

denounces such treaties, and declares dissociation from paganism. Analyzing the peace pact with the Jews, on the other hand, it is seen clearly that it did not in anyway require Muslims to denounce or renounce Islam, nor did it require them to mix elements of un-Islamic beliefs with the true faith. Islam is the religion that stands for tolerance, kindness, politeness and peace more than any other religion. However, all these ethical principles can be applied in the matters of human rights. There is no room for compromise in the matter of Divine Law or the basic tenets of Divine religion . Allah knows best!

Alḥamdulillah
The Commentary on
Sūrah Al-Kāfirūn
Ends here

Sūrah An-Naṣr (The Help)

This Sūrah is Madnī, and it has 3 verses

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 3

إِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللّٰهِ
أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

When there comes Allah's help and the Victory, [1] and you see people entering Allah's (approved) religion in multitudes, [2] then pronounce the purity and praise of your Lord, and seek forgiveness from Him. Surely He is Ever-Relenting.[3]

Name of the Sūrah and place of its revelation

According to the consensus of scholars, this Sūrah was revealed in Madīnah. Its other name is Sūrah At-Tawdī'. The word Tawdī' means 'to bid farewell'. As this Sūrah indicates the approach of the demise of the Holy Prophet ﷺ, it bids farewell to him and is thus entitled Sūrah At-Tawdī'.

The Last Sūrah and the Last Verses of the Noble Qur'ān

It is recorded in Ṣaḥīḥ of Muslim on the authority of Sayyidnā Ibn 'Abbās ؓ that Sūrah An-Naṣr was the last Sūrah to be revealed. [Qurtubī]. This means that this was the last complete Sūrah that was revealed to the Holy Prophet ﷺ. No complete Sūrah was revealed after this. Some individual verses reported to have been revealed after this are not in conflict with this statement, because no complete Sūrah was sent

down after the present one. It is like Sūrah Al-Fātiḥah which is said to be the first Sūrah, while a few verses of Sūrah Al-‘Alaq, a few verses of Sūrah Al-Muddaththir, and a few verses of other Sūrahs were revealed even before Sūrah Al-Fātiḥah, because it means that it was the first Sūrah to be revealed completely. No complete Sūrah was revealed before Al-Fātiḥah.

Sayyidnā Ibn ‘Umar رضي الله عنه reports that this Sūrah was revealed during the Farewell Pilgrimage, and shortly after that a fragment of verse [3] of Sūrah [5] الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ (...Today, I have perfected your religion for you [5:3]) was revealed. After these two revelations, the Messenger of Allah lived only for eighty days, after which he passed away. After these two revelations, the Holy Prophet ﷺ received the verse of *kalalah*. Then the Holy Prophet ﷺ lived for fifty days. After that he received the following verse [9:128] of Sūrah [9] لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ (Surely, there has come to you a Messenger from amongst you, hard on whom is your suffering, for the good of you he craves...) After this revelation, he lived for 35 days. After this verse was revealed the following verse: [2:281] إِتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ (And be fearful of a day when you shall be returned to Allah...). After this verse he lived only for twenty-one days, and according to Muqātil, he lived for seven days only and passed away. [Qurtubī].

Verse [110:1] إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (When there comes Allah's help and the victory). The expression 'victory' here is in reference to 'the promised Victory or Conquest of Makkah'. There is complete unanimity on this historical fact. However, the scholars disagree whether this Sūrah was revealed before or after the Conquest. The phrase *idhā jā'a* [when there comes] apparently indicates that its revelation took place before the Conquest. Rūḥ-ul-Ma‘ānī cites a narration from Al-Baḥr-ul-Muḥīṭ which concurs with this view, in which it is stated that this Sūrah was revealed while returning from the expedition of *Khaibar*. It is a known fact that the victory of *Khaibar* took place prior to the Conquest of Makkah. Rūḥ-ul-Ma‘ānī cites, on the authority of ‘Abd Ibn Ḥumaid, Sayyidnā Qatādah's رضي الله عنه statement that the Prophet ﷺ lived for two years after the revelation of this Sūrah. Narratives that report that it was revealed on the occasion of the Conquest of Makkah or on the occasion of the Farewell

Pilgrimage may be explained by saying that the Holy Prophet ﷺ might have recited this Sūrah and proclaimed it on one of those occasions; as a result people must have thought that it was revealed on that occasion. Please refer to Bayānūl Qur'ān for fuller explanation.

Several Prophetic Traditions and statements of the Companions narrate that this Sūrah indicates that the Holy Prophet ﷺ has fulfilled his task, and accomplished his mission of life, and he could look forward to returning to his Lord in full favor as his death was approaching fast. The Sūrah teaches the Holy Prophet ﷺ the beautiful manners of asking Allah's forgiveness and offering constant praise and thanks to his Lord.

It is reported in Muqātil's narration that when this Sūrah was revealed, the Holy Prophet ﷺ recited it in a gathering of the blessed Companions, among whom were Sayyidnā Abū Bakr, 'Umar, Sa'd Ibn Abī Waqqāṣ ؓ. All were happy at the revelation of this Sūrah, because it contained the glad tidings of the Conquest of Makkah, but Sayyidnā 'Abbās ؓ began to weep. The Holy Prophet ﷺ asked him the reason for weeping, and he replied that it covertly conveys the termination of your life and nearness of your death. The Holy Prophet ﷺ confirmed this. Ṣaḥīḥ of Bukhārī records a similar explanation of this Sūrah given by Sayyidnā Ibn 'Abbās ؓ in which there is the addition that when Sayyidnā 'Umar ؓ heard this, he concurred with him and said: 'I do not know anything about it other than what you [Ibn 'Abbās ؓ] have said'. [Transmitted by Tirmidhī who graded it as *ḥasan*, *ṣaḥīḥ* vide Qurṭubī]

Verse [110:2] **وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا** (And you see people entering Allah's [approved] religion in multitudes,) Before the conquest of Makkah there were many people who were almost convinced of the verity of the Holy Prophet Muḥammad ﷺ and Islam, but there were several factors that were obstructing them to embrace the religion. Some people were afraid of the Quraishite opposition, or they were hesitant for some other reason. The Conquest of Makkah removed those obstacles, and people entered the fold of Islam in throngs. Seven hundred people from Yemen embraced the religion, and joined the Holy Prophet ﷺ. On the way, they recited the call to prayer [*adhān*] and recited the Qur'ān. In this way, the populace of Arabia embraced the religion of Islam and entered into its fold

in droves.

When the approach of death is sensed, one needs to exert oneself immensely in *Tasbīh* and *Istighfār*

Verse [110:3] فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ (then pronounce the purity and praise of your Lord, and seek forgiveness from Him...) Sayyidah ‘Ā’ishah Ṣiddiqah رضي الله عنها says that after the revelation of this Sūrah, whenever the Messenger of Allah ﷺ performed a prayer, he would recite the following supplication: سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي (I pronounce Your purity, O Allah, our Lord, and praise be to You, O Allah, forgive me.) [Bukhārī].

Sayyidah ‘Umm Salamah رضي الله عنها says that after the revelation of this Sūrah, the Messenger of Allah ﷺ used to often recite the following supplication: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ (I pronounce the purity of Allah, and praise be to Him. I seek Allah's forgiveness and I repent to Him.) He used to say, "I have been commanded to do so." In evidence, he used to recite this Sūrah.

Sayyidnā Abu Hurairah رضي الله عنه says that after the revelation of this Sūrah, the Messenger of Allah ﷺ used to exert himself in the worship of Allah so immensely that his feet would swell. [Qurtubī].

Alḥamdulillah
The Commentary on
Sūrah An-Naṣr
Ends here

Sūrah Al-Lahab

(The Flame)

This Sūrah is Makkī, and it has 5 verses

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 5

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ، وَمَا كَسَبَ ﴿٢﴾
 سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَأَمْرَاتُهُ طَحْمَالَةَ الْحَطَبِ ﴿٤﴾ فِي
 جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

Perish the two hands of Abū Lahab, and perish he! [1]
 Neither his wealth availed him, nor what he earned. [2]
 He will soon enter a fire, full of flames, [3] and his wife
 as well, the wicked¹ carrier of firewood. [4] In her neck
 there is a rope of twisted palm-fibre. [5]

Name and Nickname of Abū Lahab

Abū Lahab [Father of Flame] was the Nickname of 'Abd-ul-'Uzzā, one of the sons of 'Abdul-Muṭṭalib. As he was ruddy in complexion, he was nicknamed Abū Lahab [Father of Flame]. The Qur'ān did not mention his real name, because it smacked of paganism, and the last element 'lahab' [Flame] in the nickname has also nexus with the flame of Hell. This person was the inveterate enemy and persecutor of the Holy Prophet ﷺ, and violently opposed Islam. Whenever the Holy Prophet ﷺ invited the people to Islamic Faith, he would stand up and cry lie to his message. [Ibn

(1) The word 'wicked' is though not available in the text in express terms, the *naṣb* on *ḥammālah*, which is termed in Arabic grammar as '*naṣb 'aladh-dhamm*' carries this meaning. (Muhammad Taqi Usmani)

Kathīr]

Cause of Revelation

It is recorded in the two Ṣaḥīḥs that when the verse وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (Warn your closest relatives - 26:214) was revealed, the Holy Prophet ﷺ ascended the mount Ṣafā and cried out to the tribe of Quraish in a manner that was known among them for warning of an attack by the enemy. Some narratives maintain that he called the different Makkan clans by name, the clan of Banū 'Abd Munāf, Banū 'Abdul-Muṭṭalib and others. All the clans of Quraish gathered around him, and he said to them: 'If I were to tell you that the enemy is about to attack you in the morning or in the evening, would you believe me?' They all unanimously replied in the affirmative. Then he said: 'Verily, I am a warner sent to you before the coming of a severe torment (as a result of disbelief or paganism). Abū Lahab then responded: تَبَّ لَكَ الْهَذَا جَمَعْتَنَا: 'Ruin may seize you ! Is it for this purpose that you have called us together?' and picked up a stone to hit him. Thus this Sūrah was revealed.

Verse [111:1] تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (Perish the two hands of Abū Lahab, and perish he!) The word *yad* literally means a 'hand'. Because hands play a very important role in all of human works and actions, often *yad* (hand) refers to the human person, as in the phrase ذَلِكُمْ بِمَا قَدَّمْتُمْ يَدَاكُمْ (...All this is due to what your hands have sent forth...22:10). Baihaqī has recorded on the authority of Sayyidnā Ibn 'Abbās رضي الله عنه that one day Abū Lahab said to the people that Muḥammad ﷺ says that such-and-such a thing will happen after death. Then, pointing to his hands, said that none of those things have come into these hands; then he addressed his hands and said: تَبَّ لَكُمْ مَا رَأَيْتُمْ فِيكُمْ شَيْئًا مِمَّا قَالَ مُحَمَّدٌ (Perish you! I do not see any of the things Muḥammad ﷺ said in you.) Therefore, the Qur'an attributes his destruction to his hands.

The verb *tabba* is derived from *tabab* which means 'to perish'. In verse [1], the first sentence تَبَّتْ يَدَا أَبِي لَهَبٍ (Perish the two hands of Abū Lahab) is in the form of a prayer invoking or imprecating destruction upon Abū Lahab, and the second sentence *wa tabba* is the declarative sentence prophesying the consequence of the invocation. The first sentence was invoked against him to satisfy the indignation of the Muslims, because when Abū Lahab imprecated destruction upon the Holy Prophet ﷺ, it was the desire of the Muslims that imprecation be invoked against him.

Allah thus fulfilled their desire, and also informed them that the invocation has taken effect and he perished. Seven days after the battle of Badr, he developed a terrible case of plague because of which people avoided him. They regarded the disease as infectious and were afraid that it might be transmitted by contact, so they forced him to live in an isolated house, and they did not come into contact with him at all. He at last died in this state. His dead body lay untouched in his house for three days. When his body began to rot giving out unbearable stench, people taunted his sons, and they hired laborers to take it away and bury it. They dug a pit in the ground, pushed his body into it with a stick and covered it with stones. [Bayān-ul-Qur'ān from Rūḥ].

Verse [111:2] مَا أَغْنَىٰ عَنْهُ مَالُهُ، وَمَا كَسَبَ (Neither his wealth availed him, nor what he earned.) The phrase *mā kasab* [what he earned] could refer to the profits that accrued to him from investment of his wealth in business, and it could also imply 'children', for the children of a person are also referred to (in Arabic) as his earning. Sayyidah 'Ā'ishah رضي الله عنها reports that the Messenger of Allah said:

ان اطيب ما اكل الرجل من كسبه وان ولده من كسبه

"The best and the purest thing a man eats is from his earnings and his children are part of his earnings".

This means that eating from the earnings of one's children is tantamount to eating from one's own earnings. [Qurṭubī]

Therefore, Sayyidah 'Ā'ishah رضي الله عنها, Mujāhid, 'Aṭā', Ibn Sīrīn and others interpret *mā kasab* [what he earned] as referring to 'children'. Allah had granted Abū Lahab abundant wealth and many children, and these two factors led him to be ungrateful, and caused him to be proud and arrogant. Sayyidnā Ibn 'Abbās رضي الله عنه says that when the Messenger of Allah صلى الله عليه وسلم called his people to faith and warned them about the Divine punishment, Abū Lahab said: "Even if what my nephew says is true, I will save myself from the painful torment on the Day of Judgement with my wealth and my children." Thus Allah revealed verse [2] مَا أَغْنَىٰ عَنْهُ مَالُهُ، وَمَا كَسَبَ, that is, when the Divine torment seized him in this world, neither his wealth nor his children benefited him!

Verse [111:3] سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (He will enter a fire, full of flames.) That is, either on the Day of Judgment or immediately after his death, while in

grave, he will be pushed into the blazing fire. There is a rhetorical relationship between Abū Lahab and *dhāta lahab* [full of flames].

The Fate of 'Umm Jamīl, the Wife of Abū Lahab

Verse [111:4] **وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ** (And his wife as well, the wicked, the carrier of firewood.) As Abū Lahab was a vehement enemy of the Holy Messenger ﷺ, his wife too was supportive of her husband in his disbelief, rejection, obstinacy, and in persecuting the Holy Prophet ﷺ. She was a sister of Abū Sufyān, and daughter of Harb Ibn 'Umayyah. Her nickname was Umm Jamīl. The Qur'ān makes plain in this verse that this wretched woman will also roast with her husband in the fire of Hell. She is described as **حَمَّالَةَ الْحَطَبِ** which literally means 'the carrier of firewood'. Idiomatically, Arabs use this expression to refer to a 'tale-bearer', that is, one who gathers pieces of gossip and carries them between individuals and families in order to ignite the fires of discord and enmity between people, exactly as one would gather firewood to kindle the fire. This telltale woman improperly carried information concerning the private affairs of the Messenger of Allah ﷺ, and the blessed Companions in an attempt to ignite and instigate trouble. In this verse too, the phrase 'the carrier of firewood' has been interpreted by Sayyidnā Ibn 'Abbās ؓ, Mujāhid, 'Ikrimah رَحِمَهُمَا اللَّهُ تَعَالَى and a group of commentators to mean that 'She was a tale-bearer' while Ibn Zaid, Ḍaḥḥāk and other commentators رَحِمَهُمُ اللَّهُ تَعَالَى retain it in its original sense, and explain that she literally used to collect thorny branches from the jungle, and place them in the path of the Messenger of Allah ﷺ in order to harm him - hence the description: 'carrier of firewood'. [Qurtubī, Ibn Kathīr].

Some scholars explain that just as she used to help her husband in this world to promote disbelief and tyranny and to assist him in harming the Messenger of Allah ﷺ, she will add to the torment of her husband in the Hereafter. She will collect the branches of *zaqqūm* and other trees and add them as fuel to the fire of Hell in which her husband would be roasting. [Ibn Kathīr].

Tale-Bearing: A Gravely Major Sin

It is recorded in the two Ṣaḥīḥs that the Messenger of Allah ﷺ is reported to have said that a tale-bearer (to harm others) will not enter Paradise. Fuḍail Ibn 'Iyād رَحِمَهُ اللَّهُ تَعَالَى says that there are three evil deeds of man that destroy all his righteous actions. They are: [1] backbiting; [2]

tale-bearing; and [3] lying. 'Aṭā' Ibn Sā'ib رحمه الله تعالى says that he asked Sha'bi رحمه الله تعالى about the Prophetic Tradition in which the Messenger of Allah ﷺ is reported to have said: لا يدخل الجنة سافك دم ولا مشاء بنميمه ولا تاجر يربى: "Three types of people will not enter Paradise: [1] a murderer; [2] a tale-bearer; and [3] a trader who is involved in usury." 'Aṭā' رحمه الله تعالى says that I cited this Tradition to Sha'bi and asked him in a surprising tone that the Holy Prophet ﷺ has equated 'a tale-bearer' with a murderer and a usurer. He replied: "Indeed, tale-bearing is the root cause of murder and usurpation of wealth." [Qurtubī]

Verse [111:5] فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (In her neck there is a rope of twisted palm-fibre.) The *masd* with the letter-s-bearing *sukūn* [quiescence or rest] is an infinitive which means 'to twist rope or cord, or to twist it strongly and tightly'. If the word is read as *māsād* with the letters *m-s* bearing *fatha* [= a-a], the word refers to fibres. It is also a rope made of 'twisted fibres of palm tree' or 'tightly braided fibres of coconut tree' or 'cord that has been woven strongly' or 'coil or cable formed by winding iron strands together'. [al-Qāmūs]. Some scholars have preferred to translate it specifically as 'a rope made of twisted fibres of palm tree' and no other string or twine. This is in conformity with the general usage of the Arabs. Basically, it refers to any string or twine or rope or cord or coil or cable formed by intertwining strands of any material. In keeping with this general sense of the word, Sayyidnā Ibn 'Abbās رضي الله عنه, 'Urwah Ibn Zubair رضي الله عنه and others said that in this context the phrase "حَبْلٌ مِّن مَّسَدٍ" "rope of masad" refers to 'rope formed by twisting iron strands'. This will be her condition in Hell where an iron-collar will be in her neck. Sayyidnā Mujāhid رضي الله عنه interprets *min masad* as *min ḥadīd*, that is, 'of iron'. [Maẓharī].

Sha'bi, Muqātil and other commentators have taken the phrase *min masad* to refer to 'a rope made of twisted fibres of palm tree' and said that Abū Lahab and his wife were extremely wealthy and were looked upon as leaders of their nation but, on account of his wife's mean disposition and miserliness, she used to collect firewood from the jungle, bind them together with a rope, place the bundle on her head and put its rope round her neck, so that it might not fall from her head. This practice of hers one day led to her destruction. She had a bundle of wood on her head and the rope in her neck. She felt tired and sat down. Then fell, was choked and

died. According to this second interpretation, the verse describes her mean disposition and the disastrous consequences of her sadistic behavior. [Mazharī]. However, such a conduct in Abū Lahab's family, especially of his wife, was hardly conceivable; therefore, most commentators have preferred the first interpretation. Allah knows best!

Alḥamdulillah
The Commentary on
Sūrah Al-Lahab
Ends here

Sūrah Al-Ikhlāṣ

(The Sincerity)

This Sūrah is Makki, and it has 4 verses

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 4

قُلْ هُوَ اللّٰهُ اَحَدٌ ﴿١﴾ اَللّٰهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَاَلَمْ يُولَدْ ﴿٣﴾ وَاَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ﴿٤﴾

Say, "The truth is: Allah is One. [1] Allah is Besought of all, needing none. [2] He neither begot anyone, nor was begotten. [3] And equal to Him has never been any one."
[4]

Cause of Revelation

Tirmidhī, Ḥākim and others have recorded that the pagans of Makkah asked the Messenger of Allah ﷺ: "O Muḥammad! Tell us about the ancestry of your Lord." So Allah revealed this Sūrah. Some narratives ascribe this inquiry to the Jews of Madīnah. In view of these conflicting reports, there is a divergence of opinion as to whether this is a Makki Sūrah or Madani Sūrah. According to Sayyidnā ‘Abdullāh Ibn Mas‘ūd رضي الله عنه, Ḥasan Baṣrī, ‘Aṭā’, ‘Ikrimah and Jābir رضي الله عنه, the Sūrah is Makki and, according to Qatādah, Ḍaḥḥāk رضي الله عنه and others, it is Madani. According to one narration of Sayyidnā ‘Abdullāh Ibn ‘Abbās رضي الله عنه, it is Makki and, according to another, it is Madani [Qurtubī].

According to another narration, the pagans added to their question whether Allah was made of gold, silver or some other stuff, in response to which this Sūrah was revealed.

Virtues of the Sūrah

Imām Aḥmad has recorded a narration in his Musnad that a person came up to the Messenger of Allah ﷺ and said, "I love this Sūrah [Al-Ikhlāṣ] immensely." The Holy Prophet ﷺ replied: "Your love for it will cause you to enter Paradise." [Ibn Kathīr].

Tirmidhī has recorded on the authority of Sayyidnā Abū Hurairah ؓ that once the Messenger of Allah ﷺ asked the people to gather and said: "I shall recite to you a third of the Qur'ān?" When the people had congregated, he recited Sūrah Al-Ikhlāṣ and said: "This is equal to a third of the Qur'ān." [Muslim].

In a lengthy Ḥadīth, Abū Dāwūd, Tirmidhī and Nasā'ī have recorded that the Messenger of Allah ﷺ said: "Anyone who recites Sūrah Al-Ikhlāṣ and the *mu'awwadhatain* (i.e. the last two *sūrahs* of the Holy Qur'ān) morning and evening, they shall be sufficient for him." In another narration, the wordings are: "They will suffice him against every affliction." [Ibn Kathīr]

Imām Aḥmad has recorded a narration in his Musnad on the authority of Sayyidnā 'Uqbah Ibn 'Amir ؓ that the Messenger of Allah ﷺ said: "I shall show you three such Sūrahs that are revealed in Torah, Injīl, Zabūr and the Qur'ān. Do not sleep at night until such time that you have recited them. They are Sūrah Al-Ikhlāṣ and the *mu'awwadhatain*." Sayyidnā 'Uqbah Ibn 'Amir ؓ says that since I have heard this, I did not miss reciting them. [Ibn Kathīr].

Oneness of Allah

Verse [112:1] قُلْ هُوَ اللَّهُ أَحَدٌ Say, (The truth is: Allah is One.) The imperative *qul* (Say) is directly addressed to the Holy Prophet Muḥammad ﷺ, thus indicating that he is Allah's Prophet and Messenger. This verse directs and commands him to convey Allah's message to mankind. 'Allah' is the personal name of that Necessary Being Whose non-existence is inconceivable. He comprises all the attributes of perfection and is free from, or above, or overrides all kinds of imperfections. The epithets *aḥad* and *wāḥid* are both applied to Allah which are normally translated as 'One' but the word *aḥad* includes an additional sense which signifies that Allah is beyond composition, plurality and resemblance, which means that He is neither composed of

any elements, nor does He have any partner, nor has He any resemblance to anything. This is a response to those who asked about Allah whether He is made of gold or silver or pearls. This concise statement covers all aspects of discussion on the Divine Being and His attributes. The imperative *qul* [say] points to the messengership of the Holy Prophet ﷺ. If analyzed properly, this brief sentence covers all the detailed discussions expounded in voluminous books of theology.

Verse [112:2] **اللَّهُ الصَّمَدُ** (Allah is Besought of all, needing none) The word *ṣamad* bears several literal senses. Therefore, the Qur'ānic exegetical scholars have assigned different meanings to this verse. Ṭabarānī, the leading authority on Prophetic Traditions, in his *kitāb-us-Sunnah*, has collected all the interpretations of the Divine attribute *Aṣ-ṣamad* and concluded that they are all authentic, and comprehend all the attributes of our Lord that have been assigned to Him, but originally it refers to 'the chief who has no superior and to whom the people turn for the fulfilment of their desires and needs; thus all people depend on him, but he does not depend on any one.' [Ibn Kathīr].

Allah is Above having Children and Procreating

Verse [112:3] **لَمْ يَلِدْ وَلَمْ يُولَدْ** (He neither begot anyone, nor was begotten.) This verse responds to those who had questioned about the ancestry of Allah. There is no analogy between Allah, the Creator, and His creation. While His creation comes into being through the biological process of procreation, Allah Himself has no children, nor is He the child of anyone.

Verse [4] **وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ** (And equal to Him has never been any one.) The word *kufuwan*, as used in the original, means an 'example', a 'similar thing', 'one equal in rank and position'. Thus this verse means that there is no one in the entire universe, nor ever was, nor ever can be, who is similar to Allah, or equal in rank with Him, or resembling Him in His attributes, works and powers in any degree whatsoever.

Sūrah Al-Ikhlāṣ: A Comprehensive Concept of Allah's Oneness and a complete Negation of Shirk

There were many types of people who denied the Divine Oneness, and set up partners or rivals to Allah. Sūrah Al-Ikhlāṣ negates all types of such wrong belief systems, and imparts a comprehensive lesson of Divine Oneness. Among the unbelievers, several types may be identified. There

is a group that denies the very existence of God [the atheists]. Another group believes in the existence of God, but denies that His existence is 'Necessary'. A third group believes in God's existence and in His existence as 'Necessary' but denies His attributes of perfection. A fourth group believes in God's Necessary Existence and in His attributes of perfection, but denies Oneness of God and believes in and worship more than one gods and goddesses, and thus practices polytheism. Verse [1] refutes vehemently all such false belief systems. Verse [2] refers to the practices of those who do worship Allah alone, but believe that there are also other helpers who can fulfil their needs, desires and ambitions. The Divine attribute *Aṣ-ṣamad* denounces outright any such notion. A fifth group ascribes children to Allah and the phrase *lam yalid* [He neither begot anyone] repudiates this notion of theirs in the strongest terms. Allah, the Pure and Exalted, knows best!

Alḥamdulillah
The Commentary on
Sūrah Al-Ikhlāṣ
Ends here

Sūrah Al-Falaq

(Break of Dawn)

This Sūrah is Madanī, and it has 5 verses

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 5

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّٰثِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿٥﴾

Say, "I seek refuge with the Lord of the daybreak [1] from the evil of everything He has created, [2] and from the evil of the dark night when it penetrates, [3] and from the evil of the women who blow on the knots, [4] and from the evil of an envier when he envies. [5]

Preliminary Remarks

This and the next Sūrah were revealed on the same occasion, and in the same event, as will be explained in the 'cause of revelation'. Ḥāfiẓ Ibn-ul-Qayyim has, therefore, written their commentary together. He writes that their blessings and benefits are abundant. All of the people require them and no one can dispense with them. They are very efficacious remedy for sorcery or magical spell, evil eye, and for all of the physical and spiritual calamities. In fact, if its reality is grasped fully, people will understand that they require it more than their breath, food, water, clothing and everything else.

Cause of Revelation

Musnad of Ahmad records that a Jewish person cast a magical spell on the Holy Prophet ﷺ, as a result of which he fell ill. Jibra'īl عليه السلام came

to him and informed him that a particular Jew had cast a spell on him, that he had tied knots in his hair to accomplish this objective, and it is thrown into a particular well. The Holy Prophet ﷺ sent some of his Companions to bring it from the well Jibra'īl عليه السلام had described. The Holy Prophet ﷺ untied the knots, and he was instantly cured. Jibra'īl عليه السلام informed him of the name of the Jew and the Holy Prophet ﷺ knew the culprit, but it was not in keeping with his compassionate disposition to avenge anyone in his personal matter. Therefore, this was never brought to the attention of the Jew guilty of the black magic, nor did any sign of complaint ever appear on the blessed face of the Holy Prophet ﷺ. Being a hypocrite, he regularly attended the Holy Prophet's ﷺ gatherings.

The details of this incident are recorded in Sahih of Bukhari on the authority of Sayyidah 'Ā'ishah رضي الله عنها that a Jewish man cast a magic spell on the Holy Prophet ﷺ, as a result of which he sometimes felt confused whether or not he had done something. One day the Holy Prophet ﷺ said to Sayyidah 'Ā'ishah رضي الله عنها that Allah has shown him what his illness was and added: "Two men came to me in my dream. One of them sat by my head side while the other sat by my feet, and the following conversation ensued:

Question: 'What is wrong with this man?'

Answer: 'He is bewitched.'

Question: 'Who has bewitched him?'

Answer: 'Labīd Ibn A'sam. He is a member of the tribe of Banū Zuraīq who is an ally of the Jews, a hypocrite.'

Question: 'With what did he bewitch him?'

Answer: 'With a comb and hair from the comb.'

Question: 'Where is the comb?'

Answer: 'In the dried bark of a male date palm under a rock in a well called *Dharwan*.'

Sayyidah 'Ā'ishah رضي الله عنها says that the Holy Prophet ﷺ went to the well to remove the comb with the hair and said: "This is the well I was shown in my dream." He removed it from the well. Sayyidah 'Ā'ishah رضي الله عنها asked

the Holy Prophet ﷺ: "Will you not make this public?" He replied: "Allah has cured me and I hate to cause harm to anyone." This implies that the Holy Prophet ﷺ did not want to be the cause anyone's molestation, death or destruction, because this is what would have exactly happened if the incident was publicised.

According to a narration in Musnad of Aḥmad, this illness of the Holy Prophet ﷺ lasted for six months. According to other narratives, some of the Companions knew that this wicked act was performed by Labid Ibn A'sam, and they courteously said to the Holy Prophet ﷺ: "Why should we not kill this wicked person?" He made the same reply to them as he did to Sayyidah 'Ā'ishah رضي الله عنها. According to Imām Tha'labī's narration, a Jewish boy was the attendant of the Messenger of Allah ﷺ, the hypocritical Jew flattered the boy and talked him into getting for him strands of the Prophet's ﷺ hair from his comb, and a few of its teeth. Having obtained these items, he tied eleven knots on a string and a needle was stuck into each knot. Labīd then placed this spell in the spathe of a male palm tree, and buried it under a stone in a well. On this occasion, the two Sūrahs were revealed, comprising eleven verses. The Messenger of Allah ﷺ recited one verse at a time and untied one knot each time, until all the knots were untied, and he felt freed from the tension of the witchcraft. [All these narratives have been adapted from Ibn Kathīr.]

Magic and its effect on the Holy Prophet ﷺ

Some people are surprised that the Messenger of Allah ﷺ should be affected by black magic. This is because some people do not have a complete grasp of how magic operates. It actually operates under physical causes, and the Messenger of Allah ﷺ was not immune to the influence of physical causes, as for instance feeling the burning or heating sensation of fire, and feeling the cooling sensation of water; or certain natural factors causing fever or body temperature to rise; or other factors causing aches and pains, and other illnesses. The Holy Prophet ﷺ, or any other prophet for that matter, was not immune to the effects of such natural or physical causes. They can be affected by the hidden operations of magic which are no less natural or physical. Please see Sūrah Al-Baqarah, Ma'āriful Qur'ān, Vol. 1/ pp 264-278 for fuller explanation, especially p. 276 on 'Magic and Prophets'.

***Mu'awwadhatain* are Sūrahs that afford protection against physical and spiritual afflictions**

It is a settled doctrine of every believer that Allah is the intrinsic cause of every gain and loss in this world as well as in the next world. Without the Divine will not a jot of gain or loss can be caused to anyone. The only way to fortify against all physical and spiritual injuries and harm is for man to place himself under the protection of Allah, and by his actions he should attempt to make himself capable of entering the Divine shelter.

Sūrah Al-Falaq directs how to seek the Divine protection against worldly calamities, and Sūrah An-Nās tells the way to seek Divine protection against the calamities of the Hereafter.

Virtues of *Mu'awwadhatain*

Ṣaḥīḥ of Muslim records a Tradition on the authority of Sayyidnā 'Uqbah Ibn 'Āmir رضي الله عنه who reports that the Messenger of Allah صلى الله عليه وسلم said: "Do you not see that there have been revealed to me verses tonight the like of which has not been seen before? Those are Sūrah Al-Falaq and Sūrah An-Nās." According to another narration, the like of *Mu'awwadhatain* has not revealed even in Torah, Injīl, or Zabūr or anywhere else in the Qur'ān. Another narration of Sayyidnā 'Uqbah Ibn 'Āmir رضي الله عنه reports that the Messenger of Allah taught him *Mu'awwadhatain* while they were on a journey. Then he recited them in the *maghrib ṣalāh* and said: "Recite these two Sūrahs whenever you go to sleep and whenever you get up." [Nasā'ī] According to another report, the Messenger of Allah صلى الله عليه وسلم has advised people to recite these two Sūrahs after every *ṣalāh* [Transmitted by Abū Dāwūd and Nasā'ī].

Imām Mālik recorded from Sayyidah 'Ā'ishah رضي الله عنها: "whenever the Messenger of Allah صلى الله عليه وسلم suffered from an ailment, he would recite the *Mu'awwadhatain*, blow over his hands, and then wiped his whole body with those hands. When his pain became acute on his death-bed, I would recite the *Mu'awwadhatain*, blow over his hands, and then he wiped them over himself, because my hands could not be the fitting substitute for his blessed hands. [All these narratives have been adapted from Ibn Kathīr].

Sayyidnā 'Abdullāh Ibn Khubayb رضي الله عنه reports that it was raining one night and the sky had become intensely dark. We went out looking for the Messenger of Allah صلى الله عليه وسلم, and when he was found, he said: "Say ." He

asked: "What should I say?" He said: "Recite قُلْ هُوَ اللَّهُ أَحَدٌ and *Mu'awwadhatain*. Reciting them thrice in the morning and thrice in the evening will fortify you against all kinds of perturbations."

In sum, it was the practice of the Messenger of Allah ﷺ and his Companions to recite these two Sūrahs to protect themselves against all types of privations, trials and tribulations of life in this world, as well as of life in the next world.

Lexicological Analysis of important words and interpretation of the Sūrah

Verse [113:1] قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (Say, "I seek refuge with the Lord of the Daybreak.") The word *falaq* means 'to split or cleave' and here it is used in the sense of 'break of dawn'. In another verse, a similar quality of Allah is used in [6:96] فَالِقُ الْإِصْبَاحِ ([He is] the One who causes the dawn to break). Of all the Divine attributes, this particular attribute is used presumably because the darkness of night often causes evils and difficulties, and the daylight removes them. This attribute of Allah points to the fact that anyone who seeks protection in Allah, He will remove all afflictions from him. [Maḥḥarī]

The word *Sharr*: 'Allāmah Ibn Qayyim's Exposition

Verse [113:2] مِنْ شَرِّ مَا خَلَقَ (From the evil of everything He has created.) 'Allāmah Ibn Qayyim expounds that the word *sharr* (evil) is employed in two different senses: [1] pain, loss, injury, trouble, grief, distress and affliction which affect man directly, and they are by themselves troubles and afflictions; and [2] the factors that cause losses, injuries and afflictions. The second type covers unbelief, idolatry and all sins. The things from which the Qur'an and Sunnah require man to seek refuge in Allah are either of these two types. The Traditional supplication that is *masnūn* after *ṣalāh* includes seeking of refuge from four things: [1] punishment of the grave; [2] punishment of the Hell-Fire; [3] hardships and privations of life; and [4] trials and tribulations of death. Of these, the first two are afflictions and punishments in their own right, and the last two are causes of afflictions and punishments.

Verse [113:2] مِنْ شَرِّ مَا خَلَقَ (From the evil of everything He has created) covers the evil of the entire creation. This verse was sufficient to guard against all mischief and calamities. But three particular forms of evil have

been singled out to seek protection which often cause calamities and afflictions.

The first thing singled out appears in verse [113:3] وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (and from the evil of dark night when it penetrates.) The word *ghāsiq* is derived from *ghasaq* (to become dark or intensely dark). Thus Sayyidnā Ibn ‘Abbās رضي الله عنه, Ḥasan and Mujāhid say that the word *ghasiq* stands for 'night'. The verb *waqaba* is derived from *wuqūb* which means for utter darkness 'to overspread completely and intensely'. The verse means : 'I seek refuge in Allah from the night when its darkness has completely and intensely overspread'. The word 'night' has been specifically mentioned because this is the time when Jinn, Satans, harmful insects, animals and reptiles appear. Thieves and robbers emerge at this time to carry out their crimes of stealing and other acts of wickedness. The enemies attack at this time. Black magic has the worst effect when it is intensely dark at night. As soon as the dawn approaches, the effects of all these things disappear and fade away. [‘Allāmah Ibn Qayyim]

Verse [113:4] وَمِنْ شَرِّ النَّفَثَاتِ فِي الْعُقَدِ (and from the evil of the women who blow on the knots.) The word *naffāthāt* is derived from *nafth* which means 'to blow'. The word ‘*uqad* is the plural of ‘*uqdah* which means 'a knot'. The magicians usually tie knots on a string or piece of thread, recite magical incantations or formulae and blow on them as they do so. The phrase *النَّفَثَاتِ فِي الْعُقَدِ* (...the women who blow on the knots) refers to female magicians. It is possible that the pre-adjectival noun of the adjective *naffāthāt* be *nufūs* [souls]. Thus this verse may be translated as 'the evil souls who blow on knots'. This translation would include men and women who carry out this evil practice. But most probably its pre-adjectival noun is 'womenfolk'. Women have been specifically mentioned perhaps because generally womenfolk have the natural disposition to carry out the evil practice of witchcraft; or probably because Labīd Ibn A‘ṣam, whose black magic was the cause of revelation of this Sūrah, got this most heinous act done by his daughters. Hence, the act of witchcraft is ascribed to them.

The reason why protection is sought against magicians is firstly that the cause of revelation of these two Sūrahs was the incident of magic. Secondly, people are normally unaware of the act of magicians, and they do not pay attention to getting themselves exorcised. They are under the impression that it is some kind of medical ailment and try to get

themselves medically cured. In the meantime the magical effect continues to grow worse.

The third thing from which people are asked specifically to seek protection is *ḥasid* [jealous] and *ḥasad* [jealousy]. This has been specified for the same reasons as given above, because black magic was worked on the Prophet ﷺ on account of jealousy. The Jews and the hypocrites could not bear to see the rapid progress and expansion of Islam. They could not defeat him in outer combat; therefore they tried to satisfy their jealousy by performing witchcraft on him. There were uncountable number of green-eyed monsters against the Prophet ﷺ. That is the major reason why protection was sought against them. Jealousy of the jealous one gives him restless days and sleepless nights. He is at all times after causing loss to his envied person. Therefore, the harm he wishes to inflict is severe.

***Ḥasad* [Jealousy] and *Ghibṭah* [Envy]**

The Arabic word *Ḥasad*, the English equivalent of which is 'jealousy', is invariably used in the bad sense. It generally means to desire the deprivation of the other man rather than one's own acquisition of any bliss that he may possess. Simply put, *Ḥasad* means that a person should feel unhappy at the better fortune and good quality that Allah has granted to another, and wishes that it should be taken away from the other person and given to him, or at least the other should be deprived of it. *Ḥasad* in this sense is totally forbidden and a major sin. This is the first sin that was committed in the heaven and also the first one committed on the earth. The Iblīs was jealous of 'Ādam ﷺ in the heaven and the latter's son Qābīl was jealous of his brother Hābīl on earth. [Qurṭubī].

Ghibṭah, on the other hand, means to desire for oneself the same blessing as the other man has, without any idea of the latter's losing it. This is not only permissible but also desirable.

Summary and Conclusion

Apart from the general protection that is sought in this Sūrah, protection is sought from three specific evils. These are mentioned separately in verses three, four and five. Furthermore, in the first and the third specific evils particular restrictions are placed. The first specific evil *ghāsiq* [darkness] is restricted by the phrase إِذَا وَقَبَ "when it penetrates".

The third specific evil *ḥāsīd* is restricted by the phrase إِذَا حَسَدَ "when he envies". The practice of witchcraft is left unrestricted because its harmful effect is general. The harmful effect of darkness is felt when there is total absence of light, plunging the night in intense and utter darkness. Likewise, jealousy may not cause harm to its object until the jealous one takes a practical step with word or deed to satisfy his heart. For until he takes a practical step, his being unhappy may be harmful to himself, but it is not harmful for the other person so that he may seek refuge from it. Hence, restrictions are placed on the first and the third specific evils.

**Alḥamdulillah
The Commentary on
Sūrah Al-Falaq
Ends here**

Sūrah An-Nās (The Mankind)

This Sūrah is Madanī, and it has 6 verses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 6

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ
الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾
مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Say, "I seek refuge with the Lord of mankind, [1] the King of mankind, [2] the God of mankind, [3] from the evil of the whisperer who withdraws (when Allah's name is pronounced), [4] the one who whispers in the hearts of people, [5] whether from among the Jinn or Mankind. [6]

Introductory Remarks

This Sūrah, the second of the *Mu'awwadhatayn*, constitutes an extension of its predecessor and is in a way complementary to it, in that in Sūrah Al-Falaq the believers were enjoined to seek refuge with Allah against the hardships and privations of life in this world, while in the current Sūrah protection is sought from the trials and tribulations of the Hereafter. It was explained in Sūrah Al-Falaq that the word *sharr* could stand for 'evil' or 'harm' or even 'that which causes harm, anguish or distress'. In the present Sūrah, we are to seek refuge from the evil that is the cause of all sins, namely, the whisperings and insinuations of Satan. As the anguish and distress of the Hereafter is most severe, the Qur'an

appropriately emphasizes at the end to seek Allah's protection against these evil powers.

Verse [114:1] قُلْ أَعُوذُ بِرَبِّ النَّاسِ Say, (I seek refuge with the Lord of mankind,) The attributive name of Allah *rabb* stands for 'one who nurtures', and implies that the Supreme Nurturer takes care of everything under all circumstances. In the present verse, He is referred to as 'the Lord of mankind', while in the previous Sūrah He was referred to as 'the Lord of the daybreak', because in the foregoing Sūrah the purpose was to seek protection against the outer bodily hardships and privations of life, and they are not confined to human beings. Animals also suffer bodily hardships and difficulties, unlike the Satanic instigations which are restricted to man, and the Jinn are subjoined to him. [Maḏharī from Baiḏāwī]

Verses [114:2 & 3] مَلِكِ النَّاسِ. إِلَهِ النَّاسِ (the King of mankind, the God of mankind.) The reason for adding these two attributes is that the word *rabb*, attributed to a particular thing, could refer to someone other than Allah also, as for instance رَبُّ الدَّارِ *rabb-ud-dār* [land-lord] or رَبُّ الْمَالِ *rabb-ul-māl* [owner of wealth]. But not every master or owner is a king. That is why the attributive name *malik* [King] has been added to indicate that He is not only the 'Lord of mankind' but also the 'King of mankind'. Furthermore, not every king is worthy of worship. Thus the third attributive name *ilāh* [God] has been added to *nās* [people]. The Divine wisdom in combining all three Divine attributes is that each attribute motivates protection. Every master has servants and takes care of them. Likewise, every king has subjects and looks after them. That the worshipped God protects His worshipper is even more obvious. Only Allah, and no other being, is characterized by these three attributes simultaneously. Therefore, seeking Allah's protection by invoking these attributes is the greatest protection, and the invocation is readily acceptable.

Since the first sentence contains the word *nās* (people), the second and the third verses should apparently refer to them with the pronouns by saying, مَلِكِهِمْ *malikihim* [their king] rather than repeating the word *nās* (people). However, this is an occasion of supplication and praise, and as such repetition needs to be employed by deliberate design to add force and clarity to the sublime emotion by creating natural rhyme, rhythm and

melodic sequence. Some scholars have explained the repetition of the word 'nās' differently. They say that the word *nās* occurs five times in this Sūrah. In its first occurrence, it refers to the children. The word *rabb* that refers to nurturer-ship of Allah is a hint to this, because children need nurturing the most. Its second occurrence refers to youth, and the hint in the context is the word *malik* which refers to kingship of Allah. It bears political connotation and is appropriate to the youth. Its third occurrence refers to old age. Old people cut themselves off from the world and look up to Allah alone as the real support of life, and render Him alone true and unconditional obedience and to make Him alone the real object of his love and adoration. The context for this is *ilāh* [God] which points to the Divine worship. Its fourth occurrence refers to the righteous servants of Allah. The contextual hint for this is the word *waswasah* [evil whisperings] because the devil is the enemy of the righteous servants of Allah. His work is to cast evil prompting into the hearts of such people. Its fifth occurrence refers to mischief-makers because protection is sought from their mischief.

Verse [114:4] مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (from the evil of the whisperer who withdraws [when Allah's name is pronounced].) After invoking three attributes of Allah, the present verse describes the one from whom protection is sought. He is 'the whisperer who withdraws'. The word *waswās* is originally an infinitive in the sense of *waswasah* 'to whisper [that is, to use breath instead of voice, when saying something in barely audible way]'. But here it is used as an hyperbolic expression to refer to 'Satan' in the sense that 'he is an embodiment of whisper'. Whispering of the Satan means that he invites people to his obedience by a superstitious discourse in a way that its subject is cast into man's heart, but no voice is heard. [Qurtubī].

The word *khannās* is derived from *khanasa* which means 'to sneak, recede or withdraw furtively'. The Satan is so named because he puts himself in a squatting [perched] position on the heart of man. So, when the latter becomes heedless, the former whispers, but when he remembers Allah, he withdraws furtively. When man becomes unmindful of Allah again, the Satan returns. Whenever man remembers Allah, he withdraws. This practice continues persistently. The Messenger of Allah ﷺ is reported to have said:

"Allah has built two houses in the heart of man, in one of which an angel resides and in the other the Satan. The angel urges him to do good works and the Satan induces him to do evil works. When man remembers Allah, the Satan withdraws. And when he stops remembering Allah, the Satan perches on the heart of man and pecks with his beak to whisper into it to do evil things." [Transmitted by Abū Ya'lā on the authority of Anas رضي الله عنه, as quoted by Maḏharī].

Verse [114:6] مِنَ الْجِنَّةِ وَالنَّاسِ (whether from among the Jinn or Mankind.) This is explicative of the expression *waswās* occurring in verse [4], meaning that the devils from amongst mankind and the Jinn whisper into the breasts of mankind. Thus the Messenger of Allah ﷺ has been enjoined to constantly seek protection against the mischief of sneaking devils, whether from amongst the Jinn or from amongst human devils.

A question may arise here. It is obvious that the Satans can cast a voiceless evil prompting furtively into the hearts of people, but how the human devils can cast evil whisperings? They come forward publicly and use their voice, which is not *waswasah* [whisper]. The answer is that human beings too often cast doubts in the minds of people in an indirect way without uttering them explicitly. Shaikh 'Izzuddīn Ibn 'Abdus-Salām states, in his monograph 'al-Fawā'id fī Mushkilāt-il-Qur'ān', that the 'whisperer from mankind' refers to the whispering of one's own *nafs* (base faculties of the man himself). Just as the Satan casts evil thoughts into man's mind, likewise the base self of man urges him to do evil works. That is why the Messenger of Allah ﷺ has directed us to seek protection in Allah from the evil of our own self in the following supplication:

اللَّهُمَّ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشَرِّكُمْ

"O Allah! I seek asylum in You from the evil of myself, from the evil of the Satan and from the evil of idolatry."

The Importance of Seeking Protection against Satanic Whisperings

Ibn Kathīr states that Allah invokes three of His attributive names in this Sūrah, *rabb* [Lord], *malik* [King] and *ilāh* [God], and instructs man to seek refuge with Him against diabolical whisperings, because a Satanic companion is attached to every man, and at every step of the way, the latter's attempt is to destroy the former in different ways. First of all, he induces him to commit sins, and paves the way for him to willfully violate

the Divine laws and injunctions. If he does not succeed in this, he tries to contaminate and destroy his acts of obedience and worship by casting the thoughts of dissimulation, hypocrisy, pride and arrogance. He attempts to create doubts about authentic beliefs and doctrines of Islam in the minds of the learned scholars. The only one who can be saved from the evil of such Satanic pranks is the one whom Allah gives His protection.

The Messenger of Allah ﷺ is reported to have said: "There is not a single one of you, but his companion [a devil] has been assigned to him." The Companions enquired: 'Is such a devil companion joined to you also, O Messenger of Allah,?' He replied: 'Yes. However, Allah has helped me against him and he has become submissive to me. As a result, he only commands me to do good.'

It is also confirmed in the two Ṣaḥīḥs from Sayyidnā Anas رضى الله عنه, who reported the story of Sayyidah Ṣafīyyah رضى الله عنها. Once while the Messenger of Allah ﷺ was performing *I'tikaf* in the mosque, one of his wives Sayyidah Ṣafīyyah رضى الله عنها paid him a visit. When she decided to leave, he gave her company to the boundaries of the mosque. On the way, two men of the Anṣār saw them together, The Holy Prophet ﷺ said: "Wait! This is Ṣafīyyah bint Ḥuyayy [my wife!]" The two Companions exclaimed: سبحان الله "Pure is Allah, O Messenger of Allah, [how can we have ill thoughts about you?]" The Messenger of Allah ﷺ replied: "Indeed, the devil runs through man's veins like the blood circulates. I feared that he might whisper evil thoughts in your minds. [That is why I had to call you and clarify that the lady with me was no other than my own wife.]"

Special Note

Just as it is necessary for man to avoid evil deeds, it is essential for Muslims to avoid occasions that may cause others to have ill thoughts about them. Should there arise an occasion which may give rise to such bad thoughts, they should immediately clarify the situation, and put an end to it then and there. In sum: This Tradition indicates that Satanic pranks are highly dangerous. It is not easy to avoid them unless we seek refuge with Allah.

A Clarification

There are two types of evil thoughts: [1] voluntary; and [2] involuntary. Here we are warned against voluntary thoughts that

proceed from the will or from one's own free choice. The involuntary thoughts are thoughts that occur without one's will or free choice. Such thoughts come to mind involuntarily and pass away. They are not harmful, nor are they sinful as long as they do not act upon them or speak about them .

A subtle difference between the two Sūrahs of *Mu'awwadhatain*

In the present Sūrah, *rabb* [Lord], *malik* [King] and *ilāh* [God], three Divine attributes have been invoked, while the evil from which protection is sought is only one, that is, the whispering. Conversely, in the previous Sūrah, only one attribute of Allah is mentioned, that is, *rabb-il-falaq* [Lord of the daybreak], but the evils from which protection is sought are many which are mentioned in three verses. This goes to show that the mischief of the Satan is the worst type of evil. The hardships and calamities that befall man in this world, affect his body and mundane affairs, unlike the Satanic pranks which affect man's mundane affairs as well his affairs of the Hereafter. The Satan is always after destroying man's after-life, and that is the most dangerous situation. If man suffers from physical injury or harm, he can find cure or remedy for it; but because the Satan lurks or lies hidden in ambush in every nook and corner of man's life to assault him unnoticed and pull him downwards, away from the Divine, it is not possible to resist him except with the protection granted by Allah. (Therefore, protection from him is sought by invoking three attributes of Allah.)

Human and Satanic Enemies: their differential treatments

One may have some enemies from mankind, and some from Satanic origin. The Holy Qur'ān has directed us to deal with these two kinds of enemies in different ways.

Ibn Kathīr in the preface of his commentary of the Holy Qur'ān has cited three verses of the Holy Qur'ān pertaining to this subject. All three of them have two parts. In the first part, Allah has instructed man to treat his human enemy with kindness, politeness, patience, mercy and compassion. If he does not desist from his evil ways, then *jihād* is prescribed in other verses. We need to wage armed struggle against the devilish elements of human society. But the only way to resist the Satanic enemy is to seek refuge with Allah. The first verse to this effect is in Sūrah Al-A'rāf [7:199]:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

(Take to forbearance, and bid the Fair and ignore the ignorant.)

This pertains to defense against human enemy: In other words we need to grant courteous allowance for his offence, bid him to do good and forego revenge against injustice he might have committed. We must be easy in dealing with him and avoid causing him difficulty. This injunction is defence against human enemy and must be carried out in the first instance. But the next verse [7:200] of the same Sūrah pertains to the Satanic enemy as follows:

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

"And if you are stricken with a strike from the Satan, seek refuge with Allah. Surely He is All-hearing, All-knowing."

In other words, if an evil suggestion comes to us from the Satanic enemy, then we need to seek refuge in Allah.

The second verse is in Sūrah Al-Mu'minūn [23:96-98]:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ

"Repel evil with that which is best.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And say: 'O my Lord, I seek Your refuge from the from the strokes of the satans, and I seek Your refuge from that they come to me".

In the first sentence of these verses, the direction is given to repel the evil caused by human beings with good behavior. But, when it comes to repel the evil caused by Satan, the direction given is to seek refuge in Allah.

The third verse dealing with the same subject is :[41:34]

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

Repel (evi) with what is best, and you will see that the one you had mutual enmity with him will turn as if he were a close friend." [34]"

This part of the verse directs how to repel the evil caused by human enemy. If we repel evil deed with a better deed, it would be possible for us

to win over our human enemies and they would become our most devoted friends. As opposed to a human enemy, the other part of the situation is contained in the next verse [36]. It deals with the slinking devil who is invisible, but effective in his attack. The verse reads:

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

"And should a stroke from Shaitan (Satan) strikes you, seek refuge with Allah. Surely, He is the All-Hearing, the All-Knowing." [41:36]

The wordings of this verse are more or less the same as they occur in Sūrah Al-A'rāf. In other words, if an evil suggestion comes to us from the Satan, we are required to seek refuge in Allah, because that is the only defensive weapon against the invisible slinking, sly and cunning enemy. [Ibn Kathir]

In sum, all three sets of verses discussed above enjoin that a human enemy needs to be treated at first kindly, politely, patiently and compassionately, because human nature was in the primordial state created uncorrupted, and as such kindness, politeness, mercy and pardon could subdue him. However, human beings who have lost their primordial state of innocence, and are deeply sunk in the ocean of ignorance, the passions and the vices of the lower self or base self drag man downwards away from Allah. Some have become infidels, unbelievers and tyrants. They have thus become frontal enemies and come out armed with weapons of war to wage a frontal combat against the believers. The Qur'ān prescribes in other verses that such human enemies should be repelled by force of arms. Unlike the accursed Satan, he is evil in his primal nature, and as such kindness, compassion and pardon does not bring a good effect on him. It is also impossible to have an armed conflict with him. So, the only defence against such an enemy is the celestial weapon of *dhikrullah* [Allah's Remembrance] and *ta'awudh* [seeking refuge with Allah], with which the entire Qur'ān is replete and the Qur'ān appropriately ends with it.

Moreover, while dealing with a human enemy, a believer is never a loser. If he overcomes the enemy and prevails upon him, his victory is obvious. If the enemy overcomes him or even kills him, then too he will attain high rewards, and a high degree of martyrdom in the Hereafter

which is far better than any worldly attainments. In other words, if a believer is defeated by a human enemy he has not lost anything nor is he harmed in anyway. But the case of the Satanic enemy is totally different. It is sinful to flatter him or please him; and if someone is defeated by him, it is to destroy his entire future in the Hereafter. This is the reason why the best defensive weapon against him is to seek refuge in Allah. This celestial weapon is so powerful and potent that all Satanic guile and treacherous cunning or craft are rendered weak and ineffective.

The Guile of Satan is Feeble

On account of the reasons given above, it may not be misunderstood that fighting the Satan is difficult. To dispel this misunderstanding, Allah has said:

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

"...No doubt, the guile of the Satan is feeble." (4:76)

It is further clarified in Sūrah An-Nahl:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَنٌ عَلَى
الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ
بِهِ مُشْرِكُونَ ﴿١٠٠﴾

"So, when you recite the Qur'an, seek the protection of Allah against Satan, the accursed. He is such that he has no power over those who believe in Allah and place trust in their Lord. His power is only over those who befriend him and those who associate partners with Him. [16:98-100]"

Please see Ma'ariful Qur'an, Vol. 5/pp 412-415 for concise commentary and fuller details of related rulings.

Relationship between the Prologue and the Epilogue of the Qur'an

Allah prefaced the Qur'an with Sūrah Al-Fātiḥah which began with His Personal name. It further described His predominant attributes as being *Rabb* or Maintainer of the universe; as being the All-Merciful and Very Merciful and the Sole Judge of rights and wrongs. It defined religion as being His worship alone and imploring Him alone for help - all else being powerless in comparison. It further taught man to pray for true

guidance so that he is able to find the right path, and be established in it. He is taught to pray to be saved from being among those who are condemned and those who have lost the right path after having received it. These factors serve the purpose of man's success and prosperity in this world and in the next world, that is the Hereafter. However, in the process of achieving this purpose man is obstructed by the accursed Satan. He lays various traps inconspicuously utilizing people's different weak points, their sensual and unhealthy desires which he detects and exploits. The Satanic traps or snares need to be shattered or broken to pieces. Seeking refuge in Allah is the only effective protection against these evil powers. That is why the Qur'ān most fittingly ends on this.

Conclusion

All Thanks are due to Allah that the *tafsīr* of the noble Qur'ān has ended with the grace of Allah, and His kindness and help. Praise be to Allah from the beginning to the end, outwardly and inwardly non-manifestly and manifestly. We would not have found the way, had Allah not guided us. May Allah shower His blessings upon the best of creation, Muḥammad ﷺ, His chosen Messenger, the Seal and the leader of the Prophets and Messengers عليهم السلام. Upon him and the other Messengers be His blessings and peace, upon his family and his Companions, all of them. O 'Our Lord, accept from us! Indeed, You - and You alone - are the All-Hearing, the All-Knowing! This work completed on Saturday morning 21st of Sha'bān 1392 AH. Co-incidentally, this is the day I was born. I completed 77th year of my life and turned 78 years old. I pray to Allah and hope that the last days of my life would be the best part of my life, doing the best deeds; and that the best days of my life would be the day when I meet my Lord with the blessing of His clear Book and His trustworthy Prophet ﷺ; and that the efforts of this humble servant would be accepted, whose soul was exhausted by ailments, grief, distress and anxieties, and lack of strength; and that He would pardon my errors and shortcomings if the obligations toward His noble Book were not fulfilled; and that the Muslims would benefit by it for aeons of time; and that He makes this work a treasure-trove for the Day when there will be no trading and no friendship, when neither wealth nor family will be of any help. My ability and help to do things come from Him. Pure is Allah; praise be to Him; Pure is Allah, the Great!

The 8th volume of Tafsīr of Ma‘āriful Qur‘ān was revised between 3rd of Ramaḍān 1392 AH and Friday 10th of Shawwāl 1392 AH, taking about forty days. Praise be to Allah!

Alhamdulillah, the revision of the English version is completed on the night of 29 Ramadan 1424 A.H. corresponding to 25 November, 2003. May Allah bless this humble effort with His approval and pleasure, and make it beneficial for the readers. ‘Āmīn

صَدَقَ اللهُ الْعَظِيمُ

Ṣadaqallāh-ul-‘Āzim

وَصَلَّى اللهُ عَلَى النَّبِيِّنَّ، مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

Wa ṣallallāhu ‘ala nabīyyinā Muḥammadin wa ‘alā ‘Ālihī wa ṣahbihi wa sallam.

Alḥamdulillāhilladhī-ladhī Ibnī’matihī tatimmuṣṣāliḥāt

The translation of the text of the Holy Qur‘ān completed on 16 Rabī‘ul-Awwal 1424 A.H. corresponding to 19 May 2003 at Karachi on 11:25 forenoon

Muḥammad Taqī Usmānī, May Allah forgive him, and accept this humble effort in the service of the Holy Qur‘ān, His eternal book of guidance. May Allah give us tawfiq to recite it, understand

Alḥamdulillah
The Commentary on
Sūrah An-Nās
Ends here

A

(Al) Adab-ul-Mufrad 117

‘Ā’ishah, ‘Umm-ul-Mu’minīn 38, 160,
205, 209, 282, 289, 310, 347, 357, 390,
392, 397, 419, 426, 432, 518, 519, 521,
528, 551, 552, 553, 604, 605, 614, 615,
617, 620, 630, 743, 789, 831, 846, 857,
883, 898, 907, 910, 919, 921

‘Abbād b. Bishr 68, 73, 465

‘Abbās b. ‘Abdul-Muṭṭalib 38, 705, 906

‘Abd b. Ḥumaid 243, 905

‘Abd Yalīl b. ‘Amr 599

‘Abdullāh b. ‘Abbās (ﷺ) 31, 55, 91,
118, 134, 144, 152, 160, 165, 167, 174,
185, 186, 192, 193, 203, 209, 217, 219,
222, 235, 238, 270, 281, 285, 287, 299,
301, 305, 319, 323, 324, 332, 349, 356,
369, 397, 407, 425, 426, 430, 431, 443,
476, 483, 485, 497, 505, 508, 521, 532,
534, 549, 551, 554, 555, 556, 577, 580,
589, 590, 598, 615, 617, 618, 626, 628,
637, 640, 641, 652, 655, 659, 682, 687,
709, 715, 727, 728, 752, 753, 762, 780,
781, 783, 790, 794, 802, 806, 844, 846,
855, 859, 866, 867, 887, 893, 896, 899,
904, 906, 909, 910, 911, 912, 914, 923

‘Abdullāh b. ‘Abdullāh b. ‘Ubayy
363, 467

‘Abdullāh b. ‘Adiyy 793

‘Abdullāh b. ‘Amr 395

‘Abdullāh b. ‘Umar (ﷺ) 33, 38, 144, 229,
238, 251, 300, 357, 390, 391, 397, 492,
494, 497, 537, 550, 568, 687, 688, 691,
729, 760, 762, 866, 891, 905

‘Abdullāh b. ‘Ubayy 363, 368, 400, 464,
465, 466, 467, 468, 471, 472, 473

‘Abdullāh b. Aḥmad b. Ḥanbal 52

‘Abdullāh b. Khubaib 921

‘Abdullāh b. Mas‘ūd (ﷺ) 64, 132, 165,
200, 203, 204, 205, 209, 210, 211, 235,
238, 239, 240, 279, 280, 286, 318, 324,
329, 339, 339, 341, 383, 497, 559, 577,
601, 647, 655, 674, 727, 733, 762, 769,
857, 858, 914

‘Abdullāh b. Mubārak 135, 391

‘Abdullāh b. Mughaffal 111

‘Abdullāh b. Nabtal 363

‘Abdullāh b. Salām 436, 731

‘Abdullāh b. Suhail 77

‘Abdullāh b. Tāmīr 753, 754

‘Abdullāh b. ‘Umm Maktūm 705, 706,
707

‘Abdullāh b. Zubair 617, 762, 780

‘Abd-ul-Malik b. Marwān 38

‘Abdul-Muṭṭalib 814, 880, 908

‘Abdulqādir Dehlawī 323

‘Abdurrahmān b. ‘Auf 38, 77

‘Abdurrahmān b. Abī, Bakrah 223

‘Abdurrahmān b. Zaid 175

‘Abdurrazzāq, *muḥaddith* 300

‘Ād 153, 181, 184, 225, 233, 247, 248, 565,
677, 779, 782
Story of... 246
... were of strongest stature 783

‘Ādam (ﷺ) 143, 159, 210, 256, 261, 281,
283, 290, 336, 454, 479, 592, 794, 759,
825, 836, 839, 898, 924

‘Addas 600, 601

‘Adnān 879

- 'Alī b. Abī Ṭalib ﷺ 37, 73, 77, 106, 111,
130, 173, 186, 192, 197, 301, 329, 359,
360, 413, 492, 507, 526, 551, 646, 686,
760, 780, 812, 836, 891, 899
- 'Alqamah 160
- 'Amr b. 'Āṣ 424, 813
- 'Amr b. 'Umayyah Ḍamurī 368, 369
- 'Amr b. Ḥaushab 397
- 'Amr b. Ḥazm 300
- 'Amr b. Maimūn 324
- 'Amr b. Shuraḥbīl 132
- 'Aqīq, the valley 467
- 'Arsh, see Throne
- 'Āṣ b. Wā'il 892, 896, 897, 899
- 'Aṭā' b. Abī Rabāḥ 33, 222, 299, 378,
486, 582, 859, 896, 910, 914
- 'Aṭā' b. Sā'ib 912
- 'Aṭā', Al-Khurāsāni 117
- 'Auf b. Mālīk 486, 505, 506, 507
- 'Azl, see coitus interruptus
- 'Abuz-Zubair 781
- 'Adhān 456
- 'Ālūsī 122, 430
- 'Anas b. Mālīk ﷺ 33, 45, 73, 141, 166,
174, 183, 203, 219, 238, 239, 289, 299,
390, 394, 395, 542, 552, 828, 847, 855,
857, 859, 866, 893, 929, 930
- 'Āsiyah bint Muzāḥim 527, 784
- A'mash, Sulaiman 135, 323
- A'rāf 322
- 'Arafah, Day of: 780
- 'Arafāt 780
- Abābīl 883
- Abān b. Sa'īd 71
- Abortion, Ruling about; 717
- Abrahah 878, 879, 881, 882
- Abrogation 33, 34, 360, 615, 625, 627, 632,
689,
Concept of... 628
- Abū 'Amr 836
- Abū 'Ubaidah b. Jarrāḥ 76, 77, 422,
423
- Abū 'Ubaidah, the linguistic 188
- Abū 'Ubayd 35
- Abū 'Urwah Zubairī 108
- Abū 'Umāmah 227, 228, 318
- Abū Bakr ﷺ 67, 76, 77, 80, 90, 91, 93,
101, 106, 111, 114, 115, 135, 157, 160,
161, 363, 364, 419, 456, 642, 790, 809,
810, 906
- Abū Bakr Wasiṭī 860
- Abū Bakrah 285
- Abū Dāwūd Sijistānī 66, 123, 251, 305,
468, 573, 615, 630, 842, 893, 898, 915, 921
- Abū Dharr Ghifārī 205, 208, 228, 507,
624, 685, 770, 771 847
- Abū Dujānah 388
- Abū Ḥanīfah, Imām 34, 35, 58, 62, 231,
300, 375, 385, 427, 457, 493, 494, 501,
510, 513, 657, 668, 748, 826, 915
- Abū Ḥātim Bustī 549
- Abū Ḥayyān 50, 206, 284, 689
- Abū Hurairah 41, 45, 51, 61, 133, 138,
152, 165, 168, 193, 197, 205, 208, 222,
250, 283, 324, 330, 389, 390, 449, 476,

- 482, 532, 578, 605, 687, 732, 748, 790,
802, 829, 835, 842, 846, 856, 907, 915
- Abū Ja'far Maṣṣūr 791, 825, 826
- Abū Jabīrah 134
- Abū Jahl 642, 643, 645, 705, 838, 840, 841,
842
- Abū Lahab 812, 908, 909, 911, 912, 913
- Abū Lubābah 400
- Abū Mālik 459
- Abū Marthad 413
- Abū Mūsā Ash'arī 492, 528, 762, 828
- Abū Nu'aim 507, 747
- Abū Qilābah 845
- Abū Quḥāfah 363, 810
- Abū Rāfi' 748
- Abū Righal 880
- Abū Ruwāq 144
- Abū Sa'īd Al-Khudrī 141, 165, 179, 578,
853
- Abū Ṣaliḥ 781, 899
- Abū Sufyān 79, 144, 370, 425, 644, 911
- Abū Ṭalḥah 160
- Abū Ṭālib 599, 814
- Abū Thawr 845
- Abū Wāqid Laithi 150
- Abū Ya'la, Qāḍī 122
- Abū Ya'la, *muḥaddith* 929
- Abū Yūsuf, Imām 497
- Abuḍ-Ḍardā' 114, 553
- Abuḍ-Ḍuḥā 845
- Abul-'Āliyah 174, 242
- Abul-Aḥwaṣ 197
- Abyssinia, See Ethiopia
- Adhra'āt 400
- Adultery 141
- Ahl-ul-Ḥadīth 502
- Aḥmad b. Ḥanbal, Imām 34, 52, 66,
160, 193, 223, 251, 281, 283, 314, 319,
353, 395, 626, 845
- Aḥnāf b. Qais 158, 174
- Aḥzāb, the battle of; 471
- 'Ājurri 770
- Akbar 'Alī, Maulānā 440
- Akbar Allahabadi 708
- America 36
- Angels 42, 49, 155, 158, 161, 162, 181, 191,
199, 298, 322, 523, 549, 550, 568, 575,
577, 597, 605, 608, 614, 647, 686, 691,
693, 695, 696, 733, 735, 789, 844, 846
- Anṣār (Supporters) 104, 384, 386, 388,
389, 392, 393, 394, 396, 397, 454, 463,
469, 930
- Apostasy 56, 125
- Aqra' b. Ḥābis 114
- Arbāt 878
- Aṣḥāb-ul-Jannah
The story of... 555, 556, 557, 558, 559
- Aṣma'ī 50
- Asmā' bint Abī Bakr 418, 419, 883
- Aswad b. 'Abdul-Muṭṭalib 899
- Attributes of Allah 406, 407, 408, 480,
533, 547, 929
- Aus b. Ṣāmit 345, 347

B

- (Al) Baḥr-ul-Muḥīṭ 50, 905
- (Al) Bait-ul-Ma'mūr 190, 191
- (the) British 36
- Backbiting, rules of; 139, 140, 141, 142, 874, 911
- Badr
- Battle of ... 32, 35, 55, 196, 353, 368, 369, 399, 400, 401, 412, 414, 471, 577, 677, 910
- Baghawī, Imām 95, 107, 118, 146, 186, 319, 431, 436, 443, 467, 559, 563, 592, 614, 624, 731, 816
- Bahādur Shāh Zafar 134
- Bahrain 389
- Bahz b. Ḥakīm 286
- Bai'ah
- ... of women 421, 431, 432
 - ... of men 432
- Baihaqī, Imām 70, 117, 240, 241, 286, 287, 289, 507, 624, 645, 716, 731, 735, 892
- Baitullāh, see Ka'bah
- Bait-ul-Maqdis 282
- Balance, see Scale
- Baldaḥ 66, 67, 68, 70
- Banū 'Abd Munāf 909
- Banū 'Abdil-Muṭṭalib 412, 909
- Banū 'Āmir 371
- Banū 'Asad 146
- Banū Bakr 75
- Banū Ḥanīfah 91
- Banū Ḥāshim 886
- Banū Ḥilāl 219
- Banū Hudhail 758
- Banū Khath'am 880
- Banū Khazraj 388, 465, 471
- Banū Khuḏā'ah 75
- Banū Muṣṭaliq 119, 120, 124, 125, 462, 463, 468
- Banū Naḍīr 55, 367, 368 374, 388, 399, 400
- Banū Qainuqā' 370, 388, 399, 400
- Banū Quraizah 55, 370, 378
- Banū Thaḳīf 66, 219, 599, 601, 880
- Bāqir, Muḥammad, Imām 174, 299
- Barā' b. 'Āzib 64, 75, 274, 324, 696, 730, 733, 734
- Barzakh 327, 404, 593, 695, 696
- Battle
- ... of Camel 128
 - ... of Ṣiffīn 128
- Bayān-ul-Qur'an 116, 139, 141, 274, 283, 298, 449, 900, 901, 906
- Bazzār 111, 687, 729
- Beautiful names of Allah 408, 763
- Bedoins 65, 86, 87, 90, 118, 145, 146, 777
- Beggar 815
- Believers
- ... are brothers 126
 - Battle between ... 128
 - Rewards for ... 286, 287, 316, 317
- Betting 382
- Bī'r Ma'ūnah 371
- Bible 108
- Bid'ah 47, 340, 406, 501, 520, 623
- Bilāl b. Ḥārith Muzanī 160
- Bilāl b. Rabāḥ ﷺ 68, 143, 144, 227

Birth Control 717
 Bishr b. Sufyān 67
 Black magic 923
 Blood money, see *Diyah*
 Book of Deeds, see *Ledgers of Deeds*
 Budail b. Warqā' 69, 70, 78
 Bukhārī, Imām 51, 66, 93, 101, 104, 114,
 117, 168, 202, 208, 213, 235, 239, 286,
 291, 356, 358, 395, 431, 432, 449, 483,
 494, 508, 518, 521, 542, 598, 604, 613,
 674, 715, 743, 748, 811, 828, 831, 845,
 846, 866, 893, 900, 906, 919
 Buraidah b. Ḥuṣaib 286
 Byzantine Empire 90

C

Caesar 70, 878
 Calamny 422, 433
 Charity 57, 59, 146, 176, 317, 352, 359, 379,
 380, 384, 391, 393, 419, 474, 475, 476,
 632, 636, 809, 810, 864
 Children of Israel, see *Israelites*
 Christianity 338, 443, 878
 Civil Rights 37, 576, 726
 Coitus interruptus 717, 718
 Communism 382
 Companions of the Holy Prophet ﷺ
 ... are not infallible 98, 122
 Merits of ... 99, 103, 104, 312, 337, 690
 Respect for ... 109, 110, 129
 Sins of ... forgiven 110, 312
 Truthfulness of ... 122,
 Conflicts between ... 128, 129, 130
 Status of ... 310, 313, 471
 Belief of Ummah in ... 314

Self-Sacrifice of ... 393
 Love for ... 396
 Conjecture (*Zann*) 219, 220
 Conscience 650, 651
 Consultation
 Etiquette of secret ... 355, 356
 Covenant 576
 Cursing 52
 Curtailment
 ... of rights 726
 ... of sustenance 729
 Custody, rules of; 512

D

(Ad) *Durr-ul-Manthūr* 225, 274, 520,
 597
 Daḥḥāk 152, 153, 186, 242, 497, 590, 727,
 752, 781, 806, 836, 891, 911, 914
 Dalā'il-un-Nubuwwah by Baihaqī
 892
 Damascus 318
 Ḍarawān 556
 Dārimī, Imām 286
 Dārquṭnī 319, 511
 Dārul-Ḥarb 37, 142, 506
 Dārul-Islām 506
 Dāwūd b. Qais 117
 Days of Ignorance, see *Jāhiliyyah*
 Death
 Longing for ... 452
 Avoiding causes of ... 452
 Reality of ... 534
 Categories of ... 535
 Scene of ... 649, 655, 659, 694, 695
 ... is a gift for believers 710

- Human souls after ... 734
 Infidels will pray for ... 739
 Believers are pleased at the time of ... 789
- Deluge 244, 336, 566
- Devils
 ... are from jinn 596
 ... eavesdrop from the sky 505
 ... are repelled
- Dhahabī, Shams-ud-Din 212
- Dhikr 395, 475, 515, 702
 Forms of ... 620, 621, 622
 Preachers are directed to make ... 822
 ... is a weapon 933
- Dhū Nafr 880
- Dhu Nuwās 878
- Dhul-Ḥulaiffah 66
- Dhul-Kilā' 38
- Diḥyah Kalbī 459
- Disbelievers
 Deeds of ... 30, 31, 40, 49, 55, 56, 856
 No supporter for ... 40, 42
 Torment for ... 167, 297
 Punishments faced by ... 196, 612, 613, 807
 Rules of friendship with ... 362, 363, 411, 414, 415
 Justice with ... 419, 420
 Marriage with ... 421
 Compromise with ... 554
 Feeding ... carrying reward 668
 Souls of ... 730
 ... screened off from Allah 732
 ... will pray for death 739
 ... turned into the lowest 828
- Disciples (of 'Īsā ﷺ) 337, 441, 442, 443
- Divorce 346, 348, 349, 350, 428, 429, 510
 Sūrah of ...; 488
 ... is detested 492
 Rules of ... 493
 Kinds of ... 499
 Three ... prohibited 501
 Law of express ... 826
- Diyah (blood money) 97, 368, 371, 717

- Domain of Islam, see Dārul-Islām
- Domain of War, see Dārul-Ḥarb
- Dome of the Rock 169
- Dower 421, 423, 426, 427, 428, 429

E

- Earth
 Seven earths 515
 ... will be stretched 741
 ... will throw up its contents 741, 855
 ... will be crushed 787
 Creation of ... 304, 514, 694, 801
 ... will be trembled with quake 855
- Education
 Means of ... 838
- Egypt 396, 838
- Elephant, People of;
 The event of ... 454
 Sūrah of ... 877
 Full story of ... 877
 Destruction of ... 883, 884, 886
- Embryo 178, 223, 759, 835
- Entertaining a guest, Rules of; 182
- Envy
 Difference between ... and jealousy 924
- Equality
 ... between humans 143
- Ethiopia 555, 878
- Eve, see Ḥawwā'
- Evidence
 ... of an ungodly person 121
- Expiation
 ... of zihār 348
 ... of oath 667

F**Fai'**

- Definition of... 376
- Rules of ... 377, 379, 380, 396, 397
- ... of Naḍīr 388

Family

- Behavior with... 486
- ... is a trial 486
- Laws of ... 490, 491
- Educating the... 523, 524

Farewell Pilgrimage 80, 101, 470, 905, 906

Farrā' 200, 733

Fasting 864

Fath-ul-Bārī 218

Fath-ul-Bayān 354

Fath-ul-Mulhim 213

Fath-ul-Qadīr 34

Fāṭimah bint Qais 510

Fattān b. Razīn 791

Fidyah 633

Fig 824

Fir'aun, see Pharaoh

Fire of Jahannam, see Jahannam

Fonder, the Priest 108

Fornication 402, 422

Friday, rules of; 454, 455, 456, 457, 458, 459, 460

Fuḍail b. -Iyād 911

G

Gambling 382

Ghaṭafān, The tribe 95

Ghazālī, Imām 306

Ghibah, see Backbiting

Gomorrah 233, 568

Goodly Loan, see Qarḍ Ḥasan

Gratitude to Allah, see Shukr

Graves

- Punishment in ... 593, 696
- Reward in ... 696
- Man in ... 710
- Contents of ... will be overturned 721, 861
- ... is abode of soul 736
- Reading the ... 865

Gravity 540

H

Ḥabīb Najjār 733

Ḥabīb. B. 'Amr 599

Ḥābil 924

Ḥadīth

- The authority of ... 88, 383
- ... is revelation 89, 202, 374

Ḥaḍramaut 153

Ḥafṣah 518, 519, 521

Ḥajj

- ... on other's behalf 230,
- ... of Abrahah 879
- Cutting hair in ... 321
- Spending in ... 475
- Reward of ... 864

Ḥākīm b. Ḥizām 38

Ḥākīm, Imām 286, 436, 485, 810, 914

Ḥāmān 321

Ḥamzah b. 'Abdul-Muṭṭalib 135, 400

Ḥanaṭah Ḥimyarī 880, 881

Ḥarām 65, 97, 794

- Ḥarb b. Umayyah 911
- Ḥārith b. Ḍirār 119, 120, 463, 468
- Ḥārith b. Hishām 144
- Ḥarsh 887
- Ḥārūn عليه السلام 369
- Ḥasan, Al-Baṣrī 33, 57, 61, 106, 130, 131, 152, 159, 160, 174, 200, 271, 282, 283, 285, 378, 459, 475, 497, 563, 616, 617, 618, 626, 652, 686, 688, 714, 752, 755, 774, 821, 858, 860, 866, 891, 896, 914, 923
- Hāshim b. 'Abd Munāf 887
- Ḥashr 161, 163, 242, 269, 292, 318, 320, 367, 481, 548, 570, 582, 646, 678, 685, 690, 691, 693, 698, 716, 739, 748, 760, 787, 894, 895
- Ḥatīb b. Abī Balta'ah 412, 413, 415, 416
- Ḥawariyy, see Disciples
- Ḥawwā' (Eve) 143, 210
- Heraclius 425
- Hidāyah 34
- Ḥijāb 510
- Ḥijāz 598, 880
- Ḥikmah 448
- Ḥimyar 878
- Ḥira', the cave 213, 612, 613, 614, 832, 847
- Homosexuality 247
- Horn 155, 169, 568, 569, 635, 640, 641, 685, 693, 718, 856
- Horses (of war) 858, 859
- Houris 273, 279, 289
- Ḥūd عليه السلام 154, 233
- Ḥudaibiyah 33, 63, 64, 65, 68, 72, 77, 80, 82, 85, 86, 88, 89, 94, 97, 100, 102, 103, 104, 109, 412, 419, 422, 432
- Ḥudhaifah 'Adawi 392
- Ḥumaid Aṭ-Ṭawīl 135
- Human rights 36, 41, 335, 372, 483, 583, 587, 726
- Ḥunain 90
- Ḥusain b. 'Alī 397
- Ḥuwaiṭib b. 'Abdul-'Uzzā 72
- Hypocrites 55, 82
- ... avoid *jihād* 49, 50, 398
- ... exposed 53, 54, 462
- Some ... become true Muslims 90
- ... when resurrected 319, 322
- Deeds of ... 319
- Two kinds of ... 320
- ... have secret counsels 353, 354
- ... have secret alliance with Jews 362, 367
- Sūrah of ... 461
- Jihād against ... 525

I

- 'Īd prayer 151, 459
- 'Iddah 489, 493, 495, 496, 499, 500, 502, 509
- 'Ikrimah 61, 170, 226, 497, 640, 774, 780, 781, 858, 911, 914
- 'Imrān (father of Maryam) 528
- 'Imrān b. Ḥuṣain 781, 802
- 'Irāk b. Mālīk 458
- 'Irāq 396, 838
- 'Irbād b. Sāriyah 305
- 'Īsā (Jesus) عليه السلام 336, 337, 338, 339, 342, 436, 439, 440, 441, 443, 444, 555, 601, 753, 755, 813, 825, 832

- 'Īsā b. Mūsā Hāshimī 825
 'Iyād b. Ghanam 430
 'Iyād, Qāḍī 217
 'Izzuddin b. 'Abdussalām 929
 'Imān
 ... defined
 Difference between ... and Islam 147, 148
 ... is the basis of unity 479
 ... is a matter of freewill 480
 ... is not useful after death 788
 Kalimah of ... 806
 I'tikāf 930
 Iblīs 47, 52, 76, 163, 400, 401, 592
 ... cannot tamper with wahy 302
 Whispering of ... 305, 352, 434, 929
 ... is Big Deceiver 317
 Party of ... 361
 ... sneaks 928
 ... is after destroying man 931
 ... is feeble 934
 Ibn 'Abbās, see 'Abdullāh b. 'Abbās
 Ibn 'Abd-ul-Barr 110, 735
 Ibn 'Adiyy 626
 Ibn 'Āmir 266
 Ibn 'Asākir 169, 279, 283
 Ibn 'Umar, see 'Abdullāh b. 'Umar
 Ibn Abī Dāwūd 300, 626
 Ibn Abī Ḥatim 227, 228, 283, 285, 318,
 754, 809, 843, 892
 Ibn Abī Mulaikah 617
 Ibn Athīr 325
 Ibn Fuwarrak 130
 Ibn Ḥajar, Ḥāfiẓ 94, 204, 206, 212, 218
 Ibn Ḥazm 312
 Ibn Hishām 370
 Ibn Ishāq, see Muḥammad b. Ishāq
 Ibn Jarīr Ṭabarī 65, 162, 174, 192, 197,
 225, 227, 283, 287, 324, 554, 675, 686,
 731, 843
 Ibn Jauzī 601
 Ibn Jurayj 57, 582
 Ibn Kaisān, see Ṭāwūs b. Kaisān
 Ibn Kathīr 53, 64, 119, 158, 162, 172, 193,
 205, 206, 217, 222, 227, 238, 271, 282,
 284, 285, 318, 339, 353, 371, 395, 401,
 436, 459, 597, 675, 688, 705, 731, 754,
 790, 816, 878, 888, 894, 896, 900, 901, 931
 Ibn Khuzaimah 845
 Ibn Mājah 106, 286, 508, 630, 790
 Ibn Mardūyah, see Ibn Marduwaih
 Ibn Marduwaih 204, 285, 300
 Ibn Sa'd 65, 117
 Ibn Taimiyyah, 'Allāmah 314, 315,
 872
 Ibn Zaid, see Jābir b. Zaid
 Ibn Zubair, see 'Abdullāh b. Zubair
 Ibn-ul-'Arabi, Qāḍī Abū Bakr 114,
 115, 128, 160, 748, 749
 Ibn-ul-Humām 34, 128, 375
 Ibn-ul-Mundhīr 285, 300
 Ibn-ul-Qayyim 918, 922
 Ibn-us-Sā'ib 497
 Ibrāhīm ؑ 108, 180, 181, 182, 183, 191,
 224, 227, 228, 231, 233, 234, 336, 337,
 411, 416, 417, 762, 770, 813, 825, 832,
 847, 879 881, 887
 Ibrāhīm Nakhā'ī 378, 497
 Idolatory
 Refutation of ... 219

- Origin of ... 592
 ... of Arabs 879
 Fight against ... 896
- Ijtihād 47, 130, 131, 202, 244, 313, 315, 374, 375, 454, 562, 705, 706
- Immigrants, see muhajirīn
- Inheritance 786
- Injīl 99, 106, 107, 108, 244, 336, 337, 338, 440, 528, 847, 915
- Injustice 322
- Intercession 533, 636, 646, 647, 648
- Iranian Empire 90
- Irḥāṣ 878
- Iron
 Sūrah of ... 304
 Creation of ... 334
- ‘Izrā’īl 844
- Ishāq عليه السلام 183
- Ishāq b. Rahwaih 33, 845
- Islām
 ... defined 147
 Difference between ... and ‘Imān 147, 148
 ... is a natural religion 187
- Islāmīc greeting 353
- Ismā’īl عليه السلام 369
- Israelites 67, 339, 342, 401, 402, 439, 441, 783, 843, 867
- Isrāfīl 169, 170, 215, 844
- Izhār-ul-Ḥaqq 108, 440
- J**
- Jābir b. ‘Abdullāh 64, 106, 136, 141, 151, 166, 168, 213, 254, 283, 284, 319, 552, 613, 741, 747, 781, 844, 858, 914
- Jābir b. Zaid 162, 322, 449, 617, 618, 621, 640, 911
- Jahannam 43, 150, 155, 163, 525, 538, 636
 ... is filled 164
 Eternity of ... 687
 Locale of ; 210, 731
 Horrors of ; 264, 268, 531, 575, 626, 673, 674, 678, 681, 698, 874
 Those kept away from ... 312, 533
 Guards on ... 644, 646
 ... is set in ambush 686
 Seas will be turned into ... 715
 Tree in ... 774
 ... will be brought forward 787
 Flame of ... 908
- Jāhiliyyah
 Practices of ... 50, 380, 433, 595, 602, 716
 Friday in ... 454
 Ethnic divisions in ... 479
- Jahjāh 464, 473
- Jalīs b. ‘Alqamah 70
- Jānn, father of Jinn 261
- Jaṣṣāṣ, Abū Bakr 121, 136
- Jealousy 924, 425
- Jeddah 65
- Jews
 ... of Khyber 89, 95
 ... change the words of greeting 353
 ... have secret conferences 354
 Mischief of ... 355, 356
 ... banished from Madīnah 367, 368
 ... banished from Khyber 373
 ... challenged 446
 Claims of ... 451
 ... ask about spirit 812
 Peace treaty with ... 903
- Jibrā’īl عليه السلام 141, 144, 183, 203, 204, 205, 206, 207, 209, 210, 212, 214, 215, 216, 233, 370, 521, 522, 577, 614, 637, 656, 691, 714, 718, 719, 720, 767, 812, 813, 831, 833, 846, 847, 899, 918, 919

Jihād

- Discipline in ... 436, 439
- Rules of ... 30, 31, 50, 382, 525, 902
- Wisdom behind ... 40, 379, 931
- Hypocrites' attitude about ... 49, 50, 463
- Escaping from ... 59
- Pledge of ... 64
- Exemption from ... 91
 - ... with a prophet 123
 - ... against apostates 125
 - ... after conquest of Makkah 310
- Reward of ... 321, 322, 411, 437, 441

Jinn

- Creation of; 186, 187, 253, 261
 - ... addressed 253, 254, 263, 270
- Warning for ... 267, 268
 - ... are bound by divine laws 516, 740
- Sūrah of ... 594
 - ... listen to the Qur'ān 595
 - ... repent from *shirk* 595
 - ... repelled from heavens 597
- Reality of ... 598
- Satans are from ... 598
 - ... of Naṣībīn 601
- Night of ... 601
 - Men seek refuge in 602, 603
 - ... gathered in ḥaṣhr 691
 - ... appear at night 923
 - ... are subjoined to mankind 927

Jizyah 377

Jubair b. Muṭ'im 192, 238, 899

Judhāmah bint Wahb 717

Juhainah, the tribe 89

Junaid Baghdādī 185

Jundub 811, 812

Justice

- ... is the objective of the prophets 332
- Establishment of ... 334
- ... is obligatory for Non-Muslims 419, 420

Juwairiyah, Ummul-Mu'minīn 119, 463, 468

K

Ka'b Al-Aḥbār 836

Ka'b b. Ashraf 370, 892, 893, 896, 897

Ka'b b. Malīk 734

Ka'bah 31, 219, 282, 370, 382, 454, 601, 877, 879, 880, 881, 882, 884, 887, 888, 893

Kaffārah, see Expiation

Kalbī 781

Karkhi, Ya'qūb 623, 701

Kashmīrī, Anwar Shāh 208, 212, 214

Kashshāf 801

Kauthar, Pond of; 648, 892, 895

Khadījah 'Ummul-Mu'minīn (رضي الله عنها) 106, 612, 613, 814, 832, 833

Khafājī, 'Allāmah 601

Khaibar 79, 87, 88, 89, 90, 94, 95, 101, 102, 368, 373, 394, 396, 442, 905

Khālīd b. Walīd 66, 68, 120, 124, 125

Kharāj 377

Kharijites 658, 686

Khaulah bint Tha'labah 345, 346, 347, 349

Khul' 510

Kibr 700, 930

Kinānah, the tribe 886

Kinship

- Rights of ... 51, 376, 378

Kitābah, contract of; 468

Kitāb-ul-'Ajā'ib 791

Knowledge

- ... of the Unseen 224, 226, 596, 607, 608, 610
- Sources of ... 542

- ... of the science 672
- Kufr (infidelity) 116, 479, 480, 593, 686, 820, 886
- Kura'ul-Ghamīm 66, 78
- L**
- Labīd b. A'sam 923
- Lailat-ul-Barā'ah 845
- Lailat-ul-Qadr, see Qadr, Night of.
- Lamam (small faults) 221
- Lāt (the idol) 218, 219, 642, 880
- Ledgers of deeds 281, 335, 566, 646, 718, 726, 730, 733, 739, 742, 743, 788
- Life
- Worldly ... is a play 55, 59, 326
- Worldly ... is a delusion 326, 329
- Reality of ... 534
- Categories of ... 535
- Vicissitude of human ... 745
- Lot-tree of the uppermost boundry, see Sidrat-ul-Muntahā
- Lūṭ عليه السلام 154, 183, 184, 246, 525, 526, 527, 568, 677
- M**
- (Al) Masjid-ul-Ḥarām 96, 99, 100, 104, 144, 370, 839, 841
- Ma'qil b. Yasār 409
- Madīnah 31, 35, 63, 65, 94, 98, 100, 117, 118, 120, 134, 146, 157, 192, 254, 323, 357, 363, 367, 368, 369, 370, 371, 376, 384, 385, 387, 394, 399, 400, 412, 418, 422, 429, 431, 454, 456, 459, 464, 466, 467, 468, 471, 472, 485, 507, 552, 892, 902, 904, 914, 918
- Madyan 191
- Maghmas 880
- Magians 251
- Magical spell 918
- Mahārājā 241
- Mahdawī 390
- Maḥmūd b. Labīd 501
- Mahr, see Dower
- Maimūn 140, 141
- Maintenance
- ... of divorcee 510
- Quantum of ... 512
- Makkah 31, 33, 42, 63, 64, 65, 66, 67, 69, 70, 71, 72, 73, 74, 75, 77, 78, 79, 93, 96, 97, 98, 100, 101, 102, 108, 143, 144, 173, 187, 195, 196, 200, 201, 203, 206, 210, 214, 215, 238, 239, 241, 254, 255, 308, 310, 311, 321, 370, 373, 385, 387, 394, 399, 411, 412, 413, 415, 419, 422, 423, 428, 429, 430, 431, 432, 442, 485, 507, 548, 555, 559, 599, 601, 641, 677, 682, 705, 727, 775, 793, 794, 795, 809, 824, 832, 839, 840, 859, 877, 879, 880, 882, 886, 887, 893, 899, 906, 914
- Malābār 241
- Mālik b. Anas, Imām 109, 217, 298, 299, 300, 385, 387, 390, 397, 454, 501, 728, 729, 732, 734, 845, 859, 921
- Man
- Sūrah of ... 664
- Creation of; 186, 187, 256, 261, 709, 723, 756, 834
- Warning for ... 267, 268, 270
- ... is created weak 576

- Nature of ... 580, 581
 ... was nothing worth mention 662
 ... is made of different particles 665
 ... is deceived about his Lord 722
 ... must work hard 739, 741
 ... should endure hardships 795
 Divine gifts to ... 795, 796
 ... has free will 802, 807
 Two groups of ... 805
 Best composition of ... 825
 ... is microcosm 826
 ... is ungrateful 858
 ... loves wealth 858
 ... is in loss 869
- Manāt, the idol** 219
- Maqām-e-Şahābah** 112, 128, 316
- Marr Zahrān** 77
- Marriage**
 ... with disbelievers 421, 423
 Dissolution of ... 426
 ... with migrating women 428
 ... with non-Muslim women 428
 System of ... and divorce 490
 ... is a worship 491
 ... is permanent relationship 491
 Khuṭbah of ... 503
 Mut'ah is not ... 582
- Martyr or martyrdom** 41, 129, 281, 317,
 318, 324, 392, 647, 933
- Marwān Al-Aşfar** 135
- Maryam** ﷺ 336, 527
- Masjid, see Mosque**
- Masrūq b. Ajda'** 160, 204, 781
- Masterbation** 582
- Maẓhar Jān-e-Jānān** 888
- Maẓharī, see Tafsir Maẓharī**
- Mediterranean** 825
- Meteors** 605
- Mi'rāj** 141, 203, 205, 206, 213, 614, 628, 719,
- Migration** 31, 425
- Mikā'il** 215, 844
- Mikraz b. Ḥafş** 72
- Minā** 239, 321, 674
- Miqdād b. Aswad** 67
- Mishkāt-ul-Masabih** 696
- Mocking**
 ... is a sin 131
 Definition of ... 132
- Modesty** 576, 582
- Monasticism** 336, 338, 339, 340, 341, 342,
 621
- Monopolization** 381
- Moon**
 Sūrah of ... 237
 ... is split 237, 238, 240
 Eclipse of ... 241
 ... is bound by calculation 253, 256, 257
 ... joined with sun 654, 799
 ... will lose light 718
 ... develops 744
- Mosque**
 ... belongs to Allah 596, 606
- Mu'adh b. 'Anas** 228
- Mu'adh b. Jabal** 391, 392, 492, 553, 731
- Mu'awiyah b. Abī Sufyān** 101, 291
- Mu'awiyah b. Ḥayadah** 170
- Mu'tazilites** 658, 686
- Mufrādat-ul-Qur'an** 482
- Muhājirīn (Immigrants)** 104, 111, 384,
 385, 388, 392, 393, 394, 396, 397, 412,
 463, 469, 471, 785
- Muḥammad b. 'Alī b. Ḥusain** 892
- Muḥammad b. Ishāq** 94, 268, 462, 590,
 599, 754, 883, 899

- Muḥammad b. Marwān 555
- Muḥammad b. Maslamah 72, 77, 370
- Muḥammad b. Sirīn 285, 781, 910
- Muḥammad, the Holy Prophet ﷺ
- ... as the Final Messenger 851, 852
 - Sūrah of ... 31, 33
 - Attributes of ... 83, 84
 - ... as a receiver of *wahy* 88
 - Belief in the messengership of ... 98
 - Advent of ... from Paran 108
 - Prophecies of scriptures about ... 108, 234, 439, 852
 - Raising voice before ... 113
 - Love and respect for ... 70, 71, 123
 - Decision of ... is better 124
 - Miracles of; 238, 239, 240, 241, 878
 - Commands of ... are binding 383
 - ... is unlettered prophet 447, 832, 834
 - Objectives of ... 447
 - ... is light, still human 481
 - ... should not prohibit the lawful things 518
 - ... is exalted in character 546, 551, 820
 - ... known as honest and truthful 643
 - ... admonished by Allah 704
 - ... was an orphan 814
 - ... is father of Ummah 896
 - Magical spell on ... 918, 920
 - Divine favors on ... 811, 818
- Muḥāsibī, Ḥārith 130
- Mujaddid Alf-Thānī 325, 507
- Mujāhid b. Jabr 152, 162, 165, 168, 174, 192, 197, 222, 226, 242, 243, 259, 270, 282, 283, 399, 407, 430, 449, 640, 690, 709, 752, 774, 780, 781, 836, 843, 868, 893, 896, 910, 911, 912, 923
- Muqātil b. Sulaimān 57, 459, 580, 645, 689, 727, 783, 906, 912
- Muraisī^ʿ 463
- Murrah b. ‘Abdullāh 687
- Muṣ‘ab b. Sa‘d 396
- Mūsā ﷺ 157, 181, 183, 184, 191, 224, 227, 228, 231, 233, 234, 342, 436, 439, 527, 698, 762, 770, 825, 833, 867
- Musadad 285
- Musāfir Almakhzūmī 423
- Musailimah, the Imposter 91
- Mishkilāt-ul-Qur‘ān 212, 213
- Muslim, Imām 73, 93, 133, 168, 211, 235, 239, 250, 319, 356, 395, 449, 476, 482, 508, 542, 598, 630, 657, 753, 802, 818, 831, 846, 848, 856, 893, 894
- Musnad of Aḥmad 54, 73, 119, 165, 197, 203, 204, 210, 250, 266, 419, 419, 436, 468, 630, 696, 790, 915, 920
- Mustadrak 810
- Mut‘ah 582
- Muwaṭṭa‘a’ 300, 390, 728
- Muzainah, the tribe 89
- Muzanī 845
- ## N
- An-Najm-ul-Waḥḥāj 38
- Nadr b. Ḥārith 577
- Nafs
- Three kinds of ... 652
 - Suppression of ... 699
 - Tricks of ... 700
 - Contented ... 788
 - Purification of ... 802
 - Pollution of ... 802, 803
 - ... urges to do evil 929
- Nahḥās 781
- Najrān 755
- Nakhlah 598, 602, 605
- Naqshbandī, Bahā‘uddīn 701

Nasa'ī, Imām 66, 266, 305, 391, 395, 501,
577, 615, 727, 734, 790, 915, 921

Naṣībīn 601

Naṣr, the idol 592

Nawawī, 'Allāmah 206

Negus 70, 878, 879

Nickname 131, 134

Night of Immunity, see Lailat-ul-Barā'ah

Night of Qadr, see Qadr

Nineveh 600

Nizām-e-zakāt (book) 632

Nu'mān b. Bashīr 700, 716

Nufail b. Ḥabīb 880, 882

Nūḥ عليه السلام

... referred 123, 152, 181, 184, 233, 247,
248, 336, 337, 525, 526, 527, 566

Story of ... 243, 244, 586, 587, 689, 592,
593

Balance sent down to ... 333

O

Oath

Concept of; 551

Distinguished from vow 667

Olive 824

Oneness of Allah 47

Proofs of ... 294

Propagation of ... 820

Comprehensive concept of ... 916

Orphans 376, 378, 798

Respect for 785

Do not oppress ... 815, 889

Ownership

Real ... of everything is with Allah 310, 379

Right of ... 382

P

Palestine 825

Paradise 39, 41, 42, 57, 93, 150, 200

Essential characteristics of ... 43, 44, 441,
668

... brought close 164

Delights of ... 165, 166, 179, 190, 272, 278,
662, 666, 668, 669, 670, 682, 726, 790, 915

Entrance into ... 193, 323, 508, 533, 631,
662, 663

... is final abode of the righteous 210, 694

Locale of; 210, 731, 734

Different ranks in ... 281, 646

Width of ... 326, 329

Sign of being in ... 395

Seeing Allah in ... 658

Souls of believers in ... 734

Men should compete for ... 736

... of Shaddād 783

Allah's pleasure in ... 853

Kauthar in ... 892, 894, 895

Paran, Mount of; 107, 108

Patience 575, 624, 635, 798, 869, 871, 872

Peace treaty 58, 72, 100, 102, 399, 412,
419, 422, 424, 902

Pen

Sūrah of ... 545

Significance of ... 549, 835, 837

Education by ... 830, 835

... is the first creation 836

Three types of ... 836

People of the Book 336, 342, 343, 367,
398, 849

Pharaoh 154, 181, 184, 247, 248, 321, 525,
527, 566, 613, 677, 693, 698, 779, 784, 785

Pilgrimage, see Ḥajj

Plane of Gathering, see Ḥaṣhr

Pledge of Ridwān 64, 72, 73, 82, 85, 87,
93, 103, 109, 110

Populated House, see (Al)Bait-ul-
Ma'mūr

Prayer

... for infidels 416, 417

Preaching 438

Principles of ... 707, 822, 872, 873

Predestination, see Taqdir

Preserved Tablet 152, 160, 179, 298, 334,

589, 708, 846

Protection

... from calamities 921

... from satanic whispering 929

Public Endowment 381

Q

Qa'qā' b. Ma'bad 114

Qābīl 924

Qadr, Night of

Sūrah of ... 843

Granted to this Ummah 843

Meaning of ... 843

Merits of ... 846

Time of ... 847

Qaḥṭān 879

Qāmūs 407

Qard Ḥasan 484, 485, 613, 631, 632

Qārūn 321

Qāsim s/o the Holy Prophet ﷺ 892

Qaṣṣā', the she-camel 66, 68, 466

Qatādah 50, 107, 152, 160, 162, 170, 192,

226, 242, 259, 271, 282, 324, 378, 407,

430, 462, 497, 550, 640, 655, 727, 752,

781, 801, 836, 859, 866, 891, 905, 914

Qazwīnī, Abul-Ḥasan 888

Qiblah 137, 282

Qitāl, see war

Qiyāmah

Sūrah of ... 649

Signs of ... 45

Horrors of ... 264, 270, 277, 280, 565, 566,
575, 627, 650

Length of the Day of ... 578, 579

Scenes of ... 649, 654, 704, 714, 715, 721,
722, 856, 863

... is near 405

See also: Resurrection

Quduri 34

Qur'an

... is recorded in preserved tablet 298

Touching the ... in impurity 299, 300

Were ... revealed to mountains 403

How to recite ... 612, 615, 650

... as weighty discourse 617

Eloquence of ... 641

Explanation of ... 657

... is decisive word 760

Revelation of ... 846, 847

Prologue and epilogue of ... 934

Quraish 55, 64, 67, 68, 70, 73, 74, 75, 76,

78, 79, 103, 143, 219, 235, 242, 250, 370,

399, 419, 422, 424, 641, 642, 879, 880,

881, 884, 885, 892, 893, 909

Qurṭubī, the exegete 34, 46, 50, 83, 91,

97, 114, 128, 133, 136, 138, 150, 206, 208,

218, 231, 254, 255, 274, 284, 298, 299,

340, 383, 389, 397, 401, 402, 412, 424,

483, 493, 641, 688, 729, 741, 773, 774,

781, 801, 825

Qushairī 390, 412

Qutailah 419

R

Rā'ish 368

Rabī' b. Anas 537

Rabī' b. Khaitham 714

Racism 463, 469

- Rāfi' b. 'Umair 603
- Rafi' b. Khadij 90
- Rafraf 205
- Rāghib Iṣfahānī 482, 615
- Raḥmatullah Kairanawi 108, 440
- Ransom 32, 34
- Rass, the people of; 152, 153
- Rauḍah Khākh 413
- Rawāfiḍ, see Shi'ites
- Rāzī, Imām Fakhrud-dīn 35, 206
- Reconciliation 126
- Repentance
 - Requirements of... 525, 526
 - ... of Yūnus ؑ 548
- Resurrections
 - Affirmation of ... 151, 152, 155, 172, 404, 539, 542, 650, 577, 683
 - How ... will take place 169, 569, 650, 656
 - Proof of ... 292, 559, 560, 561, 650, 651, 757
 - Denial of ... 302, 576, 647, 698
 - Light at the time of ... 318, 320
 - ... on Friday 454
 - Exact time of ... 607, 694
 - Allah's power of ... 659, 660, 757
 - ... is the Great Event 681
 - Groups in the Day of ... 716
- Revelation, see *waḥy*
- Righteous believers
 - Qualities of ... 576, 581, 582
 - Company of ... 789, 790
- Righteous Caliphs 33, 34
- Riyā' 700, 889
- Rūḥ, see Spirit
- Rūḥ-ul-Ma'ānī 50, 51, 122, 254, 284, 285, 300, 322, 325, 333, 368, 430, 448, 452, 483, 632, 637, 905
- Rūmī, Maulānā Jalālud-dīn 764
- S**
- (Aṣ) Ṣārim-ul-Maslūl 314
- (As) Siyar-ul-Kabīr 34
- Sa'd b. 'Ubādah 74, 388
- Sa'd b. Abī Waqqāṣ 77, 906
- Sa'd b. Mu'adh 32, 388
- Sa'id b. Jubair 193, 226, 299, 555, 577, 580, 583, 603, 604, 790, 893
- Sa'id b. Musayyab 93, 193
- Sa'id b. Zaid 123
- Sa'idah bint Ḥārith 423, 424
- Sa'ūd b. 'Amr 599
- Ṣabr, see patience
- Sacred Mosque, see (Al)Masjid-ul-Ḥarām
- Sacrifice 780, 781, 895
- Ṣadaqah, see charity
- Ṣadaqat-ul-Fiṭr 382, 394
- Ṣafā, the mount 432, 909
- Ṣafiyah, Ummul-Mu'minin 129, 519, 930
- Sahl b. 'Abdullāh 601
- Sahl b. Ḥunaif 388
- Ṣaifī b. Anṣāb 423
- Sajdah
 - ... of tilāwah 235, 236, 739, 842
 - Rules of ... of tilāwah 748
 - ... of vine and trees 257
 - ... prohibited to anyone Allah except 607
 - Meaning of ... 747
- Ṣalāh
 - Command to perform ... 613, 850, 895
 - Rules of ... of tahajjud 614, 615

- Five ... prescribed 615
 Recitation in ... 616, 657
 Those who do not pray ... 647
 Imām of ... 657
 Muqtadī in 657
 Supplication in ... 842
 Neglect in ... 889
- Ṣāliḥ ﷺ 153, 233, 246
- Ṣāliḥ Al-Miṣrī 816
- Salim b. ‘Abdullāh 299
- Salim b. ‘Auf 505
- Salman Fārisī 61, 450, 589
- San‘ā’ 555, 556, 883
- Sārah (w/o Ibrāhīm ﷺ) 183
- Sārah, the vocalist 412, 413
- Satan, see Iblīs or Devil
- Saudah, Ummul-Mu’minīn 519
- Scale 259, 332, 333, 553
- Sermon
 ... of Friday 455, 456, 458
 ... of Farewell Pilgrimage 470
 ... of marriage 503
- Sha‘bī, ‘Amir b. Sharḥīl 165, 204, 378, 497, 912
- Shaddād b. ‘Ad 783
- Shaddād b. Aws 324
- Shafī‘ī, Imām 33, 35, 58, 128, 230, 300, 383, 384, 457, 493, 495, 501, 732, 869
- Shahīd, see Martyr
- Shaibah b. Rabī‘ah 599, 600
- Shaikh (spiritual Master) 701
- Sharḥ-ul-‘Aqidah Alwāsitiyyah 315
- Sharḥ-us-Sunan 624, 828
- Shi‘ites 93, 109, 386, 502, 686
- Shirk
 ... is unpardonable 593
 ... of Jinn 595
 ... of Jews and Christians 607
 Forms of ... 609
 Elimination of ... 820
- Shu‘ab-ul-‘Imām 624
- Shukr 816
- Shumaisiyy 65
- Ṣiddīqs 317, 324
- Sidrat-ul-Muntahā 200, 205, 206, 209, 210, 211, 213, 216, 735, 846
- Ṣiffīn 128
- Sin
 ... as distinguished from mistake 47, 97, 313
 One will not carry the ... of another 194, 228, 229
 Abstention from Major ... 221
 Small ... 221, 222
 False claim is a major ... 438
 Instinct of ... 802
 ... of backbiting and slandering 874, 875
- Sinai, Mount of, see Ṭūr
- Sinai, Valley of ... 693
- Sinān b. Wabrah 464, 473
- Ṣirāt, Bridge of; 318, 321, 323
- Sky
 Creation of ... 304, 514, 694, 801
 ... is guarded against jinn 593, 597, 605
 Tasbiḥ of ... 531
 ... stripped of 718
 ... cleft as asunder 721
 ... split apart 739
- Slander 875
- Slavery 35, 36
- Slaves
 Rights of ... 37
 Freeing of ... 38, 345, 469, 520, 793, 797
 Right of a female ... 51
- Socialism 381

- Sodom 233, 568
- Space exploration 269, 270
- Speculation 382
- Spending in Allah's way 307, 308, 310
- Sperm 178, 225, 291, 293, 651, 662, 709, 745, 766, 759
- Spirit
 Meaning of... 691
 Reality of... 697
 Types of... 735
- Spying, Rules of; 136, 138
- Star
 Sūrah of... 199
 Sirius 233
 Setting of... 296
 ... are lamps 538
 ... for stoning satan 538, 605
 ... will swoop down 714, 715
 ... will disperse 721
- Stellar Formations 750, 751
- Succession, Islamic law of; 382
- Suckling, Rules of; 511, 512
- Suddī 259, 497, 645, 752, 781, 886, 887, 892
- Ṣūfī terminology 624, 652, 653, 701
- Sufism 341, 622, 700, 701, 827
- Sufyān b. 'Uyaynah 46
- Sufyān Thaurī 33, 186, 641, 845
- Suhail b. 'Amr 72, 73, 74, 76
- Salamah b. Akwa' 73
- Suhailī 833
- Sujūd, see Sajdah
- Sulaimān ﷺ 789
- Sun
 ... is bound by calculation 253, 256, 257
 ... is joined with moon 654
 The light of... 685
 ... the light of... 685
 ... will be folded up 714, 715
 ... will lose light 718
- Suspicion, rules of; 135, 136, 137, 138, 139
- Suwā', the idol 592
- Suwaid 368
- Suyūṭī, Jalāl-ud-dīn 62
- Synagogue 401, 402
- Syria 170, 369, 400, 425, 459, 755, 825, 838, 882
- T**
- Ṭā'if 66, 599, 601, 602, 641, 791, 880
- Ṭabalah 887
- Ṭabarānī 193, 251, 285, 319, 511, 791, 899, 916
- Ṭabarī, see Ibn Jarīr
- Ṭabūk 90
- Tafsīr Kabīr 35
- Tafsīr Maḏharī 33, 34, 58, 64, 93, 158, 177, 186, 203, 231, 284, 286, 299, 320, 325, 401, 402, 511, 513, 522, 535, 553, 579, 603, 688, 700, 735, 808, 864, 888, 929
- Tahajjud 105, 174, 395, 601, 612, 614, 617, 627, 628, 629, 632, 812
- Ṭahāwī, Imām 34, 35, 238, 511
- Tale-bearing 911
- Ṭalḥah b. 'Ubaidullah ﷺ 129
- Tamīm, the tribe 114, 118, 175
- Tan'īm 33
- Taqdīr 250, 251, 331, 335, 550, 588, 710, 807

- Taqi, Muḥammad 440
- Taqwā
 ... is the basis of honor 144
 ... in heart 223
 Whispering for ... 356
 Command for ... 403
 ... to one's ability 487
 ... is essential for maintaining rights 504
 Reward of ... 509
 ... is the middle course 700
 Instinct of ... 802
- Ṭāriq b. 'Abdurrahmān 93
- Taubah, see Repentance
- Tauḥīd, see Oneness of Allah
- Tawakkul 508, 623
- Ṭawūs b. Kaisān 299, 617
- Ṭayālisi, Abū Dāwūd 239, 240, 241
- Tazkiyah 448
- Tenancy 382
- Testimony, 576, 583
- Tha'ālibī 390
- Thābit b. Qais 115, 388, 390, 468
- Thābit Bunanī 626
- Thamūd 153, 181, 184, 225, 233, 247, 565,
 677, 779, 782, 803
- Thana'ullah Pānīpati, Qādī 33, 697,
 700, 735, 888
- Thanawī, Ashraf 'Alī 60, 186, 192, 206,
 222, 354, 373, 405, 548, 618, 900
- Thaubān 51
- Thawāb
 Offering ... to others 230, 231
- Throne ('Arsh) 210, 304, 305, 733, 735,
 788, 835
- Tihāmah 598, 881
- Tirmidhī, Imām 111, 123, 170, 250, 254,
 266, 286, 289, 305, 310, 389, 390, 409,
 482, 485, 508, 568, 598, 624, 752, 811,
 898, 914, 915
- Torah 99, 244, 369, 439, 446, 450, 528, 770,
 847, 915
- Trade 382, 441, 442, 458, 871
- Trench, People of the; 752, 878
- Trumpet, see Horn
- Trust 45, 576
- Tubba' 154
- Ṭūr, the mount of; 107, 189, 190, 191,
 825, 867
 Sūrah of ... 189
- Ṭuwā, see Sinai
- ## U
- 'Ubādah b. Ṣāmit 197, 432, 464, 466,
 549, 789, 790
- 'Ubaid b. 'Amr Laithī 590
- 'Ubaid b. 'Umair 165, 192
- 'Ubaidullah b. Ḥiṣn 869
- 'Ujb 700
- 'Ukāz 598
- 'Umar b. Jaḥḥāsh 370, 371
- 'Umar b. Khaṭṭāb 32, 51, 64, 70, 75,
 76, 78, 80, 90, 91, 93, 94, 101, 111, 114,
 115, 135, 150, 173, 192, 283, 299, 325,
 346, 367, 368, 373, 391, 392, 396, 413,
 414, 428, 432, 456, 465, 472, 502, 508,
 510, 511, 521, 423, 716, 728, 754, 774, 906
- 'Umārah b. 'Uqbah 424

'Umrat-ul-Qaḍā' 101
 'Uqbah b. 'Āmi:
 915, 921
 'Uqbah b. 'Amr 54
 'Uqbah b. Abī Mu'aīṭ 424, 896, 897
 'Urwah b. Mas'ūd 69, 70, 71, 78
 'Usfān 77
 'Ushr 382, 394, 475
 'Utbah b. Rabi'ah 599, 600, 705
 'Uthmān b. 'Affān 38, 53, 70, 71, 72,
 93, 162, 279, 280, 397, 456, 848, 885
 'Uthmānī, Shabbir Aḥmad 213
 'Uzzā, the idol 218, 219, 642
 'Ubaiyy b. Ka'b 91, 497, 498, 767, 867
 'Uḥud, Mount of; 111
 'Uḥud, the battle of; 364, 369, 370, 399,
 471
 'Umaimah bint Ruqaiqah 431
 'Umayyah b. Khalaf 899
 'Umm 'Aṭīyyah 431
 'Umm Hānī' 734
 'Umm Hishām 150
 'Umm Jamīl 812, 911
 'Umm Kulthūm bint 'Uqbah 424
 'Umm Rūmān 419
 'Umm Salamah Umm-ul-Mu'minīn
 66, 77, 616, 907
 'Umm Sulaim 394
 'Umm-ul-Ḥakam 430
 'Usaid b. Ḥudair 74
 'Umm Aiman 394

Universe

 Wisdom of creation of ... 763

'Usāmah b. Zaid 394

Usury 382

V

Victory

 ... of Makkah 63, 904, 905

 Sūrah of ... 904

 Istighfār after ... 908

Vow, Rules of 667, 668

W

Wadd 592

Wadī'ah b. Mālīk 368

Waghilah 527

Waḥy

 Two kinds of ... 88, 202

 Beginning of ... 831

Wailing on the dead 229

Walīd b. 'Abdul-Mālīk 118

Walīd b. 'Uqbah 119, 120, 122, 123, 125,
 424

Walīd b. Mughīrah 225, 554, 641, 642,
 643, 899

Walīhah 527

Wāqidī, the historian 94, 882

War

 Sūrah of ... 30

 Prisoners of ... 32, 34, 35, 36, 38, 39, 468,
 506

 Injunctions of ... 50

 Spoils of ... 87, 88, 94, 96, 377, 378, 379,

463, 468, 506
 ... between Muslim groups 127
 Fai' and spoils of ... 376
 Horses of ... 859

Warqah b. Naufal 833

Warrāq, Abū Bakr 165, 185, 844

Wayfarer 376, 378

Wealth

... belongs to Allah 308
 How ... should be spent 308
 Minimum ... for zakāh 354
 Kinds of ... 380, 381
 Concentration of ... 380
 Acquisition of ... by unlawful means 382
 ... must not divert one from Allah 474
 ... is a trial 485, 486
 ... is no sign of Allah's approval 784
 Love of ... 787, 858, 860, 861, 805
 Amassing ... 865, 874

Weighing of deeds 855, 856, 863

Women

Migrating ... 425
 Marriage with such ... 428
 Disbelieving ... 428
 ... blowing on the knots 923

Y

Ya'ūq 592

Yaghūth 592

Yaḥyā Al-Bakkā' 626

Yamāmah 91

Yāmīn b. 'Amr b. Ka'b 371

Yarmūk 392

Yazīd b. Mu'āwiyah 52

Yazīd Ḍabbī 626

Yemen 412, 553, 555, 556, 753, 754, 878,
 879, 882, 886, 887, 906

Yūnus عليه السلام 547, 548, 561, 562, 600

Yūsuf عليه السلام 130, 138

Yūsuf Dhu Nuwās 753, 755

Z

Zabūr 244, 528, 847, 915

Zaid b. Arqam 464, 465, 466, 467, 471

Zaid b. Aslam 175, 354, 497

Zaid b. Jābir 169

Zaid b. Thābit 235

Zainab bint Abī Salamah 223

Zainab bint Jaḥsh 518, 520

Zakāh

... treated as a fine 45
 Payment of ... 59, 119, 353, 382, 394, 613,
 632, 647, 850
 Rate of ... 60, 385, 891
 ... on other's behalf 230
 Minimum niṣāb of ... 385
 Spending in ... 475
 ... is a right of the poor 576, 582
 When ... obligated 632
 Punishment for not paying ... 729, 890
 Meaning of ... 768

Zamakhsharī 282, 677

Zamzam 837

Zann, see suspicion or Conjecture

Zaqqūm 571, 626, 775

Zaurā' 456

Zihār 345, 346, 347, 348, 349, 350

Zirr b. Ḥubaish 204

Zubair b. 'Awwām 129, 413

Zuhd 624

Zuhri, Imām 394, 640, 844