of partners (in worship) with Allâh for which He has sent down no authority, and saying things about Allâh of which you have no knowledge."

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: During the pre-Islamic days, the woman used to perform Tawâf round the House as naked, putting a cloth over her private parts and saying: “Today there seems the whole or a part (of my body), and I will not make lawful (for men) what seems thereof”. On that occasion, Allâh revealed these Qur’anic Verses. [Muslim]

V. no. 184

﴿ أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ جُنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ ﴾ ﴿

184- Do they not reflect? There is no madness in their companion (Muhammad) (and that) he is but a plain warner.

It is narrated on the authority of Qatâdah that he said: It was mentioned to us that the Messenger of Allâh [peace be upon him]

stood at Safa mountain and went on calling the tribes and clans of Quraysh in name one by one, and warning them of Allâh's punishment (if they did not believe in Allâh). One of them said: "Verily, your companion (Muhammad) is a madman. He kept calling out till morning". On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Abu Hâtim and Abu Ash-Shaykh]

V. no. 187

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنُهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۖ لَا يُجِيبُنَا لَوْ قَتَبْنَا إِلَّا هُوَ نَقَلْتِ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً ۖ يَسْأَلُونَكَ كَأَنَّكَ حَافِيٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾ ﴾

187- They ask you about the (Final) Hour: "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you were eagerly in search of it. Say: "The knowledge thereof is with Allâh (Alone) but most of people know not."

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Hamâlah Ibn Qushayr and Samaw'al Ibn Zayd told The Messenger of Allâh [peace be upon him]: "Tell us about the time of the (final) Hour if you are really a Prophet: we indeed know it". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr and others]

V. no. 204

﴿ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ ﴾

204- So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy.

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: This Qur'anic Verse was revealed in connection with raising the voices in prayer behind The Messenger of Allâh [peace be upon him]. [Ibn Abu Hâtim and others]

It is narrated on the same authority that he said: They used to talk in the prayer (to one another), thereupon this Qur'anic Verse was revealed. [Ibn Abu Hâtim]

The same is narrated on the authority of 'Abdullâh Ibn Mughaffal and 'Abdullâh Ibn Mas'ûd [Allâh be pleased with them]. [Ibn Jarîr]

Sûrat Al-Anfâl

V. no. 1

﴿ يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۗ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۗ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ۗ وَأَطِيعُوا
اللَّهَ وَرَسُولَهُ ۗ إِن كُنْتُمْ مُؤْمِنِينَ ﴿۱﴾

1- They ask you (O Muhammad) about the spoils of war. Say: "The spoils of war belong to Allâh and the Messenger." So fear Allâh and amend what is between you, and obey Allâh and His Messenger if you are believers.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When it was the day of (the battle of) Badr, the Messenger of Allâh [peace be upon him] said: “Whoever does such and such a thing (in fight) will have such and such a reward (of the booty)”. The young men competed one another in that, while the old men remained under the flag (in view of their weakness and old age). At the time of distributing the spoils, the young men came to the Messenger of Allâh [peace be upon him] and asked him what they were promised.

On that, the old men said: “Do not give yourselves superiority over us in this matter. Indeed, we acted as protectors for you, and had you been exposed to defeat, surely, you would have returned to take shelter with us”.

The young men refused and said: “No doubt, the Messenger of Allâh [peace be upon him] has (promised to) assign it to us”. Both parties disputed over that until Allâh Almighty revealed this Qur’anic Verse. [Abu Dâwûd; An-Nasâ’i and Al-Hâkim]

It is narrated on the authority of Sa’d Ibn Abu Waqqâs [Allâh be pleased with him] that he said: When it was the day of (the battle of) Badr, on which my brother ‘Umayr was killed, and I killed Sa’îd Ibn Al-‘Âs, and took as booty his sword known as Dhul-Katîfah, I brought it to the Messenger of Allâh [peace be upon him] who ordered me to go and put it in the well (where all the spoils were put). I went and no one but Allâh knew in which state I was because of the killing of my brother and the taking of my booty. But, no sooner had I turned away than the Qur’anic Verse of the Anfâl was revealed, thereupon the Messenger of Allâh [peace be upon him] ordered me to go and take my booty. [Ahmad]

It is narrated on the authority of Sa'd ibn Abu Waqqâs [Allâh be pleased with him] that he said: I brought a sword to the Messenger of Allâh [peace be upon him] on the day of (the battle of) Badr and said: "O Messenger of Allâh! Allâh has quenched my thirst of revenge from the enemy: grant me this sword (in addition to my share of the booty)". He said: "Indeed, this sword is not at my disposal (so that I would give it to you), nor is it for you in particular". I went away while saying: "Today, this (sword) will be given to such as has not fought so much as I've done". While I was sitting a messenger came to me and asked me to respond to the invitation of the Messenger of Allâh [peace be upon him]. I thought something (of the Qur'an) had been revealed in connection with me on account of my statement. I came to the Messenger of Allâh [peace be upon him] who told me: "You've asked me (to give you) this sword and it was not for you nor at my disposal; but Allâh Almighty has made it at my disposal, and I grant it to you". Then, he recited to me this Qur'anic Verse. [Abu Dâwûd; At-Tirmidhi and An-Nasâ'i]

It is narrated on the authority of Mujâhid that they asked The Messenger of Allâh [peace be upon him] about (how to dispose of) the one-fifth after the four-fifths (to be assigned to the soldiers), thereupon this Qur'anic Verse was revealed. [Ibn Jarîr]

V. no. 5

﴿ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرِهُوا ۗ ﴾

5- As your Lord caused you (O Muhammad) to go out from your home with the truth, even though verily, a party among the believers disliked it.

It is narrated on the authority of Abu Ayyûb Al-Ansâri [Allâh be pleased with him] that he said: While we were in Madînah, the Messenger of Allâh [peace be upon him] told us: "I was told that the caravan of Abu Sufyân is now on the way (from Sham to Makkah). Do you wish that we set out to meet it, perchance Allâh would cause us to get it as booty?" We answered in the affirmative. When we set out and proceeded on for one or two days, the Messenger of Allâh [peace be upon him] asked us: "What do you see if you (are forced to) fight the (unbelieving) people? Indeed, they learnt of your setting out (and thus they went forth to protect the caravan)". We said: "No, by Allâh, we have no power to fight the enemy, but (we set out) with the intention to get the caravan". Then, he repeated the same question, and we gave the same reply. But Al-Miqdâd Ibn 'Amr said: "Then, (since

there is fight), we never said to you what the people of Moses said to him, i.e. ‘Go you, and your Lord, and fight you two, while we sit here (and watch).’” Had we said the same as Al-Miqdâd had said, it would have been dearer to us than to have a great property. Then, Allâh Almighty revealed this Qur’anic Verse. [Ibn Abu Hâtim and Ibn Mardawayh]

V. no. 9

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾ ﴾

9- (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels following one another in succession."

It is narrated on the authority of ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] that he said: When it was the day on which the Battle of Badr took place, The Messenger of Allâh [peace be upon him] cast a glance at the infidels, they were over one thousand while his own Companions were just over three hundred. The Prophet [peace be upon him] turned (his face) towards the Qiblah, having his upper and lower garments on him, raised his hands and began his supplication to his Lord: "O Allâh! Accomplish for me what You have promised me. O Allâh! Bring about what You have promised me. O Allâh! If this small group of Muslims is destroyed, You will not be worshipped on the earth." He continued his supplication to his Lord, raising his hands, facing the Qiblah, until his upper garment slipped down from his shoulders. Abu Bakr came to him, picked up his upper garment and put it on his shoulders. Then he embraced him from behind and said: “O Prophet of Allâh! This supplication of yours to your Lord will be sufficient for you, and He will accomplish for you what He has promised you”. On this occasion, Allâh revealed this Qur’anic Verse. In this way, Allâh supported him with angels. [Ahmad; Abu Dâwûd and Muslim]

V. no. 17

﴿ فَلَمْ تَقْتُلُوهُمْ وَلَئِكَ ءَ اللَّهُ قَتَلَهُمْ ؕ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَئِكَ ءَ اللَّهُ رَمَىٰ ۗ وَلَئِذَا لَمْ يَأْتِ الْمُؤْمِنِينَ مِنْهُ بَلَآءٌ حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ﴾

17- You killed them not, but Allâh killed them. And you (O Muhammad) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearing, All-Knowing.

It is narrated on the authority of Ibn ‘Abbâs and Jâbir [Allâh be pleased with them] that they said: On the day of (the battle of) Badr, the Messenger of Allâh [peace be upon him] raised both his hands and said (invoking): “O Lord! If this group (of Muslims) perish, then You will never be worshipped on earth afterwards”. Gabriel [peace be upon him] told him: “Take a handful of dust and throw their (the pagans’) faces therewith”. He took a handful of dust therewith he threw the faces of the pagans, and there was no one of them but that the dust of this handful harmed his eyes, nostrils and mouth. Consequently, they turned away and retreated. [Abu Ash-Shaykh; Ibn Jarîr and Ibn Abu Hâtim]

The same is narrated on the authority of Hakîm Ibn Hizâm [Allâh be pleased with him]. [At-Tabarâni]

V. no. 19

﴿إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ ۖ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فُتُوكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾﴾

19- (O disbelievers) if you ask for a judgment, now has the judgment come unto you; and if you cease (from disbelief and war), it will be better for you, and if you return, so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.

It is narrated on the authority of ‘Abdullâh Ibn Tha‘labah Ibn Su‘ayr that it was Abu Jahl who prayed for victory first on the day of (the battle of) Badr. He said: “O Allah! Cause to perish in the morning the one who severs kinship ties more amongst us, and brings us that of which we have no knowledge”. However, this was a prayer for help and support on his part. On that occasion, this Qur’anic Verse was revealed. [Al-Hâkim]

It is narrated on the authority of ‘Atiyah that Abu Jahl said (on the day of (the battle of) Badr): “O Allâh! Give victory to the stronger of both factions and the more honored of the two parties”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 27

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْسَانِيَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾﴾

27- O you who believe! Betray not Allâh and His Messenger, nor betray your trusts while you know (the consequences).

It is narrated on the authority of ‘Abdullâh Ibn Abu Qatâdah that this Qur’anic Verse was revealed in connection with Abu Lubâbah Ibn Al-Mundhir when the Messenger of Allâh [peace be upon him] sent him to the Jews of Quraythah in order to get them comply with the judgment issued by him upon them. When they asked for his opinion, he advised them that they should do so, i.e. to comply with his judgment, and he beckoned to his throat, hinting that they would be slain. Then, Abu Lubâbah felt he had betrayed Allâh and His Messenger [peace be upon him], thereupon he swore not to taste the food until he would die, otherwise Allâh would turn in repentance to him.

He went to the mosque of Madînah, and fastened himself to one of its pillars, and kept as such for nine days (during which he never had any food) to the extent that he fell unconscious because of the great hunger he suffered, until Allâh Almighty revealed to His Messenger [peace be upon him] that he turned in repentance to him and then the people came to give him the glad tidings. They intended to release him, but he swore that none other than the Messenger of Allâh [peace be upon him] should release him, so he did accordingly. [Sa‘îd Ibn Mansûr and others]

It is narrated on the authority of As-Suddi that he said: Whenever the Companions heard anything from The Messenger of Allâh [peace be upon him], they would spread it till it would reach the polytheists. On that occasion, this Qur’anic Verse was revealed. [Ibn Jarîr]

V. no. 30

﴿ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴾

﴿ خَيْرُ الْمَكْرِينَ ﴾

30- And (remember O Muhammad) when the disbelievers plotted against you to imprison you, or to kill you, or to get you out (of Makkah); they were plotting and Allâh too was planning; and Allâh is the Best of planners.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that the chiefs of every tribe of Quraysh met and they were about to enter Dâr An-Nadwah when Iblîs appeared to them in a form of a venerable man, whom they asked about his identity, thereupon he replied: “I’m an old man from Najd, and having learnt you would meet here, I wanted to take part with you, perchance my opinion and advice might be of benefit to you”. They replied affirmatively, and allowed him to enter with them. When he entered with them, he said:

“Consider the affair of this man (i.e. the Prophet). By Allâh, he is about to take power from you with his matter (of religion)”.

One of them said: “Let you imprison him in bonds, and then await for him some calamity (hatched) by Time until he dies and perishes, just as other poets like Zuhayr and An-Nâbighah had perished before him. Indeed, he (the Prophet) is but like anyone of them”. But Allâh’s enemy, the old man of Najd (as he alleged) cried and said: “No, this is not a good opinion for you! By Allah, his Lord would cause him to get out of his prison to his companions, who would attack you until they would take him from your hands, and thus protect him against you. By Allâh, I feel afraid lest they afterwards would drive you out of your town. Consider another opinion”.

Another one of them said: “Drive him away from amongst you so that you would be relieved of him. Once he comes out, whatever he does, and wherever he does it would not harm you. In this way, you would become far from his harm, since his matter would be with people other than you”. The old man of Najd said: “By Allâh, this is not a good opinion for you. Do you not see the sweetness of his speech, the pleasantness of his words and the strong effect they have upon the hearts after hearing his speech? By Allâh, if you do so, he will then gather the Arabs who in turn will mobilize themselves against you, and then come to drive you out of your town and slay your chiefs”. They said: “By Allâh, he has told the truth. Consider another opinion”.

Abu Jahl said: “By Allâh, I’m going to suggest an opinion of which you’ve not thought yet”. They asked him: “What is it?” He said: “Let us take from every tribe a strong, mighty young man, to each of whom a powerful sharp-edged sword should be given, and then they should strike him all at once as if it is a strike of a single man. If they kill him, his blood will be distributed among different tribes, and I do not think this clan of Banu Hâshim will have power to fight all of Quraysh. When they see so, they will accept the blood-wet. In this way, we will be relieved of his harm”. The old man of Najd said: “This, which the man has said, is, by Allâh, the right opinion, and there is no one (to be accepted) other than it”. Then, they dispersed after all of them had agreed to carry out this opinion.

Gabriel [peace be upon him] came and told the Messenger of Allâh [peace be upon him] of the matter and ordered him not to spend the night in his bed he used to sleep in. The Messenger of Allâh [peace be upon him] did not spend this night in his home and Allâh Almighty gave him permission to come out of Mecca as Emigrant. After his

coming to Medina, Allâh Almighty revealed to him the Surah of Al-Anfâl, in which He mentions His favors and blessings upon him (what means): **{And (remember O Muhammad) when the disbelievers plotted against you to imprison you, or to kill you, or to get you out (of Makkah); they were plotting and Allâh too was planning; and Allâh is the Best of planners}**. [verse 30]

Concerning their saying: "Let you imprison him in bonds, and then await for him some calamity (hatched) by time, until he dies and perishes, just as other poets like Zuhayr and An-Nâbighah had perished before him. Indeed, he (the Prophet) is but like anyone of them", Allâh says (what means): **{Or do they say: "A Poet! We await for him some calamity (hatched) by Time!"}** (At-Tûr, verse 30)

Concerning their intention to drive him away from the town, Allâh Almighty says (what means): **{Their purpose was to drive you out of the land, in order to expel you: but in that case they would not have stayed (therein) after you, except for a little while}**. (Al-Isrâ', verse 76)

The Messenger of Allâh [peace be upon him] stayed (in Makkah) expecting for Allâh's order, until Quraysh gathered and made their plot against him, Gabriel [peace be upon him] came to him and ordered him not to spend the night in the place where he used to sleep. The Messenger of Allâh [peace be upon him] invited 'Ali Ibn Abu Tâlib [Allâh be pleased with him] and asked him to spend the night in his bed, and wrap himself in a green mantle belonging to the Prophet, and he did accordingly. Then, the Messenger of Allâh [peace be upon him] came out, while they (the Quraysh) were standing at the gate of his house. He had with him a handful of dust, which he kept throwing their heads with and Allâh Almighty took their sights away from His Messenger, while he was reciting (what means): **{Yâ Sîn. By the Qur'an, Full of Wisdom, you are indeed one of the Messengers, On a Straight Way. It is a Revelation sent down by (Allâh), the Exalted in Might, Most Merciful, In order that you may admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allâh). The word is proved true against the greater part of them; for they do not believe. We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see). And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see}**. (Yâ Sîn, verse 1-9)

When The Messenger of Allâh [peace be upon him] arrived in Madînah, Allâh Almighty revealed to him this Qur'anic Verse [Al-Anfâl 30], reminding him of His favor on him and how He saved him from the disbelievers. [Ibn Abu Hâtim and Ibn Ishâq]

V. no. 31

﴿ وَإِذَا تُلِيٰ عَلَيْهِمْ آٰيٰتُنَا قَالُوۡا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هٰذَا اِنْ هٰذَا اِلَّا

اَسْطٰطِيۡرُ الْاَوَّلِيۡنَ ﴿۳۱﴾

31- And when Our Verses (of the Qur'an) are recited to them, they say: "We have heard this (Qur'an); if we wish we can say the like of this. This is nothing but the fables of the ancients."

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: On the day of (the battle of) Badr, The Messenger of Allâh [peace be upon him] ordered that three should be killed: 'Uqbah Ibn Abu Mu'ayt, Tu'aymah Ibn 'Adiyy and An-Nadr Ibn Al-Hârith. It was Al-Miqdâd who captured An-Nadr. When he commanded that he be killed Al-Miqdâd said: "O Messenger of Allâh! He is my captive". The Messenger of Allâh [peace be upon him] said: "He used to invent lies about the Book of Allâh". In connection with him, this Qur'anic Verse was revealed. [Ibn Jarîr]

V. no. 32

﴿ وَإِذْ قَالُوۡا اَللّٰهُمَّ اِنۡ كٰنَ هٰذَا هُوَ الْحَقُّ مِنْ عِنۡدِكَ فَاَمۡطِرۡ عَلَيْنَا حِجَارَةً مِّنۡ السَّمَآءِ اَوْ اَنۡتَنَا

بِعَذَابِ الْيَمِّ ﴿۳۲﴾

32- And (remember) when they said: "O Allâh! If this (Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: This Qur'anic Verse was revealed in connection with An-Nadr Ibn Al-Hârith. [Ibn Jarîr]

V. no. 33-34

﴿ وَمَا كٰنَ اَللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيهِمْ وَمَا كٰنَ اَللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوۡنَ ﴿۳۳﴾ وَمَا لَهُمْ اِلَّا

يُعَذِّبُهُمۡ اَللّٰهُ وَهُمْ يَصُدُّوۡنَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوۡا اَوْلِيَآءَهُۥٓ اِنْ اَوْلِيَآءُهُۥٓ اِلَّا الْاٰمَنُوۡنَ

وَلٰيَكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوۡنَ ﴿۳۴﴾

33- And Allâh would not punish them while you (Muhammad) are amongst them, nor would He punish them while they seek (Allâh's) Forgiveness. 34- And why should not Allâh punish them while they keep (men) off Al-Masjid Al-Harâm, and they are not

its guardians? None can be its guardian except the righteous, but most of them know not.

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: Abu Jahl used to say: "O Allâh! If this is indeed the Truth from You, rain down on us a shower of stones from the sky or send us a grievous Penalty". On that occasion, Allâh revealed this Qur'anic Verse. [Al-Bukhâri]

It is narrated on the authority of Yazîd Ibn Rûmân and Muhammad Ibn Qays that the Quraysh men told one another: "Verily, Allâh has honored Muhammad from among us: O Allâh! If this is indeed the Truth from You, rain down on us a shower of stones from the sky, or send us a grievous Penalty". When the evening came, they showed regrets for what they had said and said: "O Allâh! Forgive for us!" On that, Allâh revealed those Qur'anic Verses. [Ibn Jarîr]

It is narrated on the authority of 'Abd-Ar-Rahmân Ibn Abza that he said: When The Messenger of Allâh [peace be upon him] was in Makkah Allâh Almighty revealed (what means): {**And Allâh would not punish them while you (Muhammad) are amongst them...**} When the Messenger of Allâh [peace be upon him] left for Medina, Allâh Almighty then revealed: {**nor would He punish them while they seek (Allâh's) Forgiveness**}.

The remaining part of Muslims who remained in Makkah were powerless, and they used to ask for Allâh's pardon. When they also emigrated (and left Makkah), Allâh Almighty revealed (what means): {**And why should not Allâh punish them while they keep (men) off Al-Masjid Al-Harâm, and they are not its guardians? None can be its guardian except the righteous, but most of them know not**}. thus, Allâh Almighty gave permission (to the Muslims) to conquer Mecca and this was the punishment He promised to send upon the pagans and disbelievers. [Ibn Jarîr]

V. no. 35

﴿ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصَدِيَةً فَذُوقُوا الْعَذَابَ

بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

35- Their prayer at the House (the Ka'bah) was nothing but whistling and clapping of hands. Therefore taste the punishment (at Badr) because you used to disbelieve.

It is narrated on the authority of Ibn 'Umar [Allâh be pleased with them] that he said: They (the disbelievers) used to circumambulate the

House while clapping their hands and whistling, thereupon this Qur'anic Verse was revealed. [Al-Wâhidi]

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: The (disbelievers of the) Quraysh used to encounter The Messenger of Allâh [peace be upon him] during his Tawâf (round the House) clapping and whistling, thereupon this Qur'anic Verse was revealed. [Ibn Jarîr]

V. no. 36

﴿ إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ مُخْشَرُونَ ﴿٣٦﴾ ۖ

36- Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become a (source of) regret for them. Then they will be overcome (in this world). And (in the hereafter) those who disbelieve will be gathered (all) unto Hell.

It is narrated on the authority of Az-Zuhri and others that when the Quraysh men were afflicted on the day of (the battle of) Badr and returned to Makkah, 'Abdullâh Ibn Abu Rabî'ah, 'Ikrimah Ibn Abu Jahl, Safwân Ibn Umayyah and other men from the Quraysh whose sons and fathers were killed in the battle, went to Abu Sufyân and talked to him as well as to those of the Quraysh who had merchandise in this caravan.

They said: "O assembly of Quraysh! Muhammad has harmed you and killed the best among you. So, aid us with this wealth to fight him, perchance we would take our retaliation from him". They did accordingly. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Ishâq]

It is narrated on the authority of Al-Hakam Ibn 'Utaybah that he said: This Qur'anic Verse was revealed in connection with Abu Sufyân when he spent forty gold ounces upon the polytheists (to help them fight the Muslims). [Ibn Abu Hâtim]

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: This Qur'anic Verse was revealed in connection with Abu Sufyân when he, on the day of Uhud (battle) hired two thousands of the Ahâbîsh to take part in fighting The Messenger of Allâh [peace be upon him] and the Muslims. [Ibn Jarîr]

V. no. 47

﴿ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ ۗ وَاللَّهُ بِمَا

يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

47- And be not like those who come out of their homes boastfully and to be seen of men, and avert (men) from the Path of Allâh; and Allâh encompasses (in knowledge) all that they do.

It is narrated on the authority of Muhammad Ibn Ka'b Al-Qurathi that he said: When the men of Quraysh set out for the battle of Uhud they accompanied with them songstresses and tambourines. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 49

﴿ إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَتُولَاءِ دِينُهُمْ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ

اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

49- When the hypocrites and those in whose hearts was a disease (doubt) said: "These people (Muslims) are deceived by their religion." But whoever relies on Allâh, surely Allâh is Exalted in Might, Full of Wisdom.

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: When Allâh revealed to his Prophet in Makkah (what means): **{(Their) assembly will be defeated, and they will turn their backs (in retreat)}**, [Al-Qamar, verse 45] 'Umar Ibn Al-Khattâb [Allâh be pleased with him] said: "O Messenger of Allâh! Which assembly is intended?" That was before (the battle of) Badr. When it was the day of (the battle of) Badr and Quraysh men were defeated, I ('Umar) looked at The Messenger of Allâh [peace be upon him] who was directing their sword towards them while they were fleeing, and he was reciting (what means): **{(Their) assembly will be defeated, and they will turn their backs (in retreat)}**. It then meant the day of (the battle of) Badr.

In connection with them, Allâh revealed (what means): **{Until when We seize their affluent ones with punishment, at once they are crying (to Allâh) for help}**. [Al-Mu'minûn, verse 64] He also revealed (what means): **{Have you not considered those who exchanged the favor of Allâh for disbelief and settled their people (in) the home of ruin?}** [Ibrâhîm, verse 28]

The Messenger of Allâh [peace be upon him] threw them (with a handful of dust) and it extended over them all and filled their eyes and mouths to the extent that none of them was killed but that his eyes and mouth were covered with dust. On that occasion, Allâh revealed (what means): **{You killed them not, but Allâh killed them. And you (O Muhammad) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearing, All-Knowing}**. [Al-Anfâl, verse 17]

In connection with Iblîs He revealed (what means): **{But when the two hosts came in sight of each other, he ran away and said: "Verily, I am disassociated from you. Verily! I see (of angels) what you see not. Verily! I fear Allâh (lest He would destroy me) for Allâh is Severe in punishment."}** [Al-Anfâl, verse 48]

‘Utbah Ibn Rabî‘ah and other polytheists who were with him on the day of (the battle of) Badr said: “Those (Muslims) have been deceived by their religion”. On that occasion, Allâh revealed (what means): **{When the hypocrites and those in whose hearts was a disease (doubt) said: "These people (Muslims) are deceived by their religion."...}** [verse 49] [At-Tabarâni in Al-Awsat with a weak chain of narrators]

V. no. 55

﴿ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴾

55- Verily, The worst of living creatures in the Sight of Allâh are those who disbelieve; so they shall not believe.

It is narrated on the authority of Sa‘îd Ibn Jubayr that he said: this Qur’anic Verse was revealed in connection with six Jews including Abu At-Tâbût. [Abu Ash-Shaykh]

V. no. 58

﴿ وَإِمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴾

58- If you (O Muhammad) fear treachery from any people (with whom you make a covenant), throw back (their covenant) to them (so as to be) on equal terms (of information that there will be no covenant between you and them). Certainly Allâh likes not the treacherous.

It is narrated on the authority of Shihâb that he said: Gabriel [peace be upon him] entered upon The Messenger of Allâh [peace be upon him] and said: “Have you put down the arms while I am still ready

to fight them? Verily, Allâh has given you permission to fight the Jews of Quraythah”. Then Allâh revealed this Qur’anic Verse. [Abu Ash-Shaykh]

V. no. 64

﴿ يَتَأْتِيَ النَّبِيَّ حَسْبُكَ اللَّهُ وَمَنْ أَتْبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾

64- O Prophet! Sufficient for you is Allâh and the believers who follow you.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When thirty-nine men and women embraced Islam with The Messenger of Allâh [peace be upon him], and then ‘Umar Ibn Al-Khattâb embraced Islam (raising the number to forty), Allâh revealed this Qur’anic Verse. [At-Tabarâni and others]

It is narrated on the authority of Sa‘îd Ibn Jubayr that he said: When thirty-three men and six women, along with ‘Umar Ibn Al-Khattâb embraced Islam with The Messenger of Allâh [peace be upon him], Allâh Almighty revealed this Qur’anic Verse. [Ibn Abu Hâtim with an authentic chain of narrators]

It is narrated on the authority of Sa‘îd Ibn Jubayr that he said: When ‘Umar Ibn Al-Khattâb embraced Islam, Allâh Almighty revealed this Qur’anic Verse. [Abu Ash-Shaykh]

V. no. 65-66

﴿ يَتَأْتِيَ النَّبِيَّ حَرَضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ۗ أَلَمْ تَرَ أَنَّ اللَّهَ عَنَكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴾

65- O Prophet! Urge the believers to fight (the disbelievers). If there are twenty steadfast persons amongst you, they will overcome two hundred (of them), and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they are people who do not understand. 66- Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allâh. And Allâh is with the patient.

It is narrated on the authority of ‘Abdullâh Ibn ‘Abbâs [Allâh be pleased with them] that when this Qur’anic Verse was revealed, the Muslims felt it difficult, and it was hard on them that ten should fight one hundred, and one hundred should fight one thousand. So, Allâh lightened the burden from them, and abrogated it with His saying (what means): {Now Allâh has lightened your (task), for He knows that there is weakness in you...} [Al-Anfâl, verse 66] [Ishâq Ibn Rahawayh]

V. no. 67-68

﴿ مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثَاقَبَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ ﴾

67- It is not for a Prophet that he should have prisoners of war without having made a great slaughter (among the disbelievers) in the land. You desire the good of this world (by taking the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is Exalted in Might, Full of Wisdom. 68- Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took (of the ransom).

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] consulted the people about the captives on the day of (the battle of) Badr. He said: “No doubt, Allâh has given you the power over them”. ‘Umar Ibn Al-Khattâb stood and said: “O Messenger of Allâh! Strike their necks (i.e. kill them)”. But he turned away from him. Abu Bakr stood and said: “I see that you should pardon them and accept ransom from them”. He pardoned them and accepted ransom from them. On that occasion, Allâh revealed (what means): {Were it not a previous ordainment from Allâh, a severe torment would have touched you...} [verse 68] [Ahmad and others]

A similar one is narrated on the authority of Ibn Mas‘ûd [Allâh be pleased with him]. [Ahmad; At-Tirmidhi and others]

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] said: “The booty has not been made lawful for any people whose main property was sheep before you: but the fire would descend and devour it entirely”. Then, when it was the day of (the battle of) Badr, and the Muslims emerged victorious, they took the booty and did not wait the

command of Allâh. On that occasion, Allâh revealed (what means): {Were it not a previous ordainment from Allâh, a severe torment would have touched you...} [At-Tirmidhi]

V. no. 70

﴿ يَأْتِيهَا النَّبِيُّ قُلٌ لِّمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾ ﴾

70- O Prophet! Say to the captives that are in your hands: "If Allâh knows any good (sincere faith) in your hearts, He will recompense you with something better than what has been taken from you (of ransom), and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful."

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Al-‘Abbâs said: By Allâh, this Qur’anic Verse was revealed when I told The Messenger of Allâh [peace be upon him] about my embracing Islam and asked him to account me with the twenty golden ounces found with me. He gave me, for it, twenty slaves each of whom trafficked in my wealth in his hand, besides what I expect of Allâh’s forgiveness. [At-Tabarâni in Al-Awsat]

V. no. 73

﴿ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ ﴾

73- And those who disbelieve are allies of one another, (and) if you (Muslims) do not do so (i.e. take as allies the Muslims and suppress the disbelievers), there will be Fitnah on earth, and a great mischief (because of the emergence of disbelievers and weakness of Muslims).

It is narrated on the authority of Abu Mâlik that he said: A man said: “Will we inherit the property of our kith and kin from among the polytheists?” On that occasion, this Qur’anic Verse was revealed. [Ibn Jarîr and Abu Ash-Shaykh]

V. no. 75

﴿ وَالَّذِينَ ءَامَنُوا مِنۢ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ ۗ وَأُولَٰئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾ ﴾

75- And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you

(O Muhâjirûn and Ansâr). But kindred by blood are nearer to one another (regarding inheritance) according to the ordinance of Allâh (in the Preserved Tablet). Verily, Allâh knows best all things.

It is narrated on the authority of Ibn Az-Zubayr [Allâh be pleased with him] that he said: It was the habit that a man would make a contract with another to inherit the property of each other. On that occasion, this Qur'anic Verse was revealed. [Ibn Jarîr]

It is narrated on the authority of Hishâm Ibn 'Urwah from his father that he said: The Messenger of Allâh [peace be upon him] established a bond of brotherhood between Az-Zubayr Ibn Al-'Awwâm and Ka'b Ibn Mâlik. Az-Zubayr said: "Having seen that Ka'b had been wounded in the battle of Uhud, I said to myself: "If he died then I would inherit his property". On that occasion, Allâh revealed this Qur'anic Verse. After that, the inheritance then was established on the basis of the blood relation and not on the basis of the bond of brotherhood. [Ibn Sa'd]

Sûrat At-Tawbah

V. no. 14

﴿ قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ
قَوْمٍ مُّؤْمِنِينَ ﴾

14- Fight against them so that Allâh will punish them (by killing) at your hands and disgrace them (by captivity and oppression) and give you victory over them and heal the breasts of a believing people,

It is narrated on the authority of Qatâdah that he said: It was mentioned to us that this Qur'anic Verse was revealed in connection with Khuzâ'ah when they went on killing Banu Bakr. [Abu Ash-Shaykh]

The same is narrated on the authority of 'Ikrimah. [Abu Ash-Shaykh]

It is narrated on the authority of As-Suddi that he said: Allâh's saying (what means): {**and heal the breasts of a believing people**}, was revealed in connection with Khuzâ'ah, the allies of The Messenger of Allâh [peace be upon him], who were made to heal their breasts (by taking retaliation) from Banu Bakr. [Abu Ash-Shaykh]

V. no. 17-19

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكَفْرِ أُولَٰئِكَ حَبِطَتْ
أَعْمَلُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴾ ﴿ إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾ *
﴿ أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ اللَّهِ
لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

17- It is not for the polytheists to maintain the Mosques of Allâh (i.e. to enter and pray therein) while they witness against their own selves of disbelief. The deeds of such are fruitless and in Fire shall they abide. 18- The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, establish prayer, and give Zakâh and fear none but Allâh. It is those who are expected to be on true guidance. 19- Do you regard the providing of water to the pilgrims and the maintenance of

Al-Masjid Al-Harâm equal to (the service of) him who believes in Allâh and the Last Day, and strives hard and fights in the Cause of Allâh? They are not equal in the sight of Allâh. And Allâh guides not the wrongdoing (disbelieving) people.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that Al-‘Abbâs said when he fell a captive in the battle of Badr: “If you have preceded us with Islam, emigration and striving (in Allâh’s cause), then you should know that we used to maintain Al-Masjid Al-Harâm, provide the pilgrims with water and release the captives”. On that occasion, Allâh revealed (what means): **{Do you regard the providing of water to the pilgrims and the maintenance of Al-Masjid Al-Harâm equal to (the service of) him who believes in Allâh and the Last Day...}** [verse 19] [Ibn Abu Hâtim]

It is narrated on the authority of An-Nu‘mân Ibn Bashir [Allâh be pleased with him] that he said: While I was (sitting) near the pulpit of The Messenger of Allâh [peace be upon him], a man said: “I do not care if, after embracing Islam, I do not do any good deed except providing the pilgrims with water”. Another said: “I do not care if, after embracing Islam, I do not do any good deed more than maintenance service to Al-Masjid Al-Harâm”. A third one said: “Jihad in the cause of Allâh is better than what you said”. ‘Umar rebuked them and said: “Don’t raise your voices near the pulpit of The Messenger of Allâh [peace be upon him] on Friday”. After the prayer, I entered (the dwelling place of the Prophet) and asked for his verdict about that in which they had differed. It was on this occasion that Allâh revealed (what means): **{Do you regard the providing of water to the pilgrims and the maintenance of Al-Masjid Al-Harâm equal to (the service of) him who believes in Allâh and the Last Day...}** [verse 19] [Muslim; Ibn Hibbân and Abu Dâwûd]

It is narrated on the authority of Ibn Sîrîn that he said: ‘Ali Ibn Abu Tâlib [Allâh be pleased with him] arrived in Makkah and said to Al-‘Abbâs: “O uncle! Will you not emigrate? Will you not join The Messenger of Allâh [peace be upon him]?” He said: “No: let me maintain Al-Masjid and be a custodian of the House”. On that occasion, Allâh revealed (what means): **{Do you regard the providing of water to the pilgrims and the maintenance of Al-Masjid Al-Harâm equal to (the service of) him who believes in Allâh and the Last Day...}** [verse 19]

He said to other people whom he named: “Will you not emigrate? Will you not join The Messenger of Allâh [peace be upon him]?” They replied: “No, but we will live with our brothers and clansmen in

our dwelling places". On that occasion, Allâh revealed (what means): **{Say (O Muhammad): "If your fathers, your sons, your brothers, your wives...}** [verse 24] [Al-Firyâbi]

A similar one is narrated on the authority of Ash-Sha'bi. [‘Abd-Ar-Razzâq]

It is narrated on the authority of Muhammad Ibn Ka'b Al-Qurathi that he said: Talhah, ‘Ali and Al-‘Abbâs vied in glory with each other. Talhah said: "I am the guardian of the House, and its key is with me". Al-‘Abbâs said: "I am responsible for providing the pilgrims with water". ‘Ali said: "I have prayed towards the Qiblah before the people and I have taken part in Jihâd (with the Prophet)". On that occasion, Allâh revealed (what means): **{Do you regard the providing of water to the pilgrims and the maintenance of Al-Masjid Al-Harâm equal to (the service of) him who believes in Allâh and the Last Day...}** [verse 19] [Ibn Jarîr]

V. no. 25

﴿ لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ﴾

25- Truly Allâh has given you victory in many battlefields, and (remember your battle) on the Day of Hunayn when your great number elated you, but in naught it availed you, and the earth, withstanding its vastness, was straitened for you, then you turned back in flight.

It is narrated on the authority of Ar-Rabî‘ Ibn Anas that he said: On the day of (the battle of) Hunayn, a man said: "Today, we will not be defeated by a few number of people", and they (the Muslims) were twelve thousand. This saying was difficult on The Messenger of Allâh [peace be upon him], thereupon Allâh revealed this Qur’anic Verse. [Al-Bayhaqi in Ad-Dalâ’il]

V. no. 28

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾ ﴾

28- O you who believe! Verily, the polytheists are impure. So let them not approach Al-Masjid Al-Harâm after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The polytheists used to go to the House with food to sell it. When they were forbidden to visit the House the Muslims said: “Then, from where should we get food?” On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Sa‘îd Ibn Jubayr that he said: When Allâh revealed (what means): {**Verily, the polytheists are impure. So let them not approach Al-Masjid Al-Harâm after this year**}, this was difficult on the Muslims who said: “Then, who shall bring us food and other things?” On that occasion, Allâh revealed (what means): {and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise}. [Ibn Jarîr and Abu Ash-Shaykh]

The same is narrated on the authority of ‘Ikrimah, ‘Atiyyah Al-‘Awfi, Qatâdah and others. [Ibn Jarîr and Abu Ash-Shaykh]

V. no. 30

﴿ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ
يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلَهُمُ اللَّهُ أَنْ يُوَفَّقُوا لَكُمُ ﴾

30- And the Jews say: Ezra is the son of Allâh, and the Christians say: The Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforesaid. Allâh's Curse be upon them, how they are deluded away from the truth!

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Salâm Ibn Mishkam, Nu‘mân Ibn Abu Awfa, Abu Anas, Mahmûd Ibn Dihyah, Shâs Ibn Qays, and Mâlik Ibn Sayfi came to The Messenger of Allâh [peace be upon him] and said: “How should we follow you, given that you have abandoned our Qiblah and do not claim that Ezra is the son of Allâh?” In this connection, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim and Ibn Ishâq]

V. no. 37

﴿ إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا وَيُخْرِمُونَهُ عَامًا لِيُوَاطِعُوا
عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحْلُوا مَا حَرَّمَ اللَّهُ زُرِبَ لَهُمْ سَوْءُ أَعْمَلِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكٰفِرِينَ ﴾

37- Verily, the transposition (of Sacred Months) is indeed an increase in disbelief thereby the disbelievers are led astray, for they make it lawful one year and unlawful another year in order to adjust the number of months forbidden by Allâh, and (thus) render lawful what has been made unlawful by Allâh. The evil of their deeds is made pleasing to them. And Allâh guides not the people who disbelieve.

It is narrated on the authority of Abu Mâlik that he said: They used to make the year thirteen months and make Muharram Safar and render lawful what is unlawful. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 38

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنَا قَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ
بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَنَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ ﴾

38- O you who believe! What is the matter with you, that when you are invited to march forth in the Cause of Allâh (i.e. Jihâd) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.

It is narrated on the authority of Mujâhid that he said: This Qur'anic Verse was revealed When they were commanded to set out for the battle of Tabûk after the conquest of Makkah, and The Messenger of Allâh [peace be upon him] commanded them to go forth in summer where fruits ripened and they had longing for the shade, thereupon it was difficult on them to set out (and leave all this blessing). In connection with them, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 39

﴿ إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ ﴾

39- If you march not forth, He will punish you with a painful torment and will replace you by another people; and in naught can you harm Him (Allâh or His Messenger), and Allâh is Able to do all things.

It is narrated on the authority of Najdah Ibn Nufay' that he said: I asked Ibn 'Abbas [Allâh be pleased with them] about this Qur'anic

Verse and he said: The Messenger of Allâh [peace be upon him] asked some tribes from Arabs to go forth and they did not respond quickly and rather adhered heavily to the land. On that occasion, Allâh revealed this Qur'anic Verse. Then He withheld rain from them and that was their punishment. [Ibn Abu Hâtim]

V. no. 41

﴿ أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾ ﴾

41- March forth (to fight), whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your property and lives in the Cause of Allâh. This is better for you, if you but knew.

It is narrated on the authority of Hadrami that it was mentioned to him that it was the habit of some people that if anyone of them was sick or old-aged he would say that he was sinful. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 43

﴿ عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَّبِعَنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكٰذِبِينَ ﴿٤٣﴾ ﴾

43- May Allâh forgive you (O Muhammad). Why did you grant them leave (to remain behind? Why you did not refrain from giving them permission) until those who told the truth (in their excuses) would seem to you in a clear light, and you know the liars?

It is narrated on the authority of 'Amr Ibn Maymûn Al-Azdi that he said: The Messenger of Allâh [peace be upon him] did two things in connection with which he received no command (from Allâh): he gave permission to the hypocrites, and accepted ransom from the captives. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 49

﴿ وَمِنْهُمْ مَّنْ يَقُولُ أٰذُنٌ لِّي وَلَا تَفْتِنِي ۗ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَٰفِرِينَ ﴿٤٩﴾ ﴾

49- And among them is he who says: "Give me permission (not to fight) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] said to Al-Jadd Ibn Qays: “O Jadd! Would you (set out with us in order to) fight the Byzantines this year?” He replied: “O Messenger of Allâh! Would you please grant me exemption and put me not to trial? Indeed, my people know well that there is no man who admires women more than me, and I am afraid if I see women of the Byzantines, I could not resist (my desire for having sexual intercourse with) them”. On that, the Messenger of Allâh [peace be upon him] turned away from him and told him: “I’ve granted you exemption”. In connection with this Al-Jadd, this Qur’anic Verse was revealed. Al-Jadd Ibn Qays was one of the chiefs of Banu Salamah.

According to a correct narration, the Messenger of Allâh [peace be upon him] asked them: “Who is your chief O Banu Salamah?” They said: “He is Al-Jadd Ibn Qays but we regard him as a miser”. The Messenger of Allâh [peace be upon him] said: “Then, which ailment is more grievous than niggardliness? But your chief should be this white-complexioned curly-haired young man, Al-Bishr Ibn Al-Bara Ibn Ma’rûr”. [At-Tabarâni; Abu Na‘îm; Ibn Mardawayh and Ibn Ishâq]

A similar one is narrated on the authority of Jâbir Ibn ‘Abdullâh [Allâh be pleased with them]. [Ibn Abu Hâtim and Ibn Mardawayh]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that The Messenger of Allâh [peace be upon him] said: “Fight (in Allâh’s cause) so that you would get as booty the females of the Byzantines”. Some hypocrites said: “Consider how he (Muhammad) tempts you with women?” On that occasion, Allâh revealed this Qur’anic Verse. [At-Tabarâni]

V. no. 50

﴿ إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلٍ وَبِتَوَلَّوْا

وَهُمْ فَرِحُونَ ﴿٥٠﴾

50- If good (victory/booty) befalls you (O Muhammad) it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.

It is narrated on the authority of Jâbir Ibn ‘Abdullâh [Allâh be pleased with them] that he said: When The Messenger of Allâh [peace be upon him] set out for the battle of Tabûk, the hypocrites who remained behind in Madînah went on spreading false news about him and his Companions, that they encountered great difficulties in their journey. But when good news about him [peace be upon him] and his Companions reached them in opposition to what they fabricated, they grieved for this so much. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtîm]

V. no. 53

﴿ فَلَنْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ مِنْكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾ ﴾

53- Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a defiantly disobedient people."

It is narrated on the authority of Ibn Abbâs [Allâh be pleased with them] that he said: Al-Jadd Ibn Qays told The Messenger of Allâh [peace be upon him]: "Once I see women, I will soon be tempted by them. But I could help you with my money". In connection with him, this Qur’anic Verse was revealed. [Ibn Jarîr]

V. no. 58

﴿ وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ

﴿ يَسْخَطُونَ ﴿٥٨﴾ ﴾

58- And of them are some who criticize you concerning (the distribution of) alms. If they are given thereof, they are pleased, but if they are not given thereof, at once they are angry!

It is narrated on the authority of Abu Sa‘îd Al-Khudri [Allâh be pleased with him] that he said: While The Messenger of Allâh [peace be upon him] was distributing something among the people of Dhul-Khuwaysirah, a man with a thick beard, prominent cheeks, sunken eyes, a raised forehead and a shaven head, came (in front of The Prophet) and said: "Observe justice, O Muhammad!" The Prophet [peace be upon him] said: "Woe to you! Who then could do justice if I do not observe justice?" On that occasion, this Qur’anic Verse was revealed. [Al-Bukhârî]

A similar one is narrated on the authority of Jâbir [Allâh be pleased with him]. [Ibn Abu Hâtîm]

V. no. 61

﴿ وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَيَقُولُونَ هُوَ أذُنٌ قُلٌّ أذُنٌ حَخِرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤَدُّونَ رَسُولَ اللَّهِ هُمْ عَذَابٌ أَلِيمٌ ﴾

61- And among them (the hypocrites) are men who molest the Prophet (by slandering him and transmitting his talks) and (whenever they are forbidden to do so lest this may reach him they will) say: "He is (lending his) ear (to every news)." Say: "(He lends his) ear to what is good for you; he believes in Allâh, and trusts the believers (in what they tell him), and is a mercy to those of you who believe." But those who molest Allâh's Messenger will have a painful torment.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Nabtal Ibn Al-Hârith used to go to The Messenger of Allâh [peace be upon him], talk to, and listen to him, and then transmit his talk to the other hypocrites. It is he who said: “Muhammad is but (lending his) ear (to anyone) and believes anyone if he tells him about anything whatsoever”. In connection with him, Allâh Almighty revealed this Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 65

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَءَايَاتِهِ وَرَسُولِهِ
كُنْتُمْ تَسْتَهْزِئُونَ ﴾

65- If you ask them (about this), they say (excusing): "We were only talking idly and joking." Say: "Was it at Allâh and His revelations and His Messenger that you were mocking?"

It is narrated on the authority of ‘Abdullâh Ibn ‘Umar [Allâh be pleased with them] that he said: During the battle of Tabûk, a man was sitting in a gathering and said: “I have never seen the like of these reciters of ours! They have the hungriest stomachs, the most lying tongues and are the most cowardly in battle”. A man in that gathering said: “You are lying. You are a hypocrite, and I will inform the Messenger of Allâh [peace be upon him]”. This statement was conveyed to the Messenger of Allâh [peace be upon him] and some verses of the Quran were revealed about it.

‘Abdullah ibn ‘Umar [Allâh be pleased with them] said: "I saw that man afterwards holding onto the rope of the Messenger's camel while stones were being hurled at him, declaring: “O Messenger of Allâh!

We were only engaged in idle talk and jesting”, while the Messenger of Allâh [peace be upon him] was reciting the verses in which Allâh Almighty Says (what means): **{Say: "Was it at Allâh and His revelations and His Messenger that you were mocking?"}** [verse 65]

A similar one is narrated on the same authority in which the hypocrite was referred to as ‘Abdullâh Ibn Ubayy. [Ibn Abu Hâtim]

It is narrated on the authority of Ka‘b Ibn Mâlik [Allâh be pleased with him] that he said: A group of hypocrites including Wadî‘ah Ibn Thâbit and Mukhashshan Ibn Humayyir talked badly indirectly about The Messenger of Allâh [peace be upon him]. Wadî‘ah said, by way of dissuading and terrorizing the Muslims: “Do you think that fighting the Byzantines is like fighting the Arabs? By Allâh, I see as if you will be chained in fetters tomorrow”. Mukhashshan said: “By Allâh, I like that anyone of us is given one hundred lashes and no Qur’an will be revealed in connection with us because of this statement of yours”. Meanwhile, The Messenger of Allâh [peace be upon him] told ‘Ammâr Ibn Yâsir: “Catch up with the people because they have been burnt and ask them about what they had said, and if they denied say to them: “No, you have said such and such”.

‘Ammâr [Allâh be pleased with him] went to them and told them as The Messenger of Allâh [peace be upon him] asked him to do, so they immediately came to The Messenger of Allâh [peace be upon him] to offer their excuses to him. While The Messenger of Allâh [peace be upon him] was standing on his she-camel and holding its nose-band, Wadî‘ah Ibn Thâbit said: “O Messenger of Allâh! We just were playing and jesting”. On that occasion, Allâh Almighty revealed (what means): **{If you ask them (about this), they say (excusing): "We were only talking idly and joking." Say: "Was it at Allâh and His revelations and His Messenger that you were mocking?"}** [verse 65]

It seems as if it was Mukhashshan Ibn Humayyir who was pardoned in this Qur’anic Verse, thereupon he changed his name into ‘Abd-Ar-Rahmân and asked Allâh Almighty to be killed as a martyr and make unknown the place of his dead body. He was killed as a martyr in the battle of Yamâmah and the place of his dead body was unknown. [Ibn Ishâq and Ibn Abu Hâtim]

It is narrated on the authority of Qatâdah that while the Messenger of Allâh [peace be upon him] was in the battle of Tabûk, there were some hypocrites who said: “This man (i.e. the Prophet [peace be upon him]) hopes to conquer the palaces and forts of Shâm. What a far hope

he wishes for!" So, Allâh Informed His Prophet [peace be upon him] about this and said: "Detain those people". He went to them and said: "You have said so and so. On that occasion, Allâh Revealed this and the preceding Qur'anic Verses. [Ibn Jarîr]

V. no. 74

﴿تَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلِمِهِمْ وَهُمْ مُّوَأ بِمَا لَمْ يَنَالُوا
وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۗ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۗ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمْ
اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾﴾

74- They (the hypocrites) swear by Allâh that they said nothing (offensive about the Prophet), but really they said the word of disbelief, and they disbelieved after their (pretense of) Islam, and they resolved to do that which they were unable to carry out, and they had no cause for resentment except that Allâh and His Messenger had enriched them of (Allâh's) Bounty. If then they repent (from hypocrisy and believe in you), it will be better for them, but if they turn away (from faith), Allâh will punish them with a painful torment in this worldly life (by killing) and in the Hereafter (with the Fire of Hell); and they will have on earth none to protect or help them.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that when Al-Julâs Ibn Suwayd Ibn As-Sâmit remained behind The Prophet [peace be upon him] in the battle of Tabûk, he said: "If this man (Muhammad) is true, we should be worse than asses". This statement was raised to The Messenger of Allâh [peace be upon him] by 'Umayr Ibn Sa'd, his step-son, who said to him: "By Allâh, You are, Julâs, the dearest of men to me, and the greatest benefactor to me, and it aggrieves me most that any harm should befall you. Verily, you have said something which, if I convey from you, I would disgrace you, and if I conceal it, I would breach my religion. Anyway, one of them is easier upon me than the other". He went to The Messenger of Allâh [peace be upon him] and made a mention to him of what Julâs said. Julâs, in turn, swore by Allâh, before The Messenger of Allâh [peace be upon him] that 'Umayr attributed lies to him and that he did not say what he had claimed about him. In connection with him, Allâh Almighty revealed this Qur'anic Verse. They pretended that he repented and did good and was perfect in his faith in Islam. [Ibn Abu Hâtim]

A similar one is narrated on the authority of Ka‘b Ibn Mâlik [Allâh be pleased with him]. [Ibn Abu Hâtim]

The same is narrated on the authority of ‘Urwah. [Ibn Sa‘d in At-Tabaqât]

It is narrated on the authority of Anas Ibn Mâlik [Allâh be pleased with him] that he said: Zayd Ibn Arqam heard a man having said while The Messenger of Allâh [peace be upon him] was delivering a speech: “If this man (Muhammad) is true in what he says, then, we should be worse than donkeys”. When this statement was raised to The Messenger of Allâh [peace be upon him], the hypocrite denied it thereupon Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: While The Messenger of Allâh [peace be upon him] was sitting in the shade of a tree he said: “A while later a man will come and will look at you with the eye of a devil”. Then a blue-complexioned man came whom The Messenger of Allâh [peace be upon him] invited and asked: “For which reason do you and your companions abuse me?” He replied: “Let me come to invite them to you”. He left and after a short time returned with his companions and they all swore by Allâh that they had said nothing. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Ibn Jarîr]

It is narrated on the authority of Qatâdah that he said: Two men fought: one from Juhaynah and the other from Ghifâr. At that time, the people of Juhaynah were the allies of the Ansâr. But the one from Ghifâr won over the other from Juhaynah. On that ‘Abdullâh Ibn Ubayy said: “Help your brother, for by Allâh, the example of us and Muhammad is but like the statement which reads: “Feed your dog (till when it becomes strong) it would eat you”. If we return to Madînah, the highest and the most powerful will drive away therefrom the lowest and the weakest”. A Muslim person went to The Messenger of Allâh [peace be upon him] and informed him. When he [peace be upon him] went to ‘Abdullâh and asked him, he swore by Allâh that he had not said it. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Jarîr]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: A man called Al-Aswad intended to kill The Messenger of Allâh [peace be upon him], thereupon Allâh revealed (what means): **{and they resolved to do that which they were unable to carry out...}** [verse 74] [At-Tabarâni]

It is narrated on the authority of ‘Ikrimah that a freed slave belonging to Banu ‘Adiyy killed a man belonging to the Ansâr so The

Messenger of Allâh [peace be upon him] judged that twelve thousand be given as blood compensation. In connection with that man, Allâh revealed (what means): **{and they had no cause for resentment except that Allâh and His Messenger had enriched them of (Allâh's) Bounty...}** [verse 74] [Ibn Jarîr and Abu Ash-Shaykh]

V. no. 75

﴿ وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِذَا آتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴾

75- And of them are some who made a covenant with Allâh (saying): "If He bestows on us of His Bounty, we will verily give in charity and will be certainly among the righteous."

It is narrated on the authority of Abu Umâmah that he said: Tha'labah Ibn Hâtib said: "O Messenger of Allâh! Invoke Allâh to bestow upon me wealth". He said: "Woe to you O Tha'labah! No doubt, a little for which you show gratitude (to Allâh) is better than much for which you can give no thanks". He said: "By Allâh, if Allâh gives me wealth, I will give each one who has a right what is due to him". He invoked Allâh for him, thereupon Allâh bestowed upon him wealth and he had sheep which extended so much that the alleys of Madînah became narrow for him. He kept himself aside with them. He used to attend the prayer (in the masjid) and then go to them.

Then, they extended till it became difficult on him to graze them in the pastures of Madînah. He kept far with them so much that he hardly attended the Jumu'ah prayer (in congregation) and then went to them. They extended more and more till he kept farther and farther from them. Then he abandoned congregational prayer entirely. On that occasion, Allâh revealed to His Messenger (what means): **{Take alms from their wealth in order to purify them and sanctify them with it}**. [verse 103]

He appointed two men to collect the obligatory charity and gave them a letter concerning that. They went to Tha'labah and read to him the letter of The Messenger of Allâh [peace be upon him]. He said: "Go to collect the objects of charity from the people and when you finish come back to me". They did accordingly. (When they came back to him) he told them: "This is but similar to Jizyah (tax). So, go away from me". On that occasion, Allâh Almighty revealed this Qur'anic Verse. [At-Tabarâni; Ibn Mardawayh and Al-Bayhaqi in Ad-Dalâ'il]

A similar one is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them]. [Ibn Jarîr and Ibn Mardawayh]

V. no. 79

﴿ الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ
فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾ ﴾

79- Those who defame such of the believers as give in charity voluntarily, and those who could not find to give in charity except what is available to them - so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment.

It is narrated on the authority of Abu Mas'ûd Al-Ansari [Allâh be pleased with him] that he said: When the Qur'anic verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance. And they (the hypocrites) said: "He is showing off." Another man came and gave a Sâ' (a small measure of food grains); and they said: "Allâh is not in need of this small amount of charity." Then this Qur'anic Verse was revealed. [Al-Bukhâri and Muslim]

V. no. 81

﴿ فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ ﴾

81- Those who remained behind (from Tabûk expedition) rejoiced in their staying behind the Messenger of Allâh; they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said (to one another): "Go not forth in the heat." Say: "The Fire of Hell is more intense in heat", if only they could understand (this fact, they would not have remained behind from Tabûk expedition).

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] ordered the people to set out with him and this was during summer. A man said: "O Messenger of Allâh! It is very hot and we could not come out. So do not go forth when it is hot (as such)". On that occasion, Allâh revealed (what means): {Say: "The Fire of Hell is more intense in heat", if only they could understand (this fact, they would not have remained behind from Tabûk expedition)}. [verse 81] [Ibn Jarîr]

It is narrated on the authority of Muhammad Ibn Ka‘b Al-Qurathi that he said: The Messenger of Allâh [peace be upon him] set out for Tabûk when it was very hot. A man from Banu Salamah said: “Do not go forth in the heat”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Jarîr]

A similar one is narrated by Al-Bayhaqi.

V. no. 84

﴿ وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۗ إِنَّهُمْ كَفَرُوا بِاللَّهِ
وَرَسُولِهِ ۖ وَمَاتُوا وَهُمْ فَسِقُوتٌ ﴾

84- And never (O Muhammad) perform (funeral) prayer for any of them (hypocrites) who dies, nor stand at his grave (for burial or visiting). Certainly they disbelieved in Allâh and His Messenger, and died while they were defiantly disobedient (disbelievers).

It is narrated on the authority of Ibn ‘Umar [Allâh be pleased with them] that he said: When ‘Abdullâh Ibn Ubayy (the chief of hypocrites) died, his son came to The Prophet [peace be upon him] and said: "O Messenger of Allâh! Please give me your shirt to shroud him in it". The Messenger of Allâh [peace be upon him] gave him his shirt. Then he asked The Prophet [peace be upon him] to perform the funeral prayer for him.

When The Prophet [peace be upon him] got up to offer the funeral prayer, ‘Umar took hold of his garment and said: "O Messenger of Allâh! Would you offer the funeral prayer for him though Allâh has forbidden you to offer the funeral prayer for the hypocrites?" The Prophet [peace be upon him] said: "I have been given by Allâh the freedom to choose to ask forgiveness for them or not, because Allâh said (what means): **{Whether you ask forgiveness for them or not, (their sin is unpardonable): if you ask forgiveness for them seventy times, Allâh will never forgive them}**. Moreover, I will ask forgiveness for them more than seventy times". ‘Umar said: “But he is a hypocrite”. So The Prophet offered the funeral prayer. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Al-Bukhâri and Muslim]

V. no. 91-92

﴿ لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا
 نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾ وَلَا عَلَى الَّذِينَ
 إِذَا مَا اتَّوَكَّلْتَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا
 يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾ ﴾

91- There is no difficulty on those who are weak (like the old-aged men) or ill (with such chronic diseases as blindness and lameness) or who find no resources to spend (in Jihâd, to remain behind) if they are sincere and true (in duty) to Allâh and His Messenger. There is no way (of blame) against the doers of good. And Allâh is Oft-Forgiving, Most Merciful. 92- Nor (is there any sin) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihâd).

It is narrated on the authority of Zayd Ibn Thâbit [Allâh be pleased with him] that he said: I used to write for The Messenger of Allâh [peace be upon him] the divine revelation, and while I was writing Sûrat Barâ'ah and putting the pen on my ear, we were commanded to fight (the disbelievers). While the Messenger of Allâh [peace be upon him] was considering what had been revealed to him, a blind man came to him and said: "What about me, O Messenger of Allâh given that I am blind?" On that occasion, Allâh revealed (what means): **{There is no difficulty on those who are weak...}** [verse 91]

A group of his Companions including 'Abdullâh Ibn Ma'qil Al-Muzni came to him and said: "O Messenger of Allâh! Provide us with means of transportation". He said: "By Allâh, I have nothing to transport you". They turned back with their eyes shedding tears, they felt it difficult that they would not take part in Jihâd and have no spending nor riding mounts. On that occasion, Allâh revealed (what means): **{Nor (is there any sin) on those who came to you to be provided with mounts...}** [verse 92] Their names are mentioned in Al-Mubhamât, in the comment on Allâh's saying (what means): **{But among the Bedouins are some who believe in Allâh and the Last Day...}** [verse 99] [Ibn Abu Hâtim]

It is narrated on the authority of Mujâhid that it was revealed in connection with Banu Muqarrin who came to The Messenger of Allâh

[peace be upon him] to provide them with means of transportation. [Ibn Jarîr]

It is narrated on the authority of ‘Abd-Ar-Rahmân Ibn Ma‘qil Al-Muzni that he said: We were ten belonging to Muqarrin and in connection with us this Qur’anic Verse was revealed. [Ibn Jarîr]

V. no. 102

﴿وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّا اللَّهُ

غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

102- And (there are) others who have acknowledged their sins, they have mixed a righteous deed with another that was evil. It may be that Allâh will turn to them in repentance. Surely, Allâh is Oft-Forgiving, Most Merciful.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] set out for fighting and Abu Lubâbah and other five remained behind him. Abu Lubâbah and two men thought of their matter and regretted for what they did and were certain of destruction. They said: “How should we live in shade and satisfaction with women and The Messenger of Allâh [peace be upon him] and the believers with him are striving (in Allâh’s cause)? By Allâh, we will fasten ourselves to the pillars and would not release ourselves till The Messenger of Allâh [peace be upon him] does it by himself”. They did accordingly and the remaining three did not do.

The Messenger of Allâh [peace be upon him] returned from his battle and said: “Who are those fastened to the pillars?” a man said: “Those are Abu Lubâbah and some men who remained behind from the battle with him. They promised Allâh not to release themselves till you come and do it by yourself”. He said: “I will not release them till I am commanded to do so”. On that occasion, Allâh revealed this Qur’anic Verse. When it was revealed, he released them and accepted their excuses; and the case of the three who did not fasten themselves remained undecided. They are those in connection with whom Allâh Almighty said (what means): **{And others (of those who stayed behind) are held in suspense (concerning their repentance) for Allâh’s Decree, whether He will punish them or will forgive them (if He so likes)...}** [verse 106]

Some people said: “They have been ruined since accepting their excuse was not revealed”. Others said: “It may be that Allâh Almighty

will turn to them in repentance”. Later on, Allâh Almighty revealed (what means): **{And (He accepted also the repentance of) the three till for them the earth, albeit its vastness, was straitened and their own selves were constricted to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He accepted their repentance, that they might turn to Him. Verily, Allâh is Ever-Accepting of repentance, Most Merciful}**. [verse 118] [Ibn Mardawayh and Ibn Abu Hâtim]

The same is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] with the following addition: Abu Lubâbah and his companions went to The Messenger of Allâh [peace be upon him] having their property with them and said: “O Messenger of Allâh! That is our property: take it and give it in charity on behalf of us, and ask for Allâh’s forgiveness for us”. He said: “I have not been commanded to take anything of your property”. On that occasion, Allâh revealed (what means): **{Take alms from their wealth in order to purify them...}** [verse 103] [Ibn Jarîr]

It is narrated on the authority of Sa‘îd Ibn Jubayr that it was revealed in connection with those seven, four of whom fastened themselves to the pillars: Abu Lubâbah, Mirdâs, Aws Ibn Khizâm and Tha‘labah Ibn Wadî‘ah. [Ibn Jarîr]

It is narrated on the authority of Jâbir [Allâh be pleased with him] that he said: Six were of those who remained behind The Messenger of Allâh [peace be upon him]: Abu Lubâbah, Aws Ibn Khizâm, Tha‘labah Ibn Wadî‘ah, Ka‘b Ibn Mâlik, Mirârah Ibn Ar-Rabî‘ and Hilâl Ibn Umayyah. Abu Lubâbah, Aws and Tha‘labah came and fastened themselves to the pillars, brought their property and said: “O Messenger of Allâh! Take this (wealth) which detained us from you”. He said: “I will not make it lawful till there is fighting”. On that occasion, this Qur’anic Verse was revealed. [Abu Ash-Shaykh and Ibn Mandah in As-Sahâbah]

It is narrated on the authority of Umm Salamah [Allâh be pleased with her] that she said: The news of accepting the repentance of Abu Lubâbah was revealed in my house. At predawn time, I heard The Messenger of Allâh [peace be upon him] smiling. I asked him: “Why are you smiling may Allâh keep you smile forever O Messenger of Allâh?” He said: “Allâh has accepted the repentance of Abu Lubâbah”. I said: “Should I not give him the glad tidings O Messenger of Allâh?” He said: “Yes if you so like”. She stood at the gate of her chamber, and this was before Hijâb was imposed, and said: “O Abu Lubâbah! Receive the glad tidings: Allâh has accepted your

repentance”. When the people came to untie him he said: “No, by Allâh, till The Messenger of Allâh [peace be upon him] releases me with his own hand”. On his way to perform the Morning prayer, The Messenger of Allâh [peace be upon him] released him. In connection with him this Qur’anic Verse was revealed. [Ibn Mardawayh]

V. no. 107-108

﴿ وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ
 وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ
 أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ مُخْبِتُونَ أَنْ يَتَّظَهُرُوا
 وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ ﴿١٠٨﴾ ﴾

107- And there are those who put up a mosque by way of causing harm and disbelief and to disunite the believers, and as an outpost for those who warred against Allâh and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars. 108- Never stand you therein (for prayer). Verily, the mosque whose foundation was laid from the first day on piety is more worthy for you to stand therein (for prayer). In it are men (Ansâr) who love to purify themselves. And Allâh loves (and rewards) those who purify themselves.

It is narrated on the authority of Abu Ruhm, who was one of those who gave the pledge of allegiance to The Messenger of Allâh [peace be upon him] underneath the tree (in the year of Hudaibiyah), that he said: the owners of the masjid of mischief had previously come to The Messenger of Allâh [peace be upon him] while he was getting ready for the battle of Tabûk and said: “O Messenger of Allâh! We have built a masjid for the one who has a need to fulfill and for prayer in the rainy and wintery nights and we like you to come and pray for us in it”. He said: “No, I am busy in preparing myself for the journey (or similar words) but when we return, by Allâh's willing, we would come and pray for you in it”.

When The Messenger of Allâh [peace be upon him] camped at Dhu-‘Awân, he was informed about the masjid thereupon he invited Mâlik Ibn Ad-Dukhshum and Ma’n Ibn ‘Adiyy or his brother ‘Âsim Ibn ‘Adiyy, and said: “Go to this masjid whose owners are wrongful, and ruin and burn it”. They went out quickly and came to the dwelling places of Banu Sâlim Ibn ‘Awf, the clansmen of Mâlik Ibn Ad-Dukhshum who said

to Ma'n: "Give me a respite till I bring you a piece of fire from my family". He entered into his family and took some leafstalks and kindled fire in them and then they both ran quickly to the masjid and burnt it upon its men and ruined it, and its men dispersed and left it. In connection with them, Allâh Almighty revealed this Qur'anic Verse. [Ibn Mardawayh depending on the narration of Ibn Ishâq]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: When The Messenger of Allâh [peace be upon him] built the masjid of Qubâ', some men from Ansâr including Yakhdaj came out and built the mosque of hypocrisy. The Messenger of Allâh [peace be upon him] told him: "Woe to you! What have you intended by that which I see?" He said: "O Messenger of Allâh! I have not intended but good". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim and Ibn Mardawayh]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Some people from Ansâr built a mosque and Abu 'Âmir told them: "Build your mosque and strengthen yourselves with much force and weapons as you can. I will go to Caesar or the Byzantines and bring soldiers to drive out Muhammad and his Companions". When they finished from their mosque, they went to The Messenger of Allâh [peace be upon him] and said: "We have finished from building our mosque, and we like you to pray in it". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Mardawayh]

It is narrated on the authority of Sa'd Ibn Abu Waqqâs [Allâh be pleased with him] that he said: The hypocrites offered Abu 'Âmir Ar-Râhib the idea of building a mosque to be rival to the mosque of Qubâ', and suggested him to be their leader if he came. When they finished from building it, they went to The Messenger of Allâh [peace be upon him] and said: "We have built a mosque: so, would that you perform prayer in it!" On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Al-Wâhidî]

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: This Qur'anic Verse (what means): **{In it are men (Ansâr) who love to purify themselves. And Allâh loves (and rewards) those who purify themselves}**, [verse 108] was revealed in connection with the men of Qubâ': they used to wash their private parts with water. [At-Tirmidhi]

The same is narrated on the authority of Yahya Ibn Sahl Al-Ansâri from his father. ['Umar Ibn Shaybah in Akhbâr Al-Madînah]

It is narrated on the authority of 'Atâ' that he said: The men of Qubâ' broke their ablution thereupon washed their private parts with water and then performed ablution. In connection with them Allâh revealed (what means): **{In it are men (Ansâr) who love to purify themselves. And Allâh loves (and rewards) those who purify themselves}**. [verse 108] [Ibn Jarîr]

V. no. 111

﴿ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿۱۱۱﴾

111- Verily, Allâh has purchased from the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (enemies) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. Such is the great success.

It is narrated on the authority of Muhammad Ibn Ka'b Al-Qurathi that 'Abdullâh Ibn Rawâhah told The Messenger of Allâh [peace be upon him]: "Put what you like of conditions for your Lord and for you". The Messenger of Allâh [peace be upon him] said: "As for my Lord, I put condition that you should worship Him and associate no partner with Him in worship; and as for me, I put condition that you should protect me from the same from which you protect yourselves and your property". They said: "Then, if we do so, what shall we have?" The Messenger of Allâh [peace be upon him] said: "You shall have Paradise". They said: "Verily, the trade has profited. We will never leave it, nor seek to abandon it". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 113-114

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿۱۱۳﴾ وَمَا كَانَ أَسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿۱۱۴﴾

113- It is not (fitting) for the Prophet and those who believe to ask Forgiveness for the polytheists even though they be near of kin (to them), after it has become clear to them that they are the dwellers of the Fire (because they died in a state of polytheism). 114- And Abraham's prayer for forgiveness of his father was only because of a promise he had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allâh, he dissociated himself from him (and ceased to ask forgiveness for him). Verily Abraham was tenderhearted, forbearing.

It is narrated on the authority of Sa'îd Ibn Al-Musayyab from his father that he said: When Abu Tâlib was in his deathbed, The Prophet [peace be upon him] went to him while Abu Jahl and 'Abdullâh Ibn Abu Umayyah were sitting beside him. The Prophet [peace be upon him] said: "O my uncle! Say: "There is none worthy of worship except Allâh, an expression therewith I will defend your case before Allâh." Abu Jahl and 'Abdullâh Ibn Abu Umayyah said: "O Abu Tâlib! Will you leave the religion of 'Abd Al-Muttalib?" They kept saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abd Al-Muttalib." Then The Prophet [peace be upon him] said: "I will keep asking Allâh's Forgiveness for you unless I am forbidden to do so." Then Allâh revealed (what means): **{It is not (fitting) for the Prophet and those who believe...}** [verse 113] [Al-Bukhâri and Muslim]

It is narrated on the authority of 'Ali Ibn Abu Tâlib [Allâh be pleased with him] that he said: I heard a man asking Allâh's forgiveness for his parents and they were polytheists, thereupon I asked him: "Do you ask Allâh's forgiveness for your parents and they were polytheists?" He replied: "Which harm lies in this? Abraham [peace be upon him] asked Allâh's forgiveness for his father and he was a polytheist". I made a mention of that to The Messenger of Allâh [peace be upon him], thereupon Allâh Almighty revealed those Qur'anic Verses. [At-Tirmidhi who renders it Hasan and Al-Hâkim]

It is narrated on the authority of 'Abdullâh Ibn Mas'ûd [Allâh be pleased with him] that he said: One day, The Messenger of Allâh [peace be upon him] came out to the graveyard and sat near one of the graves and talked privately for a long time after which he wept and I wept for his weeping. Then he said: "The grave near which I have sat is the grave of my mother; and I sought permission of my Lord to ask His forgiveness for my mother and He gave me no permission". On that occasion, Allâh revealed those Qur'anic Verses. [Al-Hâkim and Al-Bayhaqi in Ad-Dalâ'il]

It is narrated on the authority of Buraydah [Allâh be pleased with him] that he said: I was with The Messenger of Allâh [peace be upon him] in ‘Ushân when he saw the grave of his mother. He performed ablution then prayed and went on weeping. Then he said: “I sought permission of my Lord to ask forgiveness for my mother and I was forbidden to do so”. On that occasion, Allâh Almighty revealed those Qur’anic Verses. [Ahmad and Ibn Mardawayh]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that this event took place after his return from Tabûk where he went to perform ‘Umrah and descended at the side of ‘Ushân. [At-Tabarâni and Ibn Mardawayh]

Commenting on that, Ibn Hajar argues that there might be different occasions for the revelation of those Qur’anic Verses.

V. no. 117-118

﴿ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾ ﴾

117- Allâh has turned in repentance to the Prophet and the Muhâjirûn (emigrants) and the Ansâr (Helpers) who followed him (the Prophet) at the time of difficulty, after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful. 118- And (He accepted also the repentance of) the three till for them the earth, albeit its vastness, was straitened and their own selves were constricted to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He accepted their repentance, that they might turn to Him. Verily, ever is Allâh-Accepting of repentance, Most Merciful.

It is narrated on the authority of ‘Abdullâh Ibn Ka‘b Ibn Mâlik Who, from amongst Ka‘b’s sons, was the guide of Ka‘b when he became blind, that he said: I heard Ka‘b Ibn Mâlik narrating the story of (The Battle of) Tabûk in which he did not participate. Ka‘b said: "I did not remain behind The Messenger of Allâh [peace be upon him] in any battle that he fought except the battle of Tabûk and I failed to take part in the battle of Badr, but Allâh did not admonish anyone who had not participated in it, for in fact, The Messenger of Allâh [peace be

upon him] had gone out in search of the caravan of the Quraysh till Allâh made them (Muslims) and their enemy meet without any appointment. I witnessed the night of Al-‘Aqabah (pledge) with The Messenger of Allâh [peace be upon him] when we gave the pledge of allegiance for Islam and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (Al-‘Aqabah’s pledge).

As for my news (in this battle of Tabûk), I had never been stronger or wealthier than I was when I remained behind The Prophet [peace be upon him] in that battle. By Allâh, never had I two she-camels before, but I had then at the time of this Battle. Whenever The Messenger of Allâh [peace be upon him] wanted to make a battle, he used to hide his intention by apparently referring to a different Battle till it was the time of that Battle (of Tabûk) which The Messenger of Allâh [peace be upon him] fought in severe heat, facing a long journey, desert and great number of enemy. For this reason, The Prophet [peace be upon him] announced to the Muslims clearly (their destination) so that they might get prepared for their Battle. So he informed them explicitly of the destination he was going to. The Messenger of Allâh [peace be upon him] was accompanied by a large number of Muslims who could not be listed in a book, namely a register."

Ka‘b added: "Any man who intended to be absent thought that the matter would remain hidden unless Allâh revealed it through Divine Revelation. So The Messenger of Allâh [peace be upon him] fought that Battle at the time when the fruits had ripened and the shade looked pleasant. The Messenger of Allâh [peace be upon him] and his Companions prepared for the battle and I started to go out in order to get myself ready along with them but I returned without doing anything. I would say to myself: "I could do that". So I kept delaying it every now and then till the people got ready, The Messenger of Allâh [peace be upon him] and the Muslims along with him departed, but I had not prepared anything for my departure, and I said: "I will prepare myself (for departure) one or two days later, and then join them".

In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to catch them. I wish I had done so! But I was unfortunate. So, after the departure of The

Messenger of Allâh [peace be upon him], whenever I went out and walked amongst the people (who remained behind), it grieved me that I could see none around me but one accused of hypocrisy or one of those weak men whom Allâh had excused.

The Messenger of Allâh [peace be upon him] did not remember me till he reached Tabûk. So while he was sitting amongst the people in Tabûk, he said: "What has Ka'b done?" A man from Banu Salimah said: "O Messenger of Allâh! He has been stopped by his two garments and his looking at his own flanks with pride". Then Mu'âdh Ibn Jabal said: "What a bad thing you have said! By Allâh! O Messenger of Allâh! We know nothing about him but good". On that, the Messenger of Allâh [peace be upon him] kept silent."

Ka'b Ibn Mâlik added: "When I heard that The Messenger of Allâh [peace be upon him] was on his way back to Madînah, I got dipped in my concern and began to think of false excuses, saying to myself: "How can I avoid his anger tomorrow?" I took the advice of wise members of my family in this matter. When it was said that The Messenger of Allâh [peace be upon him] had come near, all the evil false excuses went away from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So The Messenger of Allâh [peace be upon him] arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two-Rak'ah prayer therein and then sit with the people. So when he had done all that, those who had failed to join the battle (of Tabûk) came and started offering (false) excuses and taking oaths before him. They were over eighty men. The Messenger of Allâh [peace be upon him] accepted the excuses they had expressed, took their pledge of allegiance, asked Allâh's Forgiveness for them and left the secrets of their hearts for Allâh to judge.

Then I came to him but when I greeted him, he gave me a smile of an angry person and then said: "Come on". So I came walking till I sat before him. He said to me: "What has stopped you from joining us. Had you not purchased an animal for carrying you?" I answered: "Yes, O Messenger of Allâh! But by Allâh, had I sat before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allâh, I have been endowed with the power of speaking fluently and eloquently, but by Allâh, I knew well that if today I tell you a lie to seek your favor, Allâh will surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for

Allâh's Forgiveness. Really, by Allâh, there was no excuse for me. By Allâh, I had never been stronger or wealthier than I was when I remained behind you". Then The Messenger of Allâh [peace be upon him] said: "As regards this man, he has surely told the truth. So get up till Allâh Almighty decides your case".

I got up and many men of Banu Salimah followed me and told me: "By Allâh, we have never witnessed you doing any sin before this. Surely, you failed to offer excuse to The Messenger of Allâh [peace be upon him] as the others who did not join him have offered. The supplication of The Messenger of Allâh [peace be upon him] to Allâh to forgive you would have been sufficient for you". By Allâh, they continued blaming me so much that I intended to return (to The Prophet) and accuse myself of having told a lie, but I said to them: "Is there anybody else who has received the same fate as I have?" They replied: "Yes, there are two men who have said the same thing as you have, and both of them were given the same order as given to you". I said: "Who are they?" They replied: "Mirârah Ibn Ar-Rabi' Al-'Amri and Hilâl Ibn Umayyah Al-Wâqifi". By that, they mentioned to me two pious men who had attended the battle of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me.

The Messenger of Allâh [peace be upon him] forbade all the Muslims to talk to us, the three above-mentioned persons out of all those who had remained behind in that Battle. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights.

As regards my two fellows, they remained in their houses and kept weeping but I was the youngest and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets but none would talk to me, and I would come to The Messenger of Allâh [peace be upon him] and greet him while he was sitting in his gathering after the prayer, and I would wonder whether or not The Prophet [peace be upon him] moved his lips in return to my greetings. I would offer my prayer near to him and look at him stealthily. Whenever I was busy with my prayer, he would turn his face towards me but whenever I turned my face to him, he would turn his face away from me.

When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatâdah who was my cousin and dearest person to me, and I offered my greetings to him. By Allâh, he

did not return my greetings. I said: "O Abu Qatâdah! I beseech you by Allâh to tell me! Do you know that I love Allâh and His Messenger?" He kept quiet. I asked him again, beseeching him by Allâh to tell me, but he remained silent.

Then I asked him again in the Name of Allâh. He said: "Allâh and His Messenger know best". Thereupon my eyes overflowed with tears and I returned and jumped over the wall."

Ka'b added: "While I was walking in the market of Madînah, suddenly I saw a Christian farmer from Shâm who came to sell his grains in Madînah, saying: "Who will lead me to Ka'b Ibn Mâlik?" The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassân in which the following was written: "To proceed, I have been informed that your friend (The Prophet) has treated you harshly. Anyhow, Allâh does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you." When I read it, I said to myself: "This is also a sort of test".

Then I took the letter to the oven therein I made a fire by burning it.

When forty out of the fifty nights elapsed, behold! There came to me the messenger of The Messenger of Allâh [peace be upon him] and said: "The Messenger of Allâh [peace be upon him] orders you to keep aloof from your wife". I said: "Should I divorce her; or else! What should I do?" He said: "No, only keep aloof from her and do not live together with her". The Prophet [peace be upon him] sent the same message to my two fellows. Then I told my wife: "Go to your parents and remain with them till Allâh gives His Verdict in this matter."

Ka'b added: "The wife of Hilâl Ibn Umayyah came to The Messenger of Allâh [peace be upon him] and said: "O Messenger of Allâh! Hilâl Ibn Umayyah is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?" He said: "No (you can) but he should not approach you". She said: "By Allâh, he has no desire for anything. By Allâh, he has never ceased weeping since his case began up till this day". On that, some of my family members told me: "Will you also ask The Messenger of Allâh [peace be upon him] to permit your wife (to serve you) as he has permitted the wife of Hilâl Ibn Umayyah to serve him?" I said: "By Allâh, I will not ask the permission of The Messenger of Allâh [peace be upon him] regarding her, for I do not know what The Messenger of Allâh

[peace be upon him] will say if I ask him to permit her (to serve me) while I am a young man”.

Then I remained in that state for ten more nights till the period of fifty nights was completed starting from the time when The Messenger of Allâh [peace be upon him] prohibited the people from talking to us. I offered the Fajr prayer on the fiftieth morning on the roof of one of our houses. I was sitting in the condition which Allâh described (in the Qur'an): My very soul seemed straitened to me and even the earth seemed narrow to me albeit its vastness, when I heard the voice of one who had ascended the mountain of Sala‘ calling at the top of his voice: “O Ka‘b Ibn Mâlik! Be happy (by receiving good tidings)”. I fell down in prostration before Allâh, realizing that relief has come. The Messenger of Allâh [peace be upon him] announced the acceptance of our repentance by Allâh after he had offered the Fajr prayer. The people then went out to congratulate us. Some bearers of good tidings went out to my two fellows, a horseman came to me in haste and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse.

When he (The man) whose voice I had heard came to me conveying the good tidings, I took off my garments with which I dressed him; and by Allâh, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to The Messenger of Allâh [peace be upon him]. The people started receiving me in batches, congratulating me on Allâh's Acceptance of my repentance, saying: “We congratulate you on Allâh's Acceptance of your repentance.””

Ka‘b added: "When I entered the Mosque, I saw The Messenger of Allâh [peace be upon him] sitting with the people around him. Talhah Ibn ‘Ubaydullâh swiftly came to me, shook hands with me and congratulated me.

By Allâh, none of the Emigrants (Muhâjirûn) got up for me except him, and I will never forget this for Talhah."

Ka‘b added: "When I greeted The Messenger of Allâh [peace be upon him], he, with his face being joyfully bright, said: "Be happy with the best day that you have got ever since your mother delivered you.””

Ka‘b added: "I told The Prophet [peace be upon him]: “Is this forgiveness from you or from Allâh?” He said: “No, it is from Allâh”. Whenever The Messenger of Allâh [peace be upon him] became happy, his face would shine as if it were a piece of moon, and we all

knew that characteristic of him. When I sat before him, I said: “O Messenger of Allâh! Because of the acceptance of my repentance I will give up all my wealth as charity for the Sake of Allâh and His Messenger”.

The Messenger of Allâh [peace be upon him] said: “Keep some of your wealth, as it will be better for you”. I said: “I will keep my share from Khaybar with me”.

I added: “O Messenger of Allâh! Allâh has saved me for telling the truth; so it is part of my repentance not to tell but the truth as long as I am alive”. By Allâh, I do not know anyone of the Muslims whom Allâh has helped foretelling the truth more than me. Since I mentioned that truth to The Messenger of Allâh [peace be upon him] till today, I have never intended to tell a lie. I hope that Allâh will also save me (from telling lies) during the rest of my life.

So Allâh revealed to His Messenger [peace be upon him] the Qur’anic Verses 117-118. [Al-Bukhâri]

V. no. 122

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

122- And it is not (fitting) for the believers to go out to fight (in Allâh’s Cause) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may receive instructions in (Islamic) religion, and that they may warn their (fighting) people when they return to them (of what escaped them of teachings), that they may beware (of Allâh’s punishment and abide by His rulings).

It is narrated on the authority of ‘Ikrimah that he said: When Allâh revealed (what means): **{If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all}**, [verse 39] and, at the same time, some had remained behind him in the desert to instruct their people in the religion, the hypocrites said: “Some people remained behind in the desert: those who remained behind in the desert have been ruined”. On that occasion, this Qur’anic Verse was revealed. [Ibn Abu Hâtim]

It is narrated on the authority of ‘Abdullâh Ibn ‘Ubayd Ibn ‘Umayr that he said: It was the habit of the believers, because of their keenness on striving in Allâh’s cause, that if The Messenger of Allâh [peace be

upon him] dispatched a military expedition, they would set out and leave The Messenger of Allâh [peace be upon him] in Madînah along with the weak people. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Abu Hâtim]

Sûrat Yûnus

V. no. 2

﴿ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكٰفِرُونَ إِنَّ هٰذَا لَسِحْرٌ مُّبِينٌ ﴿٢﴾ ﴾

2- Is it a matter of wonderment for men that We have revealed to a man from among themselves (i.e. Prophet Muhammad) (saying): "Warn mankind (the disbelievers among them of torment), and give glad tidings to those who believe that they shall have a sure footing with their Lord?" (But) the disbelievers say: "This (Qur'an) is indeed an evident magic!

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: When Allâh sent Muhammad [peace be upon him] as a Messenger, the Arabs denied this and said: "Verily, Allâh is too great to send a human being as His Messenger". On that occasion, Allâh revealed this Qur'anic Verse. He also revealed (what means): {**And We sent not before you (O Muhammad) except men to whom We revealed (the message), so ask the people of the message if you do not know**}. [Al-Anbiyâ', verse 7] When Allâh repeated His arguments to them they said: "And even should he be a human being, then, another one would have more right than Muhammad to receive the Message". Allâh said relating this from them (what means): {**And they said: "Why was this Qur'an not sent down upon a great man from (one of) the two cities?"**} [Az-Zukhruf, verse 31]

By those nobler than Muhammad they mean Al-Walîd Ibn Al-Mughîrah from Makkah and Mas'ûd Ibn 'Amr Ath-Thaqafî from Tâ'if. In reply to them, Allâh revealed (what means): {**Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees (of rank) that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate**}. [Az-Zukhruf, verse 32] [Ibn Jarîr]

Sûrat Hûd

V. no. 5

﴿ أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾

5- No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He has the best knowledge of the (innermost secrets) of the breasts.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Some people felt shy of entering the privy or having sexual intercourse (with their wives) as naked with their private parts exposed to the sky.

In connection with them, Allâh revealed (what means): {**Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal**}. [Al-Bukhâri]

It is narrated on the authority of ‘Abdullâh Ibn Shaddâd that he said: It was the habit of anyone of them (disbelievers) that whenever he passed by The Messenger of Allâh [peace be upon him], he would turn away his breast in order that he would not see him.

On that occasion, Allâh revealed (what means): {**No doubt! They (disbelievers) did fold up their breasts, that they may hide from Him**}. [Ibn Jarîr and others]

V. no. 8

﴿ وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَيَقُولُنَّ مَا مَحْسَبُهُمْ أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴾

8- And if We delay the torment for them till a specific term, they are sure to say (mockingly): "What does keep it back?" Verily, on the day it comes to them, nothing will turn it away from them, and they will be encircled by that (torment) at which they used to mock!

It is narrated on the authority of Qatâdah that he said: When Allâh revealed (what means): **{(The time of) their account has approached for the people, while they are in heedlessness turning away}**, [Al-Anbiyâ', verse 1] some people said: "It seems that the (final) Hour has become near".

Then they desisted (from evil) for a short time after which they returned to their evil plots.

On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim and Ibn Jarîr on the authority of Ibn Jurayj]

V. no. 114

﴿ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ أَحْسَنْتَ يُذْهِبَنَّ السَّيِّئَاتِ ذَٰلِكَ

ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾

114- And establish prayer at the two ends of the day (Fajr, Thuhr and 'Asr) and in some hours of the night (Maghrib and 'Ishâ'). Verily, the good deeds (such as the five compulsory prayers) remove the evil deeds (minor sins). That is a reminder for these who accept the reminder.

It is narrated on the authority of Ibn Mas'ûd [Allâh be pleased with him] that a man kissed a woman and then went and made a mention of that to The Messenger of Allâh [peace be upon him]. On that occasion, Allâh revealed this Qur'anic Verse.

The man asked: "Is this specific to me only?" The Messenger of Allâh [peace be upon him] said: "It is common to all of my followers". [Al-Bukhârî and Muslim]

It is narrated on the authority of Abu Al-Yusr that he said: A woman came to buy dates from me and I told her that I had in the house dates that are better than that".

When she came with me I jumped over her and kissed her.

Then I went to The Messenger of Allâh [peace be upon him] and made a mention of that to him.

The Messenger of Allâh [peace be upon him] said: "Have you done like this with the family of a fighter in the cause of Allâh instead of looking after them in his absence?"

He then lowered his head for a long time till Allâh Almighty revealed to him this Qur'anic Verse. [At-Tirmidhi and others]

The same is narrated on the authority of Abu Umâmah, Mu'âdh Ibn Jabal, Ibn 'Abbâs, Buraydah and others. [At-Tirmidhi and others]

Sûrat Yûsuf

V. no. 3

﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ
قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴾ ﴿٣﴾

3- We relate unto you (O Muhammad) the best of stories in what We have revealed to you, of this Qur'an. And before this (revelation), you were among the heedless (of the Qur'an).

It is narrated on the authority of Sa'd Ibn Abu Waqqâs [Allâh be pleased with him] that he said: The Qur'an was revealed to The Messenger of Allâh [peace be upon him], and he kept reciting to them for some time before they said to him: "O Messenger of Allâh! Would that you talk to us (in something else)!" On that occasion, Allâh revealed (what means): **{Allâh has sent down the best statement: a consistent Book wherein is reiteration}**. [Az-Zumar, verse 23] [Al-Hâkim and others]

A similar one is narrated on the same authority with the following addition: They said: "O Messenger of Allâh! Would that you remind us!" On that occasion, Allâh revealed (what means): **{Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allâh and what has come down of the truth?}** [Al-Hadîd, verse 16] [Ibn Abu Hâtim]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: They said: "O Messenger of Allâh! Would that you relate stories to us!" On that occasion, Allâh revealed this Qur'anic Verse [Yûsuf 3]. [Ibn Jarîr]

The same is narrated on the authority of Ibn Mas'ûd [Allâh be pleased with him]. [Ibn Mardawayh]

Sûrat Ar-Ra‘d

V. no. 8

﴿ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ

شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾

8- Allâh knows well what every female bears, and by how much the wombs lose (prematurely) or exceed (beyond their time). Everything with Him is in (due) proportion (which it cannot surpass or fall short of).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that both Arbad Ibn Qays and ‘Âmir Ibn At-Tufayl came to Madînah to visit The Messenger of Allâh [peace be upon him]. ‘Âmir said: “O Muhammad! What will you give me if I embrace Islam?” He said: “You will have the rights and obligations of the Muslims”. He asked him: “Will you give me the matter (of ruling) after you?” He replied: “That will not be to you nor to your people”.

When, they left him, ‘Âmir told Arbad: “I will talk to Muhammad to divert his face from you and then you can strike him with the sword”. They returned to The Messenger of Allâh [peace be upon him] once again so ‘Âmir told him: “O Muhammad! Stand with me to talk to you”. The Messenger of Allâh [peace be upon him] stood with him and he talked to him and Arbad unsheathed the sword. When he took hold of the handle of the sword, his hand stiffened and The Messenger of Allâh [peace be upon him] turned his face and saw him thereupon he left them. They went away till when they were in Ar-Raqm, Allâh sent a thunderbolt on Arbad and it killed him. On that occasion, Allâh revealed the Qur’anic Verses 8-13. [At-Tabarâni and others]

V. no. 13

﴿ وَدُسِّحَ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ

يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ ﴿١٣﴾

13- And thunder exalts His (Allâh’s) praises, and so do the angels because of His Awe, He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute (the Prophet) about Allâh. And He is Mighty in strength and Severe in punishment.

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] sent a man to one of the chiefs of disbelievers in the pre-Islamic days to invite him to Islam. The disbeliever asked him: "What is your lord to whom you invite me? Is he made of iron, copper, silver or gold?" The man returned to The Messenger of Allâh [peace be upon him], and made a mention of that to him. He sent this man to him once again and returned with the same reply, and for the third time and he also returned with the same reply. Then Allâh sent a thunderbolt on that disbeliever which burnt him. On that occasion, Allâh revealed this Qur'anic Verse. [An-Nasâ'i and Al-Bazzâr]

V. no. 31

﴿ وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُفِيَ بِهِ الْمَوْتُ ۚ بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَأْتِئْسَ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُخْلِفُ الْعِلْقَادَ ﴿٣١﴾ ۗ ﴾

31- And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be (raised and) made to speak (they would not have believed). But the decision of all things is certainly with Allâh. Have not then those who believe yet known that had Allâh willed, He could have guided all people (even without a sign)? And a disaster will not cease to strike those who disbelieved (with all trials of killing, war, captivity or draught) because of their (evil) deeds (disbelief), or you (O Muhammad with your army) should come close to their homes (in Makkah), until the Promise of Allâh (of your victory over them) comes to pass. Certainly, Allâh never fails in His Promise.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The polytheists said to The Messenger of Allâh [peace be upon him]: "If that which you have brought is true, then show us our old men (who died) to talk to them and ask them about it; and also make the land of Makkah spacious upon us because those mountains have squeezed us". On that occasion, Allâh revealed this Qur'anic Verse. [At-Tabarâni and others]

It is narrated on the authority of 'Atiyyah Al-'Awfi that he said: The disbelievers told The Messenger of Allâh [peace be upon him]: "Would that you remove the mountains of Makkah till it becomes

spacious and we can cultivate it; and would that you cut the land for us as Solomon cut the land for his people with the help of wind; and would that you quicken the dead as Jesus gave life to the dead for his people!" On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim and Ibn Mardawayh]

V. no. 38-39

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُم أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِقَايَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ^ط وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾ ﴾

38- And indeed We sent Messengers before you (O Muhammad) and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. (For) every term there is a Decree (and time prescribed by Allâh). 39- Allâh blots out what He wills and confirms (what He wills of rulings and judgments). And with Him is the Mother of the Book (the Preserved Tablet which never changes).

It is narrated on the authority of Mujâhid that he said: When Allâh revealed (what means): {**And it was not for a Messenger to bring a sign except by Allâh's Leave**}, [verse 38] the Quraysh men told The Messenger of Allâh [peace be upon him]: “We think, O Muhammad, that you have nothing (to bring to us). The matter than is over”. On that occasion, Allâh revealed (what means): {**Allâh blots out what He wills and confirms (what He wills of rulings and judgments). And with Him is the Mother of the Book**}. [verse 39] [Ibn Abu Hâtim]

Sûrat Ibrâhîm

V. no. 28

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴾

28- Have you not seen those who have changed the (gratitude they were supposed to show for the) favor of Allâh into disbelief (ungratefulness by rejecting the Prophethood of Muhammad), and drove their people (by misleading them) to the abode of perdition?

It is narrated on the authority of ‘Atâ’ Ibn Yasâr that he said: This Qur’anic Verse was revealed in connection with those who were killed on the day of the battle of Badr. [Ibn Jarîr]

Sûrat Al-Hijr

V. no. 24

﴿ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَخْرِينَ ﴿٢٤﴾ ﴾

24- And indeed, We know those among you who come forward, and indeed, We know those who remain behind.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: One of the prettiest women used to pray (in congregation) behind The Messenger of Allâh [peace be upon him], and some men used to go forward to be in the first row in order not to see her, and others used to remain behind to pray in the last row so that whenever anyone prostrated he would look at her from underneath his armpits. On that occasion, Allâh revealed this Qur’anic Verse. [At-Tirmidhi; An-Nasâ’i; Al-Hâkim and others]

It is narrated on the authority of Dâwûd Ibn Sâlih that he asked Sahl Ibn Hunayf Al-Ansâri about this Qur’anic Verse: was it revealed in connection with Jihâd in the cause of Allâh? He said: “No, it was revealed in connection with the rows of praying people”. [Ibn Mardawayh]

V. no. 45

﴿ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾ ﴾

45- Truly! The righteous will be amidst Gardens and water-springs (flowing therein in Paradise).

It is narrated on the authority of Salmân Al-Fârîsi [Allâh be pleased with him] that when he heard Allâh’s saying (what means): {**And indeed, Hell is the promised place for them all**}, [verse 43] he kept wandering for three days out of fear. Then he was brought to The Messenger of Allâh [peace be upon him] whom he asked: “O Messenger of Allâh! Has this Qur’anic Verse been really revealed? By Him Who sent you with the truth, it has cut the strings of my heart”. On that occasion, Allâh revealed this Qur’anic Verse. [Ath-Tha‘labi]

V. no. 47

﴿ وَتَرْعَا مَا فِي صُدُورِهِمْ مِنْ غَلِيٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُتَقَابِلِينَ ﴿٤٧﴾ ﴾

47- And We shall remove from their breasts any feeling of resentment (they may have so that they will be like) brothers facing each other on thrones.

It is narrated on the authority of ‘Ali Ibn Al-Husayn that he said: This Qur’anic Verse was revealed in connection with Abu Bakr and ‘Umar [Allâh be pleased with them]. He was asked: “Which resentment?” He said: “The resentment of the pre-Islamic days. During the pre-Islamic days, there was animosity between Banu Tamîm, Banu ‘Adiyy and Banu Hâshim. When those people embraced Islam, they loved each other. Once, Abu Bakr was afflicted with a pain in his flank, thereupon ‘Ali went on warming up his hand to heat therewith the flank of Abu Bakr, thereupon this Qur’anic Verse was revealed. [Ibn Abu Hâtim]

V. no. 49-50

﴿ نَبِيَّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٥٠﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٤٩﴾ ﴾

49- Inform (O Muhammad) My slaves, that truly, I am the Oft-Forgiving, Most-Merciful (towards the believers). 50- And that My Torment (therewith I shall touch the sinners) is indeed the most painful torment.

It is narrated on the authority of ‘Abdullâh Ibn Az-Zubayr [Allâh be pleased with them] that once, The Messenger of Allâh [peace be upon him] passed by a group of his Companions and they were laughing. On that he said to them: “Are you laughing and the mention of Paradise and Fire is ahead of you?” In this connection, Allâh Almighty revealed those Qur’anic Verses. [At-Tabarâni]

It is narrated on the authority of one of the Companions of The Messenger of Allâh [peace be upon him] that once The Messenger of Allâh [peace be upon him] came out to them from the gate through which Banu Shaybah enter, and told them: “I do not like to see you laughing”. Then he turned away and a while later he retreated and said to them: “No sooner had I reached Al-Hijr that Gabriel met me and said: “O Muhammad! Your Lord asks you: “Why do you cause My servants to despair? {**Inform My slaves, that truly, I am the Oft-Forgiving, Most-Merciful (towards the believers). And that My Torment (therewith I shall touch the sinners) is indeed the most painful torment**}. [Ibn Mardawayh]

V. no. 95

﴿ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ ﴾

95- Truly! We will suffice you against the scoffers.

It is narrated on the authority of Anas Ibn Mâlik [Allâh be pleased with him] that once, The Messenger of Allâh [peace be upon him] came upon some disbelievers in Makkah and they went on poking him in his nape and saying: “That is the one who claims to be a Prophet”. Gabriel was with him: he poked them with his fingers bringing about in their bodies something like sores which putrefied, and none of them was able to approach him. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [At-Tabarâni and Al-Bazzâr]

Sûrat An-Nahl

V. no. 1

﴿ أَتَىٰ أَمْرَ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۗ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾ ﴾

1- The command of Allâh (i.e. the final Hour and the punishment of the disbelievers and polytheists) will come to pass, so seek not to hasten it (before its due time since it is inescapable). Exalted be He above all that they associate as partners with Him.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When Allâh revealed (what means): {The command of Allâh will come to pass}, the Companions of The Messenger of Allâh [peace be upon him] were scared, thereupon Allâh revealed (what means): {so seek not to hasten it (before its due time since it is inescapable)}. Then they became calm. [Ibn Mardawayh; ‘Abdullâh Ibn Ahmad; Ibn Jarîr and Ibn Abu Hâtim on the authority of Abu Bakr Ibn Hafs]

V. no. 38

﴿ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۗ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ ۗ بَلَىٰ وَعَدًّا عَلَيْهِ حَقًّا وَلٰكِنَّا أَكْثَرُ النَّاسِ

﴿ لَا يَعْلَمُونَ ﴿٣٨﴾ ﴾

38- And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Nay! (He will raise them up), - a promise (binding) upon Him in truth, but most men (i.e. disbelievers) know not.

It is narrated on the authority of Abu Al-‘Âliyah that he said: One of the Muslims had a debt with one of the polytheists, and while exchanging talks in which the Muslim said: "...and after death I hope for such and such good things". The polytheist told him: "Do you claim that you will be resurrected after death?" The Muslim took a strong oath that Allâh will resurrect him who dies". On that occasion, this Qur’anic Verse was revealed. [Ibn Jarîr and Ibn Abu Hâtim]

V. no. 41

﴿ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۗ وَلَا جَزَاءَ لَآخِرَةٍ أَكْبَرُ لَوْ

﴿ كَانُوا يَعْلَمُونَ ﴿٤١﴾ ﴾

41- And as for those who emigrated in the Cause of Allâh (to establish His religion), after they had been wronged (by the disbelievers of Makkah who harmed them severely), We will certainly give them goodly residence in this world (i.e. Madînah), but indeed the reward of the Hereafter (i.e. Paradise) will be greater; if they but knew!

It is narrated on the authority of Dâwûd Ibn Abu Hind that this Qur'anic Verse was revealed in connection with Abu Jandal Ibn Suhayl Ibn 'Amr. [Ibn Jarîr]

V. no. 75-76

﴿ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَن رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۗ هَلْ يَسْتَوُونَ ۗ اَلْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾ وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ ۗ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٧٦﴾ ﴾

75- Allâh sets forth an example (of two) a slave under the possession of another, he has no power of any sort, and a (free) man on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (Of course not). All perfect praise be to Allâh. Nay! (But) most of them know not (the torment that will afflict them thereupon they associate partners with Allâh). 76- And Allâh puts forward (another) example of two men, one of them dumb and has no power over anything (because he understands nothing and cannot be understandable), and he is a burden on his master, whichever way he directs him, he brings no good. Is such a man equal to one who commands justice and is himself on the Straight Path?

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Allâh's saying (what means): {Allâh sets forth an example (of two) a slave under the possession of another, he has no power of any sort...} [verse 75] was revealed in connection with a man from the Quraysh and his slave. Allâh's saying (what means): {And Allâh puts forward (another) example of two men, one of them dumb and has no power over anything...} [verse 76] was revealed in connection with 'Uthmân [Allâh be pleased with him] and one of his slaves who disliked Islam and rejected to embrace it: he further used to forbid him to give in charity and do good. [Ibn Jarîr]

V. no. 83

﴿ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴾

83- They acknowledge the favor of Allâh, yet they deny it (by associating partners with Allâh in worship) and most of them are the disbelievers (in Allâh)

It is narrated on the authority of Mujâhid that a Bedouin came to The Messenger of Allâh [peace be upon him] and begged him, thereupon he recited to him (what means): {**And Allâh has made for you from your homes a place of rest**}. the Bedouin said: "Yes". He recited to him (what means): {**and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment**}. [verse 81] the Bedouin said: "Yes". Whenever he recited to him the Bedouin would answer in the affirmative till he came to Allâh's saying (what means): {**Thus does He complete His favor upon you that you might submit (to Him)**}. [verse 82]. Then the Bedouin turned away. On that occasion, Allâh revealed this Qur'anic Verse [83]. [Ibn Abu Hâtim]

V. no. 91

﴿ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ

كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴾

91- And fulfill the Covenant of Allâh (concerning transactions, oaths, etc.) when you have covenanted, and break not the oaths after you have confirmed them - and indeed you have made Allâh your surety (of fulfilling your covenant when You have sworn by Him). Verily! Allâh knows what you do (and will reward you according to it).

It is narrated on the authority of Buraydah [Allâh be pleased with him] that he said: This Qur'anic Verse was revealed in connection with the pledge of allegiance given to The Messenger of Allâh [peace be upon him]. [Ibn Jarîr]

V. no. 92

﴿ وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزَلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ

تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۗ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ

مُخْتَلِفُونَ ﴾

92- And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths as means of deception among yourselves, lest a community may be more numerous than another community. Allâh only tests you by this (command to fulfill your covenant, to distinguish him who obeys Allâh and fulfills His Covenant from him who disobeys Allâh and breaks His Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ (in this world concerning the covenants so that He would punish the breaker and reward the fulfiller).

It is narrated on the authority of Abu Bakr Ibn Hafs that he said: Sa'îdah Al-Asadiyyah was a madwoman and used to gather hair and fibers. In connection with her Allâh Almighty revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 103

﴿ وَلَقَدْ نَعَلْمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾ ﴾

103- And indeed We know that they (disbelievers) say: "It is only a human being who teaches him (Muhammad)." The tongue of the man they refer to is foreign, while this (Qur'an) is a clear Arabic tongue (and it is beyond the capacity of such a non-Arab to teach it).

It is narrated on the authority of 'Abdullâh Ibn Muslim Al-Hadrami that he said: We had two slaves of Sicilian origin, and they used to read their book and teach their knowledge, and The Messenger of Allâh [peace be upon him] happened to pass by them and listen to their recitation. The disbelievers said: "He seems to be taught by those (slaves)". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 106

﴿ مَن كَفَرَ بِاللَّهِ مِن بَعْدِ إِيمَانِهِ إِلَّا مَن أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَٰكِن مَّن شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾ ﴾

106- Whoever disbelieves in Allâh after his belief, except him who is forced thereto (to pronounce the word of disbelief) and whose heart is at rest with Faith (will have a severe torment); but

such as open their breasts to disbelief (i.e. accept it gladly), on them is wrath from Allâh, and theirs will be a great torment.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When The Messenger of Allâh [peace be upon him] intended to emigrate to Madînah, the polytheists took hold of Bilâl, Khabbâb and ‘Ammâr and detained them. As for ‘Ammâr, he told them a word that appealed to them. When he returned to The Messenger of Allâh [peace be upon him] and made a mention of that to him, he asked him: “When you said it, has your heart been expanded with it?” He answered in the negative, thereupon Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Mujâhid that this Qur’anic Verse was revealed in connection with some Muslims who embraced Islam and concealed their faith and when they were told by the Companions in Madînah to emigrate and they really came out, the men of Quraysh caught up with them and temped them thereupon they disbelieved under compulsion. [Ibn Abu Hâtim]

It is narrated on the authority of ‘Umar Ibn Al-Hakam that ‘Ammâr Ibn Yâsir, Suhayb, Abu Fakîhah, Bilâl, ‘Âmir Ibn Fuhayrah and others were punished so much that they did not know what they were saying. In connection with them this Qur’anic Verse was revealed up to Allâh’s saying (what means): **{indeed, your Lord, after that, is Forgiving and Merciful}**. [verse 110] [Ibn Sa’d In At-Tabaqât]

V. no. 126

﴿ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۗ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴾

126- And if you punish (your enemy), then punish them with the like of that with which you were afflicted. But if you patiently persevere (and leave retribution), verily, it is better for the patient.

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] stood by the dead body of Hamzah [Allâh be pleased with him] when he fell a martyr and his dead body was mutilated on the day of the battle of Uhud and said: “Verily, I will mutilate seventy of them (the polytheists) in place of you”. No sooner had he said so than Gabriel [peace be upon him] descended with the concluding Verses of Sûrat An-Nahl [126-128]. Then The Messenger of Allâh [peace be upon him] changed his mind

and abandoned this idea. [Al-Hâkim; Al-Bayhaqi in Ad-Dalâ'il and Al-Bazzâr]

It is narrated on the authority of Ubayy Ibn Ka'ab [Allâh be pleased with him] that he said: On the day of the battle of Uhud the Ansâr lost sixty-four and the Muhâjirs lost six and the polytheists mutilated their dead bodies. The Ansâr said: "If Allâh enabled us to defeat them as they have done today, we will mutilate more of their dead bodies". Then, when it was the day of the conquest of Makkah, Allâh revealed this Qur'anic Verse. [At-Tirmidhi who renders it Hasan]

This requires that the Qur'anic Verse should have been revealed on the day of the conquest of Makkah, whereas according to the previous narration, it was revealed on the day of Uhud. Ibn Al-Hassâr replies that this Qur'anic Verse might, possibly, have been revealed three times: one in Makkah, another on the day of Uhud and the third time on the day of the conquest of Makkah, so that Allâh would remind the believers.

Sûrat Al-Isrâ'

V. no. 15

﴿ مَن أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيَّ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ ﴾

15- Whoever receives guidance, then he receives guidance only for the benefit of his own self. And whoever goes astray, then he goes astray to his own loss. No bearer of burdens (i.e. sinner) can bear the burdens (sins) of another. And We never punish (anyone) until We have sent a Messenger (to clarify to him what is due on him to do).

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that Khadijah [Allâh be pleased with her] asked The Messenger of Allâh [peace be upon him] about the destiny of the offspring of the disbelievers and he said: “They belong to their fathers”. Then she asked him once again at a later time and he said: “Allâh Alone knows what will happen to them”. For a third time she asked him after Islam had become strong thereupon this Qur’anic Verse was revealed. Then The Messenger of Allâh [peace be upon him] said: “They will remain on the sound innate nature on which Allâh has created them”, or “They will be in Paradise”. [Ibn ‘Abdul-Barr with a weak chain of narrators]

V. no. 28

﴿ وَإِنَّمَا تَعْرِضْنَ عَنْهُمْ أَبْغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾ ﴾

28- And if you turn away from them and you are awaiting a mercy (i.e. sustenance) from your Lord for which you hope (to give them therefrom), then, speak unto them a soft kind word.

It is narrated on the authority of ‘Atâ’ Al-Khurâsâni that a group of people came to The Messenger of Allâh [peace be upon him] and asked him to provide them with mounts to ride (in order to set out for a certain battle), and The Messenger of Allâh [peace be upon him] said to them: “I have nothing for you to ride”. They turned away with their eyes shedding tears, thinking that The Messenger of Allâh [peace be upon him] (did not give them mounts because he) was angry with them. On that occasion, Allâh revealed this Qur’anic Verse. [Sa‘îd Ibn Mansûr]

It is narrated on the authority of Ad-Dahhâk that it was revealed in connection with the poor who begged The Messenger of Allâh [peace be upon him]. [Ibn Jarîr]

V. no. 29

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴾

29- And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy (and that is the state of the miser) and insolvent (and that is the state of the spendthrift).

It is narrated on the authority of Sayyâr Abu Al-Hakam that once, some clothes were brought to The Messenger of Allâh [peace be upon him], and he was very generous. He distributed all this before a group of the poor came to him and found out that he had finished it. On that occasion, Allâh revealed this Qur'anic Verse. [Sa'îd Ibn Mansûr]

It is narrated on the authority of Ibn Mas'ûd [Allâh be pleased with him] that he said: A woman sent her child to The Messenger of Allâh [peace be upon him] to beg something from him and he said: "We have nothing today". He said: "Then my mother asks you to dress her in your shirt". He took it off and gave it to her and sat naked in the house. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Mardawayh and others]

V. no. 45

﴿ وَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْمِعْ أَنْ يَسْمِعَكَ رَبُّكَ وَأَنْتَ سَمِيعٌ ﴿٤٥﴾ وَلَا تَجْعَلْ لِقَوْمِكَ عَيْنًا وَلَا تَكُن مِّنَ الْمُجْرِمِينَ ﴾

45- And when you (O Muhammad) recite the Qur'an, We put between you and those who believe not in the Hereafter a veil (to make you) invisible (from their eyes).

It is narrated on the authority of Shihâb that whenever The Messenger of Allâh [peace be upon him] recited the Qur'an to the polytheists of Makkah and invited them to the Book of Allâh, they would say, in ridicule: "There are coverings over our hearts so that we would not understand that to which you invite us, there is deafness in our ears and between you and us there is a partition". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Al-Mundhir]

V. no. 56

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِن دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴾

56- Say (to them): "Invoke those whom you pretend (to be gods) besides Him (like angels, Jesus, Ezra, and others). They have no power to remove the adversity from you nor even to shift it from you to others."

It is narrated on the authority of Ibn Mas'ûd [Allâh be pleased with him] that he said: Some people used to worship many from among the jinn. The latter embraced Islam but the former did not cease to worship them. On that occasion, Allâh revealed this Qur'anic Verse. [Al-Bukhâri]

V. no. 59

﴿ وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوْلُونَ ۗ وَءَاتَيْنَا نُمُودَ النَّاقَةِ مُبْصِرَةً فَظَلَمُوا بِهَا ۗ ﴾

﴿ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾ ﴾

59- And nothing prevents Us from sending the miracles (proposed and demanded by the Makkans) except that the people of old denied them (when they were sent unto them thereupon We destroyed them). And We sent the she-camel to (the people of) Thamûd as a clear sign, but they were wrongdoers (by slaying) of her (thereupon they were ruined). And We sent not the miracles except to warn and frighten (people of the adverse consequences of disbelief so that they would believe).

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The polytheists of the Quraysh asked The Messenger of Allâh [peace be upon him] to turn Safâ (mount) into gold and to move away the mountains surrounding Makkah to make it more spacious so that they would cultivate it. It was said to the Messenger of Allâh [peace be upon him]: "You can give them respite if you so like, or respond to their request if you so like, but in this case, if they disbelieve afterwards, they will be destroyed immediately as those before them were destroyed". The Messenger of Allâh [peace be upon him] said: "No, I will give them respite". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Mardawayh; At-Tabarâni and others]

V. no. 60

﴿ وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۗ وَمَا جَعَلْنَا آلَ رَيْيَا آلَئِي أَرْبَابِكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ ۗ ﴾

﴿ الْمَلْعُونَةَ فِي الْقُرْآنِ ۗ وَخَوَّفُوهُمْ فَمَا يُزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾ ﴾

60- And (remember) when We told you: "Verily! Your Lord has encompassed people (in knowledge and power that they are in His Grip: so, proclaim the Message and fear none because Allâh protects you from them)." And We made not the vision which we showed you (actually with your own eyes and not as a dream on the night of Al-Isrâ') but a trial for people, and (also) the accursed tree (of Zaqqûm mentioned) in the Qur'an (which grows at the bottom of the Hellfire). We thereby frighten them but it only increases them in enormous transgression.

It is narrated on the authority of Umm Hâni' [Allâh be pleased with her] that when it was the night on which The Messenger of Allâh [peace be upon him] was taken on a night journey from Al-Masjid Al-Harâm to Al-Masjid Al-Aqsa, he related that to the people in the morning who went on mocking at him. They asked him to bring a sign so he described to them Bayt Al-Maqdis, and mentioned to them the story of the caravan (he had seen in the way). Al-Walîd Ibn Al-Mughîrah said: "He is a sorcerer". On that occasion, Allâh revealed this Qur'anic Verse. [Abu Ya'li]

It is narrated on the authority of 'Ali Ibn Al-Husayn that one morning, The Messenger of Allâh [peace be upon him] became anxious, thereupon it was said to him: "What is the matter with you O Messenger of Allâh? Do not be anxious! Verily, the vision you have seen is but a trial to them". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Mardawayh]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that when Allâh Almighty made a mention of the tree of Zaqqûm by way of frightening the disbelievers and polytheists, Abu Jahl told the people: "O community of Quraysh! Do you know what the tree of Zaqqûm is, by which Muhammad frightens you?" They answered in the negative, thereupon he said: "It is the 'Ajwah dates of Yathrib, mixed with butter. By Allâh, should we get hold of it, we would eat of it greedily". On that occasion, Allâh Almighty revealed (what means): **{and (also) the accursed tree (of Zaqqûm mentioned) in the Qur'an (which grows at the bottom of the Hellfire). We thereby frighten them but it only increases them in enormous transgression}**. [verse 60] He also revealed (what means): **{Verily the tree of Zaqqûm Will be the food of the Sinful, Like molten brass; it will boil in their insides, Like the boiling of scalding water}**. [Ad-Dukhân, verse 43-46] [Ibn Abu Hâtim and Al-Bayhaqi]

V. no. 73

﴿ وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَآ إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۗ وَإِذَا لَأَتَّخَذُوكَ حَلِيلًا ﴿٧٣﴾ ﴾

73- Verily, they were about to tempt you away from that which We revealed to you to fabricate something other than it against Us, and (had you done so) then they would surely have taken you an intimate friend!

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: One day Umayyah Ibn Khalaf, Abu Jahl Ibn Hishâm and other men from Quraysh came out and met The Messenger of Allâh [peace be upon him] and said: “O Muhammad! Come to please our deities so that we would enter your religion”. The Messenger of Allâh [peace be upon him], out of love for his people’s reversion to Islam, did not reject their demand strongly. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Mardawayh and Ibn Abu Hâtim]

It is narrated on the authority of Sa‘îd Ibn Jubayr that once The Messenger of Allâh [peace be upon him] was performing Tawâf and intended to receive the (Black) Stone thereupon the polytheists of the Quraysh told him: “We will not leave you receive the Stone till you please our gods”. The Messenger of Allâh [peace be upon him] said: “What harm shall befall me if I do since Allâh knows that I am averse to that?” On that occasion, Allâh revealed this Qur’anic Verse. [Abu Ash-Shaykh]

A similar one is narrated by him on the authority of Ibn Shihâb.

It is narrated on the authority of Jubayr Ibn Nufayr that he said: The chiefs of the Quraysh came to The Messenger of Allâh [peace be upon him] and said: “If you send to us to sit with you, then drive away those lowly and freed slaves from you so that we would be your sitters”.

He [peace be upon him] responded to them, thereupon Allâh revealed this Qur’anic Verse. [Abu Ash-Shaykh]

It is narrated on the authority of Muhammad Ibn Ka‘b Al-Qurathi that The Messenger of Allâh [peace be upon him] recited Sûrat An-Najm to Allâh’s saying (what means): **{So have you considered al-Lât and al-'Uzza? And Manât, the third - the other one?}** [An-Najm, verse 19-20] Then Satan inspired him to say: “Those are the high goddesses whose intercession is expected”. Then Allâh

revealed (what means): {Verily, they were about to tempt you away from that which We revealed to you to fabricate something other than it against Us, and (had you done so) then they would surely have taken you an intimate friend! And if We had not strengthened you, you would have almost inclined to them a little}. [Al-Isrâ', verse 73-74] The Messenger of Allâh [peace be upon him] then kept distressed till Allâh revealed (what means): {And We did not send before you any messenger or prophet except that when he spoke (or recited), Satan threw into it (his recitation some misunderstanding). But Allâh abolishes that which Satan throws in; then Allâh makes precise His verses. And Allâh is Knowing and Wise}. [Al-Hajj, verse 52] [Abu Ash-Shaykh]

V. no. 76

﴿ وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا

لَا يَلْبُثُونَ خَلْفَكَ إِلَّا قَلِيلًا ﴾

76- And Verily, they were about to frighten you so much as to drive you out from the land (of Madînah). But in that case (had they succeeded to expel you) they would not have stayed (therein) after you, except for a little (i.e. a short while, then they would have perished).

It is narrated on the authority of ‘Abd-Ar-Rahmân Ibn Ghunm that some Jews came to The Messenger of Allâh [peace be upon him] and said: “If you are really a Prophet, then go to Shâm since it is the place of resurrection and the Prophets before you”. The Messenger of Allâh [peace be upon him] believed them and set out for Shâm and when he reached Tabûk Allâh Almighty revealed to him those Qur’anic Verses [73-76] even after the Sûrah had been revealed to its end in Makkah. Then He commanded him, through Gabriel [peace be upon him], to return.

Gabriel [peace be upon him] further said to him: “Verily, every Prophet has an invocation”. The Messenger of Allâh [peace be upon him] asked: “What do you command me to invoke?” He recited to him (what means): {And say: “My Lord! Let my entry (to Madînah) be by the gate of truth and honor (which causes me nothing to dislike), and (likewise) my exit (from Makkah) be by the gate of truth and honor (and cause my heart not to be attached to it). And grant me from You a power of authority to help me (against Your

and my enemies)}. [verse 80] [Ibn Abu Hâtim and Al-Bayhaqi in Ad-Dalâ'il]

V. no. 80

﴿ وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴾

80- And say: "My Lord! Let my entry (to Madînah) be by the gate of truth and honor (which causes me nothing to dislike), and (likewise) my exit (from Makkah) be by the gate of truth and honor (and cause my heart not to be attached to it). And grant me from You a power of authority to help me (against Your and my enemies).

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that while The Messenger of Allâh [peace be upon him] was in Makkah he was commanded to emigrate (to Madînah, and on that occasion, Allâh revealed this Qur'anic Verse. [At-Tirmidhi]

This means that this Qur'anic Verse was revealed in Makkah.

V. no. 85

﴿ وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

85- And they (the Jews) ask you (O Muhammad) concerning the Spirit (which gives life to man); Say: "The Spirit is one of the affairs (whose knowledge is only with) my Lord. And of knowledge, you (mankind) have been given only a little (in comparison with Allâh's)."

It is narrated on the authority of Ibn Mas'ûd [Allâh be pleased with him] that he said: While I was in the company of The Prophet [peace be upon him] on a farm and he was reclining on a palm leave stalk, some Jews passed by. Some of them told the others: "Would that you ask him (The Prophet) about the spirit!" One of them said: "What urges you to ask him about it?"

Another said: "(Don't do) lest he should give you a reply which you dislike." But they said: "Ask him." So they asked him about the Spirit.

The Prophet [peace be upon him] kept quiet and did not give them any answer. Having known that he was being divinely inspired, I stayed at my place. When the divine inspiration was over, The Prophet [peace be upon him] recited this Qur'anic Verse. [Al-Bukhâri]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The polytheists of Quraysh told the Jews: "Tell us about something to ask him (Muhammad) about". They said: "Ask him about the spirit". They asked him thereupon Allâh Almighty revealed this Qur'anic Verse. [At-Tirmidhi]

V. no. 88

﴿ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ

بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ ﴾

88- Say: "Were men and jinn to gather together to produce the like of this Qur'an (in its inimitable eloquence), they could not produce the like thereof, even if they helped one another."

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Salâm Ibn Mishkam, Nu'mân Ibn Abu Awfa: Abu Anas, Mahmûd Ibn Dihyah, Shâs Ibn Qays, and Mâlik Ibn Sayfî came to The Messenger of Allâh [peace be upon him] and said: "How should we follow you, given that you have abandoned our Qiblah? Moreover, what you have brought, is, in our sight, not as consistent as the Torah.

So, send down upon us a Book which we know, otherwise we will bring you the like of what you bring". In this connection, Allâh revealed this Qur'anic Verse. [Ibn Ishâq and Ibn Jarîr]

V. no. 90-93

﴿ وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ

فَتُفَجَّرَ الْأَنْهَارُ خَلْلَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تَسْقِطَ السَّمَاءُ كَمَا زَعَمَتِ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ

وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ

تُنزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ ﴿٩٣﴾ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٤﴾ ﴾

90- And they say: "We shall not believe in you (O Muhammad) until you cause a spring to gush forth (with water) from the earth for us; 91- Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly; 92- Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face (to see with our own eyes); 93- Or you have a house of pure gold, or you ascend up into the sky, and even then we will put no faith in your

ascension until you bring down for us a Book that we could read." Say (O Muhammad to them) "Exalted be (Allâh) my Lord! Am I but a man, sent as a Messenger (like all Messengers before me who brought no miracle but by Allâh's leave)?"

It is narrated on the authority of 'Abdullâh Ibn 'Abbâs [Allâh be pleased with them] that he said: 'Utbah and Shaybah, sons of Rabî'ah, Abu Sufyân Ibn Harb, An-Nadr Ibn Al-Hârith Ibn Kaladah, the brother of Banu 'Abd-Ad-Dâr, Abu Al-Bakhtari Ibn Hishâm, Al-Aswad Ibn Al-Muttalib, Zam'ah Ibn Al-Aswad, Abu Jahl, 'Amr Ibn Hishâm, Al-Walîd Ibn Al-Mughîrah, 'Abdullâh Ibn Abu Umayyah, Umayyah Ibn Khalaf, Al-'Âs Ibn Wâ'il, Nubayh and Munabbih, sons of Al-Hajjâj, or those among them who gathered at that time, assembled together after the sunset near the back of the Ka'bah and one of them said to the others: "Send (somebody) to Muhammad (with a message to come to you), talk to him and argue with him, so that you should have an excuse against him". They sent to him (a message): "The chiefs of your people gathered together in order to talk to you".

Soon, The Messenger of Allâh [peace be upon him] came to them, thinking that they might have started to see something significant in his matter (of calling them to Allâh). Indeed, he [peace be upon him] was keen on their guidance, and it aggrieved him to see their obstinacy and rejection of the truth.

When he sat with them, they told him: "O Muhammad! We've sent to you (to come) so that we should talk to you. Indeed, by god, never have we known a man from among the Arabs, who brought to his people the like of what you have brought to your people: you've insulted the fathers, taxed the minds with error, abused the religion, disgraced the gods and divided the group; and there is no wicked matter but that you have done with us (or words similar to that). If you seek, with this speech of yours, for property and wealth, we should gather for you from our wealth and property so much until you become the wealthiest and the richest among us; and if your intention is to have the honor among us, we should make you the chief of all of us; and if your plan is to achieve authority over us, we shall make you a king over us; and if that which is revealed to you comes from a companion among the jinns, by whom you've been seized, we should afford as much as we could for medicine, seeking for your treatment until you recover from that state in which you are: otherwise, we should have an excuse against you".

On that, The Messenger of Allâh [peace be upon him] said: "I am not (seized by a companion from jinns) as you say, nor have I brought you that with which I've come to you in order to take your property, nor to have the honor among you, nor to gain authority over you. On the contrary, Allâh Almighty has sent me as a Messenger to you and revealed a Book unto me, and ordered me to be a giver of glad tidings (of Paradise for the believers among you) and a warner (of the Hellfire for those who reject faith); and I've conveyed to you the Message of my Lord, and given you good counsel: if you accept that with which I've come to you, then, it is your (good) share in the world as well as in the hereafter; and if you reject it, then, I will keep patient on the command of Allâh, until Allâh Almighty judges between you and me" or words similar to what The Messenger of Allâh [peace be upon him] said.

They said to him: "O Muhammad! If you are not going to accept any of those things we've offered to you, then, you know well that there is no people, whose town is narrower than ours, who have water lesser in quantity than we have who suffer from hardship of life more than we suffer: so, ask your Lord Who has sent you with that (revelation) with which He has sent you to remove from our town these (surrounding) mountains which make it narrow, to expand it for us, and cause rivers like those of Shâm and Iraq to gosh forth therein and to resurrect for us our forefathers who passed away, including Qusayy Ibn Kilâb, for indeed, he was a truthful glorious man, so that we might ask them about the reality of that which you say: whether it is true or false.

If you did what we asked you to do, and those (resurrected forefathers) trusted you, surely, we should trust you, and know the high position you have with Allâh, and that He has sent you as a Messenger as you say".

On that, The Messenger of Allâh [peace be upon him] said: "Never have I been sent with that (which you asked me to do): I have come to you (as a Messenger) from Allâh only with what He has sent me; and I've conveyed to you the Message with which I've been sent: if you accept that which I've brought to you, then, it is your (good) share in the world as well as in the hereafter; and if you reject it, then, I will keep patient on the command of Allâh, until Allâh Almighty judges between you and me".

They told him: "If you are not going to do so, then, support yourself: ask your Lord to send an angel with you in order to trust you in what you say, and argue us on your behalf.

Ask Him also to assign to you gardens, treasures and palaces of gold and silver, therewith you have no need of seeking for your earnings as we see you: indeed, you practice traffic in the markets and seek for sustenance as we do. By so doing we should know your position with your Lord: whether you're a Messenger as you claim".

The Messenger of Allâh [peace be upon him] said to them: "I'm not going to do so, and I'm not going to ask my Lord about that, and I've not been sent to you with that: I've been sent only as a bringer of glad tidings (of Paradise) and a warner (of the Fire): if you accept that with which I've come to you, then, it is your (good) share in the world as well as in the hereafter but if you reject it, then, I will keep patient on the command of Allâh, until Allâh Almighty judges between you and me".

They told him: "Then, cause the sky to fall in pieces upon us as you pretend that if it is your Lord's plan, He could do so: indeed, never shall we believe in you unless you do so".

The Messenger of Allâh [peace be upon him] said: "It is up to Allâh Almighty to do that with you if He so wills".

They said: "O Muhammad! Has your Lord not know that we would sit with you and demand from you what we've demanded and asked for what we've asked for, so that He might guide and instruct you how to argue with us in this matter, and tell you what He is going to do with us in this respect if we did not accept from you that with which you've come to us?"

Indeed, we've been informed that this (revelation) is taught to you by a man living in Yamâmah, called Rahmân, and never shall we, by god, believe in this Rahmân. Of a surety, we now have our excuse against you O Muhammad: by god, never shall we let you do what you are doing with us until we destroy you or otherwise you destroy us". One of them said: "We do worship angels, who are the daughters of Allâh". Another said: "Never shall we believe in you until you bring both Allâh and the angels face to face".

When they said what they said, The Messenger of Allâh [peace be upon him] stood up and turned away from them, and there stood with him 'Abdullâh Ibn Abu Umayyah Ibn Al-Mughîrah Ibn 'Abdullâh Ibn 'Umar Ibn Makhzûm, the son of his paternal aunt: 'Âtikah bint 'Abd-Al-Muttalib, and told him: "O Muhammad! Your people offered you many things which you did not accept, and they asked you for many things therewith they would know your position with Allâh which you claim, and trust and follow you; but you did not respond to

them, then, they asked you to support yourself with many things, therewith they would know your superiority over them, and your position with Allâh, but you did not do, and then, they asked you to hasten on some of the punishment with which you frighten them (or words similar to that): as to me, by Allâh, never shall I believe in you until you mount a ladder right to the sky, in which you ascend to it while I'm seeing till you reach it, and then return with four angels to witness that you're really (a Messenger) as you claim: but, by Allâh, even if you do so, I think I shall not trust you". Then, he turned away from The Messenger of Allâh [peace be upon him] who, in turn, went home in a state of sadness and grief because of losing his hope for getting his people believe in Allâh Almighty which aroused in him when they invited him (to talk to him), and in view of their deviation from him. On that occasion, Allâh Almighty revealed those Qur'anic Verses. [Ibn Ishâq and Ibn Jarîr]

V. no. 110

﴿ قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۖ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا

تَخَافَتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

110- Say (to them): "Invoke Allâh or invoke the Most Gracious, by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And establish your prayer neither too aloud (to be heard by the polytheists who might abuse you, the Qur'an and (Allâh) Who revealed it), nor in a low voice (so that your Companions would benefit from it), but follow a way between (both extremities).

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: While the Messenger of Allâh [peace be upon him] was at Makkah one day, he invoked Allâh saying: "O Allâh! O Rahmân (Most Gracious)!" Having heard this, the polytheists said: "Do you consider this inventor of the new religion! He forbids us to invoke more than one god whereas he invokes two gods: Allâh and Ar-Rahmân". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Mardawayh and others]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: this Qur'anic Verse was revealed while The Messenger of Allâh [peace be upon him] 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 (Allâh) who revealed it and the one (the Prophet) who brought it. Allâh said to His Prophet (what means): **{And establish your prayer neither too aloud...}** i.e. do not recite aloud lest the pagans should hear you, but follow a way between. [Al-Bukhâri]

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that it was revealed in connection with supplication. [Al-Bukhâri]

Although the former narration of Al-Bukhâri is more preponderant and more authentic, Ibn Hajar is of the opinion that it might be revealed in connection with the supplication in prayer.

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: It was the habit of The Messenger of Allâh [peace be upon him] that whenever he prayed at the House (Ka'bah) he would supplicate Allâh aloud. On that occasion, this Qur'anic Verse was revealed. {Ibn Mardawayh}

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that this Qur'anic Verse was revealed in connection with Tashahhud. [Ibn Jarîr] This clarifies (and confirms) her statement in the previous narration on her authority.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: They used to raise their voices in supplication: "O Allâh! Have mercy upon me!"

Then they were commanded not to recite aloud nor to recite in a very low tone: and rather to follow a middle way between both extremes. [Ibn Manî']

V. no. 111

﴿ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وِليٌّ مِنَ الدُّنْيَا ۗ ﴾

﴿ وَكَبْرَهُ تَكْبِيرًا ﴾

111- And say: "All perfect praise be to Allâh, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a helper (to protect Him). And glorify Him with all magnificence (i.e. to say Allâhu Akbar (Allâh is the Greatest))."

It is narrated on the authority of Muhammad Ibn Ka'b Al-Qurathi that he said: The Jews and Christians said: "Verily, Allâh has taken a son (i.e. Ezra or Jesus)".

The Arabs said: "I am responding to Your Call (O Allâh), With Whom there is no partner, except only one partner whom You possess along with all that he possesses". The Magians said: "Had it not been for Allâh's allies, He would have been given to humiliation". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

Sûrat Al-Kahf

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Quraysh sent An-Nadr Ibn Al-Hârith and ‘Uqbah Ibn Abu Mu‘ayt to the rabbis of the Jews in Madînah, and ordered them saying: “Ask those Jews about the characteristics and reality of Muhammad, and describe to them his state and what he says: indeed, they are a people of Scripture, and have the knowledge of the Prophets which we have not”. They left for Madînah and when they arrived and asked those Jews about The Messenger of Allâh [peace be upon him] and told them about some of his words, and informed them that they had come to them because they were a people of Scripture, and able to tell them the truth of their companion (Muhammad).

They told them: “We advise you to ask him about three things: if he tells you of their reality, then, he should be a Prophet sent (from Allâh), otherwise, he should be an inventor of lies, so, consider how you should deal with him. Ask him about some young men who lived (and were famous) in the early generation: who they were and what had happened to them; and ask him also about a man who went round and reached the Eastern and the Western ends of the earth: who he was and what about the news pertaining to him; moreover ask him about the spirit: what it is. If he tells you about those, he should be a Prophet, and you should follow him; otherwise, he should be an inventor of lies. So, consider what you like to do with him”.

They came back to Makkah and said: “O assembly of Quraysh! We have brought to you the decisive criterion between you and Muhammad. The Jewish rabbis told us to ask him about many things: if he tells you of their reality, then, he should be a Prophet sent (from Allâh), otherwise, he should be an inventor of lies, so, consider how you should deal with him”.

They went to The Messenger of Allâh [peace be upon him] and said: “O Muhammad! Tell us about some young men who lived (and were famous) in the early generation: who they were, and what had happened to them; and tell us about a man who went round and reached the Eastern and the Western ends of the earth: who he was and what about the news pertaining to him; and tell us about the spirit: what it is”. The Messenger of Allâh [peace be upon him] said to them: “I shall tell you tomorrow of the (reality of) those about which you’ve

asked". However, he [peace be upon him] made no exception (by saying Allâh willing). They left him.

The Messenger of Allâh [peace be upon him] spent fifteen days, during which he received no revelation, nor did Gabriel [peace be upon him] come to him, to the extent that the rumors spread among the Makkans, who said: "Muhammad promised to answer us tomorrow; and now fifteen nights have elapsed and he gave us no answer to what we have asked him about". The delay of the Divine revelation aggrieved The Messenger of Allâh [peace be upon him], and the spreading talks of the Makkans were difficult on him. Then, Gabriel [peace be upon him] came to him from Allâh Almighty with Sûrat Al-Kahf (the Cave), in which Allâh blamed him for his grief for the disbelievers, and briefed him on the news of what they asked about, concerning the youths, the wandering man and the spirit. [Ibn Jarîr and Ibn Ishâq]

V. no. 6

﴿ فَلَعَلَّكَ بِنَجْعِ نَفْسِكَ عَلَىٰ ءَاثَرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهٰذَا الْحَدِيثِ أَسَفًا ﴿٦﴾ ﴾

6- Perhaps you (O Muhammad) would kill yourself in grief over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an).

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Both 'Utbah and Shaybah, sons of Rabî'ah, Abu Jahl Ibn Hishâm, An-Nadr Ibn Al-Hârith, Umayyah Ibn Khalaf, Al-'Âs Ibn Wâ'il, Al-Aswad Ibn Al-Muttalib and Abu Al-Bakhtari and some men from the Quraysh gathered together. The Messenger of Allâh [peace be upon him] had already felt it difficult that his people disobeyed him and rejected the advice he brought to them, thereupon he grieved so much. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Mardawayh]

V. no. 23

﴿ وَلَا تَقُولَنَّ لِشَآئِءٍ إِنِّي فَاعِلٌ ذٰلِكَ غَدًا ﴿٢٣﴾ ﴾

23- And never say about anything: "I shall do such and such thing tomorrow.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] took oath to do something and then forty days elapsed (and he did not do it). On that occasion, Allâh revealed to him this Qur'anic Verse. [Ibn Jarîr and Ibn Mardawayh]

V. no. 25

﴿ وَلَيُّوْا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴾

25- And they stayed in their Cave three hundred (solar) years, and add nine (according to lunar years).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that when Allâh revealed (what means): {**And they stayed in their cave for three hundred**}, they asked: “O Messenger of Allâh! Three hundred years or months?” On that occasion, Allâh Almighty revealed in addition (what means): {(**solar**) years, and add nine (according to lunar years)}. [Ibn Mardawayh]

V. no. 28

﴿ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعَشيِّ يُرِيدُونَ وَجْهَهُمْ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴾

28- And keep yourself (O Muhammad) patiently with those who invoke their Lord in the morning and afternoon, seeking (by their worship) His Countenance (other than the worldly benefits); and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own inclination (to polytheism), and whose affair (deeds) has been lost.

See Al-An‘âm, no. 51.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them], concerning Allâh’s saying (what means): {**and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own inclination (to polytheism), and whose affair (deeds) has been lost**}, he said: It was revealed in Umayyah Ibn Khalaf Al-Jumahi when he invited The Messenger of Allâh [peace be upon him] to something which Allâh disliked, i.e. to drive away the poor from him and draw the chiefs of Makkah close to him. [Ibn Mardawayh]

It is narrated on the authority of Ar-Rabî‘ that he said: We were informed that The Messenger of Allâh [peace be upon him] talked to Umayyah Ibn Khalaf while he was heedless of what was being said to him, thereupon this was revealed. [Ibn Abu Hâtim]

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: ‘Uyaynah Ibn Hisn entered upon The Messenger of

Allâh [peace be upon him] and Salmân was with him. He said to him: "If we come to visit you, you should drive this (and his likes) out and receive us". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 109

﴿ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي

﴿ وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾ ﴾

109- Say: "If the sea were ink for (writing) the Words of my Lord (indicative of His ruling, wisdom and wonders), surely, the sea would get exhausted (in writing them) before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that the disbelievers of Quraysh said to the Jews: "Tell us something so that we ask this man (Muhammad) about it". They said: "Ask him about the spirit". They asked him about the spirit thereupon Allâh revealed (what means): {**And they (the Jews) ask you (O Muhammad) concerning the Spirit (which gives life to man); Say: "The Spirit is one of the affairs (whose knowledge is only with) my Lord. And of knowledge, you (mankind) have been given only a little (in comparison with Allâh's)."**} [Al-Isrâ', verse 85] The Jews said: "No doubt, we have been given much knowledge". On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Al-Hâkim and others]

V. no. 110

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ

﴿ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾ ﴾

110- Say: "I am only a man like you. It has been revealed to me that your God is One God (i.e. Allâh). So whoever hopes for the Meeting with his Lord (by resurrection and reward), let him work righteous deeds and associate no partner in the worship of his Lord."

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: A man said to The Messenger of Allâh [peace be upon him]: "O Messenger of Allâh! I stand (in prayer) seeking the Countenance of Allâh, and like that Allâh should see me in this

position”. He [peace be upon him] gave no reply till this Qur’anic Verse was revealed. [Al-Hâkim who renders it authentic according to the conditions stipulated by Al-Bukhâri and Muslim]

It is narrated on the authority of Mujâhid that he said: One of the Muslims used to fight, and liked that Allâh should see his position. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Jundub Ibn Zuhayr said: “If a man prays, fasts or gives in charity, and he is mentioned with a good mention among the people, he then will get comforted by that and tend to do more (good deeds)”. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Abu Na‘îm and Ibn ‘Asâkir]

Sûrat Maryam

V. no. 64

﴿ وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ ۗ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ ۗ وَمَا

كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾

64- And we (angels) descend not except by the Command of your Lord (O Muhammad). To Him belongs (the knowledge of) what is before us (concerning the hereafter affairs) and what is behind us (concerning the worldly affairs), and what is between those two (i.e. from this time on to the establishment of the final Hour); and your Lord is never forgetful (to forsake you and delay the divine revelation from you).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] asked Gabriel: “What does prevent you from visiting us more than you do?” On that occasion, this Qur’anic Verse was revealed. [Al-Bukhâri]

It is narrated on the authority of ‘Ikrimah that he said: Once Gabriel [peace be upon him] did not visit The Messenger of Allâh [peace be upon him] for forty days... and the rest is the same. [Ibn Abu Hâtim]

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] asked Gabriel: “Which part of the land is the dearest to Allâh?” He replied: “I do not know. Give me respite till I ask”. When he came to him, and he had not visited him for a long time, The Messenger of Allâh [peace be upon him] told him: “You have delayed to come to me, O Gabriel, so much that I started to have bad assumptions”. He said (what means): **“We (angels) descend not except by the Command of your Lord...”** [Ibn Mardawayh]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When the disbelievers of the Quraysh asked The Messenger of Allâh [peace be upon him] about the men of the cave, he did not receive divine revelation for fifteen days. When Gabriel descended to him he said: “You have delayed to come to me...” and the rest is the same. [Ibn Ishâq]

V. no. 77

﴿ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِينَ مَالًا وَّوَلَدًا ﴿٧٧﴾ ﴾

77- Have you seen him who disbelieved in Our signs and said: "(Then if I be resurrected after death as you claim) I shall certainly be given wealth and children."

It is narrated on the authority of Khabbâb Ibn Al-Aratt [Allâh be pleased with him] that he said: I came to Al-‘Âs Ibn Wâ’il As-Sahmi and demanded something which he owed me. He said: "I will not give you (your money) till you disbelieve in Muhammad." I told him: "No, I shall not disbelieve in Mohammad till you die and then be resurrected." He asked: "Will I die and then be resurrected?" I replied: "Yes". He said: "Then I will have wealth and children there, and I will pay you (there)." On that occasion, this Qur’anic Verse was revealed. [Al-Bukhâri and Muslim]

V. no. 96

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾ ﴾

96- Verily, for those who believe (in Allâh) and work deeds of righteousness, (Allâh) the Most Gracious will bestow affection.

It is narrated on the authority of ‘Abd-Ar-Rahmân Ibn ‘Awf [Allâh be pleased with him] that when he emigrated to Madînah, he grieved for leaving such of his companions in Makkah as Shaybah and ‘Utbah, sons of Rabî‘ah and Umayyah Ibn Khalaf. On that occasion, Allâh revealed (what means): {**Verily, for those who believe (in Allâh) and work deeds of righteousness, (Allâh) the Most Gracious will bestow affection**}, i.e. affection and love in the hearts of the believers. [Ibn Jarîr]

Sûrat Tâ-Hâ

V. no. 1-3

﴿ طه ﴿١﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا تَذَكَّرَ لِمَنْ حَتَّى ﴿٣﴾ ﴾

1- Tâ-Hâ. 2- We have not sent down the Qur'an to you (O Muhammad) so that you would be distressed (because of your long standing in prayer at night). 3- But (We have revealed it) only as a Reminder to those who fear (Allâh).

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: At the beginning, when The Messenger of Allâh [peace be upon him] received the divine revelation, he would stand on the front parts of his feet while praying. On that occasion, Allâh revealed these Qur'anic Verses. [Ibn Mardawayh]

It is narrated on the authority of Ar-Rabî' Ibn Anas that he said: The Messenger of Allâh [peace be upon him] used to alternate between his feet, and stand on them by turns (during prayer) till this Qur'anic Verse was revealed. ['Abd Ibn Humayd]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: This man (Muhammad) troubled himself (while receiving the divine revelation), thereupon Allâh revealed this Qur'anic Verse. [Ibn Mardawayh]

V. no. 105

﴿ وَتَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١﴾ ﴾

105- And they ask you about the mountains (how they will be on the Day of Resurrection). Say: "My Lord will blast them (by fragmenting them into sand) and scatter them (by the wind).

It is narrated on the authority of Ibn Jurayj that he said: The men of Quraysh asked The Messenger of Allâh [peace be upon him]: "O Muhammad! What will your Lord do with those mountains on the Day of Resurrection?" On that occasion, this Qur'anic Verse was revealed. [Ibn Al-Mundhir]

V. no. 114

﴿ فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ ﴿١﴾ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ﴿٢﴾ وَقُلْ ﴿٣﴾ ﴾

﴿ رَبِّ زِدْنِي عِلْمًا ﴿٤﴾ ﴾

114- Then Supremely Exalted be Allâh (above what the polytheists ascribe to Him), the True Sovereign. And be not in haste (O Muhammad) with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."

It is narrated on the authority of As-Suddi that he said: It was the habit of the Messenger of Allâh [peace be upon him] that whenever Gabriel descended upon him with divine revelation, he would trouble himself with memorizing it till this was difficult on him; and he did so for fear Gabriel would leave him before memorizing it. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 131

﴿ وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْثَنَّهُمْ فِيهِ ۗ وَرِزْقُ رَبِّكَ

حَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

131- And stretch not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers), the splendor of the life of this world, that We may test them thereby (to transgress beyond the due limits). But the provision of your Lord (one will receive in Paradise) is better and more enduring (than what they have been given in this world).

It is narrated on the authority of Abu Râfi' [Allâh be pleased with him] that he said: Once, The Messenger of Allâh [peace be upon him] had a guest and he sent me to one of the Jews with the message: "Lend me an amount of baking powder till the new moon of Rajab". The Jew said: "No except with a mortgage". I returned to him and made a mention to him of that thereupon he said: "Verily, by Allâh, I am a trustworthy in the heaven and a trustworthy on earth". I did not leave him till this Qur'anic Verse was revealed. [Ibn Abu Shaybah; Ibn Mardawayh; Al-Bazzâr and Ibn Abu Ya'li]

Sûrat Al-Anbiyâ'

V. no. 6

﴿ مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴾

6- No (population of a) town, of those which We destroyed (for rejecting the signs We sent unto them), believed before them: will they (i.e. the disbelievers of Makkah) then believe (if such a sign as they asked for was sent down to them)? (Of course no).

It is narrated on the authority of Qatâdah that he said: The polytheists of the Quraysh said to the Messenger of Allâh [peace be upon him]: “If that which you have brought is the truth, turn Safa (mount) into gold”.

Gabriel [peace be upon him] then came and said to the Messenger of Allâh [peace be upon him]: “You can give them respite if you so like, or respond to their request if you so like, but in this case, if they disbelieve afterwards, they will be destroyed immediately as those before them were destroyed”.

The Messenger of Allâh [peace be upon him] said: “No, I will give them respite”.

On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Ibn Mardawayh]

V. no. 34

﴿ وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ ﴾

34- And We granted not to any human being before you (O Muhammad) immortality (a perpetual residence in this world). Then if you die, would they live forever? (Of course no).

It is narrated on the authority of Ibn Jurayj that he said: The Messenger of Allâh [peace be upon him] received his death news thereupon he said: “O Lord! Then who after me will instruct my ummah?”

On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Al-Mundhir]

V. no. 36

﴿ وَإِذَا رَأَوْكَ الَّذِينَ كَفَرُوا مِنْهُمْ يَتَّخِذُونَكَ إِلَّا هُزُوعًا أَهْذَى الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ

يَذْكُرِ الرَّحْمَنُ هُمْ كَافِرُونَ ﴿٣٦﴾

36- And when those who disbelieve (in Allâh) see you (O Muhammad) they take you not except for ridicule (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve in the mention of (Allâh) the Most Gracious (claiming they do not know Him).

It is narrated on the authority of As-Suddi that once The Messenger of Allâh [peace be upon him] came upon Abu Jahl and Abu Sufyân and they were talking. Having seen him, Abu Jahl laughed and said to Abu Sufyân: "That is the Prophet of Banu 'Abd Manâf".

Abu Sufyân grew angry and said: "Do you deny that Banu 'Abd Manâf should have a Prophet?"

Having heard it, the Messenger of Allâh [peace be upon him] returned to Abu Jahl and frightened him (of Allâh's punishment), saying: "I do think that you will not desist (from your evil) till you would be befallen by the same (torment) that afflicted those who broke their promise". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 101

﴿ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

101- Verily, those for whom the good has gone forth before from Us, they will be removed far therefrom (i.e. the Hellfire).

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that when Allâh revealed (what means): {**Indeed, you (disbelievers) and what you worship other than Allâh are the firewood of Hell**}, [Al-Anbiyâ', verse 98] 'Abdullâh Ibn Az-Zaba'ra said: "The objects of worship: the sun, the moon, the angels and Ezra will be in the Fire along with our gods". On that occasion, Allâh revealed (what means): {**Indeed, those for whom the good has gone forth before from Us - they will be removed far therefrom (i.e. the Hellfire)**}. [verse 101] Allâh also revealed (what means): {**And when the son of Mary was presented as an example, immediately your**

people laughed aloud. And they said: "Are your gods better, or is he?" They did not present the comparison except for (mere) argument. But, (in fact), they are a people prone to dispute}.
[Az-Zukhruf verse 57-58] [Al-Hâkim]

Sûrat Al-Hajj

V. no. 3

﴿ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴾

3- And among mankind is he who disputes concerning Allâh without knowledge, and follows (in his argumentation) every rebellious devil.

It is narrated on the authority of Abu Mâlik that he said: This Qur'anic Verse was revealed in connection with An-Nadr Ibn Al-Hârith. [Ibn Abu Hâtim]

V. no. 11

﴿ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۗ وَإِنْ أَصَابَتْهُ فَتْنَةٌ اِنْقَلَبَ عَلَىٰ

وَجْهِهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ ۗ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴾

11- And among people is he who worships Allâh as it were upon a verge (of mountain, i.e. in doubt about his worship): if good touches him (in his property, health and offspring), he is content therewith; but if a trial befalls him (i.e. illness, poverty and adversity), he turns back (prone) on his face (i.e. reverts to disbelief after belief). He loses this world (by missing what he hopes thereof) and the Hereafter (by his disbelief in Allâh). That is indeed the evident loss.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The habit of some men was if they came to Madînah and embraced Islam, and one wife of anyone of them gave birth to male children from him and his horses produced offspring, he would say: "That (Islam) is a good religion". But if the wife did not give birth to male children, nor did his horses produce offspring, he would say: "That is a bad religion". On that occasion, Allâh revealed this Qur'anic Verse. [Al-Bukhârî]

It is narrated on the authority of Ibn Mas'ûd [Allâh be pleased with him] that one of the Jews embraced Islam and it happened that he lost his eyesight, property and his child died. On that he said: "No doubt, I have got no good from this religion: I have lost my eyesight, property and my child died". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Mardawayh]

V. no. 19

﴿ هَذَا نِ حَصْمَانِ آخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ

رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

19- These (believers and disbelievers) are two adversaries who dispute with each other about (the religion of) their Lord: then as for those who disbelieved, garments of fire will be cut out for them (to put on), scalding fluid will be poured down over their heads.

It is narrated on the authority of Abu Dharr [Allâh be pleased with him] that he said: This Qur'anic Verse was revealed in connection with Hamzah, 'Ali Ibn Abu Tâlib and 'Ubaydah Ibn Al-Hârith on one side, and 'Utbah and Shaybah, sons of Rabî'ah and Al-Walîd Ibn 'Utbah on the other side. [Al-Bukhârî and Muslim]

It is narrated on the authority of 'Ali [Allâh be pleased with him] that he said: In connection with us, i.e. our swordfight with the polytheists, on the day of Badr, those Qur'anic Verses (up to 22) were revealed. [Al-Hâkim]

It is narrated on the same authority that it was revealed in connection with the swordfight that took place between 'Ali, Hamzah and 'Ubaydah on the one hand, and 'Utbah, Shaybah and Al-Walîd Ibn 'Utbah on the other hand. [Al-Hâkim]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that it was revealed in connection with the people of Scripture when they said to the believers: "We are closer to Allâh than you, because our Book is older and our Prophet (Moses) was sent before yours". The believers replied: "Nay! We are worthier of Allâh than you because we believe in Muhammad as well as in your Prophet (Moses) and the Scripture which Allâh revealed". [Ibn Jarîr]

V. no. 25

﴿ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً

الْعَنِكَفُ فِيهِ وَالْبَاءِ ۚ وَمَن يُرِدْ فِيهِ بِالْحَادِ يُظَلَمِ نُدْقَهُ مِن عَذَابِ أَلِيمٍ ﴿٢٥﴾

25- Verily, those who disbelieve and avert (men) from the Path of Allâh, and from Al-Masjid Al-Harâm (the Ka'bah) which We have made (open) to (all) people (to perform their rites and worship Allâh), the dweller in it and the visitor from the country are equal there; and (also) whoever intends to deviation (in the

religion) therein or injustice, We shall cause him to taste a painful torment.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] sent ‘Abdullâh Ibn Unays along with two men: one from the Muhâjirûn and the other from the Ansâr. Both vied in glory with each other concerning their ancestries, thereupon ‘Abdullâh Ibn Unays grew angry and killed the Ansâri and renegaded from Islam and fled to Makkah. In connection with him, this Qur’anic Verse was revealed. [Ibn Abu Hâtim]

V. no. 27

﴿ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ ۖ

مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

27- And proclaim Hajj (pilgrimage) to people: they will come to you on foot and on every lean camel; and they will come from every deep and far mountain pass (to perform Hajj).

It is narrated on the authority of Mujâhid that he said: They (the pilgrims) used to come (to perform Hajj) on foot. On that occasion, this Qur’anic Verse was revealed, in which Allâh commanded them to take provision with them and to ride mounts in their journey. [Ibn Jarîr]

V. no. 37

﴿ لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَآؤَهَا وَلَٰكِن يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ

عَلَىٰ مَا هَدَيْتُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

37- It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may glorify Allâh because He has Guided you (to the symbols of His religion and the ceremonies of Hajj to Him). And give glad tidings (O Muhammad) to the doers of good (who worship Allâh Alone).

It is narrated on the authority of Ibn Jurayj that he said: The people of the pre-Islamic days used to stain the House with the meat and blood of their sacrifices. The Companions of The Messenger of Allâh [peace be upon him] said: “Then, we have more right to do so”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 39

﴿ أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ ﴾

39- Permission to fight (the disbelievers) is given to those (believers) who are being fought, because they have been wronged (by the disbelievers and polytheists); and surely, Allâh is Able to give them (the believers) victory (over their enemies).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: when The Messenger of Allâh [peace be upon him] came out of Makkah, Abu Bakr said: “They (the disbelievers) have driven out their Prophet. They would surely be ruined”. On that occasion, Allâh revealed this Qur’anic Verse. [Ahmad; At-Tirmidhi who renders it Hasan and Al-Hâkim who renders it Sahîh]

V. no. 52

﴿ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ ءَايَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ ﴾

52- Never did We send before you a Messenger or a Prophet but that when he did recite the divine revelation, Satan threw (some falsehood) in it. But Allâh abrogates that which Satan throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower (of what Satan cast as mentioned above), All-Wise (in doing what He wills).

It is narrated on the authority of Sa‘îd Ibn Jubayr that The Messenger of Allâh [peace be upon him] recited Sûrat An-Najm to Allâh’s saying (what means): {**So have you considered al-Lât and al-‘Uzza? And Manât, the third - the other one?**} [An-Najm, verse 19-20] Then Satan inspired him to say: “Those are the high goddesses whose intercession is expected”. The polytheists said: “He (Muhammad) has never mentioned our gods with good before this day”. Then he prostrated and they prostrated with him. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim; Ibn Jarîr and Ibn Al-Mundhir]

The same is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them]. [Al-Bazzâr and Ibn Mardawayh]

V. no. 60

﴿ ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ ﴾

﴿ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴾

60- That is so. And whoever (among the believers) responds (to injustice) with the like of the harm he has received (unjustly from the polytheists), and then has again been inequitably treated (by being expelled from his homeland), Allâh will surely help him. Verily Allâh indeed is Oft-Pardoning (for the believers), Oft-Forgiving (for their engagement in fight in the Sacred month).

It is narrated on the authority of Muqâtil that he said: This Qur'anic Verse was revealed in connection with a military expedition dispatched by The Messenger of Allâh [peace be upon him] who met the polytheists and remained there only two nights to the end of Muharram. The polytheists told one another: "Fight the Companions of Muhammad because they forbid fighting during the sacred month". The Companions besought them not to fight them because they render it unlawful to fight in the sacred month. But the polytheists refused and fought them and transgressed upon them. The Muslims, anyway, fought them and emerged victorious over them. On that occasion, this Qur'anic Verse was revealed. [Ibn Abu Hâtim]

Sûrat Al-Mu'minûn

V. no. 2

﴿ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَادِعُونَ ﴿۲﴾ ﴾

2- Those who perform their prayers humbly and submissively.

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that it was the habit of The Messenger of Allâh [peace be upon him] to raise his head towards the sky whenever he prayed. Then Allâh revealed this Qur'anic Verse, thereupon he lowered his head. [Al-Hâkim]

The same is narrated except that he used to turn sideways in prayer (rather than to raise his head towards the sky). [Ibn Mardawayh]

The same is narrated on the authority of Ibn Sîrîn. [Sa'îd Ibn Mansûr]

It is narrated on the authority of Ibn Sîrîn that he said: The Companions used to raise their heads in prayer thereupon this Qur'anic Verse was revealed. [Ibn Abu Hâtim]

V. no. 14

﴿ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ

﴿ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿۱۴﴾ ﴾

14- Then We made the sperm-drop into a leech-like clot (of congealed blood), then We made the clot into a morsel of flesh, then We made out of that morsel of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation (by blowing into it of Our Spirit to give life to it). So Blessed is Allâh, the Best of creators.

It is narrated on the authority of 'Umar [Allâh be pleased with him] that he said: (The revelation of) my Lord agreed with me in four things.

One of them is that Allâh revealed (what means): **{And certainly did We create man from an extract of clay..}** [verse 12] Then I said: "So blessed is Allâh, the best of creators".

Then it was revealed as such. [Ibn Abu Hâtim]

V. no. 67

﴿ مُسْتَكْبِرِينَ بِهِ سِنْمًا نَهَجُونَ ﴾

67- Waxing proud (against belief) because of it (i.e. Al-Bayt Al-Harâm), (with your gathering) talking by night badly about it (i.e. the Qur'an, or him, i.e. The Messenger of Allâh [peace be upon him]).

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: The men of Quraysh used to engage in night talks around the House and perform no Tawâf; also they used to pride themselves on that. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 76

﴿ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ ﴾

﴿ وَمَا يَتَضَرَّعُونَ ﴾

76- And indeed We seized them with torment (i.e. severe hunger), but they humbled not themselves to their Lord, nor did they submissively implore (Allâh).

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that Abu Sufyân went to The Messenger of Allâh [peace be upon him] and said: "O Muhammad! I beseech you by (the right of) Allâh and the kinship ties (to invoke Allâh for us)! We have indeed (been compelled to) eat wool and blood (because of this severe famine)".

On that occasion, Allâh revealed this Qur'anic Verse. [An-Nasâ'i and Al-Hâkim]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that when The Messenger of Allâh [peace be upon him] released Ibn Iyâs Al-Hanafi from his captivity, he embraced Islam and then went to Makkah.

Then he returned and impeded the provision of Yamâmah from coming to Makkah (and the men of Quraysh were exposed to severe hunger) that they were forced to eat the wool and blood. Abu Sufyân came to The Messenger of Allâh [peace be upon him] and said: "Do you not pretend that you have been sent as a mercy to the worlds?" He answered in the affirmative.

He said: “Then (you should know that) you have killed the fathers with the sword and the children with hunger”.

On that occasion, Allâh revealed this Qur’anic Verse. [Al-Bayhaqi in Ad-Dalâ’il]

Sûrat An-Nûr

V. no. 3

﴿ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحَرِّمَ
ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴾

3- The adulterer marries not but an adulteress or a polytheistic woman, and none marries the adulteress except an adulterer or a polytheistic man. Such a thing is forbidden to the believers (in Allâh).

It is narrated on the authority of ‘Abdullâh Ibn ‘Amr [Allâh be pleased with him] that he said: There was a prostitute called Umm Mahzûl and one of the Companions of The Messenger of Allâh [peace be upon him] liked to marry her. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [An-Nasâ’i]

It is narrated on the authority of Marthad Ibn Abu Marthad Al-Ghanawi, who used to carry the captives in Mecca, that there was in Mecca a prostitute called ‘Anâq who was his friend. He said: I came to the Messenger of Allâh [peace be upon him] and said: “O Messenger of Allâh! Should I marry ‘Anâq?” He kept silent and gave no reply to me till Allâh revealed this Qur’anic Verse. Then he recited it to me and said to me: “Do not marry her”. [Abu Dâwûd; At-Tirmidhi and Al-Hâkim]

It is narrated on the authority of Mujâhid that he said: When Allâh forbade illegal sexual intercourse, there were some prostitutes who were pretty. Some people said: “Let them go and marry”. On that occasion, this Qur’anic Verse was revealed. [Sa’îd Ibn Mansûr]

V. no. 6

﴿ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدُوا أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ
إِنَّهُ لَمِنَ الصَّادِقِينَ ﴾

6- And for those who accuse their wives (of fornication), but have no witnesses (to confirm their allegation) except themselves, let the witness of anyone of them be four testimonies (swearing) by Allâh that he is telling the truth (in his charge against his wife).

It is narrated on the authority of Ibn ‘Abbas [Allâh be pleased with them] that he said: Hilâl Ibn Umayyah accused his wife of committing

illegal sexual intercourse with Sharîk Ibn Sahnâ' and filed the case before The Prophet [peace be upon him]. The Prophet [peace be upon him] said (to Hilâl): "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back." Hilâl said: "O Messenger of Allâh! If anyone of us saw a man over his wife, would he go to seek after witnesses?" The Prophet [peace be upon him] kept on saying: "Either you bring forth the witnesses or you will receive the legal punishment (lashes) on your back." Hilâl then said: "By Him Who sent you with the Truth, I am telling the truth and Allâh will reveal to you what will save my back from legal punishment." Then, Gabriel came down and revealed to him this Qur'anic Verse. [Al-Bukhâri]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: When Allâh revealed (what means): **{And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient}**, [verse 4] and The Messenger of Allâh [peace be upon him] recited it, Sa'd Ibn 'Ubâdah, the chief of Ansâr, said: "Is that how it has been revealed, O Messenger of Allâh?" The Prophet [peace be upon him] said: "O People of Ansâr! Do you hear what your chief is saying?" They replied: "Do not blame him, O Messenger of Allâh! He is a man with a keen sense of honor. He has never married a woman unless she was a virgin. If he divorced a woman, none of us would dare to marry her because we know how he considers it". Sa'd said: "O Messenger of Allâh! I know that is true and that it comes from Allâh. I only wondered that if I would find a man on top of my wife, I could not disturb him until I have brought four witnesses. By the time I bring them, he would have finished his business".

After a short time, Hilâl ibn Umayyah went to the Prophet [peace be upon him]. He had been on his farm before going home at night. He found a man with his wife. He saw things with his own eyes and he heard things with his ears. He did not fight with the man, but the next morning, he told the Prophet [peace be upon him]: "O Messenger of Allâh! I went home last night and I found my wife with a man. I saw and heard things with my own eyes and ears". The Prophet [peace be upon him] was very displeased when he heard this and found it hard to deal with. The Ansâr said: "What Sa'd ibn 'Ubâdah foretold has come to pass. The Prophet [peace be upon him] must now subject Hilâl ibn Umayyah to punishment by flogging and declare him unacceptable as a witness". Hilâl said to his people: "By Allâh, I

certainly hope that He will provide a way out for me". Addressing the Prophet [peace be upon him], he said: "O Messenger of Allâh! I see that my story has been very difficult for you but Allâh knows that I am telling the truth".

The Prophet [peace be upon him] was about to command that punishment should be inflicted on Hilâl when he received the divine revelation. Those who were around him recognized this fact by the change in his face. These verses dealing with the situation were revealed. The Prophet's face regained its color, and he said: "O Hilâl! Rejoice, for Allâh has given you a way out". Hilâl replied: "I certainly hoped that Allâh would grant me that". The Prophet [peace be upon him] commanded that the woman be brought to him. When she came, the Prophet [peace be upon him] recited these Qur'anic verses to them both, reminding them both that punishment in the hereafter is far more severe than any punishment in this life. Hilâl said: "O Messenger of Allâh! I have certainly told the truth when I accused her". She said: "He is lying".

The Prophet [peace be upon him] then said: "Let them both take their oaths (of Mulâ'anah)". Hilâl was the first who have been told to swear. He swore by Allâh four times that what he said was the truth. Before saying his fifth oath, people said to him: "O Hilâl! Fear Allâh! This is the one that incurs upon you punishment in the hereafter, while punishment in this world is that much less". He said: "By Allâh! He will not punish me for this, just like He did not let me be flogged for it". He made the fifth oath, invoking Allâh's curse on himself if he were lying. The woman was then offered the chance to refute the charge. She swore by Allâh four times that he was lying. When she was about to make her fifth oath, people said to her: "Fear Allâh and remember that punishment in the hereafter is much more severe. This is the oath that incurs Allâh's punishment upon you". She stopped for a while and thought about confession. She then said: "I will not bring shame on my people". She made her fifth oath, invoking Allâh's curse on herself if her husband was telling the truth.

The Prophet [peace be upon him] ordered that their marriage irrevocably be terminated. He also judged that her child, should she be pregnant, would not be named after a father, and that the child would not be shamed. If anyone was to hurl an accusation at the child, then that person would be punished. His judgment also made it clear that she could not claim shelter in her husband's home, and she could not have any maintenance from him, as the marriage was dissolved without divorce or death. He also said: "If her child, when born, has

slightly reddish hair, a thin bottom and small legs, then he is Hilâl's child. If he is born dark, with strong features and curly hair, of large body, with large legs and a fat bottom, then he belongs to the man she has been accused of having sex with". When the child was born, he was of the second description. The Prophet [peace be upon him] said: "Were it not for the oaths, I would have had something to sort out with her". [Ahmad]

It is narrated on the authority of Sahl Ibn Sa'd [Allâh be pleased with him] that he said: 'Uwaymir came to 'Âsim Ibn 'Adiyy who was the chief of Banu 'Ajlân and said: "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e. the husband), or what should he do? Please ask The Messenger of Allâh [peace be upon him] about this matter on my behalf." 'Âsim then went to The Prophet [peace be upon him] and said: "O Messenger of Allâh!" (And he asked him that question) but The Messenger of Allâh [peace be upon him] disliked the question. When 'Uwaymir asked 'Âsim (about The Prophet's answer) 'Âsim replied that The Messenger of Allâh [peace be upon him] disliked such questions and considered it shameful. 'Uwaymir then said: "By Allâh, I will not give up asking unless I ask The Messenger of Allâh [peace be upon him] about it."

'Uwaymir came (to The Prophet [peace be upon him]) and said: "O Messenger of Allâh! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in Qisâs) or what should he do?" The Messenger of Allâh [peace be upon him] said: "Allâh has revealed regarding you and your wife's case in the Qur'an," (referring to the Qur'anic Verse in issue). So The Messenger of Allâh [peace be upon him] ordered them to perform the measures of Mulâ'anah according to what Allâh had mentioned in His Book. 'Uwaymir did Mulâ'anah with her and said: "O Messenger of Allâh! If I kept her I would oppress her." So 'Uwaymir divorced her and so divorce became a tradition after them for those who happened to be involved in a case of Mulâ'anah. The Messenger of Allâh [peace be upon him] then said: "Look! If she ('Uwaymir's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that 'Uwaymir has spoken the truth; but if she delivers a red child looking like a Wahrah then we will consider that 'Uwaymir has told a lie against her." Later on she delivered a child carrying the qualities which The Messenger of Allâh [peace be upon him] had mentioned as a proof for 'Uwaymir's claim; therefore the child was ascribed to its mother henceforth. [Al-Bukhâri]

V. no. 11-21

﴿ إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا نَحْسَبُهُ سَرًّا لَّكُمْ بَلْ هُوَ خَبِيرٌ لَّكُم لِكُلِّ أَمْرٍ مِّتَهُم مَّا
 اٰكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ
 وَالْمُؤْمِنَاتُ بَأَنفُسِهِمْ خَبَرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا
 بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ
 لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم
 بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ
 نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ
 مُؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ
 الْفِتْنَةُ فِي الَّذِينَ ءَامَنُوا هُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾
 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَّحِيمٌ ﴿٢٠﴾ * يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا
 خُطُوبَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوبَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ
 عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾ ﴾

11- Verily! Those who brought forth the slander are a group among you (O believers). Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid (the evil of) that which he had earned of the sin, and as for the one among them who took upon himself the greater share thereof, his will be a severe torment. 12- Why then did not the believers, men and women, when you heard it (the slander) have good assumption of one another and say: "This (charge) is an obvious lie?" 13- Why did they (who faked that slander) not produce four witnesses (to support their allegation)? Since they (the slanderers) have not produced witnesses, then in the Sight of Allâh they are the liars. 14- Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you (O slanderers, in the hereafter) for that whereof you had spoken. 15- When you were propagating it with your tongues (transmitting it from one to another), and uttering with your mouths that whereof you had no knowledge,

you considered it insignificant (in sin), while it was, in the Sight of Allâh, very tremendous (in sin). 16- And why did you not, when you heard it, say? "It is not fit for us to speak of this. Exalted be You (O Allâh)! This is a great lie." 17- Allâh forbids you from it and warns you not to repeat the like of it forever, if you are indeed believers (and worthy of instruction). 18- And Allâh clarifies the signs to you (in His command and forbiddance), and Allâh is All-Knowing, Full of Wisdom (in all He does). 19- Verily, those (i.e. the slanderers) who like that immorality should be widespread among those who believe, they will have a painful torment in this world (with the corporal punishment prescribed for launching a false charge against chaste women) and in the Hereafter (with the fire of Hell since that is the right of Allâh). And Allâh knows (that the believers are free from such immorality) and you (O slanderers, by what you have falsely alleged) know not. 20- And had it not been for the Grace of Allâh and His Mercy on you (O slanderers), and that Allâh is full of kindness, Most Merciful (Allâh would have hastened on the punishment for you). 21- O you who believe! Follow not the footsteps of Satan (therewith he makes alluring to you the evil things). And whosoever follows the footsteps of Satan, then, (it should be known to you that) verily he (Satan) enjoins immorality and evildoing. And had it not been for the Grace of Allâh and His Mercy on you (O slanderers), none of you would ever have been purified (from that sin by repentance). But Allâh purifies (from sin and accepts repentance from) whom He wills, and Allâh is All-Hearing (of what you have said), All-Knowing (of your intention).

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: Whenever the Messenger of Allâh [peace be upon him] intended to set out on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. In the battle of Banu Al-Mustaliq, he drew lots amongst us as was his use and the lot fell upon me, and I set out with The Messenger of Allâh [peace be upon him] (after Allâh Had Imposed Hijâb on women). At that time, women were light in weight, thin and lean and did not use to eat much.

Whenever my camel was ready I then would sit in my howdah and the people assigned to prepare it would come to carry me and lift the howdah from underneath and then place it on the back of the camel and tie it with the ropes and then take hold of the camel’s head and drive it.

She added: When the Messenger of Allâh [peace be upon him] finished his battle and started his journey back home, when we approached Madînah, he descended at a particular station and stayed there for a part of the night. The Messenger of Allâh [peace be upon him] then ordered us to proceed on. When that order was given, I walked until I was past the army to answer the call of nature. I had a necklace made of Azfâr which was surreptitiously lost. After finishing, I returned (to the camp) to depart (with the others) and suddenly realized that my necklace was missing. So, I returned to look for it and delayed because of that. The people who used to carry me on the camel came to my howdah and put it on the back of the camel, thinking that I was in it. They did not feel the difference in the weight of the howdah while lifting it, and they put it over the camel.

At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back searching for me. I covered myself with my gown and while in that state, I felt asleep and lay down. Safwân Ibn Al-Mu'attal As-Sulami Adh-Dhakwâni, who delayed for some of his needs and did not spend the night with the army, came upon me. When he saw a sleeping person, he came to me and he used to see me before wearing Hijâb. So, I got up when I heard him saying: "Indeed we belong to Allâh, and indeed to Him we will return. Ah! The wife of The Messenger of Allâh [peace be upon him]! What has delayed you may Allâh bestow mercy upon you?" I was covering my face with my gown and gave no reply to him even with a single word. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwân set out walking, leading the camel by the nose string as quickly as he could to join the people and by Allâh it was not before morning that we reached the army and none felt I was absent, and the people had been halting to take rest when the man appeared driving the camel with me. Then some people slandered me falsely which spread among the men and I did not know anything about it.

After that we returned to Madînah, I became ill for one month, while the people were spreading the forged statements of the false accusers and I did not know anything about that, neither The Messenger of Allâh [peace be upon him] nor my parents made a mention of that to me. I only felt, during my ailment, that I did not receive the usual kindness from the Prophet [peace be upon him] which I used to receive from him. It was his habit, before that, that

whenever I felt ill, he would be kind and merciful to me. But in this ailment of mine, he did not do the same, which I did not hold with. whenever he entered upon me and my mother (Umm Rûmân: Zaynab Bint ‘Abd Duhmân) was with me to look after me he would say: “How is that (girl)?” and he would not say anything more.

Having perceived his apathy, I felt it and told him: “O Messenger of Allâh! Would you please give me leave to go to be nursed in the house of my mother?” He replied: “You could go”. I then left for the house of my mother and did not know anything about what was going on until I recovered from my ailment after over twenty nights.

We, Arabs, had not yet taken near our houses lavatories taken by the foreigners: on the contrary, we used to dislike them; and we rather used to go to the far open spaces of Madînah (to answer the call of nature). We, women, used to go out only from night to night to answer the call of nature. I went out with Umm Mistâh Bint Ruhm Ibn Al-Muttalib Ibn ‘Abd Manâf, whose mother was the daughter of Sakhr Ibn ‘Âmir, the maternal aunt of Abu Bakr As-Siddîq. While walking, Umm Mistâh stumbled because of her long dress and on that she said: “Let Mistâh be ruined!” I said: “What a bad thing that you are saying! How could you say that about a man who took part in (the Battle of) Badr?” She said: “O daughter of Abu Bakr, have you not heard what he said?” I answered in the negative, then she told me the rumors that were spread by the slanderers. I asked: “Has this really taken place?” she answered in the affirmative.

She added: By Allâh, I had no sooner heard that than I was hardly able to answer the call of nature. I returned home and went on weeping till I thought this would damage my liver. I asked my mother: “May Allâh forgive for you O mother! How do people say about me these things and you do not tell me about it?” She said: “O my daughter! Do not worry much about this matter. By Allâh, never is there a charming woman loved by her husband who has co-wives, but the women would forge false news about her”.

She added: On that day which I did not know anything about it, the Messenger of Allâh [peace be upon him] ascended the pulpit and addressed the people saying: “O company of the Muslims, what is the matter with some men (‘including Abdullâh Ibn Ubayy Ibn Salûl) who have hurt me by slandering my family? By Allâh, I know nothing about my family but good, they have also accused a person (Safwân Ibn Al-Mu‘attal) about whom I know nothing but good and he has never entered my house but in my company”.

She added: those who took the lead of spreading this untrue speech were ‘Abdullâh Ibn Ubayy Ibn Salûl, along with men from among the Khazraj, Mistâh and Hamnah Bint Jahsh. Her sister Zaynab Bint Jahsh was one of the wives of The Messenger of Allâh [peace be upon him], but none among his wives was competing with me in beauty and love of The Messenger of Allâh [peace be upon him] more than her. Yet Allâh Protected her (from destruction) for she had piety and said nothing except good. Her sister Hamnah Bint Jahsh started to spread such false slanders in order to struggle me on behalf of her sister, by which she was miserable.

Usayd Ibn Hudayr got up and said: “O Messenger of Allâh! By Allâh, I will relieve you of them. If they are from the Aws, then we will suffice you against them; and if they are from our brothers, the Khazraj, then order us, and we will fulfill your order: by Allâh, they are entitled to have their heads chopped off”. On that, Sa‘d Ibn ‘Ubâdah, the chief of the Khazraj who, before this incident, was a pious man, got up, motivated by his bigotry for his tribe, and said: “By Allâh, you have told a lie; you cannot kill them and you will never be able to kill them. By Allâh, you have only said this because you know that they are from the Khazraj; but had they been from your people, you would not have said it”. Usayd said: “You have told a lie! But by Allâh, you are a hypocrite and arguing on behalf of the hypocrites”. On this, the two tribes of Aws and Khazraj got excited and were about to fight each other while the Messenger of Allâh [peace be upon him] was standing on the pulpit. He got down and pacified them until they became silent and he kept quiet. Then, The Messenger of Allâh [peace be upon him] left and entered upon me.

She added: The Messenger of Allâh [peace be upon him] called ‘Ali Ibn Abu Tâlib and Usâmah Ibn Zayd [Allâh be pleased with them] to consult them about the matter. Usâmah Ibn Zayd appreciated me and said nothing but good about me, and added: “O Messenger of Allâh! Keep your wife, for what is said is nothing but falsehood, and by Allâh, we know nothing about her but good”. ‘Ali Ibn Abu Tâlib said: “O Messenger of Allâh! Allâh Has not Imposed restrictions on you (concerning marriage), and there are a lot of women and you are able to take wives other than her. Nevertheless, you may ask the female servant who will tell you the truth”. On that, the Messenger of Allâh [peace be upon him] invited Barîrah to ask her. ‘Ali Ibn Abu Tâlib stood towards her and beat her severely and said: “Tell The Messenger of Allâh [peace be upon him] the truth”. She said: “By Allâh, I know about her nothing but good. I have never seen in

‘Ā’ishah any fault except that whenever I made the dough and asked her to take care of it, she (being a girl of immature age) would sometimes sleep and leave the dough for the goat to eat”.

She added: The Messenger of Allâh [peace be upon him] came in and sat with me, and my parents along with a woman from the Ansâr were with me while I was still weeping and she was also weeping because of me. He sat down, praised Allâh Almighty and lauded Him and then said: “O ‘Ā’ishah! Of course the news has reached you about what the people are saying. So, fear Allâh, and if you committed such a sin as about which the people are talking, then repent to Allâh and ask Him to Forgive you, for Allâh Accepts the repentance of those among His servants who repent to Him”.

When the Messenger of Allâh [peace be upon him] finished his speech my tears ceased completely and there remained not even a single drop. I expected my parents to answer the Messenger of Allâh [peace be upon him] on my behalf, but they said nothing. By Allâh, I never thought that Allâh Would Reveal in my case Qur’an to be recited and people pray with in the mosques, as I considered myself too insignificant to be mentioned in the Qur’an. I only hoped that the Messenger of Allâh [peace be upon him] would have a vision in which Allâh Would belie the falsehood he knew about me, and rather Prove my innocence; or that he would receive a news about my innocence. But by Allâh, that a Qur’an would be revealed in my connection, I thought myself more insignificant than this.

She added: I told my parents: “Would you not answer The Messenger of Allâh [peace be upon him] on my behalf?” They replied: “By Allâh, we do not know what to say to The Messenger of Allâh [peace be upon him]”. By Allâh, I did not know a family exposed to a trial more severe than that to which the family of Abu Bakr was exposed at that time. When they gave no reply, I went on weeping. Then I said: “By Allâh, I never repent to Allâh from what you are saying. By Allâh, if I confessed to you falsely what the people are saying, and Allâh Knows that I am innocent, I would then attribute to myself something false but if I denied what they are saying, you would not believe me”. I then sought the name of Jacob and did not remember it thereupon I said: “But I will say the same as the father of Joseph had previously said (what means): **{So (for me) patience is most fitting against that which you assert and it is Allâh (Alone) whose help can be sought}**. [Yûsuf, verse 18]

She added: By Allâh, the Messenger of Allâh [peace be upon him] had not left his sitting place before the revelation came to him. So,

there overtook him the same state which used to overtake him (whenever he received revelation), thereupon he was covered with his garment and a cushion of leather was placed underneath his head. Seeing that, by Allâh, I neither got scared nor gave care, since I knew that I was innocent and that Allâh Almighty would never deal with me unjustly. As for my parents, by Him in Whose Hand is the soul of ‘Â’ishah, before the state of The Messenger of Allâh [peace be upon him] was over, they remained so much terrified that I thought they would die for fear that Allâh Almighty would reveal the confirmation of what the people were saying.

She added: Then, the state of The Messenger of Allâh [peace be upon him] was over and he sat down and was sweating so much that perspiration was dropping like pearls though it was a (cold) wintry day. He started to wipe the sweat off his forehead and said: “O ‘Â’ishah! Rejoice because Allâh Has revealed (what proves) your innocence”. I said: “That is only by praise of Allâh”.

She added: Then he came out to the people and addressed them, and recited to them what Allâh had revealed of the Qur’an in this respect. He ordered that Mistâh Ibn Uthâthah, Hassân Ibn Thâbit and Hammah Bint Jahsh, who talked explicitly about the immorality, should receive the legal punishment (prescribed for the crime of launching a false charge of adultery against the innocent). On that occasion, Allâh revealed those Qur’anic Verses [11-21] [Al-Bukhâri; Muslim and others]

V. no. 22

﴿ وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقَرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ

اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

22- And let not those among you who are endued with grace and wealth swear not to give (any sort of help) to their poor kinsmen, and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful (towards the believers).

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her], that she said: When Allâh revealed the declaration of my innocence, Abu Bakr, who used to provide for Mistâh Ibn Uthâthah, a poor relative of his, said: “By Allâh, I will never provide for Mistâh because of what he said about ‘Â’ishah”. But Allâh later revealed

(what means): {**And let not those among you who are endued with grace and wealth swear not to give (any sort of help) to their poor kinsmen...**} On that Abu Bakr said: “Yes! By Allâh! I like that Allâh should forgive me”, and resumed helping Mistâh, whom he used to help before and said: “By Allâh, I will never withhold it from him”. [Al-Bukhârî; Muslim and others]

V. no. 23

﴿ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَهُمْ

عَذَابٌ عَظِيمٌ ﴿٢٣﴾

23- Verily, as for those who accuse (of illegal sexual intercourse) chaste indiscreet believing women, they are cursed in this life and in the Hereafter, and for them will be a severe torment.

It is narrated on the authority of Ad-Dahhâk Ibn Muzâhim that he said: This Qur’anic Verse was revealed in connection with the wives of The Messenger of Allâh [peace be upon him] in particular. [At-Tabarâni]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that this Qur’anic Verse was revealed in connection with ‘Â’ishah in particular. [Ibn Abu Hâtim]

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: I was accused of this false slander, and I was indiscreet; later on I received the news thereof. While The Messenger of Allâh [peace be upon him] was in my house he was divinely revealed thereupon he sat upright and wiped the sweat off his face and said: “O ‘Â’ishah! Receive the glad tidings (of your innocence)!” I said: “Praise be to Allâh and not to you”. Then he recited this Qur’anic Verse up to Allâh’s saying (what means): {**such (good people) are declared innocent of (every) bad word which they (the evil men and women) say (about them); for them (the good) is Forgiveness and generous provision (in Paradise)**}. [verse 26] [Ibn Jarîr]

V. no. 26

﴿ الْحَنِيفَتُ لِلْحَيْثِينَ وَالْحَيْثُورُ لِلْحَيْثَتِ وَالطَّيِّبَتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَتِ أُولَئِكَ

مَبْرُورٌ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

26- Bad words are fit for bad people (or bad women for bad men) and bad people for bad words (or bad men for bad women). Good words are fit for good people (or good women for good men)

and good people for good words (or good men for good women); such (good people) are declared innocent of (every) bad word which they (the evil men and women) say (about them); for them (the good) is Forgiveness and generous provision (in Paradise).

It is narrated on the authority of ‘Abd-Ar-Rahmân Ibn Zayd Ibn Aslam that he said: Allâh’s saying (what means): **{Bad words are fit for bad people (or bad women for bad men) and bad people for bad words (or bad men for bad women)...}** was revealed in connection with ‘Â’ishah [Allâh be pleased with her] when the hypocrites accused her of such fabricated slander. [At-Tabarâni]

It is narrated on the authority of Al-Hakam Ibn ‘Utaybah that he said: When ‘Â’ishah [Allâh be pleased with her] was accused of the fabricated invented slander The Messenger of Allâh [peace be upon him] summoned her and said: “O ‘Â’ishah! Tell me about the truth of what the people are saying”. She said: “I will give no excuse till my innocence comes from the heaven”. Then, Allâh revealed in connection with her fifteen Qur’anic Verses [An-Nûr 11-26] which The Messenger of Allâh [peace be upon him] recited. [At-Tabarâni]

V. no. 27

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

27- O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you (than coming in without asking permission), in order that you may remember (and consequently act upon it).

It is narrated on the authority of ‘Adiyy Ibn Thâbit that a woman came to The Messenger of Allâh [peace be upon him] and said: “O Messenger of Allâh! When I am in my house, I will be in a state in which I do not like that anyone should see me; yet some men of my relatives may enter upon me while I am in such a state. Then, what should I do?” Then, this Qur’anic Verse was revealed. [Al-Firyâbi and Ibn Jarîr]

It is narrated on the authority of Muqâtil Ibn Hayyân that when Allâh revealed (what means): **{O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them}**, Abu Bakr [Allâh be pleased with him] said: “O Messenger of Allâh! What about the merchants of Quraysh who always go and return between Makkah, Madînah and Shâm, and have

known houses on the way? Then how should they seek permission and greet since those houses have no dwellers?" On that occasion, Allâh revealed (what means): {There is no sin on you that you enter (even without seeking permission) houses uninhabited (not possessed by anybody) in which you have any interest (like hospices and public places)}. [verse 29] [Ibn Abu Hâtim]

V. no. 31

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ
أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ
أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولِي الْإِرْتِبَاءِ مِنَ الرِّجَالِ أَوْ الْطِفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ وَلَا
يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ ﴾

﴿ لَعَلَّكُمْ تَفْلِحُونَ ﴾

31- And tell the believing women to lower their gaze (from looking at what is unlawful for them to look at) And protect their private parts (from illegal sexual acts) and not to disclose their adornment except only that which (necessarily) appears thereof and to draw their headcovers all over their chests (in such a way as to screen their heads, necks and breasts) and not to disclose their (hidden) adornment (other than the face and hands) except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in religion), or the slaves whom their right hands possess, or old male servants who lack vigor, or young children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment (like anklets). And repent to Allâh, all of you, O believers (from all sins including such forbidden gazes), that you may be successful.

It is narrated on the authority of Muqâtil that he said: Jâbir Ibn 'Abdullâh [Allâh be pleased with him] reported that once Asmâ' Bint Marthad was in a garden of date-palms belonging to her when women visited her and they had no lower garments over their bodies, thereupon their bangles and breasts appeared. She said: "How ugly is this!" On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Hadrami that once a woman put on two bangles of silver and a stem and came upon some people and struck the ground with her feet. Then the bangle fell on the stem and clattered. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 33

﴿ وَلَيْسَتَعَفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ لَا يَجِدُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ وَأَتَوْهُم مِّن مَّالِ اللَّهِ الَّذِي ءَاتَاكُمْ ۗ وَلَا تُكْرِهُوا فَتِيانِكُمْ عَلَىٰ الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَوةِ الدُّنْيَا ۗ وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾ ﴾

33- And let those who cannot afford for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves (be they male or female) as seek a writing (of emancipation), give them such writing, if you find that there is good in them. And (as masters) give them something yourselves out of the wealth of Allâh which He has bestowed upon you. And force not your maids (female-slaves) to prostitution, if they desire chastity, in order that you may gain a worldly benefit in this life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to those women because they have been forced to such prostitution unwillingly).

It is narrated on the authority of ‘Abdullâh Ibn Subayh from his father that he said: I was a slave belonging to Huwaytib Ibn ‘Abdul-‘Uzza whom I asked for a written deed of freedom in return for a sum of money, thereupon Allâh Almighty revealed (what means): {And such of your slaves (be they male or female) as seek a writing (of emancipation), give them such writing, if you find that there is good in them}. [Ibn As-Sakan in Ma‘rifat As-Sahâbah]

It is narrated on the authority of Jâbir Ibn ‘Abdullâh [Allâh be pleased with them] that ‘Abdullâh Ibn Ubayy Ibn Salûl told a female slave belonging to him: “Go and seek something for us (from prostitution)”. On that occasion, Allâh revealed (what means): {**And force not your maids (female-slaves) to prostitution, if they desire chastity, in order that you may gain a worldly benefit in this life.**} [Muslim]

It is narrated on the same authority that ‘Abdullâh Ibn Ubayy had two female slaves: Musaykah and Umaymah whom he compelled to commit illegal sexual intercourse. They made a complaint of that to The Messenger of Allâh [peace be upon him], thereupon Allâh revealed (what means): {And force not your maids (female-slaves) to prostitution, if they desire chastity, in order that you may gain a worldly benefit in this life}. [Muslim]

It is narrated on the authority of Jâbir [Allâh be pleased with him] that he said: Musaykah belonged to one of the Ansâr and she said: “My master compels me to prostitution”. On that occasion, Allâh revealed (what means): {**And force not your maids (female-slaves) to prostitution, if they desire chastity, in order that you may gain a worldly benefit in this life.**} [Al-Hâkim]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: ‘Abdullâh Ibn Ubayy had a female slave who used to commit illegal sexual intercourse in the pre-Islamic days. When Islam forbade adultery she said: “No, by Allâh, I will never commit illegal sexual intercourse”. On that occasion, Allâh Almighty revealed (what means): {**And force not your maids (female-slaves) to prostitution, if they desire chastity, in order that you may gain a worldly benefit in this life.**} [Al-Bazzâr and At-Tabarâni]

It is narrated on the authority of ‘Ikrimah that he said: ‘Abdullâh Ibn Ubayy had two female slaves: Musaykah and Mu‘âdhah whom he used to compel to prostitution. One of them said: “If it is good, then I have done it so much; but if it is otherwise, then I am not in need of it”. On that occasion, Allâh revealed (what means): {**And force not your maids (female-slaves) to prostitution, if they desire chastity, in order that you may gain a worldly benefit in this life.**} [Sa‘îd Ibn Mansûr]

V. no. 48

﴿ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ﴾

48- And when they are called to Allâh and His Messenger to judge between them, behold! A party of them refuse (to come) and turn away.

It is narrated on the authority of Al-Hasan that he said: The habit was, if there was a dispute between two men and one of them was summoned to The Messenger of Allâh [peace be upon him] for judgment, and he was right, he would submit because he was sure that The Messenger of Allâh [peace be upon him] would give a judgment

in his favor; and if he had the intention to be unjust to his opponent and he was summoned to The Messenger of Allâh [peace be upon him], he would not accept and would rather say: "Let us go to so and so". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 55

﴿ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴾

55- Allâh has promised those among you who believe and do righteous deeds, that He will certainly make them successors (of the disbelievers) on earth, as He made those before them, and that He will establish in authority for them their religion (of Islam) which He has approved for them. And He will surely grant them safety in substitute for their fear (of the disbelievers). (That is because) they worship Me and do not associate partners with Me. But whoever disbelieve after this (favor), they are the rebellious disobedient.

It is narrated on the authority of Ubayy Ibn Ka'b [Allâh be pleased with him] that he said: When The Messenger of Allâh [peace be upon him] and his Companions came to Madînah and the Ansâr gave them shelter, all the Arabs gathered against them. The Muslims then used to spend the night till morning clad in arms. They said: "Do you see that we will live till the time we spend the night in safety and fear none except for Allâh?" On that occasion, Allâh revealed this Qur'anic Verse. [Al-Hâkim who renders it Sahîh; and At-Tabarâni]

It is narrated on the authority of Al-Barâ' [Allâh be pleased with him] that he said: In connection with us this Qur'anic Verse was revealed while we were in a state of severe fear. [Ibn Abu Hâtim]

V. no. 61

﴿ لَيْسَ عَلَى الْأَعْمَىٰ حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَلَا عَلَى الْأَنْفُسِكُمْ أَن
تَأْكُلُوا مِن بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ
أَخَوَاتِكُمْ أَوْ بُيُوتِ عَمَمِكُمْ أَوْ بُيُوتِ عَمَّتِكُمْ أَوْ بُيُوتِ أَعْوَابِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا
مَلَكَتُمْ مَفَاحِيَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ

مُيُونًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحْيَةً مِّنْ عِنْدِ اللَّهِ مُبَرَكَةً طَيِّبَةً ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ

لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

61- There is no difficulty on the blind, nor any difficulty on the lame, nor any difficulty on the sick (to share food with those opposite to them), nor on yourselves, to eat from your houses (i.e. the houses of your children), or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys (to keep in store for others), or (from the house) of a friend. There is no sin on you whether you eat together or apart. But when you enter houses, greet yourselves with a greeting from Allâh blessed and good. Thus Allâh makes clear to you the signs (i.e. the symbols of your religion) perchance you may have reason (to understand).

It is narrated on the authority of Mujâhid that he said: They used to go with the blind, the lame and the one who had chronic disease to the house of his father, brother, sister, paternal or maternal aunt. But those disabled felt it difficult upon themselves and said: "They indeed take us to houses other than theirs". On that occasion, this Qur'anic Verse was revealed as a concession to them. [‘Abd-Ar-Razzâq]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When Allâh revealed (what means): **{O you who believe, do not consume one another's wealth unjustly but only (in lawful) business by mutual consent}**, [An-Nisâ’, verse 29] the people felt it difficult and said: "No doubt, the food is among the best and most lawful of the property. So it is unlawful for anyone of us to eat in the house of another". They then refrained from this. On that occasion, Allâh revealed (what means): **{There is no difficulty on the blind ... or (from that) whereof you hold keys (to keep in store for others)}**. [Ibn Jarîr]

It is narrated on the authority of Ad-Dahhâk that he said: Before The Messenger of Allâh [peace be upon him] was sent as a Prophet, the men of Madînah did not have the blind, the lame and the sick share food with them, because the blind did not see the good kinds of food, the sick did not eat his fill like the sound and the lame could not crowd on food like others. Then, this Qur'anic Verse was revealed as a concession to share food with them. [Ibn Jarîr]

It is narrated on the authority of Muqassam that he said: They avoided sharing food with the blind, the lame and the sick thereupon this Qur'anic Verse was revealed. [Ibn Jarîr]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Once, Al-Hârith set out in a military expedition with The Messenger of Allâh [peace be upon him] and left Khâlîd Ibn Zayd to take care of his family on behalf of him. But since he was sick he felt it difficult to eat of his food. On that occasion, Allâh revealed this Qur'anic Verse. [Ath-Tha'labi in his Tafsîr]

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that she said: The Muslims liked to go forth along with The Messenger of Allâh [peace be upon him] and give the keys of their houses to the sick among them and say to them: "We have made it lawful for you to eat of what you like". But they would say: "That is unlawful for us since they have given us permission against their will". On that occasion, Allâh revealed (what means): **{There is no difficulty on the blind ... or (from that) whereof you hold keys (to keep in store for others)}**. [Al-Bazzâr]

It is narrated on the authority of Az-Zuhri that he was asked about Allâh's saying (what means): **{There is no difficulty on the blind, nor any difficulty on the lame, nor any difficulty on the sick (to share food with those opposite to them)...}**: "Why are those only mentioned here?"

He replied: "I was reported by 'Abdullâh Ibn 'Abdullâh that whenever the Companions set out for fighting, they would give the keys of their houses to the sick among them and make lawful for them to eat of what they liked thereof. But those disabled felt difficulty and forbade themselves from entering their houses in their absence. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

It is narrated on the authority of Qatâdah that he said: Concerning Allâh's saying (what means): **{There is no sin on you whether you eat together or apart}**, it was the habit of the Arabs that if anyone did not like to eat alone and would rather carry his food with him for even a whole day till he found such as would share food with him. On that occasion, it was revealed. [Ibn Jarîr]

It is narrated on the authority of 'Ikrimah and Abu Sâlih that they said: It was the habit of the Ansâr that whenever they received a guest they would not eat till he would share food with them. On that occasion, this was revealed. [Ibn Jarîr]

V. no. 62

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾ ﴾

62- The true believers are only those, who believe in Allâh and His Messenger, and when they are with him on a matter of common interest (like the Friday Khutbah), they go not away (for a worldly benefit whatsoever) until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So if they ask your permission (to go away) for some affairs of theirs, give permission to whom you will of them (to go away), and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

It is narrated on the authority of ‘Urwah, Muhammad Ibn Ka‘b Al-Qurathi and others that they said: When the Muslims had completed digging the trench, the Quraysh arrived and camped at a place called al-Asyâl near Rawmah under leadership of Abu Sufyân. The Ghatfân and their followers from Najd marched to their camping place of Nu‘ma near Uhud. The Prophet [peace be upon him] received the news, thereupon He commanded that a trench be dug round Madînah, in which he worked along with the Muslims. But some hypocrites were heavy and slow and did only the trivial acts, and then went stealthily to their homes without knowledge or permission of The Messenger of Allâh [peace be upon him]. Whenever anyone of the Muslims had to leave for a dire need, he would make a mention of that to The Messenger of Allâh [peace be upon him], and seek his permission to go to fulfill his need. He then would give him permission and once this man fulfilled his need he would return. In connection with those believers, Allâh revealed this Qur’anic Verse. [Ibn Ishâq and Al-Bayhaqi in Ad-Dalâ’il]

V. no. 63

﴿ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلْلُونَ مِنكُمْ لَوْ آدَاءً فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ ﴾

63- Make not the calling of the Messenger among you as your calling of one another. Verily, Allâh knows those of you who slip away (from the masjid during the Friday Khutbah) hiding themselves by others (without seeking permission from the Prophet to leave). And let those who violate the command (of Allâh and His Messenger) beware, lest a trial would befall them (in this world) or a painful torment afflict them (in the hereafter).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: They used to call The Messenger of Allâh [peace be upon him]: “O Muhammad! O Abu Al-Qâsim!” On that occasion, Allâh revealed this Qur’anic Verse, thereupon they called him: “O Prophet of Allâh! O Messenger of Allâh!” [Abu Na‘îm in Ad-Dalâ’il]

Sûrat Al-Furqân

V. no. 10

﴿ تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

وَيَجْعَلُ لَكَ فُصُوزًا ﴿١٠﴾

10- Blessed be He Who, if He wills, will give you better than (all) that (they have previously mentioned) - Gardens under which rivers flow, and will grant you palaces (in Paradise).

It is narrated on the authority of Khaythamah that he said: It was said to The Messenger of Allâh [peace be upon him]: "If you so like, We shall give you the land's treasures and keys, and this would reduce naught from your reward with Us in the hereafter; and if you so like I shall gather them for you in the hereafter".

He said: "No, I like You to gather them for me in the hereafter".

On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Shaybah in Al-Musannaf; Ibn Jarîr and Ibn Abu Hâtim]

V. no. 20

﴿ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا

بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ﴿٢٠﴾ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢١﴾

20- And We never sent before you (O Muhammad) any of the Messengers but that they ate food and walked in the markets (like you). And We have made some of you as a trial for others: will you have patience (on what you hear from those by whom you are tried)? And ever is your Lord All-Seer (of those among you who keep patient and those among you who are impatient).

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The polytheists put shame on The Messenger of Allâh [peace be upon him] because of his poverty saying (what means): {"What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?"} [verse 7] On that occasion, Allâh revealed this Qur'anic Verse. [Al-Wâhidi]

A similar Hadîth is narrated on the same authority. [Ibn Jarîr]

V. no. 27

﴿ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي أَخَذْتُ مَعَ

الرَّسُولِ سَبِيلًا ﴿٢٧﴾ ﴾

27- And (remember) the Day (of Resurrection) when the wrongdoer (polytheist) will bite at his hands (in grief and regret), saying: "Oh! Would that I had taken a path (to guidance) with the Messenger (Muhammad)!"

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that Ubayy Ibn Khalaf used to visit The Messenger of Allâh [peace be upon him], but ‘Uqbah Ibn Abu Mu‘ayt would deter him to do so.

On that occasion, Allâh revealed Qur’anic Verses up to: {**And ever is Satan, to man, a deserter.**} [verse 27-29] [Ibn Jarîr]

The same is narrated on the authority of Ash-Sha‘bi and Muqassam

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said:

The polytheists said: “If Muhammad is a Prophet as he claims, then why does his Lord trouble him as such? Why does he not send him the Book all at once instead of revealing to him little by little?”

On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim; Al-Hâkim who renders it authentic and Ad-Diyâ in Al-Mukhtârah]

V. no. 68-70

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَحْتَدُّ فِيهِ مَهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا

رَحِيمًا ﴿٧٠﴾ ﴾

68- And those who invoke not any other god along with Allâh, nor kill the soul which Allâh has forbidden (to be killed) except for just cause, nor commit illegal sexual intercourse - and whoever does (any of) those shall receive penalty. 69- The torment will be

doubled to him on the Day of Resurrection, and therein he will abide forever in ignominy; 70- Except those (among them) who repent and believe (in Allâh), and do righteous deeds: for those, Allâh will change their sins (previously mentioned) into good deeds (in the hereafter), and Allâh is Oft-Forgiving, Most Merciful.

It is narrated on the authority of ‘Abdullâh Ibn Mas‘ûd [Allâh be pleased with him] that he said: I asked The Messenger of Allâh [peace be upon him]: "What is the greatest sin in the Sight of Allâh?" He said: "That you set up a rival unto Allâh though He Alone created you."

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

Then I asked: "What is next?"

He said: "To kill your son lest he should share your food with you."

I asked: "What is next?" He said: "To commit illegal sexual intercourse with the wife of your neighbor." [Al-Bukhâri and Muslim]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Some polytheists killed so many people illegally and committed adultery so much before they came to The Messenger of Allâh [peace be upon him], and said: "No doubt, that which you are saying (concerning Islam) is good (and we are ready to believe) if only you tell us that there is expiation for what we have done".

On that occasion, Allâh revealed these Qur’anic Verses, in addition to Allâh’s saying (what means): {**Say: "O My servants who have transgressed against themselves (by sinning), do not despair of the mercy of Allâh. Indeed, Allâh forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."**} [Az-Zumar, verse 53] [Al-Bukhâri and Muslim]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When Allâh revealed (what means): {**And those who invoke not any other god along with Allâh, nor kill the soul which Allâh has forbidden (to be killed) except for just cause, nor commit illegal sexual intercourse - and whoever does (any of) those shall receive penalty**}, [verse 68] the polytheists of Makkah said: "No doubt, we invoked other deities with Allâh, unlawfully killed the soul which Allâh has forbidden and committed illegal sexual intercourse".

Then Allâh revealed (what means): **{Except those (among them) who repent and believe (in Allâh), and do righteous deeds: for those, Allâh will change their sins (previously mentioned) into good deeds (in the hereafter), and Allâh is Oft-Forgiving, Most Merciful}**. [verse 70] [Al-Bukhâri and others]

Sûrat Ash-Shu‘arâ’

V. no. 205-207

﴿ أَفْرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا
يُمْتَعُونَ ﴿٢٠٧﴾ ﴾

205- Tell Me (even) if We do let them enjoy for years, 206- And afterwards comes to them that (punishment) which they had been promised, 207- All that with which they used to enjoy shall not avail them (in the least in removing or even alleviating the punishment from them).

It is narrated on the authority of Abu Jahdam that he said: Once, The Messenger of Allâh [peace be upon him] seemed in confusion, when he was asked about that, he said: “Why not since my enemy to come after my death would be from my ummah?” On that occasion, Allâh revealed these Qur’anic Verses. [Ibn Abu Hâtim]

V. no. 214-215

﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾ وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ
مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾ ﴾

214- And warn (O Muhammad) your tribe of nearest kindred. 215- And lower your wing (i.e. be kind and humble) to the believers who closely follow you.

It is narrated on the authority of Ibn Jurayj that he said: When Allâh revealed (what means): {And warn (O Muhammad) your tribe of nearest kindred}, [214] The Messenger of Allâh [peace be upon him] began with his relatives and near clansmen, thereupon the Muslims felt it difficult upon themselves. On that occasion, Allâh revealed (what means): {And lower your wing (i.e. be kind and humble) to the believers who closely follow you}. [verse 215] [Ibn Jarîr]

V. no. 224-227

﴿ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ﴿٢٢٧﴾ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٨﴾ ﴾

224- As for the poets, it is the deviators who follow them, 225- Do you not see that they wander about distracted in every valley (i.e. art of poetry)? 226- And that they say what they do not do (i.e. they lie). 227- Except those (of poets) who believe (in Allâh), and do righteous deeds, and remember Allâh more often, and vindicate themselves (and the Muslims by lampooning the disbelievers with their poetry) after they have been wronged (by the disbelieving poets’ lampooning the Muslims). And those who do wrong (from among the poets and others) will come to know what final place of turning they shall turn back (after death).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: During the era of The Messenger of Allâh [peace be upon him], two men lampooned each other, one from the Ansâr and the other from other people; and with each there were deceivers from among his people, and they were the fools. On that occasion, Allâh revealed those Qur’anic Verses. [Ibn Abu Hâtim and Ibn Jarîr]

It is narrated on the authority of ‘Urwah that when Allâh revealed (what means): {As for the poets, it is the deviators who follow them... And that they say what they do not do}, [verse 224-226] ‘Abdullâh Ibn Rawâhah said: “Allâh knows that I am one of them”. On that occasion, Allâh revealed (what means): {except those (of poets) who believe (in Allâh), and do righteous deeds, and remember Allâh more often, and vindicate themselves...} [verse 227] [Ibn Abu Hâtim]

It is narrated on the authority of Abu Hasan Al-Barrâd that he said: When Allâh revealed (what means): {As for the poets, it is the deviators who follow them... And that they say what they do not do}, [verse 224-226], ‘Abdullâh Ibn Rawâhah, Ka‘b Ibn Mâlik and Hassân Ibn Thâbit came to The Messenger of Allâh [peace be upon him] and said: “O Messenger of Allâh! This revelation was revealed, and Allâh knows that we are poets. We then have been ruined”. On

that occasion, Allâh revealed (what means): **{Except those (of poets) who believe (in Allâh), and do righteous deeds, and remember Allâh more often, and vindicate themselves...}** [verse 227], thereupon The Messenger of Allâh [peace be upon him] summoned them and recited it to them. [Ibn Jarîr and Al-Hâkim]

Sûrat Al-Qasas

V. no. 51-52

﴿ وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ ﴾

51- And indeed now We have conveyed the Word (this Qur'an) to them, perchance they may remember (i.e. receive admonition and then believe). 52- Those to whom We gave the Scripture (i.e. the Torah and the Gospel) before it: they believe in it (the Qur'an).

It is narrated on the authority of Rifâ'ah Al-Qurathi that he said: These Qur'anic Verses were revealed in connection with ten, and I was one of them. [Ibn Jarîr and At-Tabarâni]

It is narrated on the authority of 'Ali Ibn Rifâ'ah that he said: Ten from among the people of Scripture including Rifâ'ah, i.e. his father, came out and went to The Messenger of Allâh [peace be upon him] and believed thereupon they were harmed severely. In connection with them Allâh Almighty revealed (what means): {**Those to whom We gave the Scripture (i.e. the Torah and the Gospel) before it: they believe in it (the Qur'an)**}. [verse 52] [Ibn Jarîr]

It is narrated on the authority of Qatâdah that he said: We were told that these Qur'anic Verses were revealed in connection with some belonging to the people of Scripture who were on the truth till The Messenger of Allâh [peace be upon him] was sent as a Prophet thereupon they believed in him, including 'Uthmân and 'Abdullâh Ibn Salâm. [Ibn Jarîr]

V. no. 56

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾ ﴾

56- Verily you (O Muhammad) guide not whom you like (to guide), but Allâh guides whom He wills. And He knows best those who are the (rightly) guided.

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] said to his paternal uncle (Abu Tâlib when death approached him): "O uncle! Testify that there is none worthy of worship but Allâh, therewith I shall witness in your favor on the Day of Resurrection".

He said: "O my nephew! Had it not been for the fact that the women of Quraysh would put me to shame, saying that I have said it only for fear of death, I would have said it just to please you". On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Muslim]

It is narrated on the authority of Abu Sa'îd Ibn Râfi' that he said: I asked Ibn 'Umar [Allâh be pleased with them] about this Qur'anic Verse: Was it revealed in connection with Abu Jahl and Abu Tâlib (when death approached the later)?" He answered in the affirmative. [An-Nasâ'i and Ibn 'Asâkir in Târikh Dimashq with a good chain of narrators]

V. no. 57

﴿ وَقَالُوا إِن تَتَّبِعِ أَهْدَىٰ مَعَكَ نُنْخِطُفَ مِنْ أَرْضِنَا أَوْلَمْ نُمَكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُحْيِي إِلَيْهِ تُمَرَّتْ
كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾ ﴾

57- And they (Muhammad's people) say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not (that all what We say is the truth).

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Some people said to The Messenger of Allâh [peace be upon him]: "If we follow you, the people then would sweep us away (from our land)". On that occasion, this Qur'anic Verse was revealed. [Ibn Jarîr]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that it was Al-Hârith Ibn 'Âmir Ibn Nawfal who said this statement to The Messenger of Allâh [peace be upon him]. [An-Nasâ'i]

V. no. 61

﴿ أَفَمَن وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَنَقِيهِ كَمَن مَّتَّعْنَاهُ مَتَاعَ الْحَيٰوةِ الدُّنْيَا
ثُمَّ هُوَ يَوْمَ الْقِيٰمَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾ ﴾

61- Is he (i.e. the believer) whom We have promised a goodly promise (Paradise), which he will receive (and find true), like him (i.e. the disbeliever) whom We have made to enjoy (for a while) the (consumable) luxuries of the life of (this) world, then on the

Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?

It is narrated on the authority of Mujâhid that he said: This Qur'anic Verse was revealed in connection with The Messenger of Allâh [peace be upon him] and Abu Jahl Ibn Hishâm. [Ibn Jarîr]

It is narrated on the same authority that it was revealed in connection with Hamzah [Allâh be pleased with him] and Abu Jahl. [Ibn Jarîr]

V. no. 85

﴿ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ قُل رَّبِّي أَعْلَمُ مَنْ جَاءَ بِإِهْدَى وَمَنْ هُوَ فِي

ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

85- Verily, He (i.e. Allâh) Who has (revealed and) ordained on you (O Muhammad) the Qur'an will surely bring you back to the place of return (i.e. Makkah). Say (O Muhammad to the disbelievers): "My Lord knows best him who brings guidance, and him who is in manifest error."

It is narrated on the authority of Ad-Dahhâk that he said: When The Messenger of Allâh [peace be upon him] left Makkah (for Madînah) and reached Al-Juhfah, he longed for Makkah, thereupon Allâh Almighty revealed this Qur'anic Verse. [Ibn Abu Hâtim]

Sûrat Al-‘Ankabût

V. no. 1



1- Alif-Lâm-Mîm.

It is narrated on the authority of Ash-Sha‘bi that he said: Some people in Makkah embraced Islam (and concealed their matter). The Companions of The Messenger of Allâh [peace be upon him] sent to them that Islam would not be accepted from them till they have emigrated to Madînah. They then emigrated and on the way were caught and brought back by the polytheists. Then when this Qur’anic Verse [1-2] was revealed, they sent to them informing them that Allâh had said about them such and such. They said: “Let us come out then and if anyone followed us we would kill him”. They came out and were followed by the polytheists with whom they fought and some of them were killed and others saved. In connection with them Allâh Almighty revealed (what means): **{Then, indeed your Lord, to those who emigrated after they had been compelled (to renounce their religion) and thereafter fought (for the cause of Allâh) and were patient - indeed, your Lord, after that, is Forgiving and Merciful}**. [An-Nahl, verse 110] [Ibn Abu Hâtim]

It is narrated on the authority of Qatâdah that he said: These Qur’anic Verses [1-2] were revealed in connection with some people in Makkah who came out as emigrants to The Messenger of Allâh [peace be upon him], thereupon they were caught in the way. When they were revealed, their companions in Madînah sent to them informing them of what was said about them. Then, they decided to go out and on the way they were caught by the polytheists and there was fighting between them which left some dead and others were saved. Then Allâh Almighty revealed (what means): **{And those who strive for Us - We will surely guide them to Our ways. And indeed, Allâh is with the doers of good}**. [Al-‘Ankabût, verse 69] [Ibn Abu Hâtim]

It is narrated on the authority of ‘Abdullâh Ibn ‘Ubayd Ibn ‘Umayr that he said: This was revealed in connection with ‘Ammâr Ibn Yâsir who was under severe torment. [Ibn Sa‘d]

V. no. 8

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾ ﴾

8- And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you associate with Me (as partners in worship) anything of which you have no knowledge, then obey them not. Unto Me is your return, and I shall inform you about what you used to do (in order to give you reward according to it).

It is narrated on the authority of Sa'd Ibn Abu Waqqâs [Allâh be pleased with him] that he said: The mother of Sa'd told him: "Does not Allâh enjoin dutifulness (to parents)? By Allâh, I will neither eat nor drink till you disbelieve". On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Muslim and At-Tirmidhi]

V. no. 51

﴿ أُولَئِكَ يَكْفِيهِمْ أَنَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾ ﴾

51- Is it not sufficient for them (in what they ask for of miracles) that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, in this (Book) is mercy and a reminder (or an instruction) for a people who believe.

It is narrated on the authority of Yahya Ibn Ja'dah that he said: Some Muslims brought books having written things they transmitted from the Jews to The Messenger of Allâh [peace be upon him], who said: "It suffices a people for error to turn away from that which their Prophet has brought to them to that which another has brought to others than them". On that occasion, this Qur'anic Verse was revealed. [Ibn Jarîr and Ibn Abu Hâtim]

V. no. 60

﴿ وَكَأَيِّن مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾ ﴾

60- And how many a moving (living) creature which carries not its own provision (due to its weakness)! Allâh provides for it and for you (O emigrants even when you have no provision nor spending). And He is the All-Hearer (of your words), the All-Knower (of your intentions).

It is narrated on the authority of Ibn ‘Umar [Allâh be pleased with them] that he said: I came out with The Messenger of Allâh [peace be upon him] till he entered one of the walled gardens in Madînah and went on picking and eating some dates. He asked me: “O Ibn ‘Umar! Why are you not eating?” I replied: “I do not like it”. He said: “But I like it and this is the morning of the fourth day I have not tasted nor found food; and had I so liked, I would have supplicated my Lord and He would have given me as much as is equal to the kingdom of Caesar and Khosrau. Then, how would you be O Ibn ‘Umar if you meet a people who store the sustenance for a full year because they are weak in certainty (of faith)?” By Allâh, we did not leave before this Qur’anic Verse was revealed. On that, The Messenger of Allâh [peace be upon him] said: “Verily, Allâh has not commanded me to hoard the things of this world nor to follow the desires. Behold! I do not keep much money nor do I store sustenance for the day to come”. [‘Abd Ibn Humayd; Al-Bayhaqi; Ibn Abu Hâtim and Ibn ‘Asâkir with a weak chain of narrators]

V. no. 67

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَتُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ؕ أَفَبِالْبَاطِلِ يُؤْمِنُونَ

وَيَنْعَمَ اللَّهُ يَكْفُرُونَ ﴿٦٧﴾

67- Have they not seen that We have made (Makkah) a secure sanctuary (for them), while men are being snatched away from all around them (through falling victims of killing and capture)? Then is it that in the false (idols) do they believe and deny (with ungratefulness) the favor of Allâh (by association of partners with Him in worship)?

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: They told The Messenger of Allâh [peace be upon him]: “O Muhammad! Nothing prevents us from adopting your religion except that we fear lest we would be snatched away by the Arabs who excel us in number; and once they know we have adopted your religion, we would be snatched away as if it were a single meal”. On that occasion, Allâh revealed this Qur’anic Verse. [Juwaybir]

Sûrat Ar-Rûm

V. no. 1-5

﴿ التَّوْبَةِ ﴾ غَلَبَتِ الرُّومُ ﴿١﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ سَيِّغْلِبُونَ ﴿٢﴾ فِي بَضْعِ
سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ۗ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٣﴾ بِنَصْرِ اللَّهِ ۗ يَنْصُرُ مَنْ
يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤﴾

1- Alif-Lâm-Mîm. 2- The Byzantines have been defeated. 3- In the nearest land, and they, after their defeat, will be victorious. 4- Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh. And on that Day (the Byzantines will be victorious), the believers (i.e. Muslims) will rejoice, 5- In the victory given by Allâh (to the Byzantines over the Persians). He gives victory to whom He wills, and He is the Exalted in Might, the Most Merciful (towards the believers).

It is narrated on the authority of Abu Sa‘îd [Allâh be pleased with him] that he said: When it was the day of the battle of Badr, the news reached that the Romans emerged victorious and the Muslims rejoiced. On that occasion, Allâh had already revealed this Qur’anic Verse. [At-Tirmidhi]

The same is narrated on the authority of Ibn Mas‘ûd [Allâh be pleased with him]. [Ibn Jarîr]

It is narrated on the authority of Ibn Shihâb that he said: We were reported that the polytheists argued the Muslims in Makkah before The Messenger of Allâh [peace be upon him] emigrated to Madînah, saying: “The Romans witness that they are a people of Scripture and now they have been defeated by the Magians. You also claim that you will defeat us with the help of the Book that has been revealed to your Prophet.

Then, how have the Magians defeated the Romans, who are a people of Scripture? We will defeat you in the same way as the Persians have defeated the Romans”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

The same is narrated on the authority of ‘Ikrimah, Yahya Ibn Ya‘mur and Qatâdah. [Ibn Jarîr]

V. no. 27

﴿ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۗ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ

﴿ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾ ﴾

27- And He it is Who originates the creation (from nothing), then will repeat it (after it has been perished); and this is easier for Him. His is the highest description in the heavens and on earth. And He is the Exalted in Might (concerning His dominion), Full of Wisdom (in His creation).

It is narrated on the authority of ‘Ikrimah that he said: The disbelievers wondered how Allâh gives life to the dead. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 28

﴿ ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ ۖ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾ ﴾

28- He sets forth for you (O polytheists) a parable from your own selves: Do you have partners among (your slaves) whom your right hands possess to share you as equals in the wealth We have bestowed on you, and whom you fear as you fear each other (of the free people)? Thus do We explain the signs in detail to a people who have reason (to understand).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The polytheists used to recite Talbiyah as follows: “I am responding to Your Call (O Allâh! With Whom there is no partner, except only one partner whom You possess along with all that he possesses”. On that occasion, Allâh revealed this Qur’anic Verse. [At-Tabarâni]

The same is narrated on the authority of Muhammad Ibn ‘Ali from his father. [Juwaybir]

Sûrat Luqmân

V. no. 6

﴿ وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ هُم عَذَابٌ مُّهِينٌ ﴿٦﴾ ﴾

6- And of people is he who purchases idle talks to mislead (men) from the Path of Allâh (the religion of Islam) without knowledge, and takes it (the Path of Allâh) for mockery. Such will receive a humiliating torment (in the fire of Hell).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: This Qur’anic Verse was revealed in connection with a man from Quraysh who bought a slave-girl who was a songstress. [Ibn Jarîr]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: An-Nadr Ibn Al-Hârith bought a songstress, and whenever he heard about anyone who intended to embrace Islam, he would take him to his songstress and say to her: “Feed him, give him wine to drink and make him listen to your singing: that is better for him than what Muhammad invites you to, of prayer and fighting under his leadership”. On that occasion, this Qur’anic Verse was revealed. [Juwaybir]

V. no. 27

﴿ وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِيهِ سَبْعَةُ أُخْرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ ﴾

27- And if all the trees on earth were pens and the sea replenished thereafter with (further) seven seas (were ink wherewith to write), yet the Words of Allâh would not get exhausted. Verily, Allâh is Exalted in Might, Full of Wisdom.

It is narrated on the authority of ‘Ikrimah that the people of Scripture asked The Messenger of Allâh [peace be upon him] about the spirit thereupon Allâh revealed (what means): {**And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."**} [Al-Isrâ’, verse 85] The Jews said: “No doubt, we have been given the Torah and it is the wisdom; and whoever is given

wisdom has indeed been given much good". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

It is narrated on the authority of 'Atâ Ibn Yasâr that he said: Allâh revealed in Makkah (what means): **{And mankind have not been given of knowledge except a little.}** [Al-Isrâ', verse 85] When The Messenger of Allâh [peace be upon him] emigrated to Madînah the Jewish rabbis went to him and said: "We have been informed that you recite (what means): **{And mankind have not been given of knowledge except a little.}** Do you mean us or your people?" The Messenger of Allâh [peace be upon him] said: "I mean both (you and my people)". They said: "You recite that we have been given the Torah in which there is a clarification of all things".

The Messenger of Allâh [peace be upon him] said: "No doubt, it is only a little compared with the knowledge of Allâh". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Ishâq]

The same is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them]. [Ibn Abu Hâtim]

It is narrated on the authority of Qatâdah that he said: The polytheists said: "This speech (of the Qur'an) is about to be used up". On that occasion, Allâh revealed this Qur'anic Verse. [Abu Ash-Shaykh in Al-'Athamah and Ibn Jarîr]

V. no. 34

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ
غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

34- Verily, with Allâh (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what (good or evil) he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knowing (of all things), Well-Acquainted (with the inwards just like the outwards).

It is narrated on the authority of Mujâhid that a man came from the desert to The Messenger of Allâh [peace be upon him], and said: "My wife is pregnant: tell me what she will give birth to (a male or a female). Furthermore, our land is arid: tell me when it will rain. I know when I was born: then tell me when I will die". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr and Ibn Abu Hâtim]

Sûrat As-Sajdah

V. no. 16

﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾ ﴾

16- Their sides forsake their beds, to invoke their Lord in fear (of His punishment) and hope (of His mercy), and out of what We have bestowed on them they spend (in charity in Allâh's Cause).

It is narrated on the authority of Anas [Allâh be pleased with him] that this Qur'anic Verse was revealed in connection with those who sit in the masjid waiting the 'Ishâ' prayer. [At-Tirmidhi who renders it Sahîh]

V. no. 18

﴿ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَارَبَ فَاسِقًا ۚ لَا يَسْتَوُونَ ﴿١٨﴾ ﴾

18- Is then he who is a believer like him who is defiantly disobedient? Not equal are they.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that Al-Walîd Ibn 'Uqbah ibn Abu Mu'ayt told 'Ali: "I am stronger than you in using weapons, sharper than you in speech and more ready to fill the eyes of the people than you". 'Ali replied him: "Keep silent since you are wicked". On that occasion, this Qur'anic Verse was revealed. [Al-Wâhidi; Ibn 'Asâkir; Ibn 'Adiyy and Al-Khatîb in his Târîkh]

The same is narrated on the authority of 'Atâ' Ibn Yasâr. [Ibn Jarîr]

V. no. 28

﴿ وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٨﴾ ﴾

28- They say (to the believers): "When will this decision (of cases between you and us) be, if you are telling the truth?"

It is narrated on the authority of Qatâdah that the Companions said: "One day we shall get comforted and take pleasure". The polytheists said: "When will this day be if you are truthful?" On that occasion, this Qur'anic Verse was revealed. [Ibn Jarîr]

Sûrat Al-Ahzâb

V. no. 1

﴿ يٰٓأَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ ۗ اِنَّ اللَّهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿١﴾ ﴾

1- O Prophet! Fear Allâh (by Keeping your duty to Him), and obey not the disbelievers and hypocrites (in what violates your Sharia and religion). Verily, Ever is Allâh All-Knower (of everything before creating it), All-Wise (in what He creates and does).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The chiefs of Quraysh, Al-Walîd Ibn Al-Mughîrah, ‘Utbah and Shaybah, sons of Rabî‘ah, and others suggested to The Messenger of Allâh [peace be upon him] to retract from his invitation (to Allâh) and they would give him half of their property. The Jews and hypocrites in Madînah frightened him that unless he retracted they would kill him. On that occasion, Allâh revealed this Qur’anic Verse. [Juwaybir]

V. no. 4

﴿ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۗ وَمَا جَعَلَ اَزْوَاجَكُمْ اَلَّتِي تَظْهَرُوْنَ مِنْهُنَّ اُمَّهَاتِكُمْ ۗ وَمَا جَعَلَ اَدْعِيَاءَكُمْ اَبْنَاءَكُمْ ۗ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ۗ وَاللَّهُ يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيْلَ ﴿٤﴾ ﴾

4- Allâh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare as (unlawful for you) as the backs of your mothers your real mothers (in their being prohibited to you), nor has He made your adopted sons your real sons. That is only your saying with your mouths. But Allâh tells the truth (in this respect) and He guides to the (Right and straight) Way.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that once The Messenger of Allâh [peace be upon him] was leading the Muslims in prayer when he engaged in some thought, thereupon the hypocrites who were praying behind him said: “Do you not see that he has two hearts: one with you and the other with Him?” On that occasion, Allâh revealed this Qur’anic Verse. [At-Tirmidhi]

It is narrated on the authority of Mujâhid and ‘Ikrimah that he said: There was a man called Dhul-Qalbayn (the two-Hearted). In connection with him this Qur’anic Verse was revealed. [Ibn Abu

Hâtim] Al-Hasan added: He used to say: I have two souls: one to command me and the other to forbid me. [Ibn Jarîr]

It is narrated on the authority of Mujâhid that he said: It was revealed in connection with a man from Banu Fahm who used to say: "I have two hearts with each of which I understand better than Muhammad. [Ibn Jarîr]

V. no. 5

﴿ أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا ءَابَاءَهُمْ فَاِحْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ
وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥﴾ ﴾

5- Call them (adopted sons) by (the names of) their fathers: that is more just (and more equitable) in the sight of Allâh. But if you know not (the names of) their fathers, call them) your brothers in religion and your cousins. And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend (after that forbiddance). And Ever is Allâh Oft-Forgiving (of your faults in this issue), Most Merciful.

It is narrated on the authority of Ibn ‘Umar [Allâh be pleased with them] that he said: We used to call Zayd Ibn Hârithah Zayd Ibn Muhammad till this Qur’anic Verse was revealed. [Al-Bukhârî]

V. no. 9

﴿ يَتَأَيُّمُ الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِم رِيحًا وَجُنُودًا لَمْ
تَرَوْهَا ؕ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ ﴾

9- O you who believe! Remember Allâh's Favor to you, when there came against you hosts (of disbelievers in companies in the battle of Al-Ahzâb), and We sent against them a wind and forces that you saw not (i.e. angels) And Allâh Sees well what you/they do.

It is narrated on the authority of Hudhayfah [Allâh be pleased with him] that he said: On the night of Al-Ahzâb, I saw ourselves (Muslims) sitting in lines and Abu Sufyân with the Confederates over us and Quraythah below us of whom we felt afraid lest they would attack our children and women. No night darker and stormier has ever come upon us than this night. The hypocrites went on seeking the

permission of The Messenger of Allâh [peace be upon him], saying: "Our houses are exposed (to the enemies)", but they indeed were not so. None of them has taken permission but that he was given leave and they slipped away from the camp. Then, The Messenger of Allâh [peace be upon him] received us man by man till he came upon me. He said: "Detect for me the news of the people (disbelievers)". I went to find that the wind was blowing on their camp and did not go beyond it even for a span. By Allâh, while I was hearing the voice of stones in their tents and luggage with which the wind was striking them, and they were saying: "Let us go! Let us go!" I came back and informed him about the news of the people. On that occasion, Allâh revealed this Qur'anic Verse. [Al-Bayhaqi in Ad-Dalâ'il]

V. no. 12

﴿ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴾

12- And when the hypocrites and those in whose hearts is a disease (suspicion and weak faith) said: "Allâh and His Messenger (Muhammad) did not promise us (victory) but only to delude (us with falsehood)."

It is narrated on the authority of 'Amr Al-Muzni that he said: The Messenger of Allâh [peace be upon him] dug the trench in the year of Al-Ahzâb and Allâh brought out of the heart of the trench a rounded white rock. The Messenger of Allâh [peace be upon him] took the mattock and struck and crushed it. A spark flashed out of it which enlightened the area between the two mountains of Madînah. He glorified Allâh and the Muslims glorified Allâh after him. Then, he struck it once again and crushed it and a spark flashed out of it which enlightened the area between Madînah's mountains. He glorified Allâh and the Muslims did so after him. Then, he struck it for the third time and crushed it and a spark flashed out of it which enlightened the area between Madînah's mountains. He glorified Allâh and the Muslims did so after him. When he was asked about that he said: "I have given the first strike thereupon the palaces of Hîrah and Al-Madâ'in of Khosrau and Gabriel told me that my ummah would emerge victorious over them. Then, with the second strike the red palaces of the Byzantine territories enlightened to me; Gabriel told me that my ummah would emerge victorious over them. With the third strike the palaces of San'â' enlightened to me; and Gabriel told me that my ummah would emerge victorious over them". The hypocrites said: "Do you not wonder at this? He talks and gives you hope and

promises you of what is impossible. He tells you that he sees the palaces of Hîrah and Madâ'in of Khosrau, and that they would be conquered by you. Yet, you are digging the trench out of fear (of your enemies) and cannot go out". On that occasion, this Qur'anic Verse was revealed. [Ibn Abu Hâtim and Al-Bayhaqi in Ad-Dalâ'il]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: It was revealed in connection with Mu'tib Ibn Qushayr (the hypocrite) who said this sentence (mentioned above). [Juwaybir]

It is narrated on the authority of 'Urwah and Muhammad Ibn Ka'b Al-Qurathi that this Mu'tib said: "Muhammad used to promise us that we would devour the treasures of the Persian and Byzantine Emperors, while today we feel unsafe to go to the toilet". Another, Aws Ibn Qaythi, told the Prophet [peace be upon him] in front of a number of his clansmen: "O Messenger of Allâh! Our homes are exposed. So permit us to leave and go home, as our homes are outside Madînah". [Ibn Ishâq and Al-Bayhaqi]

V. no. 23

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّن قَضَىٰ نَحْبَهُ
وَمِنْهُمْ مَّن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾﴾

23- Among the believers are men who have been true to their covenant with Allâh; of them some have fulfilled their obligations (i.e. fell martyrs or were killed in the Cause of Allâh); and some of them are still waiting (martyrdom), and they have never changed (their covenant with Allâh) even in the least (unlike the hypocrites).

It is narrated on the authority of Anas Ibn Mâlik that he said: My uncle, Anas Ibn An-Nadr was absent from the battle of Badr and he felt it difficult. He said: "I have remained behind from the first battle fought by The Messenger of Allâh [peace be upon him]. If Allâh willed me to attend another battle with The Messenger of Allâh [peace be upon him], I will see Allâh what I am going to do". Then he attended the day of Uhud (battle), in which he fought till he was killed. His body had more than seventy wounds of sword strikes, lance stabs and arrow shots. In connection with him this Qur'anic Verse was revealed. [Muslim; At-Tirmidhi and others]

V. no. 28

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسْرِحْكِ ۗ ۝﴾

﴿ سَرَّاحًا حَمِيلاً ﴾

28- O Prophet! Say to your wives: If you desire the life of this world, and its glitter, Then come! I will provide for you and release you graciously (by divorce in which there is neither harm nor malice).

It is narrated on the authority of Jabir Ibn Abdullah “Allâh be pleased with both” that: Abu Bakr came to ask the permission to enter upon The Messenger of Allâh [peace be upon him], but he found the people sitting beside his door, and none of them was admitted. Then, Abu Bakr was admitted. Then, Umar came, and he was admitted. He found The Prophet [peace be upon him] sitting as frowned and silent, with his wives around him. He (Umar) said: “I’m going to say something as a result of which The Messenger of Allâh [peace be upon him] would smile”. Then he said: “O Messenger of Allâh! If I told you about the daughter of Khârijah (Umar’s wife, you would smile). She asked me for more expense. So, I stood up towards her and slapped her on the neck”. Upon this The Messenger of Allâh [peace be upon him] smiled and said: “They (my wives) are around me as you see, asking me for more expense”. Then, Abu Bakr stood up towards Â’ishah in order to slap her on the neck, and Umar also stood up towards Hafsah in order to slap her on the neck, and both of them were saying: “Do you ask The Messenger of Allâh [peace be upon him] for what he doesn’t have?” They said: “By Allâh! We never ask The Messenger of Allâh [peace be upon him] for anything he doesn’t have”. Then, he kept away from them for a month, or for twenty-nine (nights), after which the following Verse was revealed: “O Prophet say to thy Consorts: if it be that ye desire the life of this world, and its glitter, then come I will provide for your enjoyment and set free in a handsome manner. But if ye seek Allâh and His Messenger, and the Home of the Hereafter, verily Allâh has prepared for the well-doers amongst you a great reward”. Then, he (The Prophet) started with Â’ishah. He said: “O Â’ishah! I want to offer something to you, and I like that you should not give a hasty reply to it until you consult your parents”. She asked: “What is it, O Messenger of Allâh?” He recited the Verse to her. Then she said: “Would I consult my parents (whether to choose) you, O Messenger of Allâh? Surely, I choose Allâh, His Messenger and the hereafter. Moreover, I

request you not to tell anyone of your wives of that which you said (to me)". He said: "No woman of them asks me (about that) but that I would tell her (the same). Indeed, Allâh has sent me neither as one who gives (the people) hard instructions (concerning religion), nor as one who asks others to do what is difficult for them to do. But, He has sent me as a tauter who facilitates (things to the people)". [Muslim; Ahmad; An-Nasâ'i]

V. no. 35

﴿ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّاتِمِينَ وَالصَّاتِمَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴾

35- Verily, the Muslim men and the Muslim women (who surrender to Allâh in Islam), the believing men and the believing women, the obedient men and the obedient women (who comply with Allâh's command), the truthful men and the truthful women (in their faith), the patient men and the patient women (who persevere on doing the acts of worship and abstaining from what is forbidden by Allâh), the humble men and the humble women, the almsgiving men and the almsgiving women, the fasting men and the fasting women, the men who guard their chastity (from illegal sexual relations) and the women who do so, and the men who remember Allâh often and the women who do so: for them Allâh has prepared forgiveness (of all their sins) and a great reward (for performing all acts of worship enjoined upon them).

It is narrated on the authority of Umm 'Umârah Al-Ansâri that she came to The Messenger of Allâh [peace be upon him], and said: "I see that all things are mentioned for men and women have no share of mention (in the Qur'an)". On that occasion, this Qur'anic Verse was revealed. [At-Tirmidhi who renders it Hasan]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The women said to The Messenger of Allâh [peace be upon him]: "O Messenger of Allâh! What is the matter with Allâh that He mentions the believing men (and not the believing women)?" On that occasion, Allâh revealed this Qur'anic Verse. [At-Tabarâni]

It is narrated on the authority of Qatâdah that when a mention was made of the wives of The Messenger of Allâh [peace be upon him],

the women said: "Had there been good in us, we would have been mentioned (in the Qur'an)". On that occasion, this Qur'anic Verse was revealed. [Ibn Sa'd]

V. no. 36

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُّبِينًا ﴿٣٦﴾ ﴾

36- It is not for a believing man or a believing woman, when Allâh and His Messenger have decreed a matter, that they should have (thereafter) any choice in their affair. And whoever disobeys Allâh and His Messenger, he has indeed strayed into a clear error.

It is narrated on the authority of Qatâdah that he said: The Messenger of Allâh [peace be upon him], demanded to marry Zaynab Bint Jahsh [Allâh be pleased with her] to Zayd Ibn Hârithah and she thought he had betrothed her for himself. But when she knew that he betrothed her for Zayd she rejected. On that occasion, Allâh revealed this Qur'anic Verse, as a result of which she approved and submitted (to the command of Allâh and His Messenger). [At-Tabarâni with an authentic chain of narrators]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him], demanded to marry Zaynab Bint Jahsh to Zayd Ibn Hârithah and she disdained him and said: "I am better than him in ancestry and family status". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 37

﴿ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتُخْفِي النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۗ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾ ﴾

37- And (remember) when you said to him (Zayd Ibn Hârithah) whom Allâh has conferred favor upon (by guiding him to Islam) and you (O Muhammad) have done favor to (by manumission): "Keep your wife with yourself, and fear Allâh (as regards divorcing her)." But you did conceal in yourself that which Allâh is going to disclose, you did fear people whereas Allâh had more right that you should fear Him (in all things). So when

Zayd had no longer any need from her (and consequently divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty for the believers in respect of (marrying) the wives of their adopted sons when the latter have no longer any need from them (and divorce them). And ever is Allâh's Command accomplished.

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: This Qur'anic Verse was revealed in connection with Zaynab Bint Jahsh and Zayd Ibn Hârithah. [Al-Bukhâri]

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: When the period of 'Iddah of Zaynab (Bint Jahsh) had finished, The Messenger of Allâh [peace be upon him] told Zayd (Ibn Hârithah): "Demand her hand for me". Zayd went to her, while she was fermenting her dough. When I saw her, I respected her so much that I could no longer be able to look at her, because The Messenger of Allâh [peace be upon him] mentioned her (offering the proposal of marrying her). I turned my back towards her, and then turned on my heels. I said: "O Zaynab! The Messenger of Allâh [peace be upon him] sent (me) to demand your hand for him". She said: "I'm not to do anything until I ask my Lord for the better guidance". Then, she got up and went to her praying place. But, The Qur'an was revealed (in connection with this matter). The Messenger of Allâh [peace be upon him] came and entered upon her without asking for her permission.

He (Anas) added: I saw ourselves and The Messenger of Allâh [peace be upon him] served us with bread and meat when the day rose. Then, all the people went out (of the house) except a few men, who stayed talking after the meal. The Messenger of Allâh [peace be upon him] went out and I followed him. He started visiting the chambers of his wives, greeting them, and they would ask him: "O Messenger of Allâh! How did you find your wife?"

He (Anas) added: indeed, I do not know whether I told him or he told me that the people (who were still in the house after the meal) had gone out. He (Anas) said: He went until he entered the house. I went to enter along with him, but, he threw the curtain between him and me. Then, the (Verse of) screening The Prophet's wives was revealed, and the people were instructed with that with which they were instructed (what means): **{O you who Believe! enter not the Prophet's houses- until leave is given you...}** [Al-Ahzâb, verse 53] [Muslim; Ahmad and An-Nasâ'i]

V. no. 40

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلٰكِن رُّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ ۙ﴾

﴿ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾ ﴾

40- Muhammad is not the father of any of your men, but he is the Messenger of Allâh and the last of the Prophets. And ever is Allâh, of all things, Knowing.

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her], that she said: When The Messenger of Allâh [peace be upon him] married Zaynab they said: “He has married the wife of his son”. On that occasion, Allâh revealed this Qur’anic Verse. [At-Tirmidhi]

V. no. 43

﴿ هُوَ الَّذِي يُصَلِّيٰ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمٰتِ إِلَى النُّورِ ۗ وَكَانَ ۙ﴾

﴿ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ ﴾

43- He it is Who confers blessing upon you, and so do His angels (invoke Allâh’s blessing and forgiveness upon you), that He may bring you out from darkness (of disbelief) into light (of Belief). And towards the believers He is Most Merciful.

It is narrated on the authority of Mujâhid that he said: When Allâh revealed (what means): {**Indeed, Allâh confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allâh to confer] blessing upon him and ask [Allâh to grant him] peace**}, [verse 56] Abu Bakr said: “O Messenger of Allâh! Allâh has never given anything good to you but that He made us share in it”. On that occasion, Allâh revealed this Qur’anic Verse. [‘Abd Ibn Humayd]

V. no. 47

﴿ وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ ﴾

47- And inform the believers (in Allâh) that they will have from Allâh a Great Bounty (i.e. Paradise).

It is narrated on the authority of ‘Ikrimah and Al-Hasan Al-Basri that they said: When Allâh revealed (what means): {**That Allâh may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path**}, [Al-Fath, verse 2] some believers said: “Blessed be you O Messenger of Allâh! We have known what is going to be done with

you. Then, what is going to be done with us?” On that occasion, Allâh revealed (what means): **{[And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allâh, a great attainment}**. [Al-Fath, verse 5] He also revealed this Qur’anic Verse of Sûrat Al-Ahzâb. [Ibn Jarîr]

It is narrated on the authority of Ar-Rabî‘ Ibn Anas that he said: When Allâh revealed (what means): **{nor do I know what will be done with me or with you. I only follow that which is revealed to me}**, [Al-Ahqâf, verse 9] then Allâh revealed (what means): **{That Allâh may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path}**, [Al-Fath, verse 2] They said: “Blessed be you O Messenger of Allâh! We have known what is going to be done with you. Then, what is going to be done with us?” On that occasion, Allâh revealed this Qur’anic Verse. The great bounty stands for Paradise. [Al-Bayhaqi in Dalâ’il An-Nubuwwah]

V. no. 50

﴿ يَتَابِعُهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أَجُورَهُنَّ ۖ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَنِسَاءَ عَمِكَ وَنِسَاءَ عَمَّتِكَ وَنِسَاءَ خَالَكَ وَنِسَاءَ خَلَّتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾

50- O Prophet! Verily, We have made lawful for you your wives whom you have paid their dowry, and those (slave-women) whom your right hand possesses - whom Allâh has given to you (of non-Muslim captives), and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated (from Makkah to Madînah) with you, and a believing woman if she gives herself to the Prophet (for marriage), and the Prophet wishes to marry her (without a dowry) - a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slave women) whom their right hands possess. (That is so for you) in order that there should be no difficulty on you (concerning marriage). And ever is Allâh Oft-Forgiving (of what

is done which is too difficult to avoid), Most Merciful (in respect of making this matter extensive).

It is narrated on the authority of Umm Hâni' Bint Abu Tâlib [Allâh be pleased with her] that she said: The Messenger of Allâh [peace be upon him] demanded my hand and I apologized and he accepted my apology. Then Allâh revealed (what means): {and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you...} Indeed, I was not lawful for him since I did not emigrate with him. [At-Tirmidhi who renders it Hasan and Al-Hâkim who renders it Sahîh]

It is narrated on the authority of Umm Hâni' that she said: In connection with me, the following statement was revealed (what means): {**and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you**}. The Messenger of Allâh [peace be upon him], wanted to marry me and he was forbidden to do so because I did not emigrate with him. [Ibn Abu Hâtim]

It is narrated on the authority of 'Ikrimah that he said: Allâh's saying (what means): {**and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her...**} was revealed in connection with a woman called Umm Shurayk Ad-Dawsiyyah. [Ibn Sa'd]

It is narrated on the authority of Munîr Ibn 'Abdullâh Ad-Du'ali that Umm Shurayk Ad-Dawsiyyah offered herself to The Messenger of Allâh [peace be upon him] (to marry) and she was beautiful, and he accepted her. 'Â'ishah [Allâh be pleased with her] said: "No good lies in a woman when she offers herself to a man (to marry)". Umm Shurayk said: "Then I am this woman". Allâh named her a believing woman saying: {and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her...} When this Qur'anic Verse was revealed, 'Â'ishah said: "No doubt, Allâh hastens to fulfill for you (O Prophet) your desire". [Ibn Sa'd]

V. no. 51

﴿ تَرْجَىٰ مَن نَّشَاءُ مِنْهُمْ وَتُوِّىٰ إِلَيْكَ مَن نَّشَاءُ ۖ وَمَن أَبْتَغَيْتِ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَٰلِكَ ۖ أَدْنَىٰ أَن تَقْرَأَ عَلَيْهِمْ وَلَا تَحْزَنْ ۖ وَيَرْضَيْنَا بِمَا آتَيْنَهُنَّ كُلُّهُنَّ ۖ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۖ وَكَانَ

اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

51- You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may take to yourself whom you will. And whomever you desire of those whom you have set aside (temporarily), it is no sin on you (to take her to yourself again): that is better that they may be content and grieve not, and may all be pleased with what you give them. Allâh knows what is in your hearts (concerning women and the possible inclination to any of them more than others). And Ever is Allâh All-Knowing (of His creation), Most Forbearing (on punishing people in spite of their mistakes).

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: “Does not a woman feel shy of giving herself to a man (to marry)?” On that occasion, Allâh revealed this Qur’anic Verse. Then ‘Â’ishah said: “No doubt, Allâh hastens to fulfill for you your desire”. [Al-Bukhâri and Muslim]

It is narrated on the authority of Abu Razîn that he said: The Messenger of Allâh [peace be upon him] intended to divorce some of his wives but they made him free from the obligatory day-and-night turns to be assigned to them and made him free to choose to visit and give preference to whomever he liked of them (provided that he should not divorce them). On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Sa’d]

V. no. 52

﴿ لَا يَحِلُّ لَكَ الْنِسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ﴾

52- It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slave women) whom your right hand possesses. And Ever is Allâh, over all things, a Watcher.

It is narrated on the authority of ‘Ikrimah that he said: The Messenger of Allâh [peace be upon him] gave his wives the freedom to choose, and they chose Allâh and His Messenger [peace be upon him]. On that, Allâh revealed this Qur’anic Verse. [Ibn Sa’d]

V. no. 53

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرِ نَظِيرِينَ إِنَّهُ وَلَكِنَّ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَعْسِفِينَ حَدِيثٌ إِنْ ذَلِكُمْ كَانَ يُؤْذَىٰ

النَّبِيِّ فَيَسْتَحْيِي ۖ مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي ۚ مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَائِ
حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا
أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

53- O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and enter) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without seeking to remain for conversation. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts (from the evil self-talks). And it is not (lawful) for you that you should annoy Allâh's Messenger, nor that you should ever marry his wives after him (his death). Verily, in the sight of Allâh, that would be a grievous (sin).

It is narrated on the authority of Anas Ibn Mâlik [Allâh be pleased with him] that he said: when he married Zaynab bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then The Prophet [peace be upon him] (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 [peace be upon him] 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 [peace be upon him] 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 Allâh revealed this Qur'anic Verse. [Al-Bukhâri]

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: I was with The Messenger of Allâh [peace be upon him], when he knocked at the door of a woman (his wife) with whom he was to consummate marriage. But there were some people in the house. He came out and then returned once again and the people had left. Then he entered and put a screen between them and me. I made a mention of that to Abu Talhah, thereupon he said: "If what you have said is true, then divine revelation will come on that occasion". Then the Qur'anic Verse of Hijâb was revealed. [At-Tirmidhi who renders it Hasan]

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: I was eating with The Messenger of Allâh [peace be upon him] in a bowl when ‘Umar came whom he invited and he entered and shared food with us. Then his finger touched mine. On that he said: “Oh! Had he (the Prophet) obeyed me concerning you (his wives), your eye would have not seen you”. On that occasion, Allâh revealed this Qur’anic Verse. [At-Tabarâni]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: A man entered upon The Messenger of Allâh [peace be upon him], and sat for a long time. The Messenger of Allâh [peace be upon him] came out thrice in order for this man to leave, but he did not do. Then ‘Umar entered and having seen the (signs of) aversion in his (the Prophet’s) face, said to the man: “Perhaps you have done harm to The Messenger of Allâh [peace be upon him]”. The Messenger of Allâh [peace be upon him], said: “I have come out thrice in the hope that he would follow me and he did not do”. ‘Umar said: “O Messenger of Allâh! Would that you made a partition for your wives since your wives are not like the other women: no doubt that will be purer for their hearts”. On that occasion, this Qur’anic Verse was revealed. [Ibn Mardawayh] According to Al-Hâfith, perhaps this event took place a short time before the story of Zaynab Bint Jahsh [Allâh be pleased with her]. It is narrated on the authority of Muhammad Ibn Ka‘b that he said: It was the habit of the Messenger of Allâh [peace be upon him] that if he stood to leave for his house, they would hasten to take their sitting places; and the signs of aversion would be seen on the face of The Messenger of Allâh [peace be upon him], and he would not stretch his hand to the food out of shyness of them. They were blamed for that. On that occasion, Allâh revealed (what means): **{O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal...}** [Ibn Sa‘d]

It is narrated on the authority of Ibn Zayd that he said: The news reached The Messenger of Allâh [peace be upon him], about somebody’s saying: “If The Messenger of Allâh [peace be upon him] die I will marry so and so of his wives after him”. On that occasion, Allâh revealed (what means): **{And it is not [conceivable or lawful] for you to harm the Messenger of Allâh or to marry his wives after him...}** [Ibn Abu Hâtim]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: It was revealed in connection with a man who intended to marry one of the Prophet’s wives after his death. [Ibn Abu

Hâtim] According to Sufyân, they mentioned that she was ‘Â’ishah [Allâh be pleased with her]. According to As-Suddi that he said: We were informed that Talhah Ibn ‘Ubaydullâh [Allâh be pleased with him] that he said: “Does Muhammad veil us from the daughters of our uncles at the time he himself marries our women? If he dies, we will marry his wives after his death”. On that occasion, this Qur’anic Verse was revealed. It is narrated on the authority of Abu Bakr Ibn ‘Amr Ibn Hazm that he said: It was revealed in connection with Abu Talhah Ibn ‘Ubaydullâh because he said: “If The Messenger of Allâh [peace be upon him] dies, I will marry ‘Â’ishah (after his death)”. [Ibn Sa’d]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that a man went to one of the wives of The Messenger of Allâh [peace be upon him], and talked to her, who was her paternal cousin. The Messenger of Allâh [peace be upon him] said: “Do not stand in this position after this day of yours”. He said: “O Messenger of Allâh! She is my paternal female cousin. By Allâh, I have not said to her anything evil nor has she done”. The Messenger of Allâh [peace be upon him] said: “I have known this. None has a sense of Ghîrah stronger than Allâh; and none has a sense of Ghîrah stronger than me”. He then left and said: “He forbids me to talk to my paternal female cousin. I will marry her after his death”. On that occasion, Allâh revealed this Qur’anic Verse. Ibn ‘Abbâs [Allâh be pleased with them] said: “This man emancipated a slave and paid the cost of transportation on ten camels in Allâh's cause, and performed Hajj on foot to repent from his word”. [Juwaybir]

V. no. 57

﴿ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ

لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

57- Verily, as for those (i.e. the disbelievers) who annoy Allâh and His Messenger, Allâh has cursed them in this world and in the Hereafter (by drive them back from His mercy), and has prepared for them a humiliating torment (in the fire of Hell).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: This Qur’anic Verse was revealed in connection with those who criticized The Messenger of Allâh [peace be upon him] when he took Safiyyah Bint Huyayy (as his wife). [Ibn Abu Hâtim]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: It was revealed in connection with ‘Abdullâh Ibn

Ubayy Ibn Salûl when he slandered ‘Â’ishah [Allâh be pleased with her]. On that, The Messenger of Allâh [peace be upon him] addressed the people saying: “Who among you could support me against a man who harms me (concerning my wife) and gathers in his house those who harm me?” [Juwaybir]

V. no. 59

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبِيبِهِنَّ ذَلِكَ أَدَّبَى أَنْ

يُعْرَفْنَ فَلَا يُؤْذَنَنَّ وَكَارَبَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

59- O Prophet! Tell your wives and your daughters and the women of the believers (whenever they come out) to draw (part of) their outer garments all over themselves. That is more convenient that they should be recognized (as free women) so as not to be abused. And Ever is Allâh Oft-Forgiving (of what was otherwise done before that revelation), Most Merciful (towards them by enjoining upon them to get screened).

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: Sawdah (Bint Zam‘ah, the wife of The Prophet) went out to answer the call of nature after Hijâb was made obligatory (upon all Muslim women). She was a fat huge lady, and everybody who knew her before could recognize her. So ‘Umar Ibn Al-Khattâb saw her and said: “O Sawdah! By Allâh, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out. Sawdah returned while The Messenger of Allâh [peace be upon him] was in my house taking his supper and a bone covered with meat was in his hand. She entered and said: “O Messenger of Allâh! I went out to answer the call of nature and ‘Umar said to me such and such.” Then Allâh inspired him (The Prophet [peace be upon him]) and when the state of inspiration was over and the bone was still in his hand as he had not put in down, he said (to Sawdah), "You (women) have been allowed to go out for your needs." [Al-Bukhâri]

It is narrated on the authority of Abu Mâlik that he said: The wives of The Messenger of Allâh [peace be upon him] used to go out at night to fulfill their needs and on the way the hypocrites would do harm to them. They made a complaint of that to The Messenger of Allâh [peace be upon him] and when the hypocrites were talked about that they said: “We do so only with the slave-girls”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Sa‘d]

The same is narrated on the authority of Al-Hasan and Muhammad Ibn Ka‘b Al-Qurathi. [Ibn Sa‘d in At-Tabaqât]

Sûrat Saba'

V. no. 15

﴿ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ ۖ جَنَّاتٍ عَن يَمِينٍ وَشِمَالٍ كُلُوا مِن زَرْقٍ رَبِّكُمْ وَأَشْكُرُوا لَهُ ۗ
بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ ﴿١٥﴾ ﴾

15- Indeed there was for Saba' (Sheba) in their dwelling place a sign (which indicates to Allâh's omnipotence) - two gardens on the right and on the left (side of their valley); (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him (for His favor)." A fair land and an Oft-Forgiving Lord (i.e. Allâh Almighty).

It is narrated on the authority of 'Ali Ibn Rabâh that he said: I was told that Farwah Ibn Nusayk entered upon The Messenger of Allâh [peace be upon him] and said: "O Messenger of Allâh! It is known that in the pre-Islamic days, the people of Saba' (Sheba in Yemen) were endued with honor and power, and I feel afraid lest they would renegade from Islam: shall I fight them?" The Messenger of Allâh [peace be upon him] said: "I have received no commands concerning them". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 34

﴿ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾ ﴾

34- And We did not send a warner to a township, but those (i.e. its chiefs) blessed in comfort and luxuries among them said: "We disbelieve in the (Message) with which you have been sent."

It is narrated on the authority of Ibn Razîn that he said: Before Islam there were two partners one of whom left for Shâm and the other remained. When The Messenger of Allâh [peace be upon him] was sent as a Prophet, the one in Shâm sent to his partners asking him about his (Muhammad's) news. His partner sent to him a message telling him that none among the men of Quraysh followed him but the lowly and poor". The one in Shâm left his trade and went back and asked his companion to guide him to The Messenger of Allâh [peace be upon him]. He used to read some Scriptures. He came to The Messenger of Allâh [peace be upon him] and said: "To which things do you invite?" The Messenger of Allâh [peace be upon him] said: "To such and such (good things)".

He said: "I testify that you are really the Messenger of Allâh". He [peace be upon him] asked him: "Then, what has led you to know that (I am really Allâh's Messenger)?" He said: "No Prophet has ever been sent but that he was followed by the lowly and poor among the people". On that occasion, Allâh revealed this Qur'anic Verse. The Messenger of Allâh [peace be upon him] sent to him, telling him that Allâh had revealed the confirmation of his statement. [Ibn Abu Hâtim and Ibn Al-Mundhir]

Sûrat Fâtir

V. no. 8

﴿ أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِن آَلَلَهُ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ فَلَا تَذْهَب نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ آَلَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾ ﴾

8- Is he to whom the evil of his deed is made alluring, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh leaves to stray whom He wills, and guides whom He wills. So fret not yourself (O Muhammad) in sorrow over them (i.e. those whose evil deed is made fair-seeming to them because they do not believe). Surely, Allâh knows well what they do (for which He will reward them).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] said: “O Allâh! Empower Your religion with either ‘Umar Ibn Al-Khattâb or Abu Jahl: ‘Amr Ibn Hishâm!” Allâh then guided ‘Umar Ibn Al-Khattâb (and he embraced Islam), and led astray Abu Jahl. It is in connection with them that Allâh revealed this Qur’anic Verse. [Juwaybir]

V. no. 29

﴿ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ آَلَلهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾ ﴾

29- Verily, those who recite the Book of Allâh (this Qur’an), and establish regular prayer, and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) profit that will never perish.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: This Qur’anic Verse was revealed in connection with Husayn Ibn Al-Hârith Ibn ‘Abd-Al-Muttalib Ibn ‘Abd Manâf. [‘Abd-Al-Ghani Ibn Sa‘îd Ath-Thaqafi in his Tafsîr]

V. no. 35

﴿ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾ ﴾

35- Who, out of His bounty, has lodged us in a home that will last forever, where neither toil nor weariness will touch us."

It is narrated on the authority of ‘Abdullâh Ibn Abu Awfa that he said: A man asked The Messenger of Allâh [peace be upon him]: “O Messenger of Allâh! Sleep is one of the things which comforts men in this world: will there be sleep in Paradise?” The Messenger of Allâh [peace be upon him] said: “No doubt, sleep is like death; and there will be no death in Paradise”. He asked: “Then, how will they take rest?” The Messenger of Allâh [peace be upon him] felt it difficult and said: “In Paradise, men will have no fatigue because they will live in rest (and satisfaction) forever”. On that occasion, this Qur’anic Verse was revealed. [Al-Bayhaqi in Al-Ba‘th and Ibn Abu Hâtim]

V. no. 42

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ ۗ فَلَمَّا جَاءَهُمْ

نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

42- And they (the disbelievers) swore by Allâh their strongest oaths that if a warner (Messenger) came to them, they would be more guided than any of the nations (before them); yet when a warner (Prophet Muhammad peace be upon him) came to them, this (his coming) did not increase them save in aversion (for, and flight from guidance)

It is narrated on the authority of Ibn Abu Hilâl that he said: We were reported that the men of Quraysh used to say: “Were there to be a Prophet sent from among us, we would be the most submissive to Allâh, the most obedient to His Messenger, and the most sticking to His Book”. On that occasion, Allâh revealed (what means): {**And indeed, the disbelievers used to say, "If we had a message from [those of] the former peoples, We would have been the chosen servants of Allâh"**}. [As-Saffât, verse 167-169] and: {"**If only the Scripture had been revealed to us, we would have been better guided than they.**"} [Al-An‘âm, verse 157] He also revealed this Qur’anic Verse in issue. On the other side, the Jews used to pray for victory over the Jews saying: “We find (in the Scripture) that a Prophet will appear”. [Ibn Abu Hâtim]

Sûrat Yâ-Sîn

V. no. 1-10

﴿ يَس ۝ وَالْقُرْآنِ الْحَكِيمِ ۝ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝ تَنْزِيلَ الْعَزِيزِ ۝ الرَّحِيمِ ۝ لِيُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ ۝ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝ إِنَّا جَعَلْنَا فِيْ أَعْيُنِهِمْ أَغْلَظًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ ۝ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ۝ وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝ ﴾

1- Yâ-Sîn. 2- By the Qur'an, full of wisdom, 3- Verily, you (O Muhammad) are one of the Messengers, 4- On the Straight Path. 5- (This Qur'an is) the revelation sent down by (Allâh) the Exalted in Might (concerning His dominion), the Most Merciful (to His servants), 6- In order that you (O Muhammad) may warn a people whose forefathers had not been warned (at the time of break in the series of Messengers), so they are heedless (of the truth and guidance). 7- Indeed the Word (of punishment) has come into effect upon most of them for they do not believe. 8- Verily, We have put shackles on their necks reaching to their chins, so that they, with their heads, are kept aloft. 9- And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see. 10- It is the same to them whether you warn them or you warn them not, they will not believe.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] used to recite aloud in his prayer and this disturbed some people of Quraysh who decided to stand up towards him to do harm to him. But behold! their hands were tied to their necks and they were blind, not seeing anything. They went to The Messenger of Allâh [peace be upon him] and said: "We beseech you by Allâh and the kinship ties, O Muhammad (to remove this from us)!" He invoked Allâh till they recovered. On that occasion, those Qur'anic Verses were revealed. Indeed, none of those group believed. [Abu Na'im in Ad-Dalâ'il]

It is narrated on the authority of 'Ikrimah that he said: Abu Jahl said: "If I see Muhammad I will do such and such (harm to him)". On

that occasion, Allâh revealed Qur'anic Verses no. 8-9. Consequently, whenever he saw The Messenger of Allâh [peace be upon him], he would not see him and would rather ask: "Where is he? Where is he?" [Ibn Jarîr]

V. no. 12

﴿ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ ۚ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ ۖ﴾

﴿ فِي إِمَامٍ مُّبِينٍ ﴾

12- Verily, it is We Who give life to the dead (on the Day of Resurrection), and We record (in the Preserved Tablet all good and evil deeds) which they put forth (in this world to be rewarded for them), and (the deeds) which they leave behind (and survive after them and the people act upon) and all things We have enumerated in a Clear Book (i.e. the Preserved Tablet).

It is narrated on the authority of Abu Sa'îd Al-Khudri [Allâh be pleased with him] that he said: The dwelling places of (the tribe of) Banu Salamah were in a far side of Madînah, so they liked to move to be close to the masjid. But when Allâh revealed this Qur'anic Verse, The Messenger of Allâh [peace be upon him] told them: "No doubt, your steps (you take towards the masjid) are written (as good deeds) for you: so do not leave your dwellings". [At-Tirmidhi who renders it authentic and At-Tabarâni on the authority of Ibn 'Abbâs]

V. no. 77-83

﴿ أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ۝﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۚ

﴿ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ۝﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ۝﴾

﴿ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقَدُونَ ۝﴾ أَوَلَيْسَ الَّذِي خَلَقَ

السَّمَوَاتِ وَالْأَرْضِ بِقَدِيرٍ عَلًىٰ أَن يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ ۚ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ۝﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ

شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ۝﴾ فَسُبْحٰنَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ۝﴾

77- Does not man see that We have created him from a sperm-drop (mixed with a female reproductive discharge, till he grew strong and mature)? Yet behold he (stands forth) as an open opponent (to Us in denial of resurrection). 78- And he sets forth for Us a parable, and forgets his own creation (from semen). He says: "Who will give life to these (dry) bones after they have rotten away

and decomposed?" 79- Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" 80- He, Who produces for you fire out of the green tree, when behold you kindle therewith. 81- Is not He Who created the heavens and the earth (in their grandeur), Able to create the like of them (living and non-living beings who are more insignificant compared with the heavens and the earth)? Yes (that is so), indeed! He is the Superb Creator (of all things) Who has full knowledge of everything. 82- Verily, His Command, when He intends (to create or do) a thing, is only that He says to it, "Be!" - and it is! 83- So Exalted be He in Whose Hands is the dominion of all things: and to Him you shall be returned (in the hereafter).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Al-‘Âs Ibn Wâ’il came to The Messenger of Allâh [peace be upon him] with a decayed bone in his hand and said, while crumbling it: “O Muhammad! Will Allâh resurrect this (bone) after it had been rotten (and decomposed)?" The Messenger of Allâh [peace be upon him] said to him: “Yes, Allâh will resurrect it; and He will also send you to death and then bring you to life once again and then admit you to Hell”. On that occasion, these Qur’anic Verses were revealed. [Al-Hâkim who renders it authentic]

The same is narrated on the authority of Mujâhid, ‘Ikrimah and others. According to this narration, the man is Ubayy Ibn Khalaf (instead of Al-‘Âs Ibn Wâ’il). [Ibn Abu Hâtim]

Sûrat As-Saffât

V. no. 64

﴿ إِنهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴾

64- Verily, it is a tree that springs out of the bottom of Hellfire (and its branches rise up to cover its grades),

It is narrated on the authority of Qatâdah that he said: Abu Jahl said: “This, i.e. your companion (Muhammad) pretends that there is a tree in the fire (of Hell); and it is known that the fire consumes the trees. Furthermore, we do not know except that the Zaqqûm is nothing other than dates mixed with butter”. In reply to their wonder how there will be a tree in the fire (of Hell), Allâh revealed this Qur’anic Verse. [Ibn Jarîr]

V. no. 158

﴿ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴾

158- And they have invented a blood-relationship between Him (Allâh) and the angels (claiming their being His daughters), but the angels know well that they (who have invented such a claim) will indeed (have to) be brought forth (to punishment in the fire of Hell).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: This Qur’anic Verse was revealed in connection with three tribes: Sulaym, Khuzâ‘ah and Juhaynah. [Juwaybir]

It is narrated on the authority of Mujâhid that he said: The chiefs of Quraysh claimed that the angels were the daughters of Allâh. Abu Bakr As-Siddîq [Allâh be pleased with him] asked them: “Then, who are their mothers?” They replied: “The female-slaves taken from the jinn”. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Al-Bayhaqi in Shu‘ab Al-Îmân]

V. no. 165

﴿ وَإِنَّا لَنَحْنُ الصَّافُونَ ﴾

165- And verily, we (angels) indeed are those who stand in rows (for prayer);

It is narrated on the authority of Yazîd Ibn Abu Mâlik that the people used to pray as dispersed (and nor in rows). Then, when this

Qur'anic Verse was revealed, they were commanded to pray in rows. [Ibn Abu Hâtim and Ibn Al-Mundhir on the authority of Ibn Jurayj]

V. no. 176

﴿ أَفِعْذَابِنَا يَسْتَعْجِلُونَ ﴾

176- Do they seek to hasten on Our Torment?

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The disbelievers said: “O Muhammad! Show us the torment (of Allâh) which you frighten us with! Hasten on it for us”. On that occasion, Allâh revealed this Qur’anic Verse. [Juwaybir: authentic according to the conditions stipulated by Al-Bukhâri and Muslim]

Sûrat Sâd

V. no. 1-8

﴿ صَ وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾ كَرَّ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ
فَنَادَوْا وَوَلَاتَ حِينَ مَنَاصٍ ﴿٣﴾ وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ ﴿٤﴾ وَقَالَ الْكٰفِرُونَ هَذَا سِحْرٌ كَذَابٌ
﴿٥﴾ أٰجْعَلِ الْآلِهَةَ إِلٰهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٦﴾ وَأَنطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ آمَسُوا وَأَصْبَرُوا
عَلَىٰ الْهَيْكَمِ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٧﴾ مَا سَمِعْنَا بِهَذَا فِي آلِ الْآخِرَةِ إِن هَذَا إِلَّا أَحْتَلِقُ ﴿٨﴾
أَنزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي ﴿٩﴾ بَلْ لَمَّا يَدُوْقُوا عَذَابِ ﴿١٠﴾ ﴿

1- Sâd, by the Qur'an full of reminder (it is not so as the disbelievers allege that there are several gods). 2- Nay, those (of Makkah) who disbelieve are in false pride (self-glory and zeal for disbelief) and schism (hostility towards Prophet Muhammad). 3- How many a generation have We destroyed before them! And they cried out when (the torment befell them and) it was not a time for escape. 4- And they (Arab pagans) wonder that a warner (Messenger) has come to them from among themselves. And the disbelievers say: "This is a sorcerer, a liar. 5- (By asking them to say 'there is none worthy of worship except Allâh) Has he made the gods (all) into One God (i.e. Allâh)? Verily, this is a curious thing!" 6- And the leaders among them went about (saying to one another): "Go on, and remain constant to (the worship of) your gods! Verily, This (monotheism we were asked to observe) is a thing designed (against us)! 7- We have not heard (the like) of this in the religion of these later days (i.e. Christianity of Jesus). This is nothing but an invented lie! 8- Has the Reminder (i.e. the Qur'an) been sent down to him (Muhammad alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'an since they belied the one who brought it)! Nay, but they have not tasted (My) Torment!

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: When Abu Tâlib became fatally ill the men of Quraysh and The Prophet [peace be upon him] visited him. They complained of him to Abu Tâlib who told him: "O my nephew! What do you like from your people?" He replied: "I like from them only one word by which they will gain supremacy over the Arabs, and the

non-Arabs would pay Jizyah. It is only one word”. He asked: “What is it?” He said: “There is none worthy of worship but Allâh”. They said: “Do you like to make the gods only one god? That is indeed an amazing thing!” In connection with them these Qur’anic Verses were revealed. [Ahmad; At-Tirmidhi; An-Nasâ’i; Al-Hâkim who renders it authentic]

Sûrat Az-Zumar

V. no. 3

﴿ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾ ﴾

3- Surely the religion (i.e. faith) is for Allâh only. And those (i.e. disbelievers and polytheists) who take (idols and false deities as) allies besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them (Muslims and disbelievers) concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: It was revealed in connection with three tribes: ‘Âmir, Kinânah and Banu Salamah: they worshipped idols and say that the angels were Allâh’s daughters. They said: “We worship them only to bring us close to Allâh”. [Juwaybir]

V. no. 9

﴿ أَمَّنْ هُوَ قَنِيتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾ ﴾

9- Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the (punishment of the) Hereafter and hoping for the Mercy (i.e. Paradise) of his Lord (like one who is disobedient to his Lord with disbelief)? Say: "Are those who know equal to those who know not?" It is only men endued with reason who will remember (i.e. get a lesson from Allâh's Signs).

It is narrated on the authority of Ibn ‘Umar [Allâh be pleased with them] that he said: This Qur’anic Verse was revealed in connection with ‘Uthmân Ibn ‘Affân [Allâh be pleased with him]. [Ibn Abu Hâtîm]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: It was revealed in connection with ‘Ammâr Ibn Yâsir [Allâh be pleased with him]. [Ibn Sa’d]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: It was revealed in connection with Ibn Mas‘ûd,

‘Ammâr Ibn Yâsir and Sâlim, the freed slave of Abu Hudhayfah [Allâh be pleased with them]. [Juwaybir]

It is narrated on the authority of ‘Ikrimah that he said: It was revealed in connection with ‘Ammâr Ibn Yâsir. [Juwaybir]

V. no. 17

﴿ وَالَّذِينَ اجْتَنَبُوا الطُّغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ۝ ﴾

17- Those who avoid the worship of Tâghût (false deities and idols) and turn to Allâh (in repentance), for them are glad tidings (of Paradise); so give good news to My slaves -

It is narrated on the authority of Jâbir Ibn ‘Abdullâh [Allâh be pleased with them] that he said: When the following was revealed (what means): {It has seven gates; for every gate is of them a portion designated}, [Al-Hijr, verse 44] a man from the Ansâr came to The Messenger of Allâh [peace be upon him] and said: “O Messenger of Allâh! I have seven slaves, and I have emancipated one for each gate of those (seven)”. In connection with him Allâh revealed (what means): {So give good news to My slaves, Who listen to speech and follow the best of it. Those are the ones Allâh has guided, and those are people of understanding}. [Az-Zumar, verse 17-18]

It is narrated on the authority of Zayd Ibn Aslam that in connection with three men who used to say in the pre-Islamic days, “There is none worthy of worship but Allâh”: Zayd Ibn ‘Amr Ibn Nufayl, Abu Dharr Al-Ghifâri, and Salmân Al-Fârisi, the following was revealed (what means): {Those who avoid the worship of Tâghût (false deities and idols) and turn to Allâh (in repentance), for them are glad tidings (of Paradise); so give good news to My slaves}. [verse 17] [Ibn Abu Hâtim]

V. no. 23

﴿ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانًا تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۚ مَن يَشَاءُ ۚ وَمَن يُضَلِلْ

جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۚ مَن يَشَاءُ ۚ وَمَن يُضَلِلْ

﴿ اللَّهُ فَمَا لَهُ مِن هَادٍ ۝ ﴾

23- Allâh has sent down (from time to time) the Best Statement, a consistent Book (this Qur’an wherein promises of reward are paired (with threats of punishment), therefrom the skins of those who fear their Lord shiver (when remembering Allâh’s threats),

and then their skin and their hearts soften to the celebration of Allâh (when remembering His promises). That (Book) is the guidance of Allâh therewith He Guides whomever He wills; and whomever Allâh sends astray, for him there is no guide.

See Yûsuf V. no. 3.

V. no. 36

﴿ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۗ وَيُخَوِّفُونَكَ بِالَّذِينَ ۗ مِنْ دُونِهِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۖ ﴿٣٦﴾ ﴾

36- Is not Allâh Sufficient for His slave (i.e. Muhammad)? Yet they try to frighten you with the (idols which they worship) besides Him! And whomever Allâh sends astray, for him there is no guide.

It is narrated on the authority of Ma‘mar that he said: A man told me: They said to The Messenger of Allâh [peace be upon him]: “You should either hold back from insulting our gods or we would command them to be fog you”. On that occasion, this Qur’anic Verse was revealed. [‘Abd-Ar-Razzâq]

V. no. 45

﴿ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۗ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ ﴾

﴿ هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ ﴾

45- And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh); and when those (idols and false deities they worship) besides Him are mentioned, behold, they rejoice!

It is narrated on the authority of Mujâhid that it was revealed in connection with the recitation of Sûrat An-Najm by The Messenger of Allâh [peace be upon him] near the Ka‘bah, and the joy of the disbelievers when their gods were mentioned. [Ibn Al-Mundhir]

V. no. 53

﴿ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۗ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ ﴿٥٣﴾ ﴾

﴿ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ ﴾

53- Say: "O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins (for him who repents from polytheism). Verily, He is Oft-Forgiving, Most Merciful.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: This Qur’anic Verse was revealed in connection with the polytheists of Makkah. [Ibn Abu Hâtim with an authentic chain of narrators]

It is narrated on the authority of Ibn ‘Umar [Allâh be pleased with them] that he said: We used to say: “No repentance will be accepted from him who has been turned (by force) from his religion, in case he left his religion after his reversion to Islam”. When The Messenger of Allâh [peace be upon him] arrived in Madînah, this Qur’anic Verse was revealed in connection with them. [Al-Hâkim and At-Tabarâni]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] sent to Wahshiyy, the murderer of Hamzah [Allâh be pleased with him] inviting him to Islam. He sent to him saying: “How do you invite me given that you claim that he who kills, commits illegal sexual intercourse or steals will receive penalty, and the torment will be doubled to him on the Day of Resurrection, and therein he will abide forever in ignominy? I have done all this: so, do you find any concession for me?” On that occasion, Allâh revealed (what means): **{Except such as repents (from his sins) and does righteous deeds; then verily, he turns to Allâh with true repentance (for which he deserves forgiveness from Allâh)}**. [Al-Furqân, verse 70] Wahshiyy said: “That is indeed a very hard condition: **{Except such as repents (from his sins) and does righteous deeds}**. Perhaps I could not do so”. On that occasion, Allâh revealed (what means): **{Verily, Allâh forgives not association (of partners with Him in worship), but He forgives what is less than that (of sins) to whom He wills; and whoever associates partners with Allâh (in worship), he has indeed invented a tremendous sin}**. [An-Nisâ’, verse 48] Wahshiyy said: “But this is suspended on Allâh’s will, and I do not know then whether or not my sins will be forgiven by Him. Is there anything other than this?” On that occasion, Allâh revealed this Qur’anic Verse in issue [53] Wahshiyy said: “That is acceptable”. Then he embraced Islam. [At-Tabarâni with a weak chain of narrators]

V. no. 64-66

﴿ قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونَ أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴾ ۝ وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ

لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ۝ بَلِ اللَّهُ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ ۝ ﴿٦٦﴾

64- Say: "Do you order me to worship other than Allâh O ignorant ones?" 65- And indeed it has been revealed to you (O Muhammad) as it was to those (Allâh's Messengers) before you: "If you associate partners in worship with Allâh, surely (all) your deeds will be fruitless, and you will certainly be among the losers." 66- Nay! But worship Allâh (Alone), and be among the grateful (to Him for His favors upon you).

It is narrated on the authority of Al-Hasan Al-Basri that he said: The polytheists told The Messenger of Allâh [peace be upon him]: "Do you render in error your forefathers O Muhammad?" On that occasion, Allâh revealed those Qur'anic Verses. [Al-Bayhaqi in Ad-Dalâ'il]

V. no. 67

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ ﴾

سُبْحٰنَهُ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿٦٧﴾

67- (When they associated partners with Allâh in worship) they made no just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole earth will be (within) His Grasp and the heavens will be rolled up in His Right Hand. Exalted be He and High be He above all that they associate as partners with Him!

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: A Jew passed by The Messenger of Allâh [peace be upon him] and said: "What do you say O Abu Al-Qâsim, when Allâh will put the heavens on this (finger), the earths on that (finger), the water on that (finger) and the mountains on that (finger)?" On that occasion, Allâh revealed this Qur'anic Verse. [At-Tirmidhi who renders it authentic]

It is narrated on the authority of Al-Hasan that he said: The Jews went on considering the creation of the heavens and the earth and when they finished they went on estimating that. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: The Jews talked about the attributes of the Lord Almighty, with what they did not know or see. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Ar-Rabî' Ibn Anas that he said: When the following was revealed (what means): {His Kursiyy

extends over the heavens and the earth}, [Al-Baqarah, verse 255] they said: “O Messenger of Allâh! That is the Kursiyy: then what about the Throne (of Majesty)?” On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Al-Mundhir]

Sûrat Ghâfir

V. no. 4

﴿ مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُوكَ تَقْلُبِهِمْ فِي الْبَلَدِ ﴾

4- None disputes in the revelations of Allâh (i.e. this Qur'an) but those who disbelieve (from among the people of Makkah). So let not their moving about through the land (safely to earn their living) delude you (O Muhammad, for their ultimate end will be the fire of Hell)!

It is narrated on the authority of Abu Mâlik that he said: This Qur'anic Verse was revealed in connection with Al-Hârith Ibn Qays As-Sahmi. [Ibn Abu Hâtim]

V. no. 56

﴿ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴾

56- Verily, those who dispute about the revelations of Allâh (i.e. the Qur'an), without any (proof of) authority having come to them, they have nothing in their breasts except arrogance (to accept your invitation). They will never attain it (i.e. Prophethood). So seek refuge with Allâh (from their evil). Verily, it is He Who is the All-Hearer (of their words), the All-Seer (of their states).

It is narrated on the authority of Abu Al-'Âliyah that he said: The Jews came to The Messenger of Allâh [peace be upon him] and made a mention of the antichrist, saying: "Towards the end of time, there will be from among us such and such..." and they exalted his affair. They said: "He will make such and such things". On that occasion, Allâh revealed this Qur'anic Verse. By it He Almighty commanded His Prophet [peace be upon him] to seek refuge with Him from the Fitnah of the antichrist. [Ibn Abu Hâtim]

It is narrated on the authority of Ka'b Al-Ahbâr that he said: As for those who dispute about the signs of Allâh with no authority they receive, they are the Jews. This Qur'anic Verse was revealed in connection with them and what they expect concerning the antichrist. [Ibn Abu Hâtim]

V. no. 66

﴿ قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ

أُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾

66- Say (O Muhammad): "I have been forbidden to worship those whom you invoke (worship) besides Allâh, since there have come to me (clear) evidences (signs of Allâh's Oneness) from my Lord; and I am commanded to submit (in Islam) to the Lord of the worlds.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that Al-Walîd Ibn Al-Mughhîrah and Shaybah Ibn Rabî‘ah said: “O Muhammad! Retract from what you are saying and abide by the religion of your forefathers”. On that occasion, Allâh revealed this Qur’anic Verse. [Juwaybir]

Sûrat Fussilat

V. no. 22

﴿ وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا

يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾ ﴾

22- And in no way did you hide yourselves (while committing the immoralities and shameful deeds), so that neither your ears, nor your eyes, nor your skins should testify against you (because you were not certain of resurrection in the hereafter); but you thought that Allâh knew not much of what you used to do.

It is narrated on the authority of Ibn Mas‘ûd [Allâh be pleased with him] that he said: Three men engaged in argument near the House: Two from Quraysh and one from Thaqîf or two from Thaqîf and one from Quraysh. One of them said: “Do you see that Allâh hears what we are saying?” The other replied: “He hears what we pronounce and does not hear what we conceal”. The third said: “If he hears what we pronounce, then He should, inevitably, hear what we conceal”. On that occasion, Allâh revealed this Qur’anic Verse. [Al-Bukhâri; Muslim; At-Tirmidhi; Ahmad and others]

V. no. 40

﴿ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آيَاتِنَا يَوْمَ

الْقِيَامَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ ﴾

40- Verily, those who deviate from Our revelations (i.e. this Qur’an by denying them) are not hidden from Us (for which We shall requite them). Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily He is All-Seer of what you do.

It is narrated on the authority of Bashîr Ibn Fath that he said: This Qur’anic Verse was revealed in connection with Abu Jahl and ‘Ammâr Ibn Yâsir [Allâh be pleased with him]. [Ibn Al-Mundhir]

V. no. 44

﴿ وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۗ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ يُنَادَوْنَ مِنْ

﴿ مَكَانٍ بَعِيدٍ ﴾

44- And had We made it (the Message) a Qur'an in a non-Arabic language, they would have said: "Why are not its Verses explained in detail (in our language so that we would be able to understand them)?" What! (can it be a non- Arabic Book and an Arab (Messenger)?" Say: "It is for those who believe a guide (from error) and a healing (from ignorance). And as for those who disbelieve, there is deafness in their ears (so that they hear not), and it (the Qur'an) is (a source of) blindness for them (so that they understand not). They are (like) those called from a place far away (so that they neither listen nor understand).

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: The men of Quraysh said: "What! (can it be a non- Arabic Book and an Arab (Messenger)?" On that occasion, Allâh revealed this Qur'anic Verse. After it, Allâh revealed in it from all languages. [Ibn Jarîr]

Sûrat Ash-Shûra

V. no. 16

﴿ وَالَّذِينَ تَخَاجَتُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُمْ حُجَّتُهُمْ دَاحِضَةً عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ

﴿ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

16- And those (i.e. the Jews) who dispute (with Allâh's Prophet) concerning (the religion of) Allâh after it has been accepted (by the people who believed in it when its clear signs and evidences seemed clear), useless is their dispute before their Lord, and on them is wrath, and for them will be a severe torment.

It is narrated on the authority of 'Ikrimah that he said: When Allâh revealed (what means): {**When there comes the Help of Allâh (to you, O Muhammad (peace be upon him) against your enemies) and the conquest (of Makkah), and you see that the people enter Allâh's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives**}, the polytheists in Makkah said, addressing these of the believers among them: "The people have entered in the religion of Allâh in groups: so, leave us. Why do you still live among us?" On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Al-Mundhir]

It is narrated on the authority of Qatâdah that he said, concerning Allâh's saying (what means): {**And those who dispute (with Allâh's Prophet) concerning (the religion of) Allâh...**}: They are the Jews and Christians. They said: "Since our Book was revealed before yours, and Our Messenger was sent before yours, then we are better than you". [‘Abd-Ar-Razzâq]

V. no. 23-26

﴿ ذَلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا

الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ يَقُولُونَ

أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِن يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ

عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾ وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُوا عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا

تَفْعَلُونَ ﴿٢٣﴾ وَنَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَنَزِيدُهُمْ مِّن فَضْلِهِ ؕ وَالْكَافِرُونَ هُمْ

عَذَابٌ شَدِيدٌ ﴿٢٤﴾

23- That is (the Paradise) of which Allâh gives glad tidings to His slaves who believe (in Him) and do righteous deeds. Say (O Muhammad): "I ask you no reward for this (i.e. conveying Allâh's Message to you) except to be affectionate for (my) kinship." And whoever earns a good deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving (of sins), Most Ready to appreciate (the few number of deeds by multiplying them many times). 24- Or do they say: "He has invented a lie against Allâh (by attributing the Qur'an to Him)?" If Allâh willed, He would bind fast your heart (with patience over what they say; and He did accordingly). And Allâh wipes out falsehood (which they claim) and establishes the truth with His speech (this Qur'an sent down on His Prophet). Verily, He knows well what (secrets) are in the (people's) breasts. 25- And He it is Who accepts repentance from His slaves, and forgives sins (from which they repent), and He knows what you do. 26- And He answers (the requests of) those who believe (in Allâh) and do righteous deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The Ansâr said: "Would that we gather wealth for The Messenger of Allâh [peace be upon him]!" On that occasion, Allâh revealed this Qur'anic Verse. One of them said: "He said so in order that we should fight on behalf of and support his household". In this connection, Allâh revealed (what means): {Or do they say: "He has invented a lie against Allâh (by attributing the Qur'an to Him)?" ...} up to: {And He it is Who accepts repentance from His slaves...} Thus He offered repentance to them to His saying (what means): {and gives them increase of His Bounty}. [At-Tabarâni with a weak chain of narrators]

V. no. 27

﴿ * وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنزِلُ بِقَدَرٍ مَّا يَشَاءُ ۗ إِنَّهُ بِعِبَادِهِ خَبِيرٌ

بَصِيرٌ ﴿٢٧﴾

27- And were Allâh to extend sustenance for (all) His slaves, they would surely transgress in the earth, but He sends down

(provision) by measure as He wills. Verily! He is, of His slaves, Well-Acquainted, All-Seeing.

It is narrated on the authority of ‘Ali [Allâh be pleased with him] that he said: This Qur’anic Verse was revealed in connection with the men of Suffah. They said: “Would that we have such and such (good things)”, hoping for the worldly benefits. [Al-Hâkim who renders it authentic]

The same is narrated on the authority of ‘Amr Ibn Hurayth. [At-Tabarâni]

Sûrat Az-Zukhruf

V. no. 19

﴿ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ ۗ سَتُكْتَبُ
شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾ ﴾

19- And they make the angels who themselves are slaves of (Allâh) the Most Gracious as females. Did they witness their creation? Their testimony (that they are females) will be recorded, and (about which) they will be questioned (in the hereafter to be punished for it)!

It is narrated on the authority of Qatâdah that he said: Some hypocrites said: "Verily, Allâh had married jinn and therefrom the angels were produced". In connection with them, Allâh revealed this Qur'anic Verse. [Ibn Al-Mundhir]

V. no. 31

﴿ وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ ﴾

31- And they say: "Why is this Qur'an not sent down to any of the great men of the two towns (Makkah and Tâ'if)?"

See Yûnus V. no. 2.

V. no. 36

﴿ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ ﴾

36- And whoever turns away blindly from the remembrance of (Allâh) the Most Gracious (i.e. this Qur'an), We assign to him Satan to be a companion (that never leaves him).

It is narrated on the authority of Qatâdah that he said: Al-Walîd Ibn Al-Mughîrah said: "Had what Muhammad is saying been true, it would then have been revealed to me or to Abu Mas'ûd Ath-Thaqafî". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Al-Mundhir]

It is narrated on the authority of Muhammad Ibn 'Uthmân Al-Makhzûmi that the men of Quraysh said: "Assign to each one of Muhammad's companions a man to seize him". They assigned to Abu Bakr Talhah. He came to him while he was sitting among the people thereupon Abu Bakr said: "To what do you invite me?" He said: "I invite you to worship Lât and 'Uzza". Abu Bakr said: "What is

Al-Lât?” He said: “He is our lord”. He said: “Then, what is Al-‘Uzza?” He said: “The daughter of Allâh”. He asked: “Then who is her mother?” Talhah then kept silent and gave no reply. Talhah said to his companions: “Answer the man”. They all kept silent. Talhah said: “Stand up O Abu Bakr! I testify that there is none worthy of worship except for Allâh, and that Muhammad is the Messenger of Allâh”. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 57

﴿ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ ﴿٥٧﴾ ﴾

57- And when (Jesus) son of Mary is put forward as an example, behold, your people laugh out (at it rejoicing in what they hear).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that The Messenger of Allâh [peace be upon him] said to the men of Quraysh: “No good lies in anyone that is worshipped other than Allâh”. They said: “Do you not claim that Jesus was a Prophet and a righteous slave? Yet he was worshipped other than Allâh”. On that occasion, Allâh revealed this Qur’anic Verse. [Ahmad with an authentic chain of narrators; and At-Tabarâni]

V. no. 80

﴿ أَمْ حَسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۗ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾ ﴾

80- Or do they think that We hear not their secrets and their private talks? (Yes We do) and Our Messengers (appointed angels in charge of people) are with them to record (all what they say).

It is narrated on the authority of Muhammad Ibn Ka‘b Al-Qurathi that he said: While three men were in between the Ka‘bah and its curtains: Two from Quraysh and one from Tha‘qîf or two from Tha‘qîf and one from Quraysh, one of them said: “Do you see that Allâh hears what we are saying?” The other replied: “He hears what you pronounce and does not hear what you conceal”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Jarîr]

Sûrat Ad-Dukhân

V. no. 10

﴿ فَأَرْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ ﴾

10- Then wait you for the Day when the sky will bring forth a visible smoke

It is narrated on the authority of Ibn Mas'ûd [Allâh be pleased with him] that he said: when The Messenger of Allâh [peace be upon him] saw the refusal of the people to accept Islam he said: "O Allâh! Send (famine) years on them for (seven years) like the seven years (of famine during the time) of (Prophet) Joseph." So famine overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Abu Sufyân went to The Prophet [peace be upon him] and said: "O Mohammad! You order people to obey Allâh and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please pray to Allâh for them." So Allâh Almighty revealed this Qur'anic Verse. [Al-Bukhâri]

V. no. 15-16

﴿ إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ ﴿١٦﴾ ﴾

﴿ إِنَّا مُنْتَقِمُونَ ﴿١٦﴾ ﴾

15- Verily, We are going to remove the torment (from you) for a while. Verily you will return (to disbelief). 16- On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.

It is narrated on the authority of Ibn Mas'ûd [Allâh be pleased with him] that he said: When the famine was taken off, the people renegaded once again to disbelief. On that occasion, Allâh revealed those Qur'anic Verses. Ibn Mas'ûd commented: "And that was what happened on the day of the battle of Badr." The Messenger of Allâh [peace be upon him] prayed for them and it rained heavily for seven days. So the people complained of the excessive rain. The Prophet [peace be upon him] said: "O Allâh! (Let it rain) around us and not on us". So the clouds dispersed over his head and it rained over the surroundings." [Al-Bukhâri]

V. no. 43-44

﴿ إِن شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾ ﴾

43- Verily, the tree of Zaqqûm 44- Will be the food of the sinners.

It is narrated on the authority of Abu Mâlik that he said: Abu Jahl used to bring dates and butter and say: “Eat the Zaqqûm: that is the Zaqqûm therewith Muhammad threatens you”. On that occasion, Allâh revealed those Qur’anic Verses. [Sa’îd Ibn Mansûr]

V. no. 49

﴿ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ ﴾

49- (It will be said to the sinner) “Taste you (of this torment)! Verily, you were (pretending to be) the mighty, the generous!

It is narrated on the authority of ‘Ikrimah that he said: The Messenger of Allâh [peace be upon him] met Abu Jahl and told him: “Verily, Allâh commanded me to say to you (what means): {**Woe to you (O disbeliever)! And then (again) woe! Again, woe to you (O disbeliever)! And then (again) woe!**} [Al-Qiyâmah, verse 34-35] He then took his garment off his hand and said: “Neither you nor your companion can do anything harmful to me. You know that I protect the inhabitants of Al-Bathâ’ and I am the exalted in might, the generous”. On the day of Badr battle, Allâh killed him and put him to shame because of his statement. In connection with him, Allâh Almighty revealed this Qur’anic Verse in issue. [Al-Umawi in his Maghâzi]

The Same is narrated on the authority of Qatâdah. [Ibn Jarîr]

Sûrat Al-Jâthiyah

V. no. 23

﴿ أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمِهِ وَحَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ ﴾

23- Do you see him who takes his own desire as his god, and Allâh, having known (him as such before his creation), sent him astray, and sealed up his hearing and his heart (so that he would not listen to nor understand guidance), and put a cover on his sight (so that he would not see the truth)? Who then will guide him after Allâh (left him astray)? Will you not then receive admonition?

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: The men of Quraysh worshipped the stone for a while; and if they found something better, they would leave the former and worship the latter.

On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Al-Mundhir and Ibn Jarîr]

V. no. 24

﴿ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُبْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ ﴾

24- And they (who deny the resurrection) say: "There is nothing but our life (which we live in) this world, we die and we live and nothing destroys us except the (passage of) time". And they have no knowledge of it: they only conjecture.

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: The people of the pre-Islamic days used to say: "Nothing ruins us but day and night". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

Sûrat Al-Ahqâf

V. no. 10

﴿ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِءِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَقَامْنَ
وَاسْتَكْبَرْتُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ ﴾

10- Say: "Tell me! If this (Qur'an) is from Allâh, and you reject it, and a witness from among the Children of Israel testifies that this Qur'an is from Allâh (like the previous Books: Torah and Gospel) so he believed (in Islam) while you are too arrogant (to believe: will you not be wrongdoers because of your disbelief?)" Verily! Allâh guides not the wrongful people.

It is narrated on the authority of ‘Awf ibn Mâlik Al-'Ashja'i [Allâh be pleased with him] that he said: "The Prophet [peace be upon him] and I went out until we entered the temple of the Jews in Madînah on their feast. They disliked that we entered upon them. The Prophet [peace be upon him] said: "O Jews! Show me twelve men who testify that there is no deity worthy of worship but Allâh, so that Allâh will remove from every Jew under heavens the wrath He Brought on them". They all kept silent and none of them gave any reply. Then he went away and behold! A man appeared from behind his back and said: "Remain in your place O Muhammad!" He then approached him and said: "Which type of man do you know me O assembly of Jews?" They said: ""By Allâh, we do not know that there is anyone among us who has better knowledge of the Book of Allâh and better religious comprehension than you and your father and your grandfather before your father".

He said: "Then, I testify that he (Muhammad) is the same Prophet you find in the Torah". They said: "You have told a lie". They then went on defaming him and talking badly about him. On that occasion, Allâh revealed this Qur'anic Verse. [At-Tabarâni with an authentic chain of narrator]

It is narrated on the authority of Sa'd Ibn Abu Waqqâs [Allâh be pleased with him] that he said: In connection with ‘Abdullâh Ibn Salâm this Qur'anic Verse was revealed, esp. Allâh's saying (what means): {... **and a witness from among the children of Israel testifies to it...**} [Al-Bukhâri and Muslim]

It is narrated on the authority of ‘Abdullâh Ibn Salâm [Allâh be pleased with him] that he said: In connection with me, this Qur’anic Verse was revealed. [Ibn Jarîr]

V. no. 11

﴿ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ

هَذَا آفَكٌ قَدِيمٌ ﴿١١﴾

11- And those (rich) who disbelieve say of those (poor) who believe: "Had it (Islam) been good, they (the poor) would not have preceded us thereto!" And since they have not been guided by it (this Qur’an), they say: "This (Qur’an) is an ancient lie!"

It is narrated on the authority of Qatâdah that he said: Some polytheists said: “We are more powerful and better in honor; we are better in such and such (good things)... had it (what Muhammad has brought) been good, none like so and so, and so and so, would have preceded us to it”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Jarîr]

It is narrated on the authority of ‘Awn Ibn Abu Shaddâd that he said: ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] had a slave-girl who embraced Islam before him, called Zanîn. ‘Umar used to beat her for her reversion to Islam till he wearied.

The disbelievers of Quraysh then said: “Had it (what Muhammad has brought) been good, no doubt, Zanîn would not have preceded us to it”. In connection with her, Allâh revealed this Qur’anic Verse. [Ibn Al-Mundhir]

The same is narrated on the authority of Ad-Dahhâk and Al-Hasan. [Ibn Sa‘d]

V. no. 17-19

﴿ وَالَّذِي قَالَ لَوْلَا دِيهِ أَفٍّ لَّكُمَا أَتَعَدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَفِغِيَانِ اللَّهَ

وَبَلَكَ ءَامِينَ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿١٧﴾ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ

الْقَوْلُ فِي أُمْرٍ قَدْ خَلَّتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِيرِينَ ﴿١٨﴾ وَلِكُلِّ دَرَجَةٍ

مِمَّا عَمِلُوا وَلِيُوَفِّيَهُمْ أَعْمَلَهُمْ وَهُمْ لَا يُبْطَلُونَ ﴿١٩﴾

17- But he who says to his parents: "Fie upon you both! Do you promise me that I shall be raised up (again from the grave after my death) when generations before me have passed away (and

were not raised up)?" While they (his parents) invoke Allâh for help (addressing their son): "(Unless you return from your disbelief) Woe to you! Believe (in the resurrection)! Verily, the Promise of Allâh is true." But he says: "This (promise of resurrection) is nothing but the tales of the ancient." 18- They are those against whom the Word (of torment) has been justified among the previous generations of jinn and men that have passed away. Verily, ever are they losers. 19- And for all (believers and disbelievers), there will be degrees according to what they did, that He (Allâh) may recompense them in full for their deeds. And they will not be dealt unjustly (even in the least).

It is narrated on the authority of As-Suddi that he said: This Qur'anic Verse was revealed in connection with 'Abd-Ar-Rahmân Ibn Abu Bakr: he said "Fie upon you both" to his parents who embraced Islam and he rejected to do. Whenever they ordered him to embrace Islam he would reply to them harshly and belie them and say: "Where is so and so, and so and so", referring to the old men of Quraysh who died?

Later on, he embraced Islam and was good in faith. His repentance then was revealed in Allâh's saying (what means): **{And for all (believers and disbelievers), there will be degrees according to what they did, that He (Allâh) may recompense them in full for their deeds. And they will not be dealt unjustly (even in the least)}**. [verse 19] [Ibn Abu Hâtim]

The same is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them]. [Ibn Jarîr]

It is narrated on the authority of Yûsuf Ibn Mâhân that he said: Marwân said: In connection with 'Abd-Ar-Rahmân Ibn Abu Bakr this Qur'anic Verse was revealed (what means): **{But he who says to his parents: "Fie upon you both!}** [verse 17] On that, 'Â'ishah [Allâh be pleased with her] said from behind the partition: "Allâh Almighty has revealed in connection with us (the family of Abu Bakr) nothing of the Qur'an save my innocence". [Al-Bukhârî]

It is narrated on the authority of Makki that he heard 'Â'ishah [Allâh be pleased with her] having denied that this Qur'anic Verse was revealed in connection with 'Abd-Ar-Rahmân Ibn Abu Bakr. She said: "It was rather revealed in connection with so and so", and named him. ['Abd-Ar-Razzâq] According to Al-Hâfith Ibn Hajar, the denial given by 'Â'ishah [Allâh be pleased with her] is more authentic with regard to the chain of narrators, and more reliable.

V. no. 29-32

﴿ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُخْرِجَكُم مِّنْ عَذَابِ الْعَيْمِ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾ ﴾

29- And (remember) when We sent towards you (O Muhammad) a group of jinn, listening to the Qur'an. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners (of torment if they did not believe). 30- They said: "O our people! Verily, we have listened to a Book (this Qur'an) sent down after Moses, confirming what came before it (i.e. the Torah and Gospel): it guides to the truth (i.e. Islam) and to a Straight Path. 31- O our people! Respond (with obedience) to Allâh's Caller (i.e. Muhammad [peace be upon him]) and believe in him. He (Allâh) will forgive you some of your sins, and will save you from a painful torment". 32- And whoever does not respond to (Muhammad) Allâh's Caller, he cannot escape on earth (from Allâh's torment): and such will have no allies besides Allâh (to protect him from Allâh's Punishment). Those (who do not respond to Allâh's caller) are in manifest error.

It is narrated on the authority of Ibn Mas'ûd [Allâh be pleased with him] that he said: The jinn descended upon The Messenger of Allâh [peace be upon him] while he was reciting the Qur'an in the valley of Nakhlah. Having heard him, they ordered each other to be silent. They were nine one of whom was Zawba'ah. On that occasion, Allâh revealed those Qur'anic Verses. [Ibn Abu Shaybah]

Sûrat Muhammad

V. no. 1-2

﴿ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَلُهُمْ ﴿١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾ ﴾

1- Those who disbelieve (in Allâh, from among the Makkans and others) and avert (people) from the Path of Allâh (Islam), He will render fruitless their deeds. 2- But those who believe (in Allâh from among the Ansâr and others) and do righteous deeds, and believe in that (Qur'an) which has been sent down to Muhammad (peace be upon him) – as it is the truth from their Lord - He will remove from them their sins and will make good their state.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that concerning Allâh's saying (what means): {Those who disbelieve (in Allâh, from among the Makkans and others) and avert (people) from the Path of Allâh (Islam), He will render fruitless their deeds}, he said: Those are the disbelievers of Makkah, in connection with whom it was revealed. As for His saying (what means): {But those who believe (in Allâh from among the Ansâr and others) and do righteous deeds, and believe in that (Qur'an) which has been sent down to Muhammad (peace be upon him) – as it is the truth from their Lord - He will remove from them their sins and will make good their state}, he said: Those are the Ansâr. [Ibn Abu Hâtim]

V. no. 4

﴿ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَخْنَطْتُمُوهُمْ فَشُدُّوا الْوَتَانَ فِإِمَّا مَنًّا بَعْدَ وَإِمَّا
فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۗ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآتَنَصَّرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾ ﴾

4- So, when you meet (in fight) those who disbelieve, strike (their) necks till when you have killed and wounded many of them, then (stop from killing them and take the rest as captives and) bind a bond firmly (on them). Thereafter either free them without ransom (out of generosity) or with ransom, until the war lays down its burden. Thus (you are ordered by Allâh), but had it

been Allâh's Will, He Himself could certainly have vindicated them (without fighting). But (He commands you to fight them) in order to test some of you with others. But those who are killed in the way of Allâh, never will He cause their deeds to be lost.

It is narrated on the authority of Qatâdah that he said: This Qur'anic Verse was revealed on the day of Uhud (battle) while The Messenger of Allâh [peace be upon him] was in the defile and the Muslims were suffering from severe injuries and many victims. Then the polytheists cried out: "Be superior O Hubal!" The Muslims replied: "Allâh is more superior and more glorious!" The polytheists said: "We have Al-'Uzza and you have no 'Uzza". The Messenger of Allâh [peace be upon him] said: "say: 'Allâh is our guardian and you have no guardian.'" [Ibn Abu Hâtim]

V. no. 13

﴿ وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ۖ ﴾

13- And how many a (population of a) town We have destroyed, stronger than (the population of) your town (Makkah O Muhammad) which has driven you out. And there was none to help them (against Our destruction of them).

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: When The Messenger of Allâh [peace be upon him] went out to the cave, he looked at Makkah and said: "Verily, you are the dearest of Allâh's cities to me; and had it not been for the fact that your inhabitants expelled me from you, I would have not left you". On that occasion, Allâh revealed this Qur'anic Verse. [Abu Ya'li]

V. no. 16

﴿ وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِن عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ قَالَ ءَايَفَا ۙ ﴾

﴿ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ۗ ﴾

16- And among them (i.e. the hypocrites) are some who listen to you (O Muhammad in Khutbah of Jumu'ah prayer) till when they go out from you, they say to those who have received knowledge (from amongst the Companions): "What has he said just now? Such are men whose hearts Allâh has sealed up (with disbelief), and they follow their desires (i.e. for hypocrisy).

It is narrated on the authority of Ibn Jurayj that he said: The believers and hypocrites used to gather with The Messenger of Allâh

[peace be upon him] and he believers would listen and understand what he said, whereas the hypocrites would hear but understand not. If they came out they would ask the believers: “What has he just said?” On that occasion, this Qur’anic Verse was revealed. [Ibn Al-Mundhir]

V. no. 33

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا ءَعْمَلَكُمْ ﴾

33- O you who believe! Obey Allâh, and obey the Messenger (Muhammad) and render not vain your deeds (with sins and misdeeds).

It is narrated on the authority of Abu Al-‘Âliyah that he said: The Companions of The Messenger of Allâh [peace be upon him] saw that no sin would harm with (the testification that) ‘There is none worthy of worship except for Allâh’ as well as no deed would avail with polytheism. On that occasion, Allâh revealed this Qur’anic Verse. They feared lest the sin would make fruitless the deed. [Ibn Abu Hâtim]

Sûrat Al-Fath

V. no. 1

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ ﴾

1- Verily, We have decreed for you (O Muhammad) a manifest victory.

It is narrated on the authority of Al-Miswar Ibn Makhramah and Marwân Ibn Al-Hakam that they said: Sûrat Al-Fath was revealed in the way between Makkah and Madînah and it entirely addressed the Hudaybiyah, from the beginning to the end. [Al-Hâkim and others]

V. no. 2-5

﴿ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾
وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ﴿٣﴾ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَرْتَدَّوْا إِيمَانًا مَعَ
إِيمَانِهِمْ ۗ وَاللَّهُ جُنُودَ السَّمَوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِيُدْخَلَ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ
اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾ ﴾

2- That (with your striving) Allâh may forgive you your earlier and later sins, and (by that conquest) complete His Favor on you, and guide you to a Straight Path (i.e. the way of Islam), 3- And that Allâh may help you with a mighty help. 4- He it is Who sent down tranquility into the hearts of the believers, that they may increase in Faith along with their (present) Faith (in Allâh). And to Allâh belong the hosts of the heavens and the earth, and Ever is Allâh All-Knower (of the states and affairs of His creation), All-Wise (in what He makes and does). 5- (He enjoined Jihâd upon you so) that He may admit the believing men and women to Gardens beneath which rivers flow (in Paradise), to abide therein forever, and He may remove from them their sins; and that is, in the sight of Allâh, a great attainment.

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: Allâh revealed to The Messenger of Allâh [peace be upon him] (what means): {**That (with your striving) Allâh may forgive you your earlier and later sins, and (by that conquest) complete**

His Favor on you, and guide you to a Straight Path (i.e. the way of Islam)}, [verse 2] in his way of return from Hudaibiyah. On that, The Messenger of Allâh [peace be upon him] said: “A Qur’anic Verse has been revealed to me and it is dearer to me than whatever is on the earth”. He recited it to them thereupon they said: “Blessed be you O Messenger of Allâh! Allâh has showed to you what He is going to do with you. Then, what shall He do with us?” On that occasion, Allâh revealed (what means): **{that He may admit the believing men and women to Gardens beneath which rivers flow (in Paradise), to abide therein forever, and He may remove from them their sins; and that is, in the sight of Allâh, a great attainment}**. [verse 5] [Al-Bukhâri; Muslim; At-Tirmidhi and Al-Hâkim]

V. no. 18

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ

عَلَيْهِمْ وَأَنْثَبَهُمْ فَتَحْنَا قَرِيْبًا ﴿١٨﴾

18- Indeed, Allâh was pleased with the believers when they gave you the pledge of allegiance under the tree: He knew what was in their hearts (of truthfulness and faithfulness), and He sent down tranquility upon them, and He rewarded them with a near victory,

It is narrated on the authority of Salamah Ibn Al-Akwa‘ [Allâh be pleased with him] that he said: While we were sleeping, a caller of The Messenger of Allâh [peace be upon him] cried out: “O people! come to give the pledge of allegiance! Come to give the pledge of allegiance! The Holy Spirit (Gabriel) has descended”. We went to The Messenger of Allâh [peace be upon him] and he was underneath a huge Samurah and gave him the pledge of allegiance. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

V. no. 24

﴿ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ؕ وَكَانَ اللَّهُ

بِمَا تَعْمَلُونَ بَصِيْرًا ﴿٢٤﴾

24- And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had given you victory over them. And ever is Allâh, of what you do, All-Seer.

It is narrated on the authority of Anas Ibn Malik “Allâh be pleased with him” that eighty Persons from the people of Mecca came down upon The Messenger of Allâh [peace be upon him] from the mountain

of Tan‘îm. They were armed and they wanted to attack the Prophet [peace be upon him] and his Companions who were not ready. He (The Prophet) captured them but spared their lives. On that occasion, Allâh revealed this Qur’anic Verse. [Muslim; At-Tirmidhi and An-Nasâ’i]

The same is narrated on the authority of Salamah Ibn Al-Akwa‘ [Allâh be pleased with him]. [Muslim]

The same is narrated on the authority of ‘Abdullâh Ibn Mughaffal Al-Muzni [Allâh be pleased with him]. [At-Tirmidhi and Ahmad]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them]. [Ibn Ishâq]

V. no. 25

﴿ هُمْ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْمَدْيَنَ مَعَكُوفًا أَنْ يَبْلُغَ مَحَلَّهُمْ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِبِكُمْ مِنْهُمْ فَعَرَّةٌ بَغِيْرٌ عَلِيمٌ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴾

25- They are these who disbelieved (in Allâh) and averted you from Al-Masjid Al-Harâm (at Makkah) and detained the Had’y from reaching their place of sacrifice (at Muzdalifah). Had there not been believing men and believing women (living at Makkah along with the disbelievers) whom you did not know (by name), that you may kill them (along with the disbelievers without learning that they were believers if you were given permission to conquer Makkah) and on whose account a sin would have been incurred upon you without (your) knowledge (you would have been allowed to conquer it; yet you were given no permission to do so) that Allâh might bring into His Mercy whom He wills, (and) had they (the believers) been apart (from the disbelievers), We would had punished those of them who disbelieved with painful torment (by allowing you to conquer Makkah).

It is narrated on the authority of Abu Jumu’ah: Junayd Ibn Sabu‘ that he said:

I fought with The Messenger of Allâh [peace be upon him] at the beginning of the day as a disbeliever and then I fought in his side at the end of the day as a Muslim. We were three men and seven women.

In connection with us, this Qur’anic Verse was revealed. [At-Tabarâni and Abu Ya‘li]

V. no. 27

﴿ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ ۗ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ ۖ إِنْ شَاءَ اللَّهُ ءَامِنِينَ ۖ مُحْلِقِينَ ۖ زُءُوسَكُم مَّوْمُقَصِيرِينَ ۖ لَا تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ ﴾

27- Indeed Allâh has fulfilled the vision for His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Harâm, if Allâh wills, secure, having your heads shaved, and having your hair cut short, and with no fear. He knew what you knew not (of goodness in the peace treaty), and He granted besides that a near victory.

It is narrated on the authority of Mujâhid that he said: The Messenger of Allâh [peace be upon him] was shown in a dream, while being at Hodaybiyah, that he would enter Makkah along with his Companions in safety with their heads shaved and their hair cut short. When the sacrificial animals were sacrificed in Hodaybiyah his Companions said: "Where is your vision O Messenger of Allâh?" On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Al-Firyâbi; 'Abd Ibn Humayd and Al-Bayhaqi in Ad-Dalâ'il]

Sûrat Al-Hujurât

V. no. 1

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْدَمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۗ وَاتَّقُوا اللَّهَ إِنَّ

اللَّهُ سَمِيعٌ عَلِيمٌ ﴿١﴾

1- O you who believe! Put forward not (any word or deed) before Allâh and His Messenger (without their permission), and fear Allâh. Verily! Allâh is All-Hearing (of your words), All-Knowing (of your states).

It is narrated on the authority of Ibn Abu Mulaykah that ‘Abdullâh Ibn Az-Zubayr [Allâh be pleased with him] told him that a group of riders belonging to Banu Tamîm came to The Prophet [peace be upon him] and Abu Bakr said (to The Prophet): "Appoint Al-Qa‘qâ‘ Ibn Ma‘bad Ibn Zurârah as (their) ruler." ‘Umar said (to The Prophet): "No! But appoint Al-Aqra‘ Ibn Hâbis." On that Abu Bakr said (to ‘Umar): "You just wanted to oppose me." ‘Umar replied: "I did not want to oppose you." Both of them argued so much that their voices became louder. On that occasion, Allâh revealed those Qur’anic Verses up to Allâh’s saying (what means): **{And if they had patience till you could come out to them, it would have been better for them}**. [verse 5] [Al-Bukhârî and others]

It is narrated on the authority of Al-Hasan that some people slaughtered their sacrifices on the day of Nahr before The Messenger of Allâh [peace be upon him] did, thereupon he ordered them to repeat it. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Al-Mundhir]

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that some people used to fast the first days of months before The Messenger of Allâh [peace be upon him], thereupon this Qur’anic Verse was revealed. [At-Tabarâni in Al-Awsat]

It is narrated on the authority of Qatâdah that he said: It was mentioned to us that some people said: "Would that such and such (revelation) has been revealed concerning me! Would that such and such (revelation) has been revealed in connection with me!" On that occasion, this Qur’anic Verse was revealed. [Ibn Jarîr]

V. no. 2

﴿ يَتَأْتِيَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴾ ﴿٢﴾

2- O you who believe! Raise not your voices above the voice of the Prophet (Muhammad), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.

It is narrated on the authority of Qatâdah that he said: They used to talk to The Messenger of Allâh [peace be upon him], with high voices and raise their voices in his presence. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 3

﴿ إِنَّ الَّذِينَ يُغْضُونَ بِأَصْوَاتِهِمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴾ ﴿٣﴾

3- Verily! those who lower their voices in the presence of Allâh's Messenger, they are the ones whose hearts Allâh has tested (in order) for righteousness (to be made evident). For them is forgiveness and a great reward (i.e. Paradise).

It is narrated on the authority of Muhammad Ibn Thâbit Ibn Qays Ibn Shamâs that he said: When Allâh Almighty revealed (what means): {**O you who believe! Raise not your voices above the voice of the Prophet (Muhammad), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not**}, [verse 2] Thâbit Ibn Qays sat on the way weeping. 'Âsim Ibn 'Adiyy Ibn Al-'Ajlân passed by him and then asked him: "What causes you to weep?" He replied: "This Qur'anic Verse: I fear lest it has been revealed in connection with me and I am of loud voice in talking". 'Âsim raised the matter to The Messenger of Allâh [peace be upon him], who summoned him and said: "Are you not be pleased to live praiseworthy die as a martyr and enter Paradise?" He said: "I am pleased, and I will never raise my voice over the voice of The Messenger of Allâh [peace be upon him]". On that occasion, Allâh revealed this Qur'anic Verse [3]. [Ibn Jarîr]

V. no. 4-5

﴿ إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾ ﴾

4- Verily those who call you from behind the dwellings, most of them have no sense (to their evil deed which contradicted the high estimate that is due to you). 5- And if they had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving (for those among them who repent), Most Merciful.

It is narrated on the authority of Zayd Ibn Arqam [Allâh be pleased with him] that he said: Some Bedouins came to the chambers of The Messenger of Allâh [peace be upon him], and went on calling out: “O Muhammad! O Muhammad!” On that occasion, Allâh revealed those Qur’anic Verses. [At-Tabarâni and Abu Ya’li with a good chain of narrators]

It is narrated on the authority of Qatâdah that he said: A man came to The Messenger of Allâh [peace be upon him] and said: “O Muhammad! No doubt, praising me is good and abusing me is bad”. The Messenger of Allâh [peace be upon him] said: “That is Allâh (to Whom only this applies)”.

On that occasion, this Qur’anic Verse was revealed. [‘Abd-Ar-Razzâq: Mursal but it has witnesses in Sunan At-Tirmidhi on the authority of Al-Barâ’ [Allâh be pleased with him] with no mention of the revelation of this Qur’anic Verse.

The same is narrated on the authority of Al-Hasan. [Ibn Jarîr]

It is narrated on the authority of Al-Aqra’ Ibn Hâbis that he called out The Messenger of Allâh [peace be upon him] from behind the chambers but he gave no reply. He said: “O Muhammad! No doubt, praising me is good and abusing me is bad”. The Messenger of Allâh [peace be upon him] said: “That is Allâh (to Whom only this applies)”. [Ahmad with an authentic chain of narrators]

It is narrated on the authority of Al-Aqra’ that he came to The Messenger of Allâh [peace be upon him] and said: “O Muhammad! Come out to us!” On that occasion, those Qur’anic Verses were revealed. [Ibn Jarîr and others]

V. no. 6-8

﴿ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ
 نَدِيمِينَ ﴿٦﴾ وَأَعْلَمْتُمْ أَن فِيكُمْ رَسُولَ اللَّهِ ۗ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِيمٌ وَلَٰكِنَّ اللَّهَ حَبِيبٌ
 إِلَيْكُمْ ۗ الْإِيمَانُ وَرَزَقْنَاهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۗ أُولَٰئِكَ هُمُ الرَّشِيدُونَ
 ﴿٧﴾ فَضَلَّآ مِّنَ اللَّهِ وَنِعْمَةً ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ ﴾

6- O you who believe! If a wicked comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. 7- And know that among you there is the Messenger of Allâh. Were he to obey you in much of the matter (which you tell in opposition to the reality), you would surely be in trouble. But Allâh has endeared the Faith to you and has made it pleasing in your hearts, and has made hateful to you disbelief, wickedness and disobedience (to Allâh and His Messenger). Those are the rightly guided. 8- (This is) as a bounty and favor from Allâh. And Allâh is All-Knowing (of His creation), Full of Wisdom (in what He does).

It is narrated on the authority of Al-Hârith Ibn Zurâr Al-Khuzâ‘i that he said: I came to The Messenger of Allâh [peace be upon him] and he invited me to Islam so I accepted it and embraced Islam. He invited me to give Zakâh so I also accepted it and said: “O Messenger of Allâh! Let me return to my people to invite them to Islam, and give Zakâh; and then I will gather the objects of Zakâh of him who responds to my invitation. Then when it is time for it you can send to me the Zakâh collector to bring you what I would gather thereof”.

When Al-Hârith gathered the items of Zakâh and it was time for the Zakâh collector to take it, he did not come to take it from him. Having thought the Zakâh collector might have grown angry for something, Al-Hârith invited the almsgivers of his people and said to them: “The Messenger of Allâh [peace be upon him] had appointed a time to send to me his courier to take what I have of Zakâh items; and The Messenger of Allâh [peace be upon him] never fails in his appointments. I think that nothing has prevented his courier from coming except that he might be angry. So, let us go to The Messenger of Allâh [peace be upon him].“

At the same time, The Messenger of Allâh [peace be upon him] sent Al-Walîd ibn ‘Uqbah to take what he had. While he was on the way, Al-Walîd, having been scared by the multitude of the people,

returned to The Messenger of Allâh [peace be upon him] and said: "Al-Hârith has withheld Zakâh items from me and intended to kill me". The Messenger of Allâh [peace be upon him] prepared a military expedition to attack Al-Hârith, who came along with his companions to face the military expedition to whom he said: "To where have you been dispatched?" They said: "To you". He asked: "Why?" They replied: "The Messenger of Allâh [peace be upon him] has sent to you Al-Walîd Ibn 'Uqbah (to take your Zakâh items) and Al-Walîd pretended you had withheld it from him and intended to kill him". He said: "No, by Him Who sent Muhammad [peace be upon him] with the truth. I have neither seen him, nor has he come to me". When he entered upon The Messenger of Allâh [peace be upon him], he said: "You have withheld Zakâh and intended to kill my courier". He said: "No, by Him Who sent you with the truth". On that occasion, Allâh revealed those Qur'anic Verses. [Ahmad and others with a good chain of narrators; and its men of narration are reliable]

It is narrated on the authority of Jâbir Ibn 'Abdullâh [Allâh be pleased with them] and 'Alqamah ibn Nâjyah and Umm Salamah [Allâh be pleased with her]. [At-Tabarâni]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them]. [Ibn Jarîr]

V. no. 9

﴿ وَإِن طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَضِيْلُوا إِلَى تَبْعِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

9- And if two parties among the believers engage in fighting, then make peace between them both. But if one of them does wrong to the other, then fight you (all) against the one which does wrong till it complies with the Command of Allâh (which is the truth). Then if it complies, then make peace between them with justice, and be equitable. Verily! Allâh loves those who are equitable.

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: it was said to The Messenger of Allâh [peace be upon him]: "Would that you see Abdullah Ibn Ubayy." So, The Prophet [peace be upon him] went to him, riding a donkey and the Muslims accompanied him, walking on salty barren land. When The Prophet

[peace be upon him] reached Abdullah Ibn Ubayy, the latter said: "Keep away from me! By Allâh, the bad smell of your donkey has harmed me." On that, an Ansari man said (to Abdullah), "By Allâh! The smell of the donkey of The Messenger of Allâh [peace be upon him] is better than your smell." On that, a man from Abdullah's tribe got angry for Abdullah's sake, and the two men abused each other which caused the friends of the two men to get angry so the two groups started fighting with sticks, shoes and hands. We were informed that on that occasion, this Qur'anic Verse was revealed. [Al-Bukhârî and Muslim]

It is narrated on the authority of Abu Mâlik that he said: Two Muslim persons quarreled and the people of each grew angry for his sake therefore, they fought with hands and sandals. On that occasion, Allâh revealed this Qur'anic Verse. [Sa'îd Ibn Mansûr and Ibn Jarîr]

It is narrated on the authority of As-Suddi that he said: An Ansâri man called 'Imran had a woman (his wife) called Umm Zayd. The woman liked to visit her family but was detained by her husband in an upper room of attic belonging to him.

The woman then sent a letter to her family who came and got her down to go with her. At the same time, the man had gone to seek the aid of his family who also came to prevent the woman from going with her family. They fought with sandals and in connection with them this Qur'anic Verse was revealed. The Messenger of Allâh [peace be upon him] sent a letter to them and settled the dispute between them thereupon they returned to the command of Allâh. [Ibn Jarîr and Ibn Abu Hâtîm]

It is narrated on the authority of Al-Hasan that he said: Once, there was a dispute between two tribes and they would be invited to somebody to judge between them; yet they would reject. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

It is narrated on the authority of Qatâdah that he said: It was mentioned to us that this Qur'anic Verse was revealed in connection with two Ansâri men between whom there was a dispute over a right. One of them told the other: "I will take it by force", depending on the great number of his clansmen.

The other invited him to litigate him before The Messenger of Allâh [peace be upon him], but he rejected. The dispute between them rose up to fighting with hands and sandals rather than with swords. [Ibn Jarîr]

V. no. 11

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾ ﴾

11- O you who believe! Let not a group scoff at another group, it may be that the latter are (in the sight of Allâh) better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by (offensive) nicknames. How wretched is the name of wickedness after having Faith (in Allâh). And whoever does not repent (from that sin), then such are indeed the wrongdoers.

It is narrated on the authority of Abu Jubayr Ibn Ad-Dahhâk that he said: It was the habit that anyone of us might have two or three nicknames and he would be called by one of them which he disliked. On that occasion, Allâh revealed this Qur'anic Verse. [Abu Dâwûd; Ibn Mâjah, An-Nasâ'i and At-Tirmidhi who renders it Hasan]

It is narrated on the authority of Abu Jubayr Ibn Ad-Dahhâk that he said: During the pre-Islamic days, anyone had more than a nickname. Once, The Messenger of Allâh [peace be upon him] called somebody by one of those nicknames he had and it was said to him: "O Messenger of Allâh! He dislikes that nickname". On that occasion, Allâh revealed this Qur'anic Verse. [Al-Hâkim and others]

It is narrated on the authority of Abu Jubayr Ibn Ad-Dahhâk that he said: It was in connection with us, Banu Salamah, that this Qur'anic Verse was revealed.

The Messenger of Allâh [peace be upon him] arrived in Madînah and there was none of us but that he had two or three nicknames.

Whenever anyone of them was called by any of those nicknames, they said: "O Messenger of Allâh! He angers because of that (nickname)". On that occasion, this Qur'anic Verse was revealed. [Ahmad]

V. no. 12

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَنُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ ﴾

12- O you who believe! Avoid much suspicions; indeed some suspicions are sins. And neither spy, nor backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And safeguard yourselves against (the punishment of) Allâh (for backbiting, by repenting from it). Verily, Allâh is the One Who accepts the repentance (of those who repent), Most Merciful.

It is narrated on the authority of Ibn Jurayj that he said: It was pretended that this Qur'anic Verse was revealed in connection with Salmân Al-Fârisi [Allâh be pleased with him]. Once, he ate and slept and then snored (during his sleep) so a man made a mention of his eating, sleeping and snoring, thereupon it was revealed. [Ibn Al-Mundhir]

V. no. 13

﴿ يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾ ﴾

13- O mankind! We have created you from a male and a female, and made you into peoples and tribes, that you may recognize one another. Verily, the most honorable of you with Allâh is the most righteous. Verily, Allâh is All-Knowing (of all your states and affairs), Well-Acquainted (with your innermosts).

It is narrated on the authority of Ibn Abu Mulaykah that he said: When it was the day of the conquest (of Makkah), Bilâl [Allâh be pleased with him] climbed to the back of the Ka'bah and pronounced Adhân.

Some people said: "Is it fit for this black slave to pronounce Adhân on the back of the Ka'bah?" Others replied: "If Allâh disliked this, He then will change it". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Ibn Bashkawâl from Abu Bakr Ibn Dâwûd in his commentaries that it was revealed in connection with Abu Hind: The Messenger of Allâh [peace be upon him] commanded Banu Bayâdah to give him in marriage a woman belonging to them. They said: "O Messenger of Allâh! Should we give in marriage our women to our freed slaves?" On that occasion, this Qur'anic Verse was revealed. [Ibn 'Asâkir in Al-Mubhamât]

V. no. 17

﴿ يَمْتُونُ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْتُونَا عَلَىٰ إِسْلَامِكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُمْكُمْ لِلْإِيمَانِ إِنَّ

﴿ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ ﴾

17- They regard it a favor to you (O Muhammad) that they have embraced Islam. Say: "Consider not your Islam as a favor upon me. Nay, but Allâh has conferred a favor upon you that He has guided you to Faith if you indeed are true (to your claim that you believe).

It is narrated on the authority of ‘Abdullâh Ibn Abu Awfa [Allâh be pleased with him] that some Bedouins said: “O Messenger of Allâh! We have embraced Islam and have not fought with you, whereas sons of so and so have fought with you”. On that occasion, Allâh revealed this Qur’anic Verse. [At-Tabarâni with a good chain of narrators]

The same is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them]. [Al-Bazzâr]

A similar one is narrated on the authority of Al-Hasan in which it is mentioned that this took place when Makkah was conquered. [Ibn Abu Hâtim]

It is narrated on the authority of Muhammad Ibn Ka‘b Al-Qurathi that he said: Ten men from Banu Asad came to The Messenger of Allâh [peace be upon him], in 9 A.H., including Talhah Ibn Khuwaylid. The Messenger of Allâh [peace be upon him] was sitting in the masjid along with his Companions. They greeted and one of them stood and said: “O Messenger of Allâh! We have testified that there is none worthy of worship but Allâh with Whom there is no partner, and that you are His slave and Messenger. We have come to you O Messenger of Allâh even though you have not sent to us any military expedition. That means that we intend peace”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Sa‘d]

It is narrated on the authority of Sa‘îd Ibn Jubayr that he said: Some Bedouins from Banu Asad came to The Messenger of Allâh [peace be upon him] and said: “We have come to you and we have not fought with you”. On that occasion, Allâh revealed this Qur’anic Verse. [Sa‘îd Ibn Mansûr in his Sunan]

Sûrat Qâf

V. no. 38

﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾﴾

38- And indeed We created the heavens and the earth and what is between them in six Days and no fatigue touched Us.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Jews came to The Messenger of Allâh [peace be upon him] and asked him about the creation of the heavens and the earth, he said: “Allâh created the earth on Sunday and Monday, the mountains and what they have of benefits on Tuesday; and on Wednesday, He created trees, water, cities, valleys and deserts; and on Thursday He created the heaven; and on Friday He created the stars, the moon and the angels till only three hours remained out of it. In the first hour, He created the death terms till those who die would die. In the second, He cast evil on everything of benefit to the people. In the third hour He created Âdam and made him to dwell in Paradise and commanded Iblîs to fall in prostration to him and then drove him out of Paradise in the last hour”. The Jews said: “Then, what is next O Muhammad?” He said: “Then, Allâh established Himself on the Throne (of authority in a way fit for His Majesty)”.

They said: “You have told the truth if you complete it”. They added: “Then, He took rest”. The Messenger of Allâh [peace be upon him] grew angry so much thereupon Allâh revealed this Qur’anic Verse. [Al-Hâkim who renders it Sahîh]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: They said: “O Messenger of Allâh! Would that you warn us!” then the following was revealed (what means): **{But warn with the Qur'an such as fears My Threat (i.e. the believers)}**. [verse 45] [Ibn Jarîr]

Sûrat Adh-Dhâriyât

V. no. 19

﴿ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾ ﴾

19- And in their properties (and possessions) the beggar (who asks) and the deprived (who refrains from begging) had their due right.

It is narrated on the authority of Muhammad Ibn Al-Hasan Ibn al-Hanafiyyah that The Messenger of Allâh [peace be upon him] sent a military expedition which fought and defeated the enemies and gained booty. Then, after they had finished (from distributing it), other people came. On that, Allâh revealed this Qur'anic Verse. [Ibn Jarîr and Ibn Abu Hâtim]

V. no. 54-55

﴿ فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾ وَذَكَرْنَا إِنَّا لَذَكَرْنَا نَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾ ﴾

54- So turn away (O Muhammad) from them: in naught are you blamable (because you have conveyed Allâh's Message). 55- And remind (people with the Qur'an) for verily, the reminder benefits the believers.

It is narrated on the authority of 'Ali [Allâh be pleased with him] that he said: When Allâh revealed (what means): {**So turn away (O Muhammad) from them: in naught are you blamable (because you have conveyed Allâh's Message)**}, [verse 54] there was none of us but that he was sure of destruction, since The Messenger of Allâh [peace be upon him] was commanded to turn away from us. Then Allâh revealed (what means): {**And remind (people with the Qur'an) for verily, the reminder benefits the believers**}. [verse 55] In this way, we grew happy. [Ibn Manî'; Ibn Rahawayh; Al-Haytham Ibn Kulayb in their Musnads]

It is narrated on the authority of Qatâdah that he said: It was mentioned to us that when Allâh revealed (what means): {**So turn away (O Muhammad) from them...**} it was difficult upon the Companions of The Messenger of Allâh [peace be upon him], seeing that the divine revelation ceased and the torment came. On that occasion, Allâh revealed (what means): {**And remind (people with the Qur'an) for verily, the reminder benefits the believers**}. [Ibn Jarîr]

Sûrat At-Tûr

V. no. 30

﴿ أَمْ يَقُولُونَ شَاعِرٌ نَّتَرْتِصُ بِهِءَ رَبِّبِ الْمُنُونِ ﴾

30- Or do they say: "(He is) a poet! We await for him a misfortune of time (a calamity of death, a fate like that of other poets)!"

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that when the men of Quraysh gathered in Dâr An-Nadwah to discuss the affair of The Messenger of Allâh [peace be upon him], one of them said: “Detain him in fetters and then, await for him the misfortune of time (i.e. death) till he would be destroyed like the destruction of those of poets before him, Zuhayr and An-Nâbighah. He is but like anyone of them”. In this connection, Allâh revealed this Qur’anic Verse. [Ibn Jarîr]

Sûrat An-Najm

V. no. 32

﴿ الَّذِينَ يَحْتَبُونَ كَيْدَ الْإِنَّمِ وَالْفَوَاحِشِ إِلَّا اللَّمَمَ ۗ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۗ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۗ فَلَا تُزَكُّوا أَنْفُسَكُمْ ۗ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ۗ ﴾

32- (The doers of good are) those who avoid major sins and immoralities except the minor faults, - verily, your Lord is All-Embracingin (His) Forgiveness (and acceptance of repentance). He knows you best when He created you from the earth, and when you are embryos in your mothers' wombs. So justify not yourselves. He knows best him who wards off (evil and fears Allâh).

It is narrated on the authority of Thâbit Ibn Al-Hârih Al-Ansâri that he said: The habit of Jews was, whenever a child of theirs died, they say: "He is a sincere affirmer of truth". Having been informed about that, The Messenger of Allâh [peace be upon him] said: "The Jews have told a lie. There is no human being created by Allâh in the womb of its mother but that He knows whether he is wretched or happy". On that occasion, Allâh revealed this Qur'anic Verse. [Al-Wâhidi; At-Tabarâni; Ibn Al-Mundhir and Ibn Abu Hâtim]

V. no. 33-41

﴿ أَفَرَأَيْتَ الَّذِي تَوَلَّى ۗ وَأَعْطَى قَلِيلًا وَأَكْدَى ۗ أَعْيَنَدُهُ ۗ عَلِمَ الْغَيْبِ فَهُوَ يَرَى ۗ أَمْ لَمْ يُدَبَّرْ بِمَا فِي صُحُفِ مُوسَى ۗ وَإِبْرَاهِيمَ الَّذِي وَفَّى ۗ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۗ وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ۗ وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ۗ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ۗ ﴾

33- Have you seen him who turned his back (from faith), 34- And gave a little (of the specified money) and withheld (the rest)? 35- Does he have the knowledge of the Unseen so that he sees (that others may, possibly, avert from him the hereafter punishment)? 36- Or is he not informed of what is in the Books of Moses (the Torah), 37- And (the Books) of Abraham who fulfilled all that Allâh ordered him to do, 38- That no bearer of burdens (sins) shall bear the burden of another. 39- And that man has nothing but (the fruits of) what he does (be it good or bad).

40- And that his deeds will be seen (in the hereafter). 41- Then he will be recompensed (for it) with the fullest recompense.

It is narrated on the authority of ‘Ikrimah that The Messenger of Allâh [peace be upon him] set out for a battle and a man came to him and liked to be provided with a riding mount (to transport him) but found no mount to set out with the people. He met a friend of him to whom he said: “Give me something”. He said: “I shall give you this camel of mine provided that you should bear my sins (on behalf of me)”. He replied: “Well I will do”. On that occasion, Allâh revealed those Qur’anic Verses. [Ibn Abu Hâtim]

It is narrated on the authority of Darâj Ibn As-Samh that he said: A military expedition was dispatched and a man asked The Messenger of Allâh [peace be upon him] to give him a riding mount. The Messenger of Allâh [peace be upon him] said: “I have nothing to make you ride”. He turned away sad and came upon a man whose camel was kneeling down in front of him. He made a complaint to him and he said: “Do you like to give you this riding mount and you join the army with your good deeds?” He accepted. He then rode (and set out with them). On that occasion, Allâh revealed those Qur’anic Verses. [Ibn Abu Hâtim]

It is narrated on the authority of Ibn Zayd that he said: A man embraced Islam and was met by somebody who put shame on him saying: “Have you given up the religion of the old men and rendered them in error, pretending they are in the Fire?” He replied: “I have felt afraid of Allâh’s torment”. He said: “Give me something and I will bear all torments due on you”. Then he gave him something. He asked him for increase till they became mutually insolvent. Then he gave him something and wrote a deed and took witnesses to it. In connection with him, those Qur’anic Verses were revealed. [Ibn Jarîr]

V. no. 61

﴿ وَأَنْتُمْ سَمِعُونَ ﴾

61- While you are amusing yourselves (heedless of what you are commanded and required to do)?

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: They came upon The Messenger of Allâh [peace be upon him] with their heads raised up. In connection with them, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

Sûrat Al-Qamar

V. no. 1-2

﴿ أَقْرَبَتْ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ﴿١﴾ وَإِنْ يَرَوْا ءَايَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾ ﴾

1- The (final) Hour (of Judgment) has drawn near, and the moon has been cleft asunder. 2- And if they (the disbelievers of the Quraysh) see a sign (miracle for Prophet Muhammad), they turn away, and say: "This is (but) a strong continuous magic."

It is narrated on the authority of Ibn Mas‘ûd [Allâh be pleased with him] that he said: I saw the moon having been split into two in Makkah before The Messenger of Allâh [peace be upon him] left it (for Madînah); and the people said (commenting on that): "The moon has been bewitched". On that occasion, this Qur’anic Verse was revealed. [Al-Bukhârî; Muslim and Al-Hâkim]

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: the Makkans asked The Messenger of Allâh [peace be upon him] for a sign (miracle), thereupon the moon was cleft asunder twice in Makkah. On that occasion, Allâh revealed those Qur’anic Verses. [At-Tirmidhi]

V. no. 45

﴿ سَهُزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾ ﴾

45- Soon their multitude will be put to flight, and they will turn their backs (in retreat).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: On the day of Badr (battle), they (the disbelievers) said: "We all will emerge victorious". On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Jarîr]

V. no. 47-49

﴿ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُقُوا مَسَّ سَقَرٍ ﴿٤٩﴾ إِنَّا

﴿ كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٨﴾ ﴾

47- Verily, the criminals are in error (being given to destruction in this world) and will (be burnt) in the blazing Fire (in the hereafter). 48- The Day they will be dragged in the Fire on their faces (it will be said to them): "Taste you the touch of Hell!"

49- Verily, We have created all things in due proportion, by due measure (and with divine predestination).

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: The polytheists of Quraysh came to The Messenger of Allâh [peace be upon him] to dispute him over the divine decree. On that occasion, Allâh revealed those Qur'anic Verses. [Muslim and At-Tirmidhi]

Sûrat Ar-Rahmân

V. no. 46

﴿ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴾

46- But for him who fears the standing before his Lord (for reckoning, by keeping his duties to Him, there will be two Gardens (in Paradise).

It is narrated on the authority of ‘Atâ’ that one day Abu Bakr As-Siddîq [Allâh be pleased with him] made a mention of the Day of Resurrection, scales (of deeds), Paradise and Fire, and said: “Would that I had been one of those green herbs to be eaten by an animal rather than my being a human being”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim and Ibn Abu Ash-Shaykh in Kitâb Al-‘Athamah]

It is narrated on the authority of Ibn Shawdhab that he said: This Qur’anic Verse was revealed in connection with Abu Bakr As-Siddîq [Allâh be pleased with him]. [Ibn Abu Hâtim]

Sûrat Al-Wâqi‘ah

V. 13-14

﴿ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾﴾

13- (Those foremost will consist of) a multitude from the former peoples, 14- And a few number from the later peoples.

V. no. 39-40

﴿ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾ وَثَلَاثَةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾﴾

39- (The companions of the Right Hand will consist of) a multitude from the former peoples, 40- And a multitude from the later peoples.

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: When Allâh revealed (what means): **{(Those foremost will consist of) a multitude from the former peoples, and a few number from the later peoples}**, [verse 13-14] this was difficult on Muslims. On that, Allâh revealed (what means): **{(The companions of the Right Hand will consist of) a multitude from the former peoples, and a multitude from the later peoples}**. [verse 39-40] [Ahmad; Ibn Al-Mundhir and Ibn Abu Hâtim with a chain of narrators having unidentified men]

It is narrated on the authority of Jâbir Ibn ‘Abdullâh [Allâh be pleased with them] that he said: When Allâh revealed Sûrat Al-Wâqi‘ah in which He said (what means): **{(Those foremost will consist of) a multitude from the former peoples, and a few number from the later peoples}**, ‘Umar [Allâh be pleased with him] said: “O Messenger of Allâh! How should it be from the foremost and a few from among us?”

It was not before a year elapsed that Allâh revealed (what means): **{(The companions of the Right Hand will consist of) a multitude from the former peoples, and a multitude from the later peoples}**. [verse 39-40] [Ibn ‘Asâkir in Târîkh Dimashq with a suspicious chain of narrators]

The same is narrated on the authority of ‘Urwah ibn Ruwaym. [Ibn Abu Hâtim: Mursal]

V. no. 27-28

﴿ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ ﴾

27- And the companions of the Right Hand - how (prosperous) will be the companions of the Right Hand? 28- (They will be) among thornless lote-trees,

It is narrated on the authority of 'Atâ' and Mujâhid that they said: When the men of Tâ'if asked that the valley of honey be made a protected zone for them, he [peace be upon him] did accordingly. It was an amazing valley. Having heard the people saying that in Paradise there will be such and such (good things), they said: "Would that in Paradise we will have the like of this valley!" On that occasion, Allâh revealed (what means): {**And the companions of the Right Hand - how (prosperous) will be the companions of the Right Hand? (They will be) among thornless lote-trees**}. [verse 27-28] [Sa'îd Ibn Mansûr in his Sunan; and Al-Bayhaqi in Al-Ba'th]

v. no. 29

﴿ وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾ ﴾

29- And among banana-trees layered (with fruits one above another),

It is narrated on the authority of Mujâhid that he said: They wondered at Wajj, a valley in Tâ'if, and its shadows, trees and lotes. On that, Allâh revealed (what means): {**And the companions of the Right Hand - how (prosperous) will be the companions of the Right Hand? (They will be) among thornless lote-trees, And among banana-trees layered (with fruits one above another), In shade long-extended**}. [verse 27-30] [Al-Bayhaqi]

V. no. 75-82

﴿ * فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ ﴿٧٥﴾ وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾ إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٨٠﴾ أَفَبِعَذَابِنَا أَسْتَفْتُونَ ﴿٨١﴾ مَدَّيْنُونَ ﴿٨٢﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٣﴾ ﴾

75- So I swear by the sites of the stars (where they fall and set). 76- And verily that is indeed a great oath, if you but know. 77- That (this which is recited to you) is indeed a noble Qur'an, 78- In a Book well-guarded (with Allâh in the heaven), 79- Which

none touches but these who are purified (from impurities). 80- (It is) a Revelation from the Lord of the worlds. 81- Is it such a talk (this Qur'an) that you (disbelievers) hold in contempt (and deny)? 82- And make (your gratitude for) the provision (He gives you from rain) that you reject (the Provider)!

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: During the lifetime of The Messenger of Allâh [peace be upon him] it rained, thereupon The Messenger of Allâh [peace be upon him] said: "Some people have become grateful and others disbelievers. Some said: 'That is a mercy placed by Allâh.' Others said: 'It rained by virtue of such and such a star.'" On that occasion, Allâh revealed those Qur'anic Verses. [Muslim]

It is narrated on the authority of Abu Hazrah that he said: Those Qur'anic Verses were revealed in connection with an Ansâri in the battle of Tabûk. When they descended at Al-Hijr The Messenger of Allâh [peace be upon him] ordered them not to carry anything of its water. Then they left and descended at another place and had no water with them. They made a complaint of that to The Messenger of Allâh [peace be upon him]. He stood and performed a two-rak'ah prayer after which Allâh sent a cloud which rained upon them till they got their need of water. A man from the Ansâr said to another of his people accused of hypocrisy: "Woe to you! Do you not see how The Messenger of Allâh [peace be upon him] invoked Allâh thereupon it rained upon us?" He said: "It has rained by virtue of such and such a star". [Ibn Abu Hâtim]

Sûrat Al-Hadîd

V. no. 16

﴿ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ

مِنْهُمْ فَسِفُوتٌ ﴿١٦﴾

16- Is it not due time for those who believe (in Allâh) that their hearts should be humbly submissive to the remembrance of Allâh, and that which has been revealed of the truth (this Qur'an), lest they should become as those (Jews and Christians) who were given the Scripture (Torah and Gospel) before, and a long period passed over them (while contending against their Prophets) and so their hearts became hardened (and did not soften to Allâh's reminder)? Verily, many of them were wicked transgressors.

It is narrated on the authority of 'Abd-Al-'Azîz Ibn Abu Rawâd that the Companions of The Messenger of Allâh [peace be upon him] were given to joking and laughter. In this connection, this Qur'anic Verse was revealed. [Ibn Abu Shaybah in Al-Musannaf]

It is narrated on the authority of Muqâtil Ibn Hayyân that he said: The Companions of The Messenger of Allâh [peace be upon him] were given to joking to some extent. In this respect, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Al-Qâsim that he said: The Companions of The Messenger of Allâh [peace be upon him] felt somewhat exhausted, thereupon they said: "Talk to us O Messenger of Allâh!" On that occasion, Allâh revealed Allâh's saying (what means): **{We relate unto you (O Muhammad) the best of stories in what We have revealed to you, of this Qur'an. And before this (revelation), you were among the heedless (of the Qur'an)}**. [Yûsuf, verse 3] Then they got exhausted once again after which they said: "Talk to us O Messenger of Allâh!" In this connection, Allâh revealed this Qur'anic Verse in issue. [Ibn Abu Hâtim]

It is narrated on the authority of Al-A'mash that he said: When the Companions of The Messenger of Allâh [peace be upon him] came to Madînah, and enjoyed of good livelihood after the hardship which they had already suffered. It seemed as though they wearied to do

what they used to do. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Al-Mubârak in Az-Zuhd]

V. no. 28

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُورًا

تَمْشُونَ بِهِ وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾

28- O you who believe (in Jesus)! Fear Allâh, and believe in His Messenger (Muhammad as you believe in Jesus) that He will give you a double portion of His Mercy (for your belief in both Messengers), and He will give you light by which you shall walk (on the Sirât in the hereafter), and He will forgive you. And Allâh is Oft-Forgiving, Most Merciful.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that forty men belonging to the Negus came to The Messenger of Allâh [peace be upon him] and attended (the battle of) Uhud with him and many of them were injured but none of them were killed. Having seen the dire need of the believers, they said: “O Messenger of Allâh! We are wealthy: so give us leave to bring our property therewith to support the Muslims. In connection with them, Allâh revealed (what means): **{Those to whom We gave the Scripture (i.e. the Torah and the Gospel) before it: they believe in it (the Qur’an)}**. [Al-Qasas, verse 52] When it was revealed they said: “O community of Muslims! He among us who believed in your Book (the Qur’an) will have a double reward; and he who did not believe in your Book will have only a single reward like yours”. On that occasion, Allâh revealed this Qur’anic Verse in issue. [At-Tabarâni in Al-Awsat with a chain of narrators containing unidentified men]

It is narrated on the authority of Muqâtil that he said: When Allâh revealed (what means): **{These will be given their reward twice (for their belief in the two Books: the Torah and the Qur’an), because they are patient (on acting upon their teachings), and repel evil with good, and spend (in charity) out of what We have provided them}**, [Al-Qasas, verse 54] the believers among the men of Scripture boasted over the Companions of The Messenger of Allâh [peace be upon him] saying: “We will have a double reward and you will have only a single reward”. This was difficult on the Companions thereupon Allâh revealed this Qur’anic Verse in issue. In this way a double reward was assigned to them like the believers among the men of Scripture. [Ibn Abu Hâtim]

V. no. 29

﴿ لَعَلَّ يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن

يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

29- So that the people of the Scripture (i.e. the Torah who believed in Muhammad) may know that they have no power whatsoever over the bounty of Allâh, and that the bounty is in His Hand which He bestows upon whomever He wills. And Allâh is the Owner of Great Bounty.

It is narrated on the authority of Qatâdah that he said: We were informed that when Allâh revealed (what means): **{O you who believe! Fear Allâh, and believe in His Messenger (Muhammad) that He will give you a double portion of His Mercy ...}** [verse 28] the men of Scripture envied the Muslims because of it. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

It is narrated on the authority of Mujâhid that he said: The Jews said: "A Prophet is about to appear from among us and he will cut off the hands and feet". When the Prophet (Muhammad [peace be upon him]) appeared from among the Arabs they (the Jews) disbelieved in him. On that occasion, Allâh revealed this Qur'anic Verse. The bounty here stands for Prophethood. [Ibn Al-Mundhir]

Sûrat Al-Mujâdilah

V. no. 1-4

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ
 بَصِيرٌ ﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ
 وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾ وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ
 يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَٰلِكُمْ تَوْعَظُونَ بِهِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
 ﴿٣﴾ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا ۗ فَمَنْ لَمْ يَسْتَطِعْ فإِطْعَامُ سِتِّينَ
 مِسْكِينًا ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

1- Verily, Allâh has heard the statement of the woman that disputes with you (O Muhammad) concerning her husband, and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is Ever-Hearing, Ever-Seeing (of all things). 2- As for those among you who make their wives unlawful for them by Thihâr, in naught will they be their mothers. Their mothers are only those who give them birth. And verily, (by doing such Thihâr) they utter an iniquitous word and falsehood. And indeed, Allâh is Oft-Pardoning (to such as do so), Oft-Forgiving (of sins). 3- And those who make unlawful to them their wives by Thihâr and wish to retract from what they uttered, (the expiation) in that case is to free a slave before they both touch each other. That is an admonition to you (so that you may not return to such a sin). And Allâh, with what you do, is Well-Acquainted. 4- And he who cannot find (nor afford for freeing a slave) must fast two months consecutively before they both touch each other. And due on him, who is unable to do so, is the feeding of sixty needy persons. That (reduction of expiation) is in order that you may have perfect Faith in Allâh and His Messenger. These (rulings mentioned above) are the limits set by Allâh. And for the disbelievers (in them), there is a painful torment.

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: Blessed be He Whose hearing extends over all things. While I was hearing the speech of Khawlah Bint Tha‘labah some of which was hidden from me, and she was complaining of her

husband to The Messenger of Allâh [peace be upon him], saying: “O Messenger of Allâh! He devoured my youth, and I gave birth many children for him till when I grew old and unable to give birth, he made me as unlawful for him as is the back of his mother. O Allâh! I am complaining to You”. She did not leave before Gabriel descended with those Qur’anic Verses. Her husband is Aws Ibn As-Sâmit. [Al-Hâkim who renders it authentic]

V. no. 8

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يُهَيَّؤُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا هُمْ بِهُوَ عَنْهُ وَيَنْسَجُونَ بِالْأَيْمِ وَالْعُدْوَانِ
وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءَكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ
بِمَا نَقُولُ حَسِبُهُمْ جَهَنَّمُ يَصَلَوْنَهَا فَبِئْسَ الْمَصِيرُ ﴿٨﴾

8- Do you not see those who were forbidden to hold private conferences, and afterwards returned to that which they had been forbidden, and conspired together for sin and aggression, and disobedience to the Messenger (Muhammad)? And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them therein they will burn. And worst indeed is that destination!

It is narrated on the authority of Muqâtil Ibn Hayyân that he said: There was a peace treaty between The Messenger of Allâh [peace be upon him] and the Jews.

Whenever one of the Companions passed by them they would sit talking privately among themselves, till the passer-by of the believer would think they would conspire to kill him or at least do harm to him.

The Messenger of Allâh [peace be upon him] forbade them from the private talk but they did not desist. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of ‘Abdullâh Ibn ‘Amr [Allâh be pleased with them] that the Jews used to say to The Messenger of Allâh [peace be upon him]: “As-Sâm (death) be upon you!” Then they would say in themselves: “Would Allâh punish us for what we say?”

On that occasion, Allâh revealed this Qur’anic Verse. [Ahmad; Al-Bazzâr and At-Tabarâni with a good chain of narrators]

V. no. 10

﴿ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ

فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

10- Verily, private conversation (about sin and wrongdoing) is only from Satan in order that he (with his vanity) may aggrieve the believers but in naught can he harm them, except by permission of Allâh, and on Allâh let the believers rely.

It is narrated on the authority of Qatâdah that he said: The hypocrites used to talk privately among themselves, and this enraged the believers and was difficult on them. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

V. no. 11

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ

أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ

دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

11- O you who believe! When you are told to make room in the assemblies (where Allâh is remembered), (spread out and) make room (for such as comes to sit). Allâh will give you (ample) room (in Paradise). And when you are told to rise up (for prayers or any other good deeds), rise up. Allâh will exalt in degree (in Paradise) those of you who believe (and comply with Allâh's command), and those who are granted knowledge. And Allâh, with what you do, is Well-Acquainted.

It is narrated on the authority of Qatâdah that he said: Whenever they saw anyone coming to them in the gathering of The Messenger of Allâh [peace be upon him] they would not allow him to sit with them. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Jarîr]

It is narrated on the authority of Muqâtil that this Qur'anic Verse was revealed on Friday when some of Badr warriors came and found no place to sit and no space was made for them to sit. They then kept standing on their feet. The Messenger of Allâh [peace be upon him] made some to stand for the men of Badr to sit in their places. But those (whom the Prophet made to stand) disliked that. On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

V. no. 12-13

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَسَجْتُمْ الرُّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ جُحُونِكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾ ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ جُحُونِكُمْ صَدَقْتُمْ ۖ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾ ﴾

12- O you who believe! When you (intend to) talk to the Messenger (Muhammad) in private, spend something in charity before your private conversation. That will be better for you and purer (for your sins). But if you cannot afford (for it), then verily, Allâh is Oft-Forgiving (of your private conversation with the Messenger even without giving in charity first), Most Merciful (towards you in this respect). 13- Do you fear that you will not (be able to) present a charity before your private conversation (with the Messenger)? If then you do it not, and Allâh forgives you (for not doing it), then (at least) establish prayer and give Zakâh and obey Allâh (regularly and persistently). And Allâh is Well-Acquainted with what you do.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Muslims asked The Messenger of Allâh [peace be upon him] so many questions till they troubled him. Having intended to lighten the burden from His Prophet, Allâh revealed (what means): {O you who believe! When you (intend to) talk to the Messenger (Muhammad) in private, spend something in charity before your private conversation}. When it was revealed, many people kept silent and refrained from asking him importunately. In response Allâh revealed (what means): {Do you fear that you will not (be able to) present a charity before your private conversation (with the Messenger)?} [Ibn Abu Hâtim]

It is narrated on the authority of ‘Ali [Allâh be pleased with him] that he said: When Allâh revealed (what means): {O you who believe! When you (intend to) talk to the Messenger (Muhammad) in private, spend something in charity before your private conversation}, The Messenger of Allâh [peace be upon him] told me: “What do you think? A Dinar?” I said: “They cannot bear it”. He said: “Then, half a Dinar?” I replied: “They cannot bear it”. He asked: “Then, how much?” I said: “A single (spike of) barley”. He said: “No doubt, your suggestion is quite trivial”. On that occasion, Allâh

revealed (what means): {Do you fear that you will not (be able to) present a charity before your private conversation (with the Messenger)?} By virtue of me ('Ali), Allâh alleviated the burden from this ummah. [At-Tirmidhi who renders it Hasan]

V. no. 14

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ

وَهُمْ يَعْلَمُونَ ﴿١٤﴾

14- Do you not see those (hypocrites) who take as allies a people with whom Allâh is angry (i.e. Jews)? They are neither of you (believers) nor of them (Jews), and they swear to falsehood (that they are believers) while they know (that they are liars).

It is narrated on the authority of As-Suddi that he said: We were informed that this Qur'anic Verse was revealed in connection with 'Abdullâh Ibn Nabtâl. [Ibn Abu Hâtim]

V. no. 18

﴿ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِلَهُمُ هُمْ

الْكَاذِبُونَ ﴿١٨﴾

18- (Remember) the Day when Allâh will resurrect them all together (for reckoning); then they will swear to Him as they swear to you (in this world that they are really believers). And they think that they have something (to stand upon). No indeed, they are but liars!

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: "The Messenger of Allâh [peace be upon him] was sitting in the shade of his chambers when the shadows was about to shrink. Then he said: "A man will come to you and look at you with the eye of a devil. So, if he comes to you, do not talk to him". A short time later, a blue-complexioned man appeared to them whom The Messenger of Allâh [peace be upon him] invited. Having seen him, he said to him: "For which reason do you and your companions abuse me?" He replied: "Let me bring them to you". He went and invited them and they swore that they did not do so. In connection with them, Allâh revealed this Qur'anic Verse. [Ahmad; Al-Hâkim who renders it Sahîh]

V. no. 22

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ
 أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ
 وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ
 اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴾

22- In naught will you find a people who believe in Allâh and the Last Day, having affection for those who contravene Allâh and His Messenger (Muhammad) even though they (the contraveners) were their (the befrienders') fathers, or their sons, or their brothers, or their clansmen. For such (who do not befriend the opponents of Allâh and His Messenger), He (Allâh) has written down Faith in their hearts, and supported them with a spirit (light) from Himself. And He will admit them to Gardens beneath which rivers flow (in Paradise) therein they will abide forever. Allâh is well-pleased with them (because of their obedience to Him), and they with Him (because of His reward to them). They are the Party of Allâh (who comply with His command and refrain from what He forbids). Verily, it is the Party of Allâh that will be the successful.

It is narrated on the authority of Ibn Shawdhab that he said: This Qur'anic Verse was revealed in connection with Abu 'Ubaydah Ibn Al-Jarrâh [Allâh be pleased with him] when he killed his father on the day of Badr (battle). [Ibn Abu Hâtim]

The same is narrated by At-Tabarâni and Al-Hâkim in which they said: The father of Abu 'Ubaydah Ibn Al-Jarrâh sought to face Abu 'Ubaydah on the day of Badr (battle), and Abu 'Ubaydah did his best to avoid him. But when the former insisted, Abu 'Ubaydah killed him. On that occasion, this Qur'anic Verse was revealed.

It is narrated on the authority of Ibn Jurayj that he said: I was told that Abu Quhâfah abused The Messenger of Allâh [peace be upon him] thereupon Abu Bakr [Allâh be pleased with him] slapped him on the face and he fell down on the ground. When a mention of that was made to The Messenger of Allâh [peace be upon him] he said: "Have you done it O Abu Bakr?" He replied: "By Allâh, had the sword been at hand, I would have struck him with it". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Al-Mundhir]

Sûrat Al-Hashr

V. no. 1

﴿ سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيْمُ ﴿١﴾ ﴾

1- Whatever is in the heavens and whatever is on earth exalts Allâh - and He is the Exalted in Might (concerning His dominion), Full of Wisdom (in all what He does and makes).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Sûrat Al-Anfâl was revealed in connection with the battle of Badr and Sûrat Al-Hashr was revealed in connection with Banu An-Nadîr. [Al-Bukhâri]

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: The battle of Banu An-Nadîr, a sect of Jews, took place about six months after the battle of Badr. Their dwelling places and palm-trees were in one side of Madînah. The Messenger of Allâh [peace be upon him] besieged them till they agreed to leave Madînah, provided that they should take with them such of their luggage and property as their camels were able to carry, except weapons. In connection with them Allâh revealed (what means): {**Whatever is in the heavens and whatever is on earth exalts Allâh - and He is the Exalted in Might (concerning His dominion), Full of Wisdom (in all what He does and makes)...**} [Al-Hâkim who renders it Sahîh]

V. no. 5

﴿ مَا قَطَعْتُمْ مِّن لِّيْنَةٍ اَوْ تَرَكْتُمْوهَا قَائِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَلِيُخْزِيَ الْفٰسِقِيْنَ ﴿٥﴾ ﴾

5- Whatever palm-trees (of theirs) you (O Muslims) cut down or left standing on their roots, it was by Leave of Allâh, and (He gave you leave to cut down) in order that He might disgrace the defiantly disobedient.

It is narrated on the authority of Ibn ‘Umar [Allâh be pleased with them] that The Messenger of Allâh [peace be upon him] burnt and cut down the palm-trees of Banu An-Nadîr. On that occasion, Allâh revealed this Qur’anic Verse. [Al-Bukhâri and others]

It is narrated on the authority of Jâbir [Allâh be pleased with him] that he said: They were given concession to cut down the palm-trees and then hard terms were put on them in this respect. They came to The Messenger of Allâh [peace be upon him] and said: “O Messenger of Allâh! Is there a sin on us in what we have cut down or left

standing?" On that occasion, Allâh revealed this Qur'anic Verse. [Abu Ya'li with a weak chain of narrators]

It is narrated on the authority of Yazîd Ibn Rûmân that he said: When The Messenger of Allâh [peace be upon him] camped near (the dwelling places of) Banu An-Nadîr, they were in their fortresses, thereupon he ordered that their palm-trees be cut down and burnt. They called out: "O Muhammad! You used to forbid and criticize corruption! What is the matter that you cut down and burn the palm-trees?" On that occasion, this Qur'anic Verse was revealed. [Ibn Ishâq]

The same is narrated on the authority of Qatâdah and Mujâhid. [Ibn Jarîr]

V. no. 9

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

9- And (the same is for) those who, before them, had homes (in Madînah) and adopted the Faith: they love those who emigrate to them, and have no jealousy in their breasts for that which they (the Messenger and the emigrants) have been given (from this booty of Banu An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whoever is saved from his own greediness (for wealth), such are they who will be the successful.

It is narrated on the authority of Yazîd Al-Asamm that the Ansâr said: "O Messenger of Allâh! Divide the land between us and our brothers of Muhâjirûn". He said: "No. But you may look after the land on their behalf and make them share you in the fruits; and the land remains yours". They said: "We have accepted". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Al-Mundhir]

It is narrated on the authority of Abu Hurayrah, may Allâh be pleased with him, who said: "O Messenger of Allâh! I am suffering from fatigue and hunger." The Prophet [peace be upon him] sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then the Prophet [peace be upon him] said (to his Companions, may Allâh be pleased with them): "Isn't there anybody who can entertain this man tonight so that Allâh May Be Merciful to

him?" An Ansâri man got up and said: "I (will, entertain him), O Messenger of Allâh!" So he went to his wife and said to her: "This is the guest of the Messenger of Allâh [peace be upon him] so do not keep anything away from him." She said: "By Allâh, 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." So she did. In the morning the Ansâri man went to the Prophet [peace be upon him] who said: "Allâh Wondered at so-and-so and his wife (because of their good deed)." Then Allâh Revealed this Qur'anic Verse. [Al-Bukhâri]

According to the narration of Muslim, this man is Abu Talhah [Allâh be pleased with him]. [Muslim]

It is narrated on the authority of Abu Al-Mutawakkil An-Nâji that a man from the Muslims... and the rest is the same as previous according to the which the host was Thâbit Ibn Qays Ibn Shamâs [Allâh be pleased with him] in connection with him, this Qur'anic Verse was revealed. [Musaddad in his Musnad; and Ibn Al-Mundhir]

It is narrated on the authority of Ibn 'Umar [Allâh be pleased with them] that he said: A sheep's head was given as a gift to one of the Companions of The Messenger of Allâh [peace be upon him] thereupon he said: "My brother so and so and his children are needier of this than us". Then he sent it to him. They continued to send it one to another till it was circulated between seven families, and in the end returned to the first one. In connection with them, this Qur'anic Verse was revealed. [Al-Wâhidî]

V. no. 11

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ

لَنُخْرِجَنَّ مَعَكُمْ وَلَا نُنطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ

﴿ لَهُمْ لَكَذِبُونَ ﴾

11- Do you not pay attention to the hypocrites? They say to their friends among the people of the Scripture who disbelieve: "(By Allâh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allâh is Witness that they indeed are liars.

It is narrated on the authority of As-Suddi that he said: Some from Quraythah embraced Islam and there were hypocrites among them.

They used to say to those of Nadîr: “If you are driven out we will come out with you”. In connection with them, this Qur’anic Verse was revealed. [Ibn Abu Hâtim]

Sûrat Al-Mumtahanah

V. no. 1

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوِّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَمْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ

ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾

1- O you who believe! Take not as allies My enemies and your enemies (i.e. disbelievers of Makkah to disclose to them the secrets of the Prophet), showing affection for them, while they have disbelieved in what has come to you of the truth (i.e. Islam and the Qur'an) and have driven out the Messenger (Muhammad) and yourselves (from your homeland by making life intolerable for you) because you believe in Allâh your Lord! If you have set out to strive in My Cause and to seek My Good Pleasure (then take not these disbelievers and polytheists as allies). You show affection for them in secret, while I know best what you conceal and what you reveal. And whoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path (i.e. the way of guidance).

It is narrated on the authority of 'Ali [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] sent me, Az-Zubayr Ibn Al-'Awwâm and Abu Marthad Al-Ghanawi, and all of us were horsemen, saying: "Proceed till you reach Rawdat Khâkh, where there is a woman from the pagans carrying a letter sent by Hâtib Ibn Abu Balta'ah to the disbelievers (of Makkah)." We overtook her while she was proceeding on her camel at the same place fixed by The Messenger of Allâh [peace be upon him]. We said (to her): "Where is the letter you have with you?" She said: "I have no letter with me." So we made her camel kneel down and searched her mount (luggage) but could find nothing. My two companions said: "We do not see any letter." I said: "I know that The Messenger of Allâh [peace be upon him] did not tell a lie. By Allâh, if you (woman) do not bring out the letter, I will strip you of your clothes". When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tying a sheet round herself, and brought out the letter. So we

proceeded to The Messenger of Allâh [peace be upon him] with the letter. The Prophet [peace be upon him] said (to Habîb): "What made you do what you have done, O Hâtib?" Hâtib replied: "I have done nothing except that I believe in Allâh and His Apostle, and I have not changed or altered (my religion). But I wanted to do a favor to the people (of Mecca) through which Allâh might protect my family and my property. Indeed, there is none among your companions but has someone in Mecca through whom Allâh protects his property". The Prophet [peace be upon him] said: "Hâtib is true in what he said. Do not say to him but good." 'Umar Ibn Al-Khattâb said: "Verily he has betrayed Allâh, His Apostle, and the believers! Allow me to chop his neck off!" The Prophet [peace be upon him] said: "O 'Umar! How do you come to know? Perhaps Allâh looked upon the Badr warriors and said: "Do whatever you want, for I have decreed that you will enter into Paradise". 'Umar wept and said: "Allâh and His Apostle know best." In connection with him, Allâh revealed this Qur'anic Verse. [Al-Bukhâri and Muslim]

V. no. 8

﴿ لَا يَنْهَىٰكَ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوا مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

8- Allâh does not forbid you to deal justly and kindly with those (of the disbelievers) who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who act justly.

It is narrated on the authority of Asmâ' Bint Abu Bakr [Allâh be pleased with them] that she said: My mother came to me desiring (that I should give her something). I asked The Messenger of Allâh [peace be upon him] whether I could give her by way of maintaining kinship ties, so he accepted. In connection with her, Allâh revealed this Qur'anic Verse. [Al-Bukhâri]

It is narrated on the authority of 'Abdullâh Ibn Az-Zubayr [Allâh be pleased with them] that he said: Qutaylah came upon her daughter Asmâ' Bint Abu Bakr and Abu Bakr had already divorced her in the pre-Islamic days. She came upon her daughters with gifts and Asmâ' did not accept them or even get her into her (Asmâ's) house. She sent to 'Â'ishah (a message) to ask The Messenger of Allâh [peace be upon him] about that. She told him so he ordered her to accept her gifts and get her into her house. On that occasion, Allâh revealed this

Qur'anic Verse. [Ahmad; Al-Bazzâr and Al-Hâkim who renders it Sahîh]

V. no. 10

﴿ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُنَّ مَا أَنفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنكِحُوهُنَّ إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعَصَمِ الْكُوفَرِ ۚ وَسَأَلُوا مَا أَنفَقْتُمْ وَلَيْسَتِلْهُنَّ مَا أَنفَقُوا ۚ ذَٰلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

10- O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain (from such oath as they take) that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give (their husbands of) the disbelievers whatever (dowries) they have spent on them. And there will be no sin on you to marry them if you have paid their dowries to them. Likewise hold not to the marriage bonds with the disbelieving women, and ask (those of the disbelievers who marry them) for (the return of) whatever (dowries) you have spent, and let them (the disbelievers) ask back for that which they have spent. That is the ruling of Allâh. He judges between you. And Allâh is All-Knowing, All-Wise.

It is narrated on the authority of Al-Miswar Ibn Makhramah and Marwân Ibn Al-Hakam that when The Messenger of Allâh [peace be upon him] made the peace treaty with Quraysh on the day of Hdaybiyah, some believing women came to him. On that occasion, Allâh revealed (what means): **{O you who believe! When believing women come to you as emigrants, examine them... and hold not to the marriage bonds with the disbelieving women}**. [Al-Bukhârî and Muslim]

It is narrated on the authority of ‘Abdullâh Ibn Abu Ahmad that he said: Umm Kulthûm, daughter of ‘Uqbah Ibn Abu Mu‘ayt emigrated during the truce (between the Muslims and disbelievers after Hdaybiyah treaty), thereupon her brothers, ‘Umârah and Al-Walîd, sons of ‘Uqbah, came out and went to The Messenger of Allâh [peace be upon him] and talked to him to return Umm Kulthûm to them. But Allâh rescinded the covenant between him and the polytheists especially concerning women, and forbade that they should be brought

back to the polytheists. In this connection, Allâh revealed the Qur'anic Verse of examination [10] [At-Tabarâni with a weak chain of narrators].

It is narrated on the authority of Yazîd Ibn Abu Habîb that he was informed that this Qur'anic Verse was revealed in connection with Umaymah Bint Bishr, the wife of Abu Hassân Ad-Dahdâhah. [Ibn Abu Hâtim]

It is narrated on the authority of Muqâtil that a woman called Sa'îdah, the wife of Sayfi Ibn Ar-Râhib, who was a polytheist, came to the Muslims during the time of armistice. Her family asked The Messenger of Allâh [peace be upon him] to return her to them. On that occasion, this Qur'anic Verse was revealed. [Ibn Abu Hâtim]

It is narrated on the authority of Az-Zuhri that it was revealed to The Messenger of Allâh [peace be upon him] while he was in the lower part of Hudaybiyah. He had made a peace treaty with the polytheists to return to them such as came to him. But when the women came to him this Qur'anic Verse was revealed. [Ibn Jarîr]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: 'Umar Ibn Al-Khattâb embraced Islam but his wife remained behind among the polytheists. In this connection, Allâh revealed (what means): {**Likewise hold not to the marriage bonds with the disbelieving women**}. [Ibn Manî']

V. no. 11

﴿ وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعاقِبْتُمْ فَانكِحُوا الَّذِينَ ذَهَبَ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا ۗ

وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾

11- And if you have lost any (of your dowries) from your wives (when they have gone) to the disbelievers (as apostates), and then you set out for a battle (against them and) gained booty, then pay from that booty to those whose wives have gone the equivalent of (the dowries) that they had spent. And fear Allâh in Whom you believe.

It is narrated on the authority of Al-Hasan that he said: This Qur'anic Verse was revealed in connection with Umm Al-Hakam Bint Abu Sufyân: she renegaded from Islam and got married to a man from Tha'îf. No women other than her from the Quraysh renegaded. [Ibn Abu Hâtim]

V. no. 13

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ

أَصْحَابِ الْقُبُورِ ﴿١٣﴾

13- O you who believe! Take not as allies the people with whom Allâh grew angry (i.e. the Jews). Surely, they have despaired of (the good of) the Hereafter, just as the disbelievers (buried) in graves have despaired (of receiving any good in the hereafter).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: ‘Abdullâh Ibn ‘Umar and Zayd Ibn Al-Hârith showed affection for some men of the Jews. In connection with them Allâh revealed this Qur’anic Verse. [Ibn Al-Mundhir]

Sûrat As-Saff

V. no. 1-2

﴿ سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ ﴾

1- Whatever is in the heavens and whatever is on earth exalts Allâh. And He is the Exalted in Might (concerning His dominion), Full of Wisdom (in what He does and makes). 2- O you who believe! Why do you say that which you do not do (with respect to asking for Jihâd in Allâh’s cause)?

It is narrated on the authority of ‘Abdullâh Ibn Salâm [Allâh be pleased with him] that he said: We, a group of the Companions of The Messenger of Allâh [peace be upon him], sat and had some discussion. We said: “If we know which deed is the dearest to Allâh, we would do it”. On that occasion, Allâh revealed those Qur’anic Verses. The Messenger of Allâh [peace be upon him] recited it to the end. [At-Tirmidhi and Al-Hâkim who renders it authentic]

The same is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them]. [Ibn Jarîr]

It is narrated on the authority of Abu Sâlih that he said: They said: “If we know which deed is the dearest to Allâh, and the best (in His sight) we would do it”. On that occasion, Allâh revealed (what means): **{O You who believe! Shall I guide you to a trade that will save you from a painful torment? (That is) you believe in Allâh and His Messenger (Muhammad) and strive hard in the Cause of Allâh with your wealth and your lives: that is better for you, if you but know!}** [verse 10-11] They disliked Jihâd (striving in Allâh’s cause), thereupon Allâh revealed (what means): **{O you who believe! Why do you say that which you do not do (with respect to asking for Jihâd in Allâh’s cause)?}** [verse 2] [Ibn Jarîr]

The same is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them]. [Ibn Abu Hâtim]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Allâh revealed this Qur’anic Verse [2] in connection with a man who says in fighting what he does not do, concerning striking and stabbing. [Ibn Abu Hâtim]

The same is narrated on the authority of Ad-Dahhâk. [Ibn Jarîr]

It is narrated on the authority of Muqâtil that this Qur'anic Verse [2] was revealed in connection with their flight on the day of (the battle of Uhud). [Ibn Abu Hâtim]

V. no. 10-11

﴿ يَتَأَيُّمُ الَّذِينَ ءَامَنُوا هَلْ أَذَلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ
وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ؕ ذَٰلِكُمْ خَيْرٌ لَّكُمْ

﴿ إِن كُنْتُمْ تَعْلَمُونَ ﴿١١﴾ ﴾

10- O You who believe! Shall I guide you to a trade that will save you from a painful torment? 11- (That is) you believe in Allâh and His Messenger (Muhammad) and strive hard in the Cause of Allâh with your wealth and your lives: that is better for you, if you but know!

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: When Allâh revealed (what means): **{O You who believe! Shall I guide you to a trade that will save you from a painful torment?}** [verse 11] They said: "If we know this trade, we would sacrifice for its sake our property and families". Then Allâh revealed (what means): **{(That is) you believe in Allâh and His Messenger (Muhammad) and strive hard in the Cause of Allâh...}** [verse 11]. [Ibn Abu Hâtim]

Sûrat Al-Jumu‘ah

V. no. 11

﴿ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۗ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهِو وَمِنَ التِّجَارَةِ ۗ
وَاللَّهُ خَيْرُ الرَّزِقِينَ ﴿١١﴾

11- And when they see transaction or amusement they rush to it, and leave you (Muhammad) standing (while delivering Jumu‘ah's Khutbah) Say: "That which Allâh has (of good reward) is better (for those who believe) than any amusement or transaction! And Allâh is the Best of providers."

It is narrated on the authority of Jâbir [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] was delivering his Khutbah on Friday when a caravan came thereupon, they left to receive it and only twelve men remained with him. On that occasion, Allâh revealed this Qur’anic Verse. [Al-Bukhâri and Muslim]

It is narrated on the authority of Jâbir [Allâh be pleased with him] that he said: Whenever girls were taken in marriage, people would pass by tambourines and musical wind instruments and leave The Messenger of Allâh [peace be upon him] standing on the pulpit since they would rush towards it. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Jarîr]

It seemed as though it was revealed on both occasions, as shown clearly in the narration of Ibn Al-Mundhir on the authority of Jâbir [Allâh be pleased with him] that it was revealed in connection with both the marriage and the arrival of the caravan: all perfect praise be to Allâh.

Sûrat Al-Munâfiqûn

V. no. 5

﴿ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأَ رُءُوسَهُمْ وَرَأَيْتَهُمْ

يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾

5- And when it is said to them: "Come (to present your apology), so that the Messenger of Allâh may ask Allâh's forgiveness for you", they turn aside their heads, and you would see them evading in pride.

It is narrated on the authority of Qatâdah that he said: It was said to 'Abdullâh Ibn Ubayy: "Would that you go to The Messenger of Allâh [peace be upon him] to seek forgiveness for you!" He went on twisting his head. In connection with him this Qur'anic Verse was revealed. [Ibn Jarîr]

The same is narrated on the authority of 'Ikrimah. [Ibn Al-Mundhir]

V. no. 6

﴿ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

الْفَاسِقِينَ ﴿٦﴾

6- It is the same to them whether you (Muhammad) ask forgiveness or ask not forgiveness for them (Allâh will not forgive for them). Verily, Allâh guides not the defiantly disobedient people.

It is narrated on the authority of 'Urwah that he said: Allâh revealed (what means): {Whether or not you (O Muhammad) ask forgiveness for them (hypocrites, their sin will not be forgiven for them) (and even) if you ask seventy times for their forgiveness - Allâh will not forgive them because they have disbelieved in Allâh and His Messenger. And Allâh guides not the defiantly disobedient people}. [At-Tawbah, verse 80] The Messenger of Allâh [peace be upon him] said: "I will ask for forgiveness for them more than seventy times". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Al-Mundhir]

The same is narrated on the authority of Mujâhid and Qatâdah. [Ibn Al-Mundhir]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When Allâh revealed the Qur’anic Verse of At-Tawbah [80] The Messenger of Allâh [peace be upon him] said and I was listening: “I have been given concession with regard to them. By Allâh, I will seek Allâh’s forgiveness for them more than seventy times, perchance Allâh would forgive for them. On that occasion, Allâh revealed this Qur’anic Verse in issue. [Ibn Al-Mundhir]

V. no. 7-8

﴿ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۗ وَاللَّهُ خَزَائِنُ السَّمَوَاتِ
وَالْأَرْضِ ۗ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾ يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنهَا
الْأَذَلَّ ۗ وَاللَّهُ الْعَزِيزُ الرَّسُولِ ۗ وَلِلْمُؤْمِنِينَ ۗ وَلَٰكِنَّ الْمُنَافِقِينَ ۗ لَا يَعْلَمُونَ ﴿٨﴾ ﴾

7- They are the ones who say (to their friends from among the Ansâr): "Spend not on those who are with Allâh's Messenger, until they disband (and leave) him." And to Allâh belong the treasures of the heavens and the earth (and it is He Who provides for all creatures), but the hypocrites understand not. 8- They (hypocrites) say: "If we return to Madînah, indeed the more honorable (meaning themselves) will expel therefrom the meaner (meaning the believers)." Therefore, honor and might belong to Allâh, His Messenger and to the believers, but the hypocrites know not (this fact).

It is narrated on the authority of Zayd Ibn Arqam "Allâh be pleased with him" the following: I was with my uncle when I heard Abdullah Ibn Ubayy Ibn Salûl saying: "Don't spend on those who are with Allâh's Apostle, so that they may disperse and go away from him". He further said: "If we return (to Medina), surely, the more honorable will expel the meaner amongst them." I reported that to my uncle who, in his turn, informed The Prophet "Allâh's blessing and peace be upon him" of it. Then, Allâh's Apostle "Allâh's blessing and peace be upon him" sent for Abdullah Ibn Ubayy and his companions, so they took an oath that they did not say that. So Allâh's Apostle "Allâh's blessing and peace be upon him" disbelieved my saying and believed his. I was distressed as I never was before. I stayed at home, my uncle told me: "You just wanted Allâh's Apostle "Allâh's blessing and peace be upon him" to disbelieve your statement and hate you." So Allâh revealed Sûrat Al-Munâfiqûn. The Prophet "Allâh's blessing and peace be upon

him" then sent for me and recited it and said: "O Zayd! Allâh confirmed your statement." [Al-Bukhâri]

According to many narrations on the same authority, this took place during the battle of Tabûk and the Sûrah was revealed at night.

Sûrat At-Taghâbun

V. no. 14

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا
وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾ ﴾

14- O you who believe! Verily, from among your wives and your children there are enemies for you, therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allâh is Oft-Forgiving, Most Merciful.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Allâh’s saying (what means): {**O you who believe! Verily, from among your wives and your children there are enemies for you, therefore beware of them!**} was revealed in connection with a people of Makkans who embraced Islam and their wives and children rejected to let them go to Madînah. When they went to The Messenger of Allâh [peace be upon him], they saw the people having understood the religion. They intended to punish them, thereupon Allâh revealed (what means): {**But if you pardon (them) and overlook, and forgive (their faults), then verily, Allâh is Oft-Forgiving, Most Merciful**}. [At-Tirmidhi and Al-Hâkim and they both render it Sahîh]

It is narrated on the authority of ‘Atâ’ Ibn Yasâr that he said: Sûrat At-Taghâbun was revealed in Makkah except those Qur’anic Verses [14-16] which were revealed in connection with ‘Awf Ibn Mâlik Al-Ashja’i. He was endowed with a wife and children, and whenever he intended to take part in fighting (in Allâh’s cause), they would go on weeping in order that he would not go forth, and say to him: “To which of men will you leave us?” Then he would sympathize for them and remain behind. Thus all those Qur’anic Verses up to the end of the Sûrah were revealed in Madînah. [Ibn Jarîr]

V. no. 16

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ
فَأُولَٰئِكَ هُمُ الْفَالِحُونَ ﴿١٦﴾ ﴾

16- So fear Allâh (and keep to your duty to Him) as much as lies within your capacity; listen (and accept what has been

enjoined upon you) and obey; and spend in charity, that is better for yourselves. And whoever is saved from his own greediness, it is those who will be the successful.

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: When Allâh revealed (what means): **{So, fear Allâh as He should be feared}**, [Âl 'Imrân, verse 102], doing deeds became hard on people, they kept standing (the whole night in prayer) till their feet got swollen and their foreheads were sore. Allâh then revealed, by way of alleviating the burden from the Muslims (what means): **{So fear Allâh (and keep to your duty to Him) as much as lies within your capacity}**. [Ibn Abu Hâtim]

Sûrat At-Talâq

V. no. 1

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ط وَأَتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا تَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾ ۞

1- O Prophet! When you divorce women, divorce them at (the beginning of) their ‘Iddah (post-marriage waiting term), and count (accurately) their ‘Iddah. And fear Allâh your Lord (and keep to His command and forbiddance). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they commit an open illegal sexual relation. And those are the limits set by Allâh. And whoever transgresses the limits set by Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not: it may be that Allâh will afterward bring some new thing to pass.

It is narrated on the authority of Anas [Allâh be pleased with him] that he said:

The Messenger of Allâh [peace be upon him] divorced Hafsa [Allâh be pleased with her] and then she went to her family. On that occasion, Allâh revealed this Qur’anic Verse. It was said to him: “Take her back since she is in the habit of observing fasts and standing (the night in prayer)”. [Ibn Abu Hâtim]

A similar one is narrated on the authority of Qatâdah [Ibn Jarîr: Mursal]

The same is narrated on the authority of Ibn Sîrîn. [Ibn al-Mundhir: Mursal]

It is narrated on the authority of Muqâtil that he said: We were informed that this Qur’anic Verse was revealed in connection with ‘Abdullâh Ibn ‘Amr Ibn Al-‘Âs, Tufayl Ibn Al-Hârith, and ‘Amr Ibn Sa‘îd Ibn Al-‘Âs. [Ibn Abu Hâtim]

V. no. 2

﴿ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴾

2- Then when they are about to attain their appointed term, either take them back in a good manner (causing no harm to them) or leave them in a good manner (till their ‘Iddah is over). And take as witness (to taking them back or leaving them) two upright trustworthy men from among you (Muslims). And establish the witness for Allâh (rather than for the object of witness). That is an admonition for him who believes in Allâh and the Last Day. And whoever fears Allâh, He will make a way for him to get out (from the discomforts of this world and the hereafter).

It is narrated on the authority of Sâlim Ibn Abu Al-Ja‘d that he said: This Qur’anic Verse, i.e. {**And whoever fears Allâh, He will make a way for him to get out (from the discomforts of this world and the hereafter)**}, was revealed in connection with a man from Ashja‘ who had many dependents and was poor and needy. He went to The Messenger of Allâh [peace be upon him] and begged him. He told him: “Fear Allâh and keep patient”. After a while, one of his sons brought him some sheep, but he had previously been taken by the enemy. He went to The Messenger of Allâh [peace be upon him] once again and told him the story. On that, The Messenger of Allâh [peace be upon him] told him: “Then, take it (as it is lawful for you)”. On that occasion, this Qur’anic Verse was revealed. [Ibn Jarîr]

The same is narrated on the authority of Ibn Mas‘ûd [Allâh be pleased with him], according to which the man was named ‘Awf Al-Ashja‘i. [Al-Hâkim]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: ‘Awf Ibn Mâlik Al-Ashja‘i went to The Messenger of Allâh [peace be upon him], and told him: “O Messenger of Allâh! My son has been taken a captive by the enemy and his mother got scared because of that. What do you order me to do?” He said: “I order you and her to say, more often: ‘There is no might and no power save in Allâh.’” The woman said: “How excellent is his command!” They said it so much. A short time later, while the enemy was heedless of this son, he drove the sheep of this enemy and brought it to his father. On that occasion, Allâh revealed (what means): {**And whoever fears Allâh, He will make a way for him to get out (from the discomforts of this world and the hereafter)**}. [Ibn Mardawayh]

The same is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them]. [Al-Khatîb in his Târîkh]

V. no. 4

﴿ وَالَّتِي يَبْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحْضَنْ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾ ﴾

4- And such of your women as have passed the age of menstruation, for them the ‘Iddah, if you have doubt (about their periods), is three months; and for those who have not (attained the age of) menses (their ‘Iddah is three months likewise). And for those who are pregnant (whether they are divorced or left behind by their deceased husbands), their ‘Iddah is till they give birth; and whoever fears Allâh, He will make his matter easy for him (in this world and in the hereafter).

It is narrated on the authority of Ubayy Ibn Ka‘b [Allâh be pleased with him] that he said: When Allâh revealed in Sûrat Al-Baqarah the Qur’anic Verses about the ‘Iddah (post-marriage waiting period) of the different kinds of divorced women, they said: “There remains only the women who do not menstruate because of their youngness, oldness or pregnancy”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Jarîr; Ishâq Ibn Rahawayh; Al-Hâkim and others: its chain of narrators is authentic]

It is narrated on the authority of Muqâtil that Khallâd Ibn ‘Amr Ibn Al-Jamûh asked The Messenger of Allâh [peace be upon him] about the ‘Iddah of the women who does not menstruate. On that occasion, Allâh revealed this Qur’anic Verse. [Muqâtil in his Tafsîr]

Sûrat At-Tahrîm

V. no. 1

﴿ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

1- O Prophet! Why do you prohibit (for yourself) that which Allâh has made lawful for you, seeking (by such prohibition) to please your wives? And Allâh is Oft-Forgiving (of that prohibition), Most Merciful.

It is narrated on the authority of Anas [Allâh be pleased with him] that The Messenger of Allâh [peace be upon him] had a slave-girl with whom he had sexual intercourse. Hafsa [Allâh be pleased with her] kept asking him importunately to leave her till he made her unlawful for himself. On that occasion, Allâh revealed this Qur'anic Verse. [Al-Hâkim and An-Nasâ'i with an authentic chain of narrators]

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] had sexual intercourse with Mâriyyah, his slave-girl, in the house of Hafsa. When she came, she found her with him. She said: "O Messenger of Allâh! Do you do so in my house from among all your wives?" He replied: "She then is unlawful for me to approach O Hafsa; and conceal this story for me". She came out and went to 'Â'ishah and told her. On that occasion, Allâh revealed those Qur'anic Verses [1- 4]. [At-Tabarâni with a weak chain of narrators]

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] used to drink honey in the house of Sawdah. Once he entered upon 'Â'ishah who told him: "I detect from you a (bad) smell". Then he entered upon Hafsa who said the same to him. He said: "I see that it is from a drink which I have drunk in the house of Sawdah. By Allâh, I will not get it once again". On that occasion, Allâh revealed this Qur'anic Verse. [At-Tabarâni with an authentic chain of narrators]

It has a witness in both Sahîhs.

According to Al-Hâfith Ibn Hajar, this Qur'anic Verse might, probably, have been revealed on both occasions.

It is narrated on the authority of 'Abdullâh Ibn Râfi' that he said: Umm Salamah [Allâh be pleased with her] was asked about this Qur'anic Verse, and she said: "I had a container of honey and The Messenger of Allâh [peace be upon him] used to drink therefrom as

much as he liked. ‘Â’ishah told him: “It seems that its bees gets from the ‘Urfut”. On that, he forbade it to himself. In this connection, this Qur’anic Verse was revealed. [Ibn Sa’d]

V. no. 2

﴿ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۗ وَاللَّهُ مَوْلَانَا ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾ ﴾

2- Allâh has already ordained for you (O believers) the (lawful) absolution of your oaths. And Allâh is your Guardian-Protector, and He is the All-Knowing, the All-Wise.

It is narrated on the authority of Ibn ‘Umar from ‘Umar [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] said to Hafsa: “Do not tell anyone that the mother of Ibrâhîm had become unlawful for me”. He did not approach her till Hafsa told ‘Â’ishah. On that occasion, Allâh revealed this Qur’anic Verse. [Ad-Diyâ’ in Al-Mukhtârah]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: This Qur’anic Verse [1] was revealed in connection with his slave-girl. [Al-Bazzâr with an authentic chain of narrators]

V. no. 5

﴿ عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُؤْمِنَاتٍ مٌؤْمِنَاتٍ قَانِتَاتٍ تَتَذَكَّرْنَ ۗ عَنِّي ۗ عَدِيبَاتٍ ۗ ﴾

﴿ سَتَجِدُنَّ تَائِبَاتٍ وَابْتِكَارًا ﴿٥﴾ ﴾

5- It may be if he (the Prophet) divorced you (all) that his Lord will give him, in exchange, wives better than you - Muslims (who submit to Allâh), faithfully believers, devoutly obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting or emigrants (for Allâh's sake), previously married and virgins.

See Al-Baqarah 125.

Sûrat Al-Qalam

V. no. 2

﴿ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ ﴾

2- You (O Muhammad) are not, for the favor of (Allâh) your Lord (upon you, i.e. Prophethood), a madman.

It is narrated on the authority of Ibn Jurayj that he said: They used to describe The Messenger of Allâh [peace be upon him] as a madman and then a devil. On that occasion, this Qur'anic Verse was revealed. [Ibn Al-Mundhir]

V. no. 4

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ ﴾

4- And verily, you (O Muhammad) are of a great moral character.

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that she said: None was better in manners than The Messenger of Allâh [peace be upon him]. No one of his Companions or family invited him but that he responded to the invitation. For this reason, Allâh revealed this Qur'anic Verse. [Abu Na'îm in Ad-Dalâ'il; and Al-Wâhidi]

V. no. 10-13

﴿ وَلَا تُطِيعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٍ مَّشَاءً بِنَمِيمٍ ﴿١١﴾ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ عُتْلٍ بَعْدَ

﴿ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ ﴾

10- And (O Muhammad) obey not every worthless despicable habitual swearer (to falsehood), 11- A slanderer (backbiter), going about with calumnies, 12- Withholder of good, transgressor, sinful, 13- Cruel, and, after all that, baseborn.

It is narrated on the authority of As-Suddi that he said: Allâh's saying (what means): {**And (O Muhammad) obey not every worthless despicable habitual swearer (to falsehood)**}, [verse 10] was revealed in connection with Al-Akhnas Ibn Shurayq. [Ibn Abu Hâtim]

The same is narrated on the authority of Al-Kalbi. [Ibn Al-Mundhir]

It is narrated on the authority of Mujâhid that he said: It was revealed in connection with Al-Aswad Ibn ‘Abd Yaghûth. [Ibn Abu Hâtim]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Allâh revealed unto The Messenger of Allâh [peace be upon him] (what means): {**And (O Muhammad) obey not every worthless despicable habitual swearer (to falsehood), A slanderer (backbiter), going about with calumnies.**} [verse 10-11] We did not recognize him till afterwards Allâh revealed (what means): {**Cruel, and, after all that, baseborn.**} [verse 13] In this way, we came to know him, having a tail like that of the ewe. [Ibn Jarîr]

V. no. 17

﴿ إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴾

17- Verily, We have tried them (disbelievers with famine and drought) as We tried the people of the garden, when they swore to pluck its fruits in the (early) morning.

It is narrated on the authority of Ibn Jurayj that Abu Jahl said on the day of (the battle of) Badr: “Take them, then tie them in ropes and kill none of them”. On that occasion, this Qur’anic Verse was revealed. i.e. they had power over them as the owners of the gardens had power over it. [Ibn Abu Hâtim]

Sûrat Al-Hâqqah

V. no. 12

﴿ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَنَعِيًا أذُنًا وَعَيْبَةً ﴾

12- That We might make it (saving the believers and drowning the disbelievers) an admonition for you and that it might be retained by conscious (retaining) ears.

It is narrated on the authority of Buraydah that he said: The Messenger of Allâh [peace be upon him] told ‘Ali Ibn Abu Tâlib: “I have been commanded to bring you near to me rather than to keep you far from me; to teach so that you would understand and you are entitled to understand”. On that occasion, this Qur’anic Verse was revealed. [Ibn Jarîr; Ibn Abu Hâtim and Al-Wâhidi: inauthentic]

Sûrat Al-Ma‘ârij

V. no. 1

﴿ سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿٣٢﴾ ﴾

1- A supplicant asked for a torment about to happen.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them], concerning Allâh’s saying (what means): {**A supplicant asked for a torment about to happen**}, that he said: **That was An-Nadr Ibn Al-Hârith, who said: "O Allâh! If this (Qur’an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.**} [Al-Anfâl, verse 32] [An-Nasâ’i and Ibn Abu Hâtim]

It is narrated on the authority of As-Suddi that he said concerning this Qur’anic Verse: It was revealed in Makkah in connection with An-Nadr Ibn Al-Hârith, when he said: "O Allâh! If this (Qur’an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment." [Al-Anfâl 32] He received this torment on the day of (the battle of) Badr. [Ibn Abu Hâtim]

V. no. 2

﴿ لِّلْكَافِرِينَ لَيْسَ لَهُمْ دَافِعٌ ﴿٣٣﴾ ﴾

2- To the disbelievers, which none can avert.

It is narrated on the authority of Al-Hasan that he said: Allâh’s saying (what means): {**A supplicant asked for a torment about to happen**}, [verse 1] was revealed thereupon the people asked: “Upon whom will the torment be inflicted?” On that occasion, Allâh revealed (what means): {**To the disbelievers, which none can avert**}. [verse 2] [Ibn Al-Mundhir]

Sûrat Al-Jinn

V. no. 1

﴿ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴾

1- Say (O Muhammad to the people): "It has been revealed to me (by Allâh) that a group of jinn listened (to my recitation of this Qur'an). They said (to their people when they returned to them): 'Verily, we have heard an amazing Qur'an!'

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] never recited to the jinn, nor did he see them. But he set out with the intention of going to the market of Ukâth along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire commenced to be thrown at them. The Devils went to their people, who asked them, "What is wrong with you?" They said: "A barrier has been placed between us and the news of heaven. And fire has been thrown at us." They said: "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tihâmah came across The Prophet [peace be upon him] at a place called Nakhlah and it was on the way to Sûq ‘Ukâth and The Prophet [peace be upon him] was offering the Fajr prayer with his companions. When they heard the Qur'an they listened to it and said: "By Allâh, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said: "O our people; verily we have heard a wonderful recital (Qur'an) which shows the true path; we believed in it and would not ascribe partners to our Lord." Allâh revealed the following verses to his Prophet (Sûrah Jinn') (72): "Say: "It has been revealed to me." And what was revealed to him was the conversation of the Jinns. [Al-Bukhâri; At-Tirmidhi and others]

It is narrated on the authority of Kurдум Ibn Abu As-Sâ'ib Al-Ansâri that he said: I came out in the company of my father to Madînah for some need, during the early days a mention was made of The Messenger of Allâh [peace be upon him]. We then took shelter to a shepherd of sheep. When it was midnight, a wolf came and took a ram from the sheep, thereupon the shepherd jumped and said: "O ‘Âmir! The valley is under your protection!" Then, an invisible caller called out: "O Sarhân!"

then the ram came running till it entered among the sheep. On that occasion, Allâh revealed to His Messenger [peace be upon him] this Qur'anic Verse in Makkah. [Ibn Al-Mundhir; Ibn Abu Hâtim and Abu Ash-Shaykh in Al-'Athamah]

It is narrated on the authority of Abu Rajâ' Al-'Utârîdi from Banu Tamîm that he said: The Messenger of Allâh [peace be upon him] was sent as a Prophet and I was grazing sheep like my family did and got my earnings therefrom. When The Messenger of Allâh [peace be upon him] was sent as a Prophet, we set out in flight till we came upon a piece of desert. Whenever evening entered upon us in this land our Shaykh would say: "We seek refuge with the strong one in this valley from among the jinn for this night", and we would repeat it after him. It was said to us: "The way to this man (Muhammad) is to testify that there is none worthy of worship but Allâh, and that Muhammad is the Messenger of Allâh: whoever professes it will be safe for his life and property". We returned and embraced Islam. Abu Rajâ' said: "I think that this Qur'anic Verse was revealed in connection with me and my companions. [Ibn Sa'd]

It is narrated on the authority of Sa'îd Ibn Jubayr that a man from Tamîm called Râfi' Ibn 'Umayr talked about how he embraced Islam, saying: "I was walking on a hill of sand one night, when I was overtaken by slumber. I dismounted and made my she-camel kneel and then slept. Before my sleep, I sought refuge saying: "I seek refuge with the great one in this valley from among the jinn". In a dream I saw a man having in his hand a spear which he liked to place in my she-camel. I then got up scared and looked rightward and leftward and saw nothing. I said: "That is a dream". Then, I returned to sleep once again and saw the same. I woke up to find my she-camel moving. I turned my face and behold! There was a young man like the one I had seen having a spear in his hand and an old one taking hold of his hand to avert him from it. While they were fighting, three male wild animals appeared, thereupon, the old one said to the young: "Get up and take whichever of those you like, as a ransom for the she-camel of this man who is under my protection". The young man stood and took one of those wild animals and then left. Then the old one turned to me and said: "O man! If you descend one of those valleys and fear its terrors, then say: "I seek refuge with the Lord of Muhammad from the terror of this valley". Do not seek refuge with anyone of the jinn since their affair has become null". I said to him: "Who is this Muhammad?" He said: "An Arab Prophet, neither from the East nor

from the West. He was sent as a Prophet on Monday". I asked: "Where is his residence?" He replied: "Yathrib of palm-trees". I then rode my mount when it was morning, and went proceeded on till I reached Madînah.

The Messenger of Allâh [peace be upon him] saw me and told me about my story before I mentioned anything thereof to him, and invited me to Islam and I embraced Islam". Sa'îd Ibn Jubayr said: We think that it was him in connection with whom Allâh revealed this Qur'anic Verse. [Al-Kharâ'iti in Kitâb Hawâtif Al-Jân]

V. no. 16

﴿ وَالْوَّاسِقِينَ إِلَى الطَّرِيقَةِ لَأَسْقِينَهُمْ مَاءً غَدَقًا ﴿١٦﴾ ﴾

16- And (Allâh revealed that) had they (the disbelievers of the Quraysh) believed in Allâh, and followed the Right course, We would surely have bestowed on them water (rain) in abundance.

It is narrated on the authority of Muqâtil that he said: This Qur'anic Verse was revealed in connection with the disbelievers of Quraysh when rain stopped for seven years. [Al-Kharâ'iti]

V. no. 18

﴿ وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ ﴾

18- And the masjids are for Allâh (to be worshipped Alone); so invoke not anyone along with Allâh.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The jinn said: "O Messenger of Allâh! Give us permission to attend the congregational prayers with you in your mosque". On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: The jinn told The Messenger of Allâh [peace be upon him]: "How could we go to the masjid and we are far from you?" or: "How could we attend the (congregational) prayer and we are far from you?" On that occasion, this Qur'anic Verse was revealed. [Ibn Jarîr]

V. no. 22

﴿ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ ﴾

22- Say: "None can protect me from (the punishment of) Allâh (if I should disobey Him), nor shall I find refuge except in Him.

It is narrated on the authority of Hadrami that it was reported to him that a jinni of their nobles who had followers said: “Muhammad likes only that Allâh should grant him protection; and I grant him protection”. On that occasion, Allâh revealed this Qur’anic Verse. [Ibn Jarîr]

Sûrat Al-Muzzammil

V. no. 1

﴿ يَا أَيُّهَا الْمَزْمِيلُ ﴾

1- O you (Prophet) wrapped in garments!

It is narrated on the authority of Jâbir [Allâh be pleased with him] that he said: The men of Quraysh gathered in Dâr An-Nadwah and said: "Give this man a name by which people may keep off him". They said: "Let him be a soothsayer". They replied: "No, he is not a soothsayer". They said: "Then, let him be a madman". They replied: "No, he is not a madman". They said: "Then, let him be a sorcerer". They then replied: "No, he is not a sorcerer". The news reached The Messenger of Allâh [peace be upon him] thereupon, he wrapped himself in his garment. Gabriel [peace be upon him] came to him and said: "O you (Prophet) wrapped up in garments!" "O you (Prophet) enveloped (in garments)!" [Al-Bazzâr and At-Tabarâni with a feeble chain of narrators]

It is narrated on the authority of Ibrâhîm An-Nakh'i that he said: This Qur'anic Verse was revealed while The Messenger of Allâh [peace be upon him] was wrapped up in a piece of amaranth. [Ibn Abu Hâtim]

V. no. 20

﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ، وَثُلُثَهُ، وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكَ ۗ فَاقْرَأْ مَا تيسَّرَ مِنَ الْقُرْآنِ ۗ عَلِمَ أَن سَيَكُونُ مِنكُمْ مَّرْضَىٰ ۖ وَءَاخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۖ وَءَاخِرُونَ يُقْتَلُونَ فِي سَبِيلِ اللَّهِ ۗ فَاقْرَأْ مَا تيسَّرَ مِنْهُ ۗ وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۗ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِّنْ خَيْرٍ يَّجِدْهُ عِندَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۗ وَأَسْتَغْفِرُوا اللَّهَ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴾

20- Verily, (Allâh) your Lord knows that you stand (in prayer at night) a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to keep count thereof, so He has turned to you (in mercy, and lightened the burden from you). So, recite you what is easy

for you of the Qur'an. He knows that there will be some among you sick, others traveling through the land seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite of the Qur'an what is easy (for you), and establish prayer and give Zakâh, and lend to Allâh a goodly loan. And whatever good you put forward for yourselves, you will certainly find it with Allâh better (than you have left behind) and greater in reward. And seek Forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most Merciful (towards the believers).

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that she said: When the following verses were revealed (what means): **{O you (Prophet) wrapped in garments! Stand (in prayer) all night, except a little}**, [verse 1-2] they kept standing the whole night in prayer till their feet got swollen. Then Allâh revealed (what means): **{So, recite you what is easy for you of the Qur'an}**. [Al-Hâkim]

The same is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them]. [Ibn Jarîr]

Sûrat Al-Muddaththir

V. no. 1-2

﴿ يَتَأْتِيهَا الْمُدَّثِّرُ ﴿١﴾ فَمَرَّ فَأَنْذَرَ ﴿٢﴾ ﴾

1- O you (Prophet) enveloped (in garments)! 2- Arise and warn (people of the fire of Hell if they do not believe)!

It is narrated on the authority of Jâbir [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] said: “I lived in seclusion in Hirâ; for a month, and when the time was over, I came down to the valley. I was called by a particular voice and I looked but saw nothing. I raised up my head and behold! I saw the same angel who came to me in Hirâ’. I returned home and said: “Wrap me in garments! On that occasion, Allâh revealed (what means): {**O you (Prophet) enveloped (in garments)! 2- Arise and warn (people of the fire of Hell if they do not believe)!**} [verse 1-2] [Al-Bukhâri and Muslim]

V. no. 1-7

﴿ يَتَأْتِيهَا الْمُدَّثِّرُ ﴿١﴾ فَمَرَّ فَأَنْذَرَ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ وَتِبْيَابِكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا

تَمَنَّئَنَّ تَسْتَكْبِرُ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾ ﴾

1- O you (Prophet) enveloped (in garments)! 2- Arise and warn (people of the fire of Hell if they do not believe)! 3- And glorify (Allâh) your Lord! 4- And purify your garments! 5- And shun the idols! 6- And do not give a thing expecting to receive more. 7- And be patient for (the sake of) your Lord (on complying with Allâh’s commands and avoiding His forbiddances)!

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that Al-Walîd Ibn Al-Mughîrah prepared food for the men of Quraysh and when they ate he said: “Give this man a name by which people may keep off him”. They said: “Let him be a soothsayer”. They replied: “No, he is not a soothsayer”. They said: “Then, let him be a madman”. They replied: “No, he is not a madman”. They said: “Then, let him be a sorcerer”. They replied: “No, he is not a sorcerer”. Some of them said: “His (speech) is but magic handed down (from those of old)”. The news reached The Messenger of Allâh [peace be upon him] thereupon he grieved and covered his head, and wrapped himself in

his garment. On that occasion, Allâh Almighty revealed those Qur'anic Verses. [At-Tabarâni with a weak chain of narrators]

V. no. 11

﴿ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴾

11- Leave Me (to deal) with the one whom I created alone!

It is narrated by Ibn Jarîr on the authority of Ikrimah that Al-Walîd Ibn Al-Mughîrah came to the Messenger of Allâh [peace be upon him], and heard the Qur'an from him, he seemed to have been inclined to it. When this news reached Abu Jahl, he came to him and said: "O uncle! Your people intended to gather money for you". He asked: "Why?" He said: "In order to give it to you, since you came to Muhammad to ask him of what he has". He said: "Quraysh has known that I'm the wealthiest of them all". He said: "Then, say in him something, therewith your people would know you reject what he says". He said: "What should I say in him? By Allâh: there is none of you, having better knowledge than me of the Arabic poetry: its compositions, Rajaz, and further of the poetry of the jinns. By Allah: what he says is not like anything of that. By Allâh, that which he says has such a sweetness, brilliance, whose high part is shining and low part rising (as the human speech has never had), and it prevails over anything, and nothing prevails over it, and it surely it excels anything beneath it". He told him: "By Allâh: your people would not be pleased unless you say in it (something showing your dislike for it)". He said: "Then, leave me think it over". When he thought of the matter deeply, he came to say: "It is no but magic, which he learns from others". On that occasion, Allâh revealed this up to 26. [Al-Hâkim; and its chain of narrators is authentic according to the conditions stipulated by Al-Bukhârî]

V. no. 30

﴿ عَلَيْهَا تِسْعَةَ عَشَرَ ﴾

30- Over it are nineteen (angels as its guardians and keepers).

It is narrated on the authority of Al-Barâ' [Allâh be pleased with him] that a group of Jews asked one from among the Companions of The Messenger of Allâh [peace be upon him] about the keepers of the Hellfire. He came to The Messenger of Allâh [peace be upon him] and told him about that thereupon Allâh revealed (what means): {Over it

there are nineteen (strong angels)} [verse 30]. [Ibn Abu Hâtim and Al-Bayhaqî]

V. no. 31

﴿ وَمَا جَعَلْنَا أَحْسَبَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۗ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٣١﴾ ﴾

31- And We have set none but angels as guardians of the Fire. And We have fixed their number only as a trial for the disbelievers, in order that the people of the Scripture (Jews) may be convinced and the believers (among them) may increase in Faith and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (i.e. doubt in Madînah) and the disbelievers (in Makkah) may say: "What Allâh intends by this (number as) example?" Thus (as Allâh leads astray the rejecters of this number) Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Saqr) is but a (warning) reminder to human beings.

It is narrated on the authority of Ibn Ishâq that he said: One day, Abu Jahl told his people: "O assembly of Quraysh! Muhammad pretends that Allâh's soldiers who will punish you in the Fire are nineteen; and you are the greatest in number among the people. Will one hundred men among them fail to overpower one of them?" On that occasion, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

It is narrated on the authority of Qatâdah that he said: It was mentioned to us... and the rest is the same. [Ibn Abu Hâtim]

It is narrated on the authority of As-Suddi that he said: When Allâh revealed (what means): {Over it there are nineteen (strong angels)}, [verse 30] a man from Quraysh called Abu Al-Ashadd said: "O assembly of Quraysh! Let not the nineteen terrify you. I can avert from you ten with my right arm and nine with my left arm". On that occasion, Allâh revealed this Qur'anic Verse [31]. [Ibn Abu Hâtim]

V. no. 52

﴿ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً ﴾

52- Nay, every one of them desires that he should be given pages spread out (from Allâh confirming the truth of Prophet Muhammad in order that they would follow him).

It is narrated on the authority of As-Suddi that he said: They said: “If Muhammad is truthful, let there be underneath the head of anyone of us a book containing declaration of his guiltlessness and immunity from the Fire”. This this Qur’anic Verse was revealed. [Ibn Al-Mundhir]

Sûrat Al-Qiyâmah

V. no. 16

﴿ لَا تَحْرُكَ بِدَءِ لِسَانِكَ لِتَعْجَلَ بِهِ ﴾

16- Move not your tongue (O Muhammad) with (the recitation of the Qur'an) to make haste therewith (before Gabriel finishes from it for fear it may escape you).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: It was the habit of The Messenger of Allâh [peace be upon him] that whenever the revelation came down to him, he would move his tongue with it intending to memorize it. On that occasion, Allâh revealed this Qur’anic Verse. [Al-Bukhârî]

V. no. 34-35

﴿ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ۖ ثُمَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴾

34- Woe to you (O disbeliever)! And then (again) woe! 35- Again, woe to you (O disbeliever)! And then (again) woe!

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When Allâh revealed (what means): **{Over it there are nineteen (strong angels)}**, [verse 30] Abu Jahl said to the men of Quraysh: “May your mothers be bereaved of you! Ibn Abu Kabshah (Muhammad) tells you that the keepers of Hell are nineteen, and you are numerous. Should each ten of you fail to overpower one of the keepers of Hell?” Allâh then inspired to His Messenger [peace be upon him] to go to Abu Jahl and say to him (what means): **{Woe to you (O disbeliever)! And then (again) woe! Again, woe to you (O disbeliever)! And then (again) woe!}** [verse 34-35] [Ibn Jarîr]

It is narrated on the authority of Sa‘îd Ibn Jubayr that he asked Ibn ‘Abbâs [Allâh be pleased with them] about the saying: “Woe to you (O disbeliever)! And then (again) woe”: Is it something which The Messenger of Allâh [peace be upon him] said from himself or Allâh ordered him to say it? He said: “He said it from his own self and then Allâh revealed it”. [An-Nasâ’i]

Sûrat Al-Insân

V. no. 8

﴿ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ ﴾

8- And they give food, in spite of their love (and appetite) for it, to the poor, the orphan, and the captive,

It is narrated on the authority of Ibn Jarîr that he said: The Messenger of Allâh [peace be upon him] did not take as captives the Muslims.

But it was revealed in connection with the captives of polytheists whom they captured and put under torment. In connection with them it was revealed. The Messenger of Allâh [peace be upon him] then came to order them to do good to them. [Ibn Al-Mundhir]

V. no. 20

﴿ وَإِذَا رَأَيْتَ نَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾ ﴾

20- And when you look there (in Paradise), you will see an (indescribable) bliss and a great (infinite) dominion.

It is narrated on the authority of ‘Ikrimah that he said: ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] entered upon The Messenger of Allâh [peace be upon him] and he was lying on a straw mat, which left marks on his side.

On that ‘Umar wept. The Messenger of Allâh [peace be upon him] said: “What causes you to weep?” ‘Umar said: “I have remembered Khosrau and his kingdom, Hurmuz and his kingdom and the Negus and his kingdom, while you, The Messenger of Allâh [peace be upon him] are lying on a straw mat!” The Messenger of Allâh [peace be upon him] said: “Are you not pleased that they will have the world and we (Muslims) the hereafter?” On that occasion, Allâh Almighty revealed this Qur’anic Verse. [Ibn Al-Mundhir]

V. no. 24

﴿ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا ﴿٢٤﴾ ﴾

24- Therefore be patient for the Command of (Allâh) your Lord (by conveying His Message to people), and obey neither a sinner nor a disbeliever among them.

It is narrated on the authority of Qatâdah that he was informed that Abu Jahl said: “If I see Muhammad praying, I will tread on his neck”. On that occasion, Allâh Almighty revealed this Qur’anic Verse. [‘Abd-Ar-Razzâq; Ibn Jarîr and Ibn Al-Mundhir]

Sûrat Al-Mursalât

V. no. 48

﴿ وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴾

48- And when it is said to them: "Bow down yourself (in prayer)," they do not bow down (because they do not establish prayer).

It is narrated on the authority of Mujâhid that he said: This Qur'anic Verse was revealed in connection with Thaqîf. [Ibn Al-Mundhir]

Sûrat An-Naba'

V. no. 1-2

﴿ عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبِيِّ الْعَظِيمِ ﴿٢﴾ ﴾

1- About what do they (the men of Quraysh) ask (one another)? 2- About the great news.

It is narrated on the authority of Al-Hasan that he said: When The Messenger of Allâh [peace be upon him] was sent as a Prophet, they wondered one another, thereupon Allâh revealed those Qur'anic Verses. [Ibn Jarîr and Ibn Abu Hâtim]

Sûrat An-Nâzi‘ât

V. no. 10-12

﴿ يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾ أءِذَا كُنَّا عِظْمًا فَخِرَةً ﴿١١﴾ قَالُوا تِلْكَ إِذًا
كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ ﴾

10- They (the owners of such hearts and eyes) say (in ridicule): "Shall we indeed be returned to (our) former state of life (after death)? 11- (Shall we be returned to life) even after we become decayed bones?" 12- They say: "It (our return to life) would, in case (it is to happen), be a losing return!"

It is narrated on the authority of Muhammad Ibn Ka‘b that he said: When Allâh revealed (what means): {**They (the owners of such hearts and eyes) say (in ridicule): "Shall we indeed be returned to (our) former state of life (after death)?"**} [verse 10] the disbelievers of Quraysh said: "If we live after death, we shall be in loss". On that occasion, Allâh revealed (what means): {**They say: "It (our return to life) would, in case (it is to happen), be a losing return!"**} [verse 12] [Sa‘îd Ibn Mansûr]

V. no. 42-44

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنُهَا ﴿٤٢﴾ فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰ ﴿٤٤﴾ ﴾

42- They (the disbelievers) ask you (O Muhammad) about the (final) Hour: when will it come? 43- You have no knowledge to say anything about it. 44- To your Lord is (the ultimate knowledge of) its (appointed) time.

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said:

The Messenger of Allâh [peace be upon him] was often asked about the (final) Hour, till Allâh revealed to him those Qur’anic Verses, thereupon they desisted. [Al-Hâkim and Ibn Jarîr]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that the polytheists of Makkah asked The Messenger of Allâh [peace be upon him]: "Where the (final) Hour be established?" They did so in ridicule. On that occasion, Allâh revealed those Qur’anic Verses up to 46. [Ibn Abu Hâtim]

It is narrated on the authority of Târiq Ibn Shihâb that he said: The Messenger of Allâh [peace be upon him] often made a mention of the (final) Hour till Allâh revealed to him those Qur’anic Verses 43-44. [At-Tabarâni and Ibn Jarîr]

Sûrat ‘Abasa

V. no. 1-2

﴿ عَبَسَ وَتَوَلَّى ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾ ﴾

1- He (Prophet Muhammad) frowned and turned away. 2- Because there came to him the blind man.

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: Those Qur’anic Verses was revealed in connection with Ibn Umm Maktûm, the blind. He came to The Messenger of Allâh [peace be upon him] and went on saying: “O Messenger of Allâh! Guide me!” In the meantime, one of the great men of Quraysh was with The Messenger of Allâh [peace be upon him]. The Messenger of Allâh [peace be upon him] turned away from this blind and approach the other (great man), saying to him: “Do you see any harm in what I am saying?” He replied: “No”. In this connection, those Qur’anic Verses were revealed. [At-Tirmidhi and Al-Hâkim]

The same is narrated on the authority of Anas [Allâh be pleased with him]. [Abu Ya‘li]

V. no. 17

﴿ قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ﴿١٧﴾ ﴾

17- Cursed be (the disbelieving) man! What has made him disbelieve (in Allâh)?

It is narrated on the authority of ‘Ikrimah that he said: This Qur’anic Verse was revealed in ‘Utbah Ibn Abu Lahab when he said: “I have disbelieved in the lord of the star”. [Ibn Al-Mundhir]

Sûrat At-Takwîr

V. no. 29

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

29- And you cannot will (to stand straight on the truth) unless Allâh so wills, the Lord of the worlds.

It is narrated on the authority of Sulaymân Ibn Mûsa that he said: When Allâh revealed (what means): {To whoever wills among you to take a right course (by following the truth)}, [28] Abu Jahl said: “That is up to us: if we so like, we will take a right course; and if we so like, we will not follow a right course”. On that occasion, Allâh revealed (what means): {**And you cannot will (to stand straight on the truth) unless Allâh so wills, the Lord of the worlds**}. [verse 29] [Ibn Jarîr and Ibn Abu Hâtîm]

The same is narrated on the authority of Abu Hurayrah [Allâh be pleased with him]. [Ibn Abu Hâtîm]

The same is narrated on the authority of Al-Qâsim Ibn Mukhaymirah. [Ibn Al-Mundhir]

Sûrat Al-Infitâr

V. no. 6

﴿ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ ﴾

6- O (disbelieving) man! What has deluded you about your Lord, the Most Generous (that you disobeyed Him),

It is narrated on the authority of 'Ikrimah that he said: This Qur'anic Verse was revealed in connection with Ubayy Ibn Khalaf. [Ibn Abu Hâtim]

Sûrat Al-Mutaffifîn

V. no. 1

﴿ وَيَلٌّ لِلْمُطَفِّفِينَ ﴾

1- Woe to the defrauders.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: When The Messenger of Allâh [peace be upon him] arrived in Madînah, its inhabitants used to give less than what is due in measure most from among the people. In connection with them, Allâh revealed this Qur’anic Verse. Then they made good their measure afterwards. [An-Nasâ’i and Ibn Mâjah with an authentic chain of narrators]

Sûrat At-Târiq

V. no. 5

﴿ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴾

5- So let man consider from what he is created!

It is narrated on the authority of ‘Ikrimah that he said: This Qur’anic Verse was revealed in connection with Abu Al-Ashadd who used to stand on earth and say: “O assembly of Quraysh! Whoever removes me from it, will have such and such (reward)”. He also would say: “Muhammad pretends that the keepers of Hell are nineteen. I alone will suffice you against ten and you all suffice me against the remaining nine”. [Ibn Abu Hâtim]

Sûrat Al-A‘La

V. no. 6

﴿ سَنُقَرِّئُكَ فَلَا تَنْسَى ۝ ﴾

6- We shall make you (O Muhammad) to recite (the Qur'an), so that you would not forget (what you recite thereof).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Whenever Gabriel came to The Messenger of Allâh [peace be upon him] with the revelation, Gabriel would not finish from it till The Messenger of Allâh [peace be upon him] has spoken with its beginning for fear he would forget it. On that occasion, Allâh revealed this Qur’anic Verse. [At-Tabarâni and its Isnâd has Juwaybir who is very weak]

Sûrat Al-Ghâshiyah

V. no. 17

﴿ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴾

17- Do they (the disbelievers of Makkah) not consider the camels, how they are created?

It is narrated on the authority of Qatâdah that he said: When Allâh described what Paradise has, the men of error wondered at that. On that occasion, Allâh Almighty revealed this Qur'anic Verse. [Ibn Jarîr and Ibn Abu Hâtim]

Sûrat Al-Fajr

V. no. 27

﴿ يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴾

27- (To the righteous it will be said at death): "O reassured (secure) soul (of the faithful believer)!"

It is narrated on the authority of Buraydah [Allâh be pleased with him] that he said: This Qur'anic Verse was revealed in connection with Hamzah [Allâh be pleased with him]. [Ibn Abu Hâtim]

It is narrated on the authority of Ibn 'Abbâs that The Messenger of Allâh [peace be upon him] said: "Whoever buys the well of Rûmah for the Muslims, Allâh will forgive for him". 'Uthmân (Ibn 'Affân) [Allâh be pleased with him] bought it. On that he said: "Would you make it a source of water for the people?" He then accepted. In connection with 'Uthmân, Allâh revealed this Qur'anic Verse. [Ibn Abu Hâtim]

Sûrat Al-Layl

V. no. 15

﴿ لَا يَصْلِيهَا إِلَّا الْأَشْقَى ﴾

15- Which none shall enter (and be made to taste its burning) except the most wretched.

It is narrated on the authority of ‘Abdullâh Ibn Az-Zubayr [Allâh be pleased with them] that he said: Abu Quhâfah told Abu Bakr [Allâh be pleased with him]: “I see that you emancipate weak slaves.

Would that you emancipate strong men to protect and defend you O my son!” He said: “O my father! I only want what is with Allâh”. On that occasion, Allâh revealed this up to the end of the Sûrah. [Al-Hâkim]

V. no. 17

﴿ وَسَيُجَنَّبُهَا الْأَتْقَى ﴾

17- And far removed from it will be the righteous.

It is narrated on the authority of ‘Urwah that Abu Bakr As-Siddîq [Allâh be pleased with him] emancipated seven slaves all of whom were being tortured in (the religion of) Allâh. In connection with him Allâh revealed this Qur’anic Verse up to the end of the Sûrah. [Ibn Abu Hâtim]

V. no. 19

﴿ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ﴾

19- And not for anyone who has done him a favor to be rewarded.

It is narrated on the authority of Ibn Az-Zubayr [Allâh be pleased with him] that he said: This Qur’anic Verse up to the end of the Sûrah was revealed in connection with Abu Bakr As-Siddîq [Allâh be pleased with him]. [Al-Bazzâr]

Sûrat Ad-Duha

V. no. 1-3

﴿ وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ ﴾

1- By the forenoon (the early hours of the day). 2- And by the night when it covers (everything with its darkness and stands still). 3- Your Lord has neither forsaken you (O Muhammad), nor does He hate you.

It is narrated on the authority of Jundub [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] was ill and did not stand in prayer for one or two nights. A woman then came to him and said: “O Muhammad! I do not think except that your devil has abandoned you”. On that occasion, Allâh revealed those Qur’anic Verses. [Al-Bukhâri; Muslim and others]

It is narrated on the authority of Jundub [Allâh be pleased with him] that he said: Gabriel [peace be upon him] did not descend upon The Messenger of Allâh [peace be upon him] for some time thereupon the polytheists said: “He has forsaken Muhammad”. On that occasion, those Qur’anic Verses were revealed. [Sa’id Ibn Mansûr and Al-Firyâbi]

It is narrated on the authority of Zayd Ibn Arqam [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] spent days during which Gabriel [peace be upon him] did not come to him. Umm Jamîl, the wife of Abu Lahab said: “I do not think except that your companion has abandoned and forsaken you”. On that occasion, Allâh revealed those Qur’anic Verses. [Al-Hâkim]

It is narrated on the authority of ‘Abdullâh Ibn Shaddâd [Allâh be pleased with him] that Khadîjah [Allâh be pleased with her] said to The Messenger of Allâh [peace be upon him]: “I do not think except that your Lord has forsaken you”. On that occasion, those Qur’anic Verses were revealed. [Ibn Jarîr: Mursal and its narrators are reliable]

It is narrated on the authority of ‘Urwah that he said: Gabriel [peace be upon him] did not come to The Messenger of Allâh [peace be upon him] for some time thereupon he got scared. Khadîjah [Allâh be pleased with her] said: “I think that your Lord has forsaken you as shown from your panic”. On that occasion, Allâh revealed those Qur’anic Verses. [Ibn Jarîr: Mursal and its narrators are reliable]

Commenting on that Al-Hâfith Ibn Hajar said: “What seems that both Khadîjah and Umm Jamîl said the same, except that the former said it out of grief, whereas the latter by way of gloating over his misfortune.

V. no. 4

﴿وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ﴾

4- And indeed, the Hereafter (with its enduring never-ending blessings) is better for you than the first (life of this world).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] said: “I have been shown what will be opened to my ummah after me (of this world), with which I was pleased”. On that occasion, Allâh revealed this Qur’anic Verse. [At-Tabarâni in Al-Awsat: its chain of narrators is good]

V. no. 5

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾

5- And verily, your Lord will give you (of good things therewith) you will be satisfied.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] was shown what would be opened to his ummah (of this world) city by city, with which he was glad. On that occasion, Allâh revealed this Qur’anic Verse. [Al-Hâkim; Al-Bayhaqi in Ad-Dalâ’il; At-Tabarâni and others]

Sûrat Ash-Sharh

V. no. 6

﴿ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ ﴾

6- Indeed, with every hardship, there is ease.

It is narrated on the authority of Al-Hasan that he said: When this Qur'anic Verse was revealed, The Messenger of Allâh [peace be upon him] said: “Rejoice: the ease has come to you. In no way could a single hardship overcome a double of ease”. [Ibn Jarîr]

Sûrat At-Tîn

V. no. 5

﴿ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴾

5- Then We reduced him to the lowest of the low.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said concerning this Qur’anic Verse: It describes people who were sent back to the old geriatric age during the lifetime of The Messenger of Allâh [peace be upon him]. He was asked about them when they became weak-minded, thereupon Allâh revealed (the declaration of) their excuse that they will have their reward according to what they used to do before they became weak-minded. [Ibn Jarîr]

Sûrat Al-‘Alaq

V. no. 6-8

﴿ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿٦﴾ أَنْ رَأَاهُ اسْتَكْبَرَ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ ﴾

6- Nay! Verily, man does transgress (in disbelief and evil deed). 7- Because he considers himself self-sufficient. 8- Surely, unto your Lord is the return.

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: Abu Jahl said: “Does Muhammad put his face in the dust among you?” They answered in the affirmative. He said: “By Lât and ‘Uzza! If I see him doing so, I will tread on his neck and cover his face in the dust”. On that occasion, Allâh Almighty revealed those Qur’anic Verses. [Ibn Al-Mundhir]

V. no. 9-16

﴿ أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ﴿١١﴾ أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَذِبَةٍ خَاطِفَةٍ ﴿١٦﴾ ﴾

9- Have you (O Muhammad (peace be upon him)) seen him (i.e. Abu Jahl) who prevents 10- A slave (Muhammad (peace be upon him)) when he prays? 11- Tell me if he (Muhammad) is on the guidance (of Allâh)? 12- Or enjoins piety? 13- Tell me if he (Abu Jahl) denies (the truth, i.e. this Qur’an), and turns away! 14- Knows he not that Allâh does see (what he does)? 15- Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock - 16- A lying, sinful forelock!

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] was performing prayer when Abu Jahl came and forbade him. On that occasion, Allâh revealed those Qur’anic Verses. [Ibn Jarîr]

V. no. 17-18

﴿ فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾ ﴾

17- Then, let him call upon his council (of helpers). 18- We will call out the guards of Hell (to deal with him)!

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] was praying when Abu Jahl came to him and said: “Have I not forbidden you to do so?” The Messenger of Allâh [peace be upon him] then deterred him thereupon Abu Jahl said: “Verily, you know there is no gathering (in Makkah) more than mine”. On that occasion, Allâh revealed those Qur’anic Verses. [At-Tirmidhi who renders it Hasan and Sahîh]

Sûrat Al-Qadr

V. no. 1-3

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ ﴾

1- Verily! We have sent it (this Qur'an) down in the night of Power. 2- And what will make you know what the night of Power is? 3- The night of Power is better than a thousand months.

It is narrated on the authority of Al-Hasan Ibn 'Ali [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] saw Banu Umayyah on his pulpit and this aggrieved him.

On that occasion, Allâh revealed (what means): {Verily, We have given you Al-Kawthar (the river of abundance)}. [Al-Kawthar 1] He also revealed those Qur'anic Verses of Al-Qadr. That is, it is Banu Umayyah who will get sovereignty after you. [At-Tirmidhi; Al-Hâkim and Ibn Jarîr]

It is narrated on the authority of Mujâhid that The Messenger of Allâh [peace be upon him] made a mention of a man from the children of Israel who put on arms in the cause of Allâh for one thousand months.

The Muslims wondered of that, thereupon, Allâh revealed those Qur'anic Verses. That is, the one thousand months in which such a man put on arms in the cause of Allâh. [Ibn Abu Hâtim and Al-Wâhidi]

It is narrated on the authority of Mujâhid that he said: Among the children of Israel there was a man who used to spend the whole night in prayer till morning and by day he would fight the enemy in the cause of Allâh till evening. He did this for one thousand months. Allâh revealed this Qur'anic Verse about the one thousand months which this man worked. [Ibn Jarîr]

Sûrat Az-Zalzalah

V. no. 7-8

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾ ﴾

7- So whoever does good equal to the weight of an atom (or a small ant), shall see it. 8- And whoever does evil equal to the weight of an atom (or a small ant), shall see it.

It is narrated on the authority of Sa'îd Ibn Jubayr that he said: Allâh said (what means): **{And they give food, in spite of their love (and appetite) for it, to the poor, the orphan, and the captive}**. [Al-Insân, verse 8] The Muslims saw that they would receive no reward for the little thing if they gave it. Others saw that they would not be taken to account for such an insignificant sin as the lie, the glance, the backbiting, etc., under claim that Allâh promised Fire only for the major sins. On that occasion, Allâh revealed those Qur'anic Verses. [Ibn Abu Hâtim]

Sûrat Al-‘Âdiyât

V. no. 1

﴿ وَالْعَدْرِ يَدِّ صَبِيحًا ﴾

1- By the (steeds) that run, with panting.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] sent horsemen and received no news about them for a month. On that occasion, this Qur’anic Verse was revealed. [Al-Bazzâr; Ibn Abu Hâtim and Al-Hâkim]

Sûrat At-Takâthur

V. no. 1-2

﴿ أَلْهَدِكُمُ التَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾ ﴾

1- The mutual rivalry (for piling up of worldly things) diverts you, 2- Until you visit the graves (i.e. till you die).

It is narrated on the authority of Ibn Buraydah that he said: This Qur'anic Verse was revealed in connection with two tribes of the Ansâr: Banu Hârithah and Banu Al-Hârith who vied each other in glory and mutually rivaled each other (in piling up the worldly things). One of them said: "Do you have among you the like of so and so, and so and so?" The others said the same. They vied each other in glory because of living and then said: "Let us go to the graves". One of them said: "Do you have among you the like of so and so, and so and so", beckoning to the grave? The others said the same. In connection with them, Allâh revealed those Qur'anic Verses. [Ibn Abu Hâtim]

It is narrated on the authority of 'Ali [Allâh be pleased with him] that he said: We doubted the torment of the grave till Allâh revealed those Qur'anic Verses up to 4 concerning the torment of the grave. [Ibn Jarîr]

Sûrat Al-Humazah

V. no. 1

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴾

1- Woe to every slanderer and backbiter.

It is narrated on the authority of ‘Uthmân and Ibn ‘Umar [Allâh be pleased with them] that they said: We heard that this Sûrah was revealed in connection with Ubayy Ibn Khalaf. [Ibn Abu Hâtim]

It is narrated on the authority of As-Suddi that he said: It was revealed in connection with Al-Akhnas Ibn Shurayq. [Ibn Abu Hâtim]

It is narrated on the authority of a man from Riqqah that he said: It was revealed in connection with Jamîl Ibn ‘Âmir Al-Jumahi. [Ibn Jarîr]

It is narrated on the authority of Ibn Ishâq that he said: Whenever Umayyah Ibn Khalaf saw The Messenger of Allâh [peace be upon him], he would slander and backbite him. In connection with him, Allâh revealed this Sûrah. [Ibn Al-Mundhir]

Sûrat Quraysh

V. no. 1

﴿ لَا يَلْفِ قُرَيْشٍ ﴾

1- (It is a great Grace and Protection from Allâh) for the taming of the Quraysh.

It is narrated on the authority of Umm Hâni' Bint Abu Tâlib that she said: The Messenger of Allâh [peace be upon him] said: Allâh has favored Quraysh with seven characteristics..." in which he said: "in connection with them a Sûrah was revealed in which none other than them has been mentioned". [Al-Hâkim and others]

Sûrat Al-Mâ'ûn

V. no. 4

﴿ فَوَيْلٌ لِلْمُصَلِّينَ ﴾

4- So woe to those (hypocrites) who perform prayers (to be seen of men).

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] concerning this Qur'anic Verse: It was revealed in connection with the hypocrites who used to make show with their prayer whenever the believers were present, and abandon it whenever they were absent. They also used not to lend them the neighborly needs. [Ibn Al-Mundhir]

Sûrat Al-Kawthar

V. no. 1-3

﴿ إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَحْزَمْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾ ﴾

1- Verily, We have granted you (O Muhammad) Al-Kawthar.
2- Therefore turn in prayer to your Lord and sacrifice (to Him only). 3- For he who hates you (O Muhammad) will be cut off (from all good things in this world and in the Hereafter).

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Ka’b Ibn Al-Ashraf came to Makkah and the men of Quraysh told him: “You are the chief of Jews. Do you not see this man who is cut off his people? He claims that he is better than us and we are the men of pilgrims, Siqâyah, Sadânah”. He said: “No doubt, you are better than him”. On that occasion, Allâh revealed (what means): {For he who hates you (O Muhammad) will be cut off (from all good things in this world and in the Hereafter)}. [verse 3]. [Al-Bazzâr and others with an authentic chain of narrators]

It is narrated on the authority of ‘Ikrimah that he said: When it was revealed to The Messenger of Allâh [peace be upon him], Quraysh said: “Muhammad has been cut off us”. On that occasion, Allâh revealed (what means): {For he who hates you (O Muhammad) will be cut off (from all good things in this world and in the Hereafter)}. [verse 3] [Ibn Abu Shaybah in Al-Musannaf; and Ibn Al-Mundhir]

It is narrated on the authority of As-Suddi that he said: The men of Quraysh used to say if the male child of anyone died: “So and so has been cut off”. When the child of The Messenger of Allâh [peace be upon him], Al-‘Âs Ibn Wâ’il said: “Muhammad has been cut off”. On that occasion, Allâh revealed (what means): {For he who hates you (O Muhammad) will be cut off (from all good things in this world and in the Hereafter)}. [verse 3] [Ibn Abu Hâtim]

The same is narrated on the authority of Muhammad Ibn ‘Ali, in which the child was named Al-Qâsim. [Al-Bayhaqi in Ad-Dalâ’il]

It is narrated on the authority of Mujâhid that he said: This Qur’anic Verse was revealed in connection with Al-‘Âs Ibn Wâ’il when he said: “I hate Muhammad”. [Al-Bayhaqi in Ad-Dalâ’il]

It is narrated on the authority of Abu Ayyûb [Allâh be pleased with him] that he said: When Ibrâhîm, the son of The Messenger of Allâh

[peace be upon him] died, the polytheists met one another and said: “This inventor of the new religion has been cut off tonight”. On that occasion, Allâh revealed the entire Sûrah. [At-Tabarâni with a weak chain of narrators]

It is narrated on the authority of Shamr Ibn ‘Atiyah that he said: ‘Uqbah Ibn Abu Mu‘ayt said that no child would survive for The Messenger of Allâh [peace be upon him] since he was cut off. In connection with him, Allâh revealed (what means): **{For he who hates you (O Muhammad) will be cut off (from all good things in this world and in the Hereafter)}**. [verse 3] [Ibn Jarîr]

It is narrated on the authority of Ibn Jurayj that he said: I was informed that when Ibrâhîm, the child of The Messenger of Allâh [peace be upon him] died, the men of Quraysh said: “Muhammad has been cut off”. The Messenger of Allâh [peace be upon him] then was enraged by that thereupon, this Sûrah was revealed to console him. [Ibn Al-Mundhir]

Sûrat Al-Kâfirûn

﴿ قُلْ يَا أَكْفُرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۝ وَلَا أَنَا ۝

عَابِدٌ مَّا عَبَدْتُمْ ۝ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۝ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝ ﴾

1- Say (O Muhammad to the disbelievers): "O disbelievers (who reject faith in Allâh)! 2- (At present) I worship not (the idols) that you worship, 3- Nor do you worship (Allâh) that I worship. 4- And (in the future) I will not worship that which you are worshipping. 5- Nor will you worship that which I worship. 6- To you be your religion (polytheism), and to me my religion (Islamic Monotheism)."

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that the men of Quraysh invited The Messenger of Allâh [peace be upon him] to give him wealth till he would be the richest man in Makkah, and give him in marriage whomever he liked of women. They said: “All this is for you O Muhammad, provided that you should refrain from insulting our gods and mentioning them with bad words. If you do not do, then worship our deities one year”. He said: “No till I consider what is to come to me from my Lord”. On that occasion, Allâh revealed this Sûrah. He also revealed (what means): {Say: "Do you order me to worship other than Allâh O ignorant ones?"} [Az-Zumar, verse 64] [At-Tabarâni and Ibn Abu Hâtim]

It is narrated on the authority of Wahb that he said: The disbelievers of Quraysh said to The Messenger of Allâh [peace be upon him]: “If you are glad, then worship our deities one year and we shall revert to your religion one year”. On that occasion, Allâh revealed this Sûrah. [‘Abd-Ar-Razzâq]

The same is narrated on the authority of Ibn Jurayj. [Ibn Al-Mundhir]

It is narrated on the authority of Sa‘îd Ibn Mînâ’ that he said: Al-Walîd Ibn Al-Mughîrah, Al-‘Âs Ibn Wâ’il, Al-Aswad Ibn Al-Muttalib and Umayyah Ibn Khalaf met The Messenger of Allâh [peace be upon him] and said: “O Muhammad! Let us worship what you worship and you worship what we worship, and share, both you and we, in the matter of worship”. On that occasion, Allâh revealed this Sûrah. [Ibn Abu Hâtim]

Sûrat An-Nasr

V. no. 1-3

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾ ﴾

1- When there comes the Help of Allâh (to you, O Muhammad against your enemies) and the conquest (of Makkah). 2- And you see that the people enter Allâh's religion (Islam) in crowds. 3- So exalt the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.

It is narrated on the authority of Az-Zuhri that he said: When the Messenger of Allâh [peace be upon him] entered Makkah in the year of conquest, he sent Khâlid Ibn Al-Walîd to fight the rows of Quraysh in the lower part of Makkah till Allâh defeated them. Then, he enjoined peace thereupon, Khâlid refrained from fighting them and they entered the religion. On that occasion, Allâh revealed this Sûrah. [‘Abd-Ar-Razzâq in his Musannaf]

Sûrat Al-Masad

V. no. 1-5

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾ ﴾

**1- Let the two hands of Abu Lahab perish, and let him perish
2- His wealth and his children will not benefit him! 3- He will be
burnt in a Fire of blazing flames! 4- And his wife, too, who carries
firewood. 5- In her neck is a twisted rope of Masad (palm fiber).**

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] went out, and when he had ascended As-Safa mountain, he shouted, "O Sabâhâh!" The people said: "Who is that?" "Then they gathered around him, whereupon he said: "Do you see? If I inform you that cavalymen are proceeding up the side of this mountain, will you believe me?" They said: "We have never heard you telling a lie." Then he said: "I am a plain warner to you of a coming severe punishment." Abu Lahab said: "May you perish! Is it that you gathered us only for this reason?" Then Abu Lahab went away. On that occasion, Allâh revealed this Sûrah. [Al-Bukhârî and others]

It is narrated on the authority of Yazîd Ibn Zayd that the wife of Abu Lahab used to throw the thorns in the way of The Messenger of Allâh [peace be upon him]. On that occasion, Allâh revealed this Sûrah. [Ibn Jarîr]

The same is narrated on the authority of ‘Ikrimah. [Ibn Al-Mundhir]

Sûrat Al-Ikhlâs

V. no. 1-4

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ
يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾ ﴾

1- Say: "He is Allâh, (the) One. 2- Allâh, the Self-Subsisting (Who neither eats nor drinks, and Whom all creatures need). 3- He begets not, nor was He begotten. 4- And there is none equal unto Him."

It is narrated on the authority of Ubayy Ibn Ka‘b [Allâh be pleased with him] that the polytheists said to The Messenger of Allâh [peace be upon him]: “Mention to us the ancestry of your Lord”. On that occasion, Allâh revealed this Sûrah. [At-Tirmidhi; Al-Hâkim and Ibn Khuzaymah]

The same is narrated on the authority of Jâbir Ibn ‘Abdullâh [Allâh be pleased with them]. [At-Tabarâni and Ibn Jarîr] This confirms that this Sûrah was revealed in Makkah.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that some Jews including Ka‘b Ibn Al-Ashraf and Huyayy Ibn Akhtab came to The Messenger of Allâh [peace be upon him] and said: “O Muhammad! Describe to us your Lord Who has sent you (as a Prophet)”. On that occasion, Allâh revealed this Sûrah. [Ibn Abu Hâtim]

The same is narrated on the authority of Sa‘îd Ibn Jubayr. [Ibn Al-Mundhir]

The same is narrated on the authority of Qatâdah. [Ibn Jarîr]

It is narrated on the authority of Abu Al-‘Âliyah that he said: Qatâdah said: The Confederates said: “Mention to us the ancestry of your Lord”. Then Gabriel [peace be upon him] came to him with this Sûrah. [Ibn Jarîr] Those are the polytheists referred to in the narration of Ubayy Ibn Ka‘b. This means that this Sûrah was revealed in Madînah as seems from the narration of Ibn ‘Abbâs. However, there is no opposition between both narrations.

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: The Jews of Khaybar came to The Prophet [peace be upon him], and said: “O Abu Al-Qâsim! Verily, Allâh created the angels from the light of veil; Âdam from dried (sounding black) clay

of altered mud, Iblîs from the flame of fire, the heaven from smoke and the earth from the scum of water. Then, tell us about your Lord”. He gave no reply thereupon Gabriel brought him this Sûrah. [Abu Ash-Shaykh in Al-‘Athamah]

Sûrat Al-Falaq

V. no. 1-5

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾ ﴾

1- Say: "I seek refuge with (Allâh), the Lord of the daybreak,
2- From the evil of what He has created, 3- And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), 4- And from the evil of those who practice witchcraft when they blow in the knots, 5- And from the evil of the envier when he envies."

Sûrat An-Nâs

V. no. 1-6

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِي النَّاسِ ﴿٣﴾
مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾
مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾ ﴾

1- Say: "I seek refuge with (Allâh) the Lord of mankind, 2- The King of mankind - 3- The God of mankind, 4- From the evil of the whisperer, the withdrawer. 5- Who whispers in the breasts of men (once they are heedless of Allâh's remembrance). 6- Of jinn and men."

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] fell ill and was visited by two angels, one of whom sat by his head and the other by his feet. The one by his feet asked the one by his head: "what do you see?"

He replied: "He is ill". He asked: "What is the nature of his illness?" He answered: "Magic". He asked: "Then, who has bewitched him?" He said: "Labîd Ibn Al-A'sam, the Jewish". He asked: "Where is this magic?"

He answered: "In the well of the family of so and so, in a small ball underneath a rock. Then go to the well, remove its water and lift the rock and then take out the small ball and burn it". In the morning, The Messenger of Allâh [peace be upon him] sent 'Ammâr Ibn Yâsir along with some men to the well and behold! Its water was like the fusion of henna leaves.

They removed the water and lifted the rock, and took out the small ball and burnt it. It had a thread containing eleven knots. On that occasion, both Sûrahs were revealed to him.

Then, every time he recited a Qur'anic Verse thereof, one knot was undone. [Al-Bayhaqi in Dalâ'il An-Nubuwwah] It has a witness in the books of Sahîh Hadîth without the revelation of those Sûrahs; as well as a witness with their revelation.

It is narrated on the authority of Anas Ibn Mâlik [Allâh be pleased with him] that he said: The Jews made something to The Messenger of Allâh [peace be upon him] because of which he was strongly ached.

His Companions visited him and thought he was possessed by a jinni. Then, Gabriel [peace be upon him] brought him those two Sûrahs therewith he sought refuge with Allâh to protect him. He then came out to his Companions sound and healthy. [Abu Na‘îm in Ad-Dalâ’il]

