

(revealed) before this one, or a trace of knowledge, if you are truthful. [4] And who is more astray than him who invokes, instead of Allah, such a one as will not respond to him until the Day of Judgement; and they are totally unaware of their prayers, [5] and when people will be assembled (on the Day of Judgment), they will be enemies to them, and will refuse even their having worshipped them. [6]

Commentary

فُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ (Say, "Tell me about those whom you invoke instead of Allah,...46:4) In these verses, the claim of the polytheists about the existence of some other gods has been refuted by demanding a proof to substantiate this claim, because no claim can be accepted, neither rationally nor according to the religious principles, unless it is proved by concrete evidences to support it. Then dealing with all possible types of arguments, it has been proved that they do not have any evidence or proof in their favor, and that their insisting on such a baseless claim is nothing but deviation from the truth. The arguments have been classified by these verses in three types. One is a rational argument. Verse 4 negates any argument of this type in their favor by saying, *أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ* "Show me what they have created of the earth; Or have they a share in (the creation of) the heavens?" (46:4)

The second type of argument is that which refers to and relies on the statement of an authority. It is obvious that, in any matter concerning Allah, no one can be an authority except Allah Himself, and His statements can be proved either by the divine books, like Torah, Injīl or Qur'ān, or by the sayings of the prophets sent by Him. Negation of the first type of authority in their case is established by saying, *إِن يُؤْتِينِي بِكِتَابٍ مِنْ قَبْلِ هَذَا* "Bring to me a book (revealed) before this one, (46:4)" meaning that if you have any proof of this type, then bring the book revealed before the Qur'ān which allows idol-worship. And the second type of argument (that may be based on the saying of a prophet) has been negated by saying, *أَوْ آتِرُوا مِنْ عِلْمٍ* "or a trace of knowledge," (46:4) meaning thereby that if you cannot bring any revealed book to prove the validity of idol-worship, then at least put forward any authentic saying of any prophet which proves your contention. And if you can do neither, then your words and deeds are totally misguided.

The original word used in the text is *أَثَرَةٌ* 'athārah' which is an infinitive in the sense of 'reporting' and has been explained by 'Ikrimah and Muqātil to mean a dictum of a prophet.

The explanation given above is taken from the Tafsīr of Qurṭubī, and this is the explanation accepted by most exegetes. There are some other views in the interpretation of this verse, but they are neither well-established, nor in full harmony with the textual structure. Therefore, they are not adopted by the majority of the exegetes. (Allah knows best)

Verses 7 - 10

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ لَا هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ۗ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۗ كَفَىٰ بِهِ شَهِيدًا ۗ بَيْنِي وَبَيْنَكُمْ ۗ وَهُوَ الْعَفُورُ الرَّحِيمُ ﴿٨﴾ قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۗ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

And when Our verses are recited to them in all their clarity, the disbelievers say about the truth when it comes to them, "This is an open magic." [7] Is it that they, rather, say, "He has forged it (the Qur'an)"? Say, "If I have forged it, then you do not have any power to help me against Allah. He is well aware of that in which you indulge. He is enough as a witness between me and you, and He is the Most-Forgiving, the Very-Merciful." [8] Say, "I am not something unprecedented among the messengers, and I do not know what will be done to me or to you. I do not follow anything but what is revealed to me, and I am only a clear warner. [9] Say, "Tell me, If it (the Qur'an) is from Allah and you reject it, and a

witness from the children of Isrā'īl testifies about something similar to it and comes to believe (in it), while you persist in your arrogance, (then, how unjust you are!) Surely, Allah does not give guidance to the unjust people. [10]

Commentary

وَمَا أَدْرِى مَا يُفْعَلُ بِي وَلَا بِكُمْ ط إِنَّا نَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ (and I do not know what will be done to me or to you. I do not follow anything but what is revealed to me - 46:9) The sentence, "I do not follow anything but what is revealed to me," has been used here as an 'exception' to the previous sentence, meaning thereby that I do not know anything except what is revealed to me through *wahy*. The gist of the explanation given to this verse by Imām Ḍaḥḥāk رحمه الله تعالى, is that the knowledge of some unseen things can be obtained by the Holy Prophet ﷺ only through *wahy*, and he does not have any knowledge about those unseen things which were not revealed to him through *wahy*, be they about his own self, about the believers and disbelievers among his people, or about matters pertaining to this world or to the Hereafter. Whatever the Holy Prophet ﷺ has said about the unseen things is obtained through *wahy*. The noble Qur'ān has declared that the Holy Prophet ﷺ was blessed by the knowledge of innumerable things from the Unseen (*ghaib*), but all this knowledge was given to him by the divine revelation. This is exactly what the Holy Qur'ān means by saying,

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ

"These are some reports from the unseen (events) which We reveal to you." (11: 49)

Details of matters relating to the Hereafter, Hell, Paradise, accountability, reward and punishment are given in the Holy Qur'ān itself, and many details of certain future events that had to take place in this world are given in authentic *aḥādīth* reported from the Holy Prophet ﷺ. Thus the substance of the present verse is simply that the knowledge of the Holy Prophet about the Unseen is not all-encompassing as is that of Allah Almighty, nor is it independently obtained; he simply reproduces whatever Allah Almighty tells him through *wahy*.

After having reproduced this explanation, the author of Rūḥ-ul-Ma'ānī says,

"It is my belief that the Holy Prophet ﷺ did not leave this world until he was blessed by *wahy* with such a knowledge about Allah Ta'ālā, His attributes and about all those things the knowledge of which could be meritorious that no other in the whole universe has ever been blessed with. But I do not believe that unawareness about trivial worldly affairs like the acts of some particular individuals and what they do at their homes and what happens to them one day or the other can in any way reduce his excellence."

Dictate of etiquette regarding the knowledge of the Holy Prophet ﷺ about unseen matters

Respect for the Holy Prophet ﷺ demands that one should not say that he did not know the Unseen; rather one should say that Allah Ta'ālā had given such vast knowledge of unseen matters to him as was not given to any other prophet.

The explanation given by some exegetes that the negation in this verse is only about the unseen affairs pertaining to this world, and not about the Hereafter (as stated by Qurtūbī) is probably because they have not taken the words, "I do not follow anything but what is revealed to me," in the sense of an exception to the previous sentence; hence the negation of the knowledge of unseen things has been made specific to the affairs of this world, because the Holy Prophet ﷺ has told very clearly about the Hereafter that the Mu'min would go to Paradise, and the 'kafir' would go to Hell.

وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَّا الَّذِينَ كَفَرُوا فَيَسْتَكْبِرُونَ (and a witness from the children of Isra'il testifies about something similar to it and comes to believe in it while you persist in your arrogance, [then, how unjust you are!]....- 46:10) The subject of this verse is almost the same as of the verse of the last chapter of Sūrah As-Shu'ara'

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ

Is it not a proof for them that the knowledgeable of the children of Isra'īl recognize him (the Prophet)? (26: 197)

The gist is that these ignorant Jews and Christians who deny the messengership of the Holy Prophet ﷺ and disbelieve the Qur'ān are ignorant of their own books, because many scholars of Banī Isra'īl having found the prophethood of the Holy Prophet ﷺ and its signs mentioned in

their books and having witnessed those signs, have come to believe in him. Even the testimony of their own scholars is not enough for these ignorant people.

Verse 10 of this Sūrah states that their falsification of the Holy Prophet ﷺ and their claim about the Qur'ān that it is a forgery, is baseless firstly because, as mentioned in verse 8, if anyone lays a false claim to prophethood, he has to be eliminated by the divine punishment right in this world, so that the common people may be saved from his fraudulent claims, Secondly, if they do not accept this argument, they should, at least, not overlook the possibility that if his claim is correct, and this book is actually from Allah Ta'ālā, and they continue to persist in their arrogance, denial and disbelief, specially when one of their own learned scholar from Banī Isrā'īl testifies the Book to be from Allah, and comes to believe in it, then what will be their end and how severe a punishment will they deserve?

This verse does not name any particular scholar of Banī Isrā'īl, nor does it specify whether the testimony had already been given before this verse was revealed, or it would come afterwards. It, in effect, sounds a warning that should such a situation have already arisen or if it should arise in future, one should worry about saving one's skin. Therefore, understanding this verse is not dependent upon the determination of a particular testifier; rather all the Jews and Christians who embraced Islam, of which Sayyidnā 'Abdullāh Ibn Salām is more prominent, are included herein, although he embraced Islam in Madīnah, while this verse was revealed in Makkah. (Ibn Kathīr)

The statement by Sayyidnā Sa'd ﷺ reported in some narrations of Bukhārī, Muslim and Nasa'ī, that this verse was revealed about Sayyidnā 'Abdullāh Ibn Salām ﷺ and the same statement from Ibn 'Abbās ﷺ, Mujahid, Ḍaḥḥāk, Qatādah ﷺ, etc. is not against this verse being Makki, as in this case, it will be a prophecy for the future. (Ibn Kathīr)

Verses 11 - 12

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ ۗ وَإِذْ لَمْ
يَهْتَدُوا بِهِ فَمَسِقُولُونَ هَذَا أَفْكَ قَدِيمٌ ﴿١١﴾ وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ

إِمَامًا وَرَحْمَةً ۗ وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا
 ۗ وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾

And the disbelievers say about the believers, "Had it (Islamic faith) been a good thing, these (weak and poor) people would not have preceded us (in proceeding) towards it." And since they did not accept guidance through it (the Qur'an), they will say, "This is a classical lie." [11] And before this there was the Book of Mūsā, a guide and a mercy. And this is a Book confirming (it) in Arabic tongue, that it may warn the wrongdoers and give good news to those who are good in deeds. [12]

Commentary

لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ (Had it [Islamic faith] been a good thing, these [weak and poor] people would not have preceded us [in proceeding] towards it. - 46:11) Arrogance and pride pervert the human intellect also. An arrogant person considers his own opinions and deeds to be the criteria for determining right and wrong, good and bad. If he does not like anything, no matter how well it is believed to be by others, he considers all those people to be stupid, while he himself is stupid. The arrogance and pride of the infidels was of this very kind, and since they did not like Islamic faith, they used to say about it's lovers that had it been a good thing, they themselves would have been the first to adopt it, and that one should not trust the choice of these poor people.

Ibn Mundhir رحمه الله تعالى etc., have reproduced a narration according to which this verse was revealed about a slave-girl of Sayyidnā 'Umar Ibn Khaṭṭāb رضي الله عنه named Zunairah who had embraced Islam when he was still a disbeliever. She used to be beaten up and threatened by him, so that she might give up Islam somehow or the other, and the kuffar of Quraish used to say that had Islamic faith been a good thing, such a worthless woman as Zunairah would not have preceded us in embracing it. (Mazḥarī)

وَمِنْ قَبْلِهِ كِتَابٌ مُّؤْتَىٰ إِمَامًا وَرَحْمَةً (And before this, there was the Book of Mūsā, a guide and a mercy. - 46:12) This verse, for one thing, gives proof of the statement mentioned in verse 9 that the Holy Prophet ﷺ is not an unprecedented messenger and Qur'an is not a singular divine Book which

may create doubts in the minds. Sayyidnā Mūsā عليه السلام came before him ﷻ as a messenger, and Torah was revealed to him which is accepted by all these Jews and Christians. Secondly, it supports the verse 10 above, because Sayyidnā Mūsā عليه السلام and Torah themselves are witnesses to the Holy Prophet ﷺ being the messenger of Allah and the Qur'an being Allah's Book.

Verses 13 - 20

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِضْلُهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ اَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَتَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصَّدَقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾ وَالَّذِي قَالَ لِيُؤَدِّيهِ أَفٍ لَكُمْ أَتَعِدْنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَعْجِلِينَ اللَّهُ وَيَلِكُ امِنْ صِدِّ إِنَّ وَعَدَ اللَّهُ حَقًّا مَدَّ فَيَقُولُ مَا هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾ وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَلِيُوفيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلْهَبْتُمْ طَيْبَتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْرُونَ عَذَابَ

الهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ
تَفْسُقُونَ ﴿٢٠﴾

Surely, those who said, "Our Lord is Allah" then stayed firm, for them, there is no fear, nor shall they grieve. [13] Those are the people of Paradise, living there forever, as a reward for what they used to do. [14] And We have enjoined upon man to do good to his parents. His mother carried him with toil and delivered him with toil. And his carrying and his weaning is (in) thirty months, until when he attains his maturity, and reaches forty years, he says, "My Lord, grant me that I offer gratitude for the favor You have bestowed upon me and upon my parents, and that I do righteous deeds that You like. And grant for my benefit goodness in my progeny. Of course, I repent to you, and truly I am one of those who submit to You." [15] Such are the people from whom We accept the best of what they did, and overlook their evils, (so as they will be) among the people of the Paradise according to the true promise that was made to them. [16] And (Contrary to this is the case of) the one who said to his parents, "Fie upon you both! Do you promise to me that I shall be brought out (from the grave), while generations have passed before me?" And they (the parents) were crying for Allah's help, (and saying to their son,) "Woe to you. Believe. Allah's promise is certainly true." Then he says, "This is nothing but the tales of the ancients." [17] Such are the people on whom the word (of punishment) has come true along with the communities of the Jinn and the humans that have passed before them. Surely they were losers. [18] And for each (of these two groups) there are (different) ranks, because of what they did, and so that He may repay them in full for their deeds, and they will not be wronged. [19] And the day the disbelievers will be presented before the Fire, (it will be said to them,) "You have consumed your good things in your worldly life, and have enjoyed them. So, today you will be punished with the torment of humiliation for the arrogance you used to show on earth having no right (to do so), and for the sins you used to commit. [20]

Commentary

The first two of the above verses are a complement to the previous

verses which announce punishment for the unjust, and glad tidings of success and reward for the virtuous Muslims. In the first verse إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا "Surely, those who said, 'Our Lord is Allah' then stayed firm, (46:13)" all the basic faith and virtuous deeds required by Islam have been comprehensively referred to with great eloquence. The admission that رَبُّنَا اللَّهُ "Our Lord is Allah." is the whole of faith, and staying firm in it includes holding on to it till death, as well as carrying out all its obligations. The meaning and importance of *istiqamah* (Staying firm), have been explained in detail in the commentary of Sūrah Ḥā Mīm As-Sajdah (41:30). In this verse here, those who embrace faith and remain steadfast to it are being promised freedom from anxiety and suffering in future, and dispelling of their grief and sorrow over past sufferings. The following verse gives glad tidings of the permanence and continuity of this matchless comfort. In the four verses which follow, man is being directed to behave beautifully with his parents, and is being censured for ill-behaviour towards them; and in this context, the kindness of the parents to him and the parents' bearing hard labor and toiling for their children have been mentioned, and then man has been advised to repent and turn towards Allah Ta'ālā when he gets older. The connection between these verses and the earlier ones, according to Ibn Kathīr, is that the usual style of the Holy Qur'ān is to instruct man to behave beautifully, to serve and to obey his parents along with the call to obey and worship Allah Almighty. Many verses of the Holy Qur'ān in various Sūrahs bear witness to this style. Here also, in the same way, mention has been made of beautiful behaviour for parents alongwith the call to believe in the Oneness of Allah Ta'ālā. And Qurtubī, with reference to Qushairi has stated the connection to be that there is a kind of solace in it for the Holy Prophet ﷺ that he should continue calling people towards faith and '*tauḥīd*' (the Oneness of Allah) and should not be disheartened if some people do not accept his invitation, because men, by nature, are of diverse characteristics, and some of them do not refrain even from ill-treatment to their parents. (Allah knows best)

In any case, the real subject of these four verses is to instruct man to behave beautifully with one's parents, and in that context there are other instructions also. Although some narrations of *ḥadīth* indicate that these verses were revealed about Sayyidnā Abū Bakr رضي الله عنه, it is obvious that even if any verse of the Qur'ān is revealed about any particular person or about any particular incident, the rule laid down thereby remains

generally applicable to all. Therefore, even if the verse was revealed about Sayyidnā Abū Bakr رضي الله عنه, its application is general, regardless of some specifications of age etc. that may appear particular to him.

وَوَصَّيْنَا الْإِنْسَانَ بِالْوَالِدَيْهِ إِحْسَانًا (And We have enjoined upon man to do good to his parents.- 46:15) The word *wasiyyah* used in the text means 'emphatic order' and *iḥsān* means 'doing good' or 'behaving beautifully' which includes service, obedience, respect and reverence.

حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا (His mother carried him with toil and delivered him with toil.- 46:15) The word *kurh* means the toil that one has to endure for some reason, while *karh* means the toil one has to undertake under compulsion from someone else. This sentence puts emphasis on the instruction given in the previous sentence for doing good to the parents, and spells out one of the reasons for it. The verse addresses everyone and draws his attention to the fact that parents have gone through hardships and have endured toil for his sake, right from his birth up to his youth. The toil and labor of the mother, specially, is much more prominent. That is why only toil of mother has been stated here by reminding that she carries the baby inside her womb during pregnancy of nine long months, during which she had to bear all kinds of hardship and suffering, and then she endures extreme pain during delivery.

Mother has more rights than father

Although the first part of this verse is a command to do good to both the parents, the second sentence refers only to the hardships suffered by the mother, because they are unavoidable, and no child can be born without them. Every mother has to go through the problems of pregnancy and severe pains of delivery. As against this, it is not necessary for a father that he suffers any hardship in bringing up and educating the child, if he can afford to pay somebody else for these services. That is why the Holy Prophet ﷺ has given more rights to the mother than anybody else. According to a *ḥadīth*, He has said,

صِلْ أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أَبَاكَ ثُمَّ أَدْنَاكَ فَأَدْنَاكَ

"Do good to and serve your mother, then your mother, then your mother, then your father, then the near relatives and then those who come after them." (Mazharī)

وَحَمْلُهُ وَفُضْلُهُ ثَلَاثُونَ شَهْرًا (And his carrying and his weaning is in thirty

months - 46:15). This sentence too describes the hardships suffered by mother for her baby. It points out that even after suffering hardships during the pregnancy and the severe labor pains, the mother does not get respite from toils, because the natural food of the infant is in her breasts, and she has to suckle the infant.

This verse states that the total period of pregnancy and then of weaning is thirty months, Sayyidnā ‘Alī عليه السلام has deduced from this verse that the minimum period of pregnancy is six months, because the Holy Qur’ān has determined the maximum weaning period as two complete years in another verse which says,

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ

And mothers suckle their children for full two years; it is for one who wants to complete (the period of) suckling. (2: 233)

The total period of pregnancy and suckling has been mentioned in the verse under discussion (46:15) as thirty months. If the maximum period of suckling, that is twenty four months according to the verse 2:233 cited above, is deducted from thirty months, the balance is no more than six months which has been taken as the minimum period of pregnancy.

It is narrated that during the period of Sayyidnā ‘Uthmān عليه السلام, a woman gave birth to a child in six months, as against the normal period of nine months, or at least seven months. Sayyidnā ‘Uthmān عليه السلام decided this to be the case of an illegitimate birth and gave orders for punishment. When Sayyidnā ‘Alī عليه السلام came to know the incident, he advised Sayyidnā ‘Uthmān عليه السلام against the decision, and argued that the minimum period of pregnancy is six months as deduced from the verses mentioned above. Sayyidnā ‘Uthmān عليه السلام accepted his argument and cancelled his order. (Qurtubī)

That is why all the jurists of the Ummah are unanimous on the point that the minimum period of pregnancy can be six months, while they differ about the maximum period of pregnancy, because the Holy Qur’ān has not given any ruling about it.

Conclusion

This verse has defined the minimum period of pregnancy to be six months; a perfect and sound baby cannot be born in a lesser period; the

maximum period has not been defined, as it may vary with individuals. Similarly, the maximum period for suckling has been defined to be two years; the minimum period has not been defined, because some women do not produce any milk at all; some have their milk dried up within few months, and some babies are not very fond of mother's milk, or it is harmful for them, and they are fed from other sources.

Different views of Jurists about maximum period of pregnancy and maximum period of suckling

The great Imam Abu Hanifah holds the maximum period of pregnancy to be two years. There are different narrations from Imām Mālik about the maximum period of pregnancy to be four, five or seven years, whereas Imām Shāfi'ī holds it to be four years, which is also the view of Imām Aḥmad, according to more recognized reports from him. (Maḥzarī). The maximum suckling period, which governs the rules of fosterage, is two years according to the majority of the jurists. Imām Mālik, Shāfi'ī, Aḥmad Ibn Hanbal رحمهم الله تعالى and Abū Yūsuf and Muḥammad from the Ḥanafī school, are all unanimous on it, and this is also the dictum of Sayyidnā 'Umar and Ibn 'Abbās رضي الله عنه from the Noble Companions. (Ad-Darqutani) Sayyidnā 'Alī رضي الله عنه and Sayyidnā 'Abdullāh Ibn Mas'ūd رضي الله عنه also have the same standpoint. (Ibn Abī Shaibah). Only the great Imām Abū Ḥanīfah has been quoted as saying that a baby can be suckled up to two years and a half. But the correct meaning of this view according to the majority of the Ḥanafī school is that if the baby is weak and does not take any food except mother's milk even after attaining the age of two years, then it is permissible to suckle him for another six months, because it is agreed by all that feeding the baby with mother's milk after the suckling period is unlawful. However, the prevalent *fatwā* (religious verdict) of the Ḥanafī jurists is in accordance with the majority of Imams holding that if a child is suckled after the period of two years, it would not result in creating the relationship of fosterage. Maulānā Thanawī رحمه الله تعالى has opined in Bayān-ul-Qur'ān that although the fatwa is in accordance with the view of the majority, yet it is better to be careful in arranging marriage of someone who has been suckled within six months after two years, which means that fosterage relationship should be presumed, as a matter of precaution, even if a child is suckled within six months after reaching the age of two

years.

Some exegetes have tried to interpret the verse *وَحَمْلُهُ، وَفِضْلُهُ، ثَلَاثُونَ شَهْرًا* (And his carrying and his weaning is [in] thirty months - 46:15) in a manner that it may support the view of Imām Abū Ḥanīfah that the suckling period is two years and a half. But it is not correct, because, as stated in Tafsīr Maḥzarī, the noble companions Sayyidnā 'Alī عليه السلام and Sayyidnā 'Uthmān عليه السلام have determined the meaning of this verse that the period of thirty months comprises the minimum period of six months for pregnancy, and twenty-four months for suckling.

Sayyidnā Ibn 'Abbās عليه السلام has said that Qur'ān has determined the combined period for pregnancy and suckling to be thirty months without defining each period separately, because if a baby is born in the normal period of nine months, the suckling period of twenty-one months is adequate, and if the baby is born in seven months, then a suckling period of twenty-three months is required, and if a baby is born in six months only, then a suckling period of full two years is required. (Maḥzarī)

حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً (until when he attains his maturity and reaches forty years - 46:15). The lexical meaning of the word *أَشُدُّ* 'ashudd (translated above as 'maturity') is 'stregnth'. The same word used in Sūrah al-An'am (6:152) has been explained to mean 'the age of puberty'. Sayyidnā Ibn 'Abbās عليه السلام has explained it to mean reaching the age of eighteen years.

In the present verse too, some exegetes have taken the word *أَشُدُّ* 'ashudd' to mean "the age of puberty", and then they have taken the following words, *وَبَلَغَ أَرْبَعِينَ سَنَةً* "and reaches forty years" as a separate stage in one's life, and not an explanation of 'maturity'. This is the view of Sha'bi and Ibn Zayd رحمه الله تعالى. But Ḥasan Baṣrī رحمه الله تعالى has held both the sentences to have the same meaning and 'reaching the age of forty years' to be the explanation of 'attaining maturity'. (Qurṭubī) Thus the sequence of the events mentioned in the verse is such that pregnancy has been mentioned first, then the delivery of the child, followed by the suckling period. The reference to the maturity after that means that the child lived, became mature in his physical and mental strength and reached the age of forty years. It was at that point that he was able to turn towards his Creator, and began to pray to Him:

رَبِّ أَوْزَعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

"My Lord, grant me that I offer gratitude for the favor You have bestowed upon me and upon my parents, and that I do righteous deeds that You like. And grant for my benefit goodness in my progeny. Of course, I repent to you, and truly I am one of those who submit to You." (46:15)

All this description is given by the Holy Qur'ān in past tenses and in a style indicating that this description relates to a particular person and a particular event that had already happened before the verse was revealed. That is why Tafsīr Maẓharī has opined that all these circumstances relate to Sayyidnā Abū Bakr رضي الله عنه, which have been mentioned in a general form to induce other Muslims also to act in a similar manner. This view is supported by the narration of Sayyidnā Ibn 'Abbās رضي الله عنه reproduced by Qurṭubī. The gist of this narration is that when the Holy Prophet صلى الله عليه وسلم traveled to Syria for trading financed by Sayyidah Khadijah رضي الله عنها, he was twenty years old. Sayyidnā Abū Bakr رضي الله عنه was with him, and he was eighteen years old, and had 'reached his maturity' in the words of the Holy Qur'ān. He witnessed such qualities of the Holy Prophet صلى الله عليه وسلم in that journey that he became his ardent admirer, and started accompanying him everywhere even after returning from that journey. When the Holy Prophet صلى الله عليه وسلم reached the age of forty years, and Allah Ta'ālā blessed him with prophethood, Sayyidnā Abū Bakr رضي الله عنه was thirty-eight years old, and he became the first adult male to embrace Islam. When he became forty years old, he prayed to Allah as stated in this verse above; hence the words of the Holy Qur'ān: 'and reached forty years'. Allah Ta'ālā accepted his supplication and gave him 'taufīq' (ability and willingness) to purchase and then set free nine slaves who had embraced Islam and were being tortured mercilessly by their masters.

Similarly his prayer "Grant for my benefit goodness in my progeny" was also accepted in that all his children embraced Islam. Of all the noble companions, only Sayyidnā Abū Bakr رضي الله عنه has the distinction that he himself, his parents and his offspring, all embraced Islam and had the honor of being noble companions of the Holy Prophet صلى الله عليه وسلم.

The question that arises here is that Abū Quḥāfah رضي الله عنه, the father of Sayyidnā Abū Bakr رضي الله عنه, embraced Islam after the conquest of Makkah,

while the whole of this Sūrah is Makki, so how was it appropriate for Sayyidnā Abū Bakr رضي الله عنه, to mention Allah's blessings upon his parents at that stage when his father had not embraced Islam? One answer is that some exegetes have held these verse to be Madani. Given this view, there is no room for any such question. But if the verse is taken to have been revealed in Makkah, the inclusion of his parents in this supplication of Abū Bakr رضي الله عنه was by way of praying that they should be blessed by Allah with Islam. (Rūḥ-ul-Ma'ānī) ⁽¹⁾

Although, according to this explanation, all these descriptions relate to Sayyidnā Abū Bakr رضي الله عنه, yet the instruction is general for all Muslims that when they reach the age of forty years, their care for the Hereafter should take precedence over all their activities; one ought to repent afresh for the past sins, and take all precautions to save oneself from sins in future, because the experience shows that the ethical manners and habits that one is accustomed to at the age of forty years become permanent in his character, and are not easily changed.

It is reported by Sayyidnā 'Uthmān رضي الله عنه that the Holy Prophet صلى الله عليه وسلم has said that when a Mu'min reaches the age of forty years, Allah Ta'ālā becomes lenient in taking account of his deeds; at the age of sixty years Allah gives him *taufīq* of *inābah* (frequently turning) towards Himself; at the age of seventy years all heavenly beings start loving him; at the age of eighty years, Allah Ta'ālā lets his virtues stand, and sins erased; and at the age of ninety years, Allah Ta'ālā forgives all his sins - past and future, and authorizes him to plead for the forgiveness of his family members, and in the heavens it is written alongside his name that he is detained by Allah on earth. (Ibn Kathīr, Musnad of Aḥmad, etc.) It is obvious that all this is about a Mu'min who has lived his life avoiding sins and in accordance with the injunctions of 'Sharī'ah'.

Since Ibn Kathīr رحمه الله تعالى has adopted the first explanation, that the verse does not refer to any particular person, like Sayyidnā Abū Bakr

[1] In order to understand this, one should recapitulate the words of the prayer under discussion. These are: "My Lord, grant me that I offer gratitude for the favor You have bestowed upon me and upon my parents." According to this explanation, the 'favor bestowed' on the parents of Abū Bakr رضي الله عنه would mean the mundane benefits they were enjoying. Sayyidnā Abū Bakr رضي الله عنه prayed that they should be granted *taufīq* to offer gratitude to Allah on these favors by embracing Islam. (Muhammad Taqi Usmani)

ﷺ, but it is meant for a common people, the specific words, like 'until when he reached his maturity and attained the age of forty years" are all by way of example, wherein the instruction is being imparted that when one reaches the age of forty years, one should have due care for correcting himself and his family members, and his endeavor for the betterment of the Hereafter should take precedence over all his thoughts. (Allah knows best)

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ (Such are the people from whom we accept the best of what they did and overlook their evils.... - 46:16) This, too, is a general rule, and if the verse was revealed with reference to Sayyidnā Abu Bakr ﷺ, then he would be the first to be included in its generality. A quotation from Sayyidnā 'Alī ﷺ which is given below also indicates that sense of the verse is general. Ibn Kathīr has reported the narration of Muḥammad Ibn Ḥāṭib رحمه الله تعالى that once he was with Sayyidnā 'Alī ﷺ along with some other persons who blamed Sayyidnā 'Uthmān ﷺ for some wrong-doings. Thereupon Sayyidnā 'Alī ﷺ said:

كان عثمان رضى الله عنه من الذين قال الله تعالى فيهم أولئك الذين نتقبل عنهم أحسن ما عملوا ونتجاوز عن سيئاتهم في أصحاب الجنة وعد الصدق الذي كانوا يوعدون، قال والله عثمان واصحاب عثمان رضى الله عنهم، قالها ثلاثا. (ابن كثير)

('Uthmān ﷺ was one of those people about whom Allah Ta'ālā has said: "Such are the people from whom We accept the best of what they did, and overlook their evils, (so they will be) among the people of Paradise according to the true promise that was made to them." (46:16) I swear by Allah that 'Uthmān ﷺ and his companions were examples of this verse." Sayyidna 'Alī ﷺ repeated this three times.

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا (And, [contrary to this is the case of] the one who said to his parents, 'Fie upon you both!' - 46:17). The previous verse has laid down the order to serve and obey the parents; this verse announces punishment for one who maltreats his parents and is impertinent to them, specially when they are calling him towards Islam and virtuous deeds, because rejecting their call is a double sin. Ibn Kathīr has said that the verse is general and applies to anyone who maltreats his parents.

Marwan's saying, in one of his addresses, that this verse holds true for 'Abdur Raḥmān Ibn Abī Bakr ﷺ has been contradicted by Sayyidah

‘A’ishah رضى الله عنها, as narrated in Ṣaḥīḥ of Bukhārī. The fact of the matter is that the verse is general in sense, and there is no correct narration which states this verse to hold true for a particular person.

أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا ("You have consumed your good things in your worldly life - 46:20), It means that the infidels will be told that they had already been awarded delights, luxuries and enjoyment in the worldly life for whatever good deeds they had done there; now there is nothing left for them in the Hereafter. It is known from this verse that the good deeds of disbelievers do not have any worth in the Hereafter due to lack of belief or faith, but Allah Ta‘ālā compensates them in this world. The riches and wealth, honour and dignity, etc., which are enjoyed by disbelievers in this world are all recompense for their good deeds, benevolence, sympathy, truthfulness, etc. This rule does not apply to Mu’mins (believers) that if they get any delights, riches and wealth in this world, they would be deprived of their right in the Hereafter.

Incentive for avoiding worldly delights and luxuries

The punishment stated in this verse for the disbelievers is because of their being engrossed in worldly enjoyments. So, the Holy Prophet ﷺ, his noble companions ﷺ and Tabi‘īn رضى الله تعالى عنهم had made it a habit to avoid worldly enjoyments, as is evident from their lives. The Holy Prophet ﷺ had charged Sayyidnā Mu‘ādh رضى الله عنه, when sending him to Yemen, to keep on avoiding the luxuries of this world. Sayyidnā ‘Alī رضى الله عنه has reported the Holy Prophet ﷺ saying that one who is happy with Allah Ta‘ālā giving him scanty sustenance finds Allah Ta‘ālā also happy at his meager deeds. (Maḥzarī from al-Baghawī)

Verses 21- 28

وَأَذْكُرُ أَخَاعَادِي إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّذْرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾ قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنِ الْهِتَانِ فَآتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِبْلَعُكُم مَّا أُرْسَلْتُ بِهِ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ ﴿٢٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا

مُسْتَقْبِلَ أَوْدِيَّتِهِمْ لَقَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا ۗ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ
 بِهِ ۗ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾ تَدْمِرُ كُلَّ شَيْءٍ ۗ بِأَمْرِ رَبِّهَا
 فَاصْبَحُوا لَا يَرَى إِلَّا مَسْكِنَهُمْ ۗ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ
 ﴿٢٥﴾ وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا
 وَأَبْصَارًا وَأَفْئِدَةً ۗ فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا
 أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ
 مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٦﴾ وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ
 وَصَرَفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا
 مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً ۗ بَلْ ضَلُّوا عَنْهُمْ ۗ وَذَلِكَ إِفْكُهُمْ وَمَا
 كَانُوا يَفْتَرُونَ ﴿٢٨﴾

And remember the brother of (the nation of) 'Ād, when he warned his people at the long, curved sand-dunes—while many warners have passed before him and after him (with the same message)—saying, "Do not worship anyone except Allah. Surely I fear for you the punishment of a terrible day. [21] They said, "Have you come to make us deviate from our gods. So bring us that with which you are threatening us, if you are truthful." [22] He said, "The knowledge is with Allah alone, and I am conveying to you what I am sent with, but I see that you are a people who behave ignorantly." [23] So, when they saw it, in the form of a cloud proceeding towards their valleys, they said, "This is a cloud that will bring us rain." No, it is what you asked to come soon— a wind in which there is a painful punishment, [24] that will destroy every thing with the command of its Lord! So they became such that nothing remained to be seen except their dwelling places. This is how We punish the guilty people. [25] And indeed We had established them in a powerful position in which We did not establish you, and had given to them ears and eyes and hearts, but neither their ears availed them in the least, nor their eyes, nor their hearts, as they used to reject Allah's signs; and they were encircled by what they

used to ridicule. [26] And We have (also) destroyed (other) towns around you^{1} while We had given to them a variety of signs, so that they might return (from disbelief). [27] So, why were they not helped by those whom they had taken as gods, instead of Allah, to achieve closeness (to Him)? Instead, they vanished from them. And (in fact) it was their lie and something they used to forge. [28]

Commentary

These verses are to remind the infidels of the severe punishments faced by earlier people who rejected the messengers sent to them. Special reference is made to 'Ād, the people of Sayyidnā Hūd عليه السلام who has been described as their 'brother', firstly because he belonged to their tribe, and secondly because he was their well-wisher as a brother. Since this nation lived in valleys surrounded by long, curved sand dunes, called in Arabic 'Aḥqāf', special reference is made to these dunes, so that one could find out their places, if he so wishes when traveling to their localities. It is mentioned in verse 22 that they themselves demanded Allah's punishment to be brought upon them. Then verse 24 states that the punishment was sent to them in the form of a cloud that appeared to be benign, and therefore they were happy to see it in the hope that it would bring rain to them, but in fact it contained the divine punishment in the form of a violent wind that destroyed every thing, leaving nothing except their empty homes that remained as a sign for those who might learn a lesson. The detailed account of the story of 'Ād and Thamūd has already been given in Sūrah Hud (11:50) for which volume 4, page 643 of this book may be consulted. Mention of these events in these verses is in the form of a brief reference, and in verse 26 the infidels of Makkah are reminded that those nations were much more powerful and well-established than the people of Makkah. Still, their power and strength was of no use to them against Allah's punishment. Moreover, verse 28 points out that the false gods believed by them to be their patrons could not save them from the torment they faced, because they were coined only by their false imagination, having no real existence at all.

{1} The reference here is to the towns of Thamūd and the people of Sayyidnā Lūṭ عليه السلام that were in the way of the people of Arabia while they travelled to Syria. The people of 'Ād were in Yemen, towards South from Makkah, while the towns of Thamūd and those of Sayyidnā Lūṭ عليه السلام were towards North, hence the words, "around you"

Verses 29 - 32

وَأُذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ ۖ فَلَمَّا حَضَرُوهُ
 قَالُوا أَنصَتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾ قَالُوا
 يَقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنَّا بَعْدَ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
 يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَقَوْمَنَا أَجِيبُوا دَاعِيَ
 اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابِ إِلِيمٍ
 ﴿٣١﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ
 لَهُ مِن دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٨﴾

And (recall) when We directed a group of Jinns towards you, who started listening to the Qur'ān. So, when they attended it, they said (to each other), "Keep quiet." Then once it was over, they went back to their people as warners. [29] They said, "O our people, we have heard a book sent down after Mūsā, confirming what was before it, which guides to the truth and to a straight path. [30] O our people, respond to Allah's herald, and believe in him, and (once you do that,) Allah will forgive your sins for you, and will save you from a painful punishment. [31] And the one who does not respond to Allah's herald is not (able) to frustrate (Allah by escaping) in the land, and for him there are no supporters besides Him. Such people are in open error."

[32]

Commentary

The previous verses have condemned the infidelity and the arrogant attitude of the infidels and its destructive results. In these verses, the people of Makkah are being put to shame by telling them that even jinn, who are even more proud and haughty than you, had their hearts softened after hearing the Qur'ān, and they became Muslims; Allah has given the humans more sense and intelligence than jinns, and despite that they do not embrace faith.

The incident of the jinn listening to the Qur'ān and then embracing faith is stated in authentic *aḥādīth*. When the Holy Prophet ﷺ was

blessed with prophethood, the jinns were stopped from listening to the news of the heavens, and if a jinn ventured to go upwards to overhear the heavenly news, was chased away by a meteor directed towards him.

The jinns consulted each other to find out the cause of this new phenomenon that has stopped them from listening to the news from the heavens. They believed that some new event happening in the world may have been the cause. In order to discover that event, various groups of jinns spread out in different parts of the world to investigate this phenomenon. One of the groups reached Ḥijāz also when the Holy Prophet ﷺ along with some of his companions was present at a place called Baṭn Nakhlah and was intending to go to the fair of 'Ukāz'. (Arabs used to setup trade-fairs on special days in various places for commercial and social purposes where people of all areas used to assemble, set up shops and arrange meetings and social gatherings much like the exhibitions of our days. One such fair used to be set up in 'Ukāz where the Holy Prophet ﷺ was intending to go probably for preaching and calling towards Islam.) The Holy Prophet ﷺ was leading the morning prayers in Baṭn nakhlah when the jinns reached there. After hearing the Qur'ān, they exclaimed that this was that new matter which has come between them and the heavenly news. (Aḥmad, Bukhārī, Muslim, Tirmidhī, Nasa'ī, etc., with the authority of Ibn 'Abbās)

According to another narration, when the jinns came there, they directed each other to keep quiet and listen to the Qur'ān. When the Holy Prophet ﷺ finished his prayers, they put their belief in Islam, embraced it, went back to their people and informed them of the real cause of the new phenomenon. They also told their people that they had become Muslims and advised them that they should also embrace the faith. But the Holy Prophet ﷺ did not become aware of the jinns coming and going and of their embracing the faith after listening to the Qur'ān until Sūrah jinn was revealed wherein he was informed of this incident. (Ibn-ul-Mundhir quoting 'Abdul Mālik)

Another narration states that these jinns were inhabitants of Naṣībīn, either seven or nine in number. When they told their nation about it and motivated them to embrace faith, three hundred of them presented themselves for embracing Islam. (Abū Nu'aim, Al-Wāqidī, quoting Ka'b al-Aḥbār, as in Rūḥ-ul-Ma'ānī). There are diverse narrations in other *aḥādīth* also, but

since they are about various incidents at different times, there is no contradiction between them. That these are different incidents is supported by a statement of Ibn 'Abbās reported by Ṭabarānī in *Awsaṭ* and by Ibn Marduwhi that the jinns came to the Holy Prophet ﷺ many times.

Khafājī has said that the cumulative outcome of various *aḥādīth* is that jinn presented themselves to the Holy Prophet ﷺ six times for benefiting from his teachings. (Rūḥ-ul-Ma'ānī and Bayān-ul-Qur'ān)

كِتَابًا أَنْزَلْنَا مِنْ بَعْدِ مُوسَى (a book sent down after Mūsā). Here the words 'after Mūsā' have been taken by some exegetes to indicate that these jinns were Jews, because Injīl that was revealed to Sayyidnā 'Isā عليه السلام, after Sayyidnā Mūsā عليه السلام, has not been mentioned. But there is no clear narration to support this inference. That they did not refer to Injīl cannot be a sufficient proof for the jinns being Jews. Another reason for not mentioning Injīl may be that Injīl follows Torah in most commandments, and the Qur'ān, like Torah, is an independent Book, having different commands, rules and regulations. It is likely that the underlying idea was to state that the Qur'ān is the Book which is independent like Torah.

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ (will forgive your sins for you.) The word '*min*' used in the text gives the sense of 'some'. If it is taken in this sense here, it would mean that 'some sins' will be forgiven by embracing Islam. It will indicate that only sins relating to the rights of Allah would be forgiven but not the rights of people. But some exegetes have taken '*min*' in this verse as an extra word that has no additional meaning in Arabic idioms. Given this interpretation, no explanation is required.

Verses 33 - 35

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْزِبْ عَنْهَا بِخَلْقِهَا
 بِقَدْرِ عَلَى أَنْ يُحْيِيَ الْمَوْتَى ۗ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾
 وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ ۗ أَلَيْسَ هَذَا بِالْحَقِّ ۗ قَالُوا بَلَىٰ
 وَرَبَّنَا ۗ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَاصْبِرْ كَمَا

صَبْرًا أُولُوا الْعَزْمَ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَانَتْهُمْ يَوْمَ يَرَوْنَ
مَا يُوعَدُونَ لَا لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ ۚ بَلِّغْ ۚ فَهَلْ يُهْلِكُ إِلَّا
الْقَوْمَ الْفَاسِقُونَ ﴿٣٥﴾

Have they not seen that Allah who has created the heavens and the earth, and was not wearied by their creation, does have power to give life to the dead? Yes of course, He is powerful to do every thing. [33] And the day the disbelievers will be presented to the Fire, (it will be said to them,) "Is this not true?" They will say, "Yes, Our Lord!" He will say, "Then taste the punishment, for you used to disbelieve." [34] So, (O prophet,) observe patience, as the resolute messengers observed patience, and be not in haste about them. The Day they will see what they are promised, (it will be) as if they did not stay (in the world) more than an hour in a single day. This is a message. So, none will be destroyed except the sinners. [35]

Commentary

أُولُوا الْعَزْمَ مِنَ الرُّسُلِ (...as the resolute messengers observed patience - 46:35). The word 'resolute' has been used here as a qualification for all the messengers, and not only for some of them, because the word '*min*' used with '*rusūl*' is not, according to the authentic exegetes, in the sense of 'some'. It is rather for '*Bayān*' (description), to use the grammatical term. The sense is that all messengers are resolute people. Of course, variation in the grades of qualities between messengers is proved from the Holy Qur'an itself:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

Those are the messengers some of whom We have given excellence over some others (2:253)

Therefore those prophets who excel other prophets in the quality of being resolute and courageous have been given this title in a special way, although there are differences of opinion as to who they are. Majority opinion is that this special title is given to those prophets who have been mentioned in the following verse of Sūrah Al-Ahzab verse 7:

وَأَذِّنْ لِمَنْ آمَنَ مِنْ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ

And (recall) when We took from the prophets their covenant, and from you and from Nūḥ and Ibrāhīm and Mūsā and 'Īsā, the son of Maryam. And We did take from them a firm covenant, (33:7)

Sayyidah 'Ā'ishah رضى الله عنها states that the Holy Prophet ﷺ has said "The delights, luxuries and pleasures of this world do not befit Muḥammad ﷺ and his family, because Allah Ta'ālā does not accept anything less than patience from those who are 'resolute', and I have received this divine order: فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ" So, O prophet, observe patience, as the resolute messengers observed patience. (46:35)"

Alḥamdulillāh
The Commentary on
Sūrah Al-Aḥkāf (The Sand-dunes)
Ends here

- A**
- (Al) Baytul Ma‘mūr (*see also* Baitullah) 642
- (Al) Bukhail, Abū Naṣr Aḥmad Ibn Hilāl 272
- (Al) ‘Ashrah Al-mubashsharah 66
- ‘Ā’ishah Ṣiddīqah 32, 47, 117, 133, 143, 150, 157, 161, 176, 195, 196, 197, 198, 200, 212, 214, 219, 220, 222, 236, 349, 410, 523, 571, 580, 653, 802, 809
-journey to Basrah 143-148
- ‘A’māl, *see* Deeds
- ‘Abbās Ibn ‘Abdul Muṭṭalib 466
- ‘Abd Ibn Ḥumayd 188
- ‘Abd Ibn Ḥumaid, Imām 204, 604, 685, 698
- ‘Abdullāh Ibn ‘Abbās 27, 28, 32, 34, 37, 39, 41, 68, 73, 75, 78, 86, 146, 147, 149, 180, 182, 199, 222, 223, 233, 236, 240, 253, 254, 255, 265, 266, 271, 278, 283, 284, 287, 288, 290, 299, 326, 329, 331, 346, 353, 355, 365, 372, 373, 375, 413, 421, 425, 465, 466, 488, 491, 503, 508, 521, 530, 561, 563, 573, 574, 587, 601, 603, 637, 638, 648, 651, 652, 654, 655, 658, 676, 677, 681, 682, 685, 745, 746, 747, 749, 756, 759, 790, 797, 798, 799, 807
- ‘Abdullāh Ibn ‘Amr Ibn ‘Aṣ 185, 251, 284,
- ‘Abdullāh Ibn ‘Umar 57, 93, 107, 182, 352, 353, 466, 574, 602, 606, 613, 635, 656, 698, 747, 749
- ‘Abdullāh Ibn Ja‘far 146, 147
- ‘Abdullāh Ibn Jaḥsh 158
- ‘Abdullāh Ibn Mas‘ūd 28, 46, 57, 183, 221, 223, 240, 278, 339, 349, 377, 384, 454, 466, 540, 551, 559, 587, 596, 606, 613, 635, 655, 675, 747, 749, 750, 751, 752, 753, 797
- ‘Abdullāh Ibn Rawāḥah 219
- ‘Abdullāh Ibn Salām 790
- ‘Abdullāh Ibn ‘Ubayy 236, 771
- ‘Abdullāh Ibn Zubair 145, 365
- ‘Abdullāh Ibn-uz-ziba’rā 733
- ‘Abdur Raḥmān Al-‘A’raj 748
- ‘Abdur Raḥmān Ibn Abī Bakr 801
- ‘Abdur Raḥmān Ibn ‘Awf 142, 571
- ‘Abdur Raḥmān Ibn Mughaffal Al-Muzani 236
- ‘Abdur Razzāq 435, 737
- ‘Ād, people of 27, 498, 500, 600, 631, 643, 645, 803, 804
- ‘Adiyah Ibn Hamrā’ Az-zuhri 671
- ‘Afar (botany) 414
- ‘Ālim, *see* ‘Ulamā
- ‘Al-Iqtīṣād fil I’tiqād (book) 179
- ‘Ālusi, Allāmah 445, 455, 456, 506, 522, 526
- ‘Amilah 287
- ‘Āmir Ibn ‘Abd Qays 324
- ‘Ammān 296
- ‘Amr Ibn ‘Awf 108
- ‘Amr Ibn ul-‘Āṣ 140
- ‘Amr Ibn Ḥārith 691
- ‘Amr Ibn Quraiḥah 127
- ‘Arafāt (*see also*: Ḥajj)
du‘ā of - 612
- ‘Arsh, *see* Throne
- ‘Āṣ Ibn Wā’il 413, 498
- ‘Ash-shifā’ (book) 179
- ‘Āṣif Ibn Barkhiyā 272

- 'Āṣim 170
 'Āsiyah (wife of the Pharaoh) 138, 154
 'Aṣr, Ṣalāh of 520, 522
 A'rāf, people of 602
 A'māsh 266
 Abd-ush-Shams 287
 Abel, *see* Hābil
 Ablution, *see* Wuḍū'
 Abraham *see* Ibrāhīm
 Abū 'Ubaid Qāsim Ibn Sallām 587
 Abū 'Ubaidah 291
 Abū 'Umar Ṣan'ānī 350
 Abū Ad-Dardā' 75, 181, 331, 348, 352
 Abū al-Anwār Sulami 86
 Abū al-Ḥārith Ibn 'Amr 116, 117
 Abu-sh-Shaikh 73
 Abū Ayyūb al-Anṣārī 271
 Abū Bakr Aṣ-Ṣiddiq ﷺ 178, 410, 458,
 488, 602, 650, 651, 654, 771, 794, 795,
 799, 800, 801
 Abū Dāwūd 30, 34, 195, 331, 587
 Abū Dāwūd Ṭayālīsī 66, 349
 Abū Dharr Al-Ghifāri 365, 387, 388,
 393, 556
 Abū Ḥanīfah, Imām 34, 224, 531, 797,
 798
 Abū Ḥayyān 41, 66, 132, 249, 323, 372,
 506, 653
 Abū Ḥāzim Al-A'raj 603
 Abū Hurairah 34, 94, 175, 176, 181, 238,
 244, 271, 296, 299, 307, 309, 325, 466,
 503, 544, 564, 587, 596, 604, 613, 614,
 638, 647, 744, 747
 Abū Jahl 326, 368, 445, 446, 498, 648, 769
 Abū Jahm 523
 Abū Mālik Al-'Ash'arī 34, 331, 748
 Abū Mas'ūd Al-Badri 422
 Abū Mūsā Al-Ash'arī 220, 350, 635
 Abū Nu'aym 580, 652
 Abū Quḥāfah 799
 Abū Sa'īd Al-Khudrī 107, 182, 183, 324,
 348, 351, 352, 493, 614, 747, 749
 Abū Sufyān 86, 105, 120, 122
 Abū Ṭalḥah 220, 523
 Abū Ṭālib 192, 498, 499
 Abū Tammām 506
 Abū Thābit 348
 Abū Wā'il 596
 Abū Ya'la, Qāḍī 508, 604, 629, 756
 Abū Yūsuf, 'Imām 658, 797
 Abul Ḥakam Ibn Hishām, *see* Abū
 Jahl
 Abul-'Aaliyah 228, 651
 Abu-ṭ-Ṭufayl 466
 Abyssinia 80
 Acacia Arabica (botany) 291
 'Ādam ﷺ 73, 87, 212, 215, 216, 253, 254,
 255, 346, 402, 405, 430, 537, 674, 734
 Hābil (Abel) son of - 466
 creation of - 537, 539, 540, 637, 638
 angels prostrated before - 655
 Aden 748
 Adhān (call for Ṣalāh) 228
 - for Jumu'ah Ṣalāh 524
 replying - is Sunnah 653
 Adultery 207, 276, 435, 506
 degrees and forms of - 209-210
 Aeroplane 397
 Africa 80, 448, 758
 Ahab 474, 475
 Ahaziah (son of Ahab) 476

- Aḥkām-ul-Qur'ān 29, 35, 129, 134, 136,
151, 152, 212, 224, 227, 234, 275, 281,
508, 523, 531, 607, 646, 655, 656, 697, 700
- Ahl ul-Bayt (people of the House of
the Holy Prophet ﷺ) 149-151
- Aḥmad Ibn Ḥanbal, Imām 97, 181,
224, 226, 287, 410, 530, 671, 759, 797
- Aḥmad Ibn Naṣr 506
- Aḥmad Ibn Ṣālih Al-Miṣrī 339
- Aḥmadiyah, Tafsīr *see* Jivan
- Aḥzāb, battle of 100, 101, 102, 126, 128,
131
detailed account of - 103-124
size of Islamic army in - 107
- length of the Trench 112
- 'Ajīb 474
- Akhib 474
- Al-'Adab-ul-Mufrad 28
- Alexandria 372
- 'Alī Ibn Abī Ṭālḥah 346
- 'Alī Ibn Abī Ṭālib 125, 144, 221, 339, 354,
466, 493, 569, 651, 655, 685, 694, 698,
714, 737, 747, 749, 756, 796, 798, 801
- battle of Jamal 145-148
- 'Alī Ibn Ḥusain 164, 354
- Al-Quds 372
- Asmā' bint Yazīd 75
- 'Amānah (trust: special context) 249-256
- Amirul-Mu'minīn 517
- 'Amr bil-Ma'rūf (bidding the fair)
39, 45
- 'Anas Ibn Mālīk 75, 138, 161, 177, 199,
204, 205, 214, 219, 220, 331, 503, 552,
613, 635, 647, 756
- 'Anas Ibn Naḍr 102
- Angels 323, 376, 380, 404, 420, 426, 430,
461, 486, 546, 639, 655, 670, 732
- of death 71, 72-74, 183
tasbiḥ by - 299
descent of - every morning 309
- have feathered wings 321, 322
- as messengers 322, 346
- not present everywhere at all times 332
some attributes of - 421-423
- informed of Adam's creation 537
Cherubim - close to Allah 592
- pray for the believers 592
- prostrated before Adam 655
- have physical bodies 671
- Anmār 287
- Anṣār (of Madīnah) 32, 72, 96, 107, 108,
114, 126, 159
- Anṭākiyah, town of 372, 375, 377
- Antichrist, *see* Dajjāl
- Antioch, *see* Anṭākiyah
- Antiquorum (botany) 445
- Apostasy
definition, rulings and punishment for -
241-242
- Apostate, *see* apostasy
- 'Aqā'id (beliefs / faith)
articles of - 44
- Arabia 67, 100, 105, 213, 267, 305, 366, 397,
414, 448, 539, 716, 758, 804
- Arabian Peninsula 445, 610, 748
- Arabic Language 79, 136, 169, 288, 317,
337, 338, 375, 433, 450, 457, 491, 510
- chosen for Quran 627, 629, 709, 791
- Arabs 66, 106, 311, 325, 366, 396, 409, 424,
441, 448, 454, 479, 499, 663
- are progeny of Sam (son of Nuh) 448
- are progeny of Isma'il 471
- Ark of Nūḥ 267, 397, 448
- Armour
- making, --- skill of Dāwūd 266, 267
- Arrogance
- extremely detested by Allah 39, 46
- As'ad Abū Kuraib Ibn Ma'dīkarab

- Yamani 759
- 'Ash'ari 287
- Ashja', tribe of 105
- Aslam, tribe of 105
- Asmā' bint 'Umays 154
- Asmā' bint Abī Bakr 561
- As-sirājum-Munīr, Tafsīr 271
- As-Sulami, Abū 'Abdur Raḥmān
280, 656
- Astrology 57, 58, 452
Islamic Law on - 453-456
- Astronomy 387, 389, 395, 396, 427, 428,
428, 547
- Aswad Al-'Anṣī 178
- Aswad Ibn 'Abd Yaghūth 498
- Aswad Ibn Muṭṭalib 498
- Aṭā' Ibn Yasār 185, 281, 466, 562
- Awe of Allah, *see* Fear of Allah
- Awliyā' (men of Allah) 40, 57, 59, 60,
128, 342
- Aws, tribe of 115, 126, 296
- Awwabīn, Ṣalāh of 503
- Aykah, people of 498
- Ayyūb عليه السلام (Job) 39, 246
supplication of - 529
story of - 529-532
- Azd 287
- Azd, tribe of 296
- B**
- (Al) Baghāwī 40, 73, 285, 326, 475, 476,
493, 603, 629, 631, 635, 691, 694, 703
- (Al) Baḥr-ul-Muḥīṭ 132, 249, 323, 642,
652, 661
- (Al) Baihaqī 28, 233, 413, 435, 559, 565,
685, 698
- (Al) Bazzār 587, 629, 631
- Ba'l (*see also*: Ilyās) 473, 478
- Ba'labakk 478
- Babul (botany) 291
- Backgammon
playing - is impermissible 33
- Badā'ī' (book of Ḥanafī fiqh) 188
- Badr
battle of - 81, 103, 750, 753
- Baiḍāwī, Qāḍī 39, 170, 506, 694
- Baitullah 66, 75, 105, 165, 166, 468, 540,
591, 642
- Bakr Ibn al-'Alā' 164
- Bani Muṣṭaliq, battle of 215, 771, 772
- Banū 'Uthmān, tribe of 296
- Banū Isra'īl, *see* Isra'ilites
- Banū Mālīh, tribe of 486
- Banū Salamah, tribe of 486
- Bāqir, Abū Ja'far, Muḥammad 349,
355
- Barā' Ibn 'Āzib 107, 109
- Barzakh 185, 376, 607
- Baṣrah ('Irāq) 143, 144, 145
- Baṭn Murr 296
- Baṭn Nakhlah 806
- Bayān-ul-Qur'ān 61, 68, 69, 75, 81, 134,
308, 373, 453, 530, 531, 597, 603, 639,
700, 748, 797
- Baytul-Māl (public treasury) 268, 269
- Baytul-Maqḍīs 270, 284, 474, 476
construction of --- by Dāwūd 282
- Bedouin 101, 144, 424, 181
- Beliefs *see* 'Aqā'id
- Believers 80, 96, 101, 153, 297, 399, 405,
436

attributes of sincere --- 74
 causing pain to --- is Ḥaram 237, 238
 good deeds multiply for - 344
 world, a prison for - 353
 angels pray for the - 592
 punishment of sins for - once only 694
 virtues of - 696-700
 duties of - towards their children 717

Betting, see Gambling

Bible 469, 470, 474, 477, 506

Bid'ah 274

Bilāl Al-Ḥabashī 39, 220

Bilquīs, Queen 286, 288

Birds
 - subjugated for Dāwūd داود 264, 265, 266, 269, 501

Bondwomen, see slaves

Book of Deeds 368

Bowing, see Rukū'

Brakah (blessings) 55, 159, 332, 422, 483, 502, 612, 623

Bu'ath, the battle of 126, 127

Bukhārī, Imām 28, 93, 123, 152, 175, 176, 183, 185, 195, 204, 205, 219, 220, 228, 229, 244, 246, 250, 277, 278, 280, 296, 299, 301, 331, 377, 387, 388, 456, 458, 525, 526, 574, 606, 637, 638, 685, 698, 790, 802

Buraidah 33

Buṣrā (Syria) 296

Buthan, valley of 106

Byzantine 110, 111, 136, 150, 610
 father of - : Yāfith (son of Nūh) 448

C

Caesar 130, 132

Caliphs, see (Al) Khulafā'ur-Rāshidūn

Capitalism 411

Carmel, mount 475

Cherubim (see also: angels) 592

Chess

playing - is impermissible 33

Child

- gender decision rests with Allah 701

duties of a Muslim towards - 717

period of suckling and weaning of a --- 795-798

Islamic Law of --- fosterage 797-798

Child, Adoption

Islamic Law on - 91-93, 157, 166

Children of Isra'īl, see Isra'īlites

Children, Spiritual 170

Christ, Jesus see Īsā عيسى

Christians 46, 53, 102, 130, 136, 199, 372,

449, 477, 556, 659, 681, 729, 733, 734, 789, 790, 792

marriage with - women 194

Communism 411

Consultation, mutual

- a Sunnah of the Holy Prophet ﷺ 106
 importance and process of - 698

Copper 264, 270

Cosmic Creations 386, 389, 635-642

Covenant 730

- from the Prophets 97, 674, 809

- with Allah 100, 102

- of Eternity 254

Creations of Allah 37

- worship Allah at all times 393

Cry of the angel (Divine punishment)

381, 401

Customs of Jāhiliyyah 94

refutation of three - 90-93, 166

- Zihār 91-92

- Mutabannā 91-94, 157

- display of feminine beauty 131, 140

Cynanchum Vinimale (botany) 414

Cyrus 27, 110, 130, 132

D

(Ad) Durr-ul-Manthūr 27, 39, 597, 641, 685

Da'wah (preaching) 305

etiquettes of debating and - 300-301, 514-515, 589

ideal way of - 378-380

Dābbatu-ul-'Arḍ (the beast)

- among signs of Qiyāmah 748

Ḍaḥḥāk 75, 279, 290, 329, 331, 488, 603, 641, 645, 788, 790

Dailami 73

Dailami, Koshiyar (astrologer) 456

Dajjāl 178, 735

appearance of - a prelude to Qiyāmah 174, 748

Dam of Ma'arib 288, 290

Dates (fruit) 382, 385

Dāwūd ﷺ 39, 40, 167, 264, 269, 279, 280, 286, 501, 504, 510, 511, 512, 518

miracles given to --- 264, 265, 266, 269, 501, 502

construction of Baytul-Maqdis - 282

- a great orator 503

- put to test 504-509

government and state bestowed to - 515-516

- blessed with Sulaimān ﷺ 520

Day of Judgment, *see* Qiyāmah

Day of Remorse, *see* Qiyāmah

Day of Resurrection, *see* Qiyāmah

Day 35, 43, 50, 53, 54, 55, 56, 62, 67, 68, 71,

74, 75, 77, 78, 80, 81, 95, 115, 118, 125,

172, 180, 182, 183, 185, 228, 230, 243,

260, 261, 262, 276, 277, 278, 284, 285,

286, 295, 301, 303, 311, 315, 316, 317,

328, 331, 334, 350, 352, 363, 364, 377,

382, 383, 386, 387, 388, 390, 394, 396,

398, 402, 403, 404, 406, 412, 426, 431,

434, 449, 451, 475, 480, 481, 483, 493,

498, 501, 502, 507, 515, 517, 518, 534,

537, 538, 544, 545, 546, 547, 552, 554,

561, 563, 564, 570, 573, 574, 575, 576,

577, 578, 579, 591, 594, 595, 596, 599,

602, 603, 604, 606, 607, 608, 610, 614,

615, 616, 622, 629, 641, 644, 645, 647,

652, 657, 664, 666, 670, 675, 680, 701,

715, 720, 723, 732, 735, 736, 738, 747,

748, 749, 750, 752, 753, 758, 759, 761,

768, 769, 772, 773, 776, 777, 779, 781,

786, 789, 793, 808

- a sign of Allah 654

Death 342, 763

place of one's - unknown 54, 56

- exacting of soul 72-74, 568, 569

Deeds (good) 368, 369

- of Ummah 184

pre-condition for acceptance of --- 329

ingredients for acceptable - 330

- a profitable trade 343-344

- multiply in rewards 344

- currency of Qiyāmah 564

Ṭīmān a limitless - 565

Deluge, the great 447, 448

Deoband, Darul 'Uloom 605

Deuteronomy, book of (Bible) 729

Dhahabi, Ḥāfiẓ Shamsuddīn 267, 477

Dhikr (remembrance of Allah) 74,

180, 182, 265, 329, 419, 507

injunction of - and its wisdom 154

- easiest of all worships 155

- by angels 421, 422

- panacea for distress 483

- by mountains with Dāwūd 264, 265, 266, 269, 501, 502

collective --- 502

- synonymousto Du'ā' 611

Dhimmī 241

Dhul-Ḥijjah, month of 128

Dhul-Kifl 534

Dhulqa'dah, month of 128

Diḥyah Ibn Khalīfah al-Kalbi 124

Dinār 564

Dirham 564

Disbelievers, *see* Unbelievers

Discipline

desirable in Islam 421

Divorce 93, 132, 133

- son's ex-wife unlawful for the father 92

Islamic Law on - 134, 187-189

- most detested among permissibles 162

- before full privacy 187

- injunctions exclusive to the Holy Prophet 187, 190-200

Ḍiyā' 580**Donkey**

- the ugliest amongst voices 39

Dooms Day, see Qiyāmah**Dower** 188, 197

--- of Zainab bint Jahsh 158

--- essential condition in marriage 193, 194

Payment of --- to divorced women 188

Dream 569

--- of Prophet is Waḥy 463, 704

Drinking 209, 210, 435**Drums (music)** 34**Du'ā'** (supplication) 74

- by angels 182

- of Muḥammad ﷺ 181, 571, 512, 713

- of Yūnus ؑ 483

acceptance of --- guaranteed 483, 653

- of Sulaimān ؑ 527

verse of Qur'an for answered - 571

merits, levels and acceptance of --- 610-615

- of 'Arafāt 612

forbidden (Ḥaram) --- 614

- for a traveler 713-714

Ḍuhr, time of 50**Durūd, see Ṣalāh****E****Earth** 36, 49, 356, 358, 399, 419, 425, 518, 576, 609

sinking of --- as punishment 35

man created from --- 327

creation of --- 67, 635-642

collapsing of --- near Qiyamah 748

weeping of --- 755-756

Earthquake 35

East 351, 426

Economic Theories 411

Egypt 80, 601, 605, 730, 731

Egyptian thorn (botany) 291

Elias, *see* Ilyās ؑ

Elijah, *see* Ilyās ؑ

Elisha, *see* (Al) Yasa' ؑ

Enoch, *see* Idrīs ؑ

Equality, Islamic 723-724

Equator 391

Ethiopia 32, 39

- father of Ethiopians 448

Ethiopian Language 365

Euphorbia Neriifolia (botany) 445

Europe 208, 213

Evangel, *see* Injīl

Eve, *see* Ḥawwā'

Ewe 504

Executive (politics)

relationship with Judiciary 516-517

Ezekiel, *see* Ḥizqīl

F**Face**

metamorphosis of --- as punishment 35

Faḍl 225

Fai' 191

Fair, bidding the, *see* 'Amr bil-Ma'rūf

Faith, *see* 'Aqā'id

Fajr, Ṣalāh of 75

Fame

good --- is desirable in Islam 728

Faḳīh (Islamic Jurisprudent) 339-340

Fard (obligatory) 343, 520, 612

Fasting 75, 153, 154, 155, 180, 226, 329,

- 392, 564
- is a form of Shukr (gratitude) 280
- Dāwūd's - most liked by Allah 501, 502
- Father, *see* Parents, *see also*: Mother
- Faṭḥ-ul-Mannān 373
- Fāṭimah Az-Zahrā' 138, 150, 222, 685
- Fatwā (religious ruling) 40, 511
- by a competent Muftī is Law 673
- Fazārah, tribe of 105
- Fear of Allah
meaning and nuances of --- 54, 339
--- corresponds to knowledge 338
--- pre-condition for Qāḍī and ruler 517
- Female Child 701
- Fiction
Islamic Law on - 31
- Fiqh, *see* Islamic Law
- Fir'aun, *see* Pharaoh
- Firdaus, *see* Jannah
- Fire, Hell *see* Jahannam
- Fire-worship 759
- Fish 525
- meat is halal by itself 332
- swallowed Yūnus 481, 483
- Flood, of the dam 288
- Forgiveness, *see* Maghfirah
- Fornication, *see* Adultery
- Fosterage
Islamic Law on - 797-798
- Friday
'Adam ﷺ created on - 638
recitation of Sūrah Ad-Dukhān on - 744
- Fuḍayl 280
- G**
- (Al) Ghazzālī, Muḥammad 178, 364,
- 455
- Gabriel, *see* Jibra'īl ﷺ
- Gambling 30, 33
- Games
trade of --- equipments 31
permissible and non-permissible --- 31-33
best --- for a man and woman 32
- Genesis, book of 469, 470
- Geology 547
- Ghassān 287, 296
- Ghayb (unseen), knowledge of 429, 456
definition and discussion on - 56-62
two kinds of - 59
- through Waḥy to the Holy Prophet 788
- Ghinā' *see* Music
- Ghitfān, tribe of 105, 116, 117, 119, 120
- Gog and Magog 448
- among signs of Qiyāmah 748
- Gold 269
certain uses of --- impermissible for men 332, 351, 352
bracelets of - for believers 341, 351
bowls of - in Jannah 736
- Gospel (in the Bible)
- of John 477
- of Mathew 729
- Gospel, *see* Injīl
- Grapes 382
- Gratitude (to Allah) 385, 616, 770
reality of - and its injunctions 280
- Grave
punishment in - 607
- Greek Sciences 428
- Guidance
- H**
- Ḥabīb Ibn 'Amr Thaqaḥī 718
- Ḥabīb Ibn Isma'īl An-Najjār 372, 375, 378, 380, 381, 601, 602
- Hābīl 466

Ḥabshah, *see* Ethiopia

Ḥadīth 29, 30, 32, 33, 35, 55, 57, 58, 65, 73,
74, 77, 93, 94, 98, 132, 133, 136, 138, 140,
142, 150, 152, 153, 154, 159, 161, 164,
165, 166, 175, 176, 177, 183, 188, 195,
196, 205, 218, 220, 221, 225, 229, 231,
232, 235, 236, 245, 246, 250, 251, 267,
278, 280, 285, 288, 291, 296, 299, 305,
309, 310, 322, 324, 331, 345, 347, 348,
350, 353, 354, 364, 369, 377, 381, 387,
388, 389, 390, 394, 395, 403, 406, 435,
445, 448, 454, 456, 458, 463, 466, 467,
474, 477, 481, 484, 492, 501, 503, 506,
512, 520, 521, 522, 526, 528, 550, 552,
565, 577, 590, 591, 592, 596, 604, 611,
612, 613, 614, 615, 638, 639, 652, 653,
670, 698, 705, 713, 725, 750, 794

Ḥafṣah 197

Ḥājī Imdādullāh Muhajir Makkī 683

Ḥājirah (wife of Ibrāhīm) 461

Ḥajj (*see also*: Qurbānī, Ibrāhīm, Isma'īl,
Minā, 'Arafāt) 75, 142, 154, 155, 180,
392, 468, 552
- Du'ā of 'Arafāt 612

Ḥajjāj Ibn Yūsuf 468

Ḥajjatul Wadā' 142, 143

Ḥakīm 253, 448, 476, 477, 508, 559, 613,
685, 694

Ḥalāl (lawful) 48, 159, 165, 293, 302, 332,
505, 512, 532, 720, 723, 736

Ḥām (son of Nūh)

father of Ethiopians 448

Ḥāmān 599, 600, 604, 605

Ḥamzah 629, 630

Ḥanafī Jurists 224, 225, 226, 513, 531,
656, 797

Ḥarām (forbidden) 30, 31, 33, 34, 43, 46,
79, 85, 87, 91, 139, 141, 165, 206, 209,

225, 237 242, 273, 276, 293, 351, 505, 532,
567, 597, 614, 615, 620, 655, 720, 723, 736
causing pain to the Holy Prophet ﷺ is -85,
131, 234, 235, 236, 237, 238
Muslim girl marrying a disbeliever is -159
sajdah before someone other than Allah is -
655

Ḥārith Ibn Kaldah 769

Ḥārithah (father of Zayd) 157, 169

Ḥārūn ﷺ 172, 246, 420, 472

Haryāna (India) 485

Ḥasan al-Baṣrī 78, 255, 266, 270, 293,
329, 331, 339, 411, 421, 426, 466, 488,
596, 601, 640, 651, 747, 798

Ḥasan Ibn 'Alī 37, 146, 150, 188, 694, 745

Ḥasan, Imām 170

Hawāzin, tribe of 123

Ḥawwā' (wife of 'Ādam ﷺ) 215

Heaven, *see* Jannah, *see also* Sky

Heliopolis 478

Hell, *see* Jahannam

Hereafter ('Ākhirah) 25, 76, 77, 81, 101,
125, 131, 133, 209, 215, 228, 243, 248,
249, 255, 260, 307, 309, 317, 335, 351,
352, 358, 364, 365, 382, 399, 430, 431,
437, 442, 443, 466, 491, 493, 517, 518,
519, 534, 535, 547, 550, 551, 568, 572,
575, 600, 644, 665, 682, 684, 686, 695,
696, 702, 725, 727, 737, 759, 760, 768,
772, 775, 776, 788, 789, 800, 802
good deeds are trade for - 344
punishment and reward of - 761-763

Hidāyah, *see* Guidance

Ḥijāb 95, 117, 201

injunctions and detailed discussion on - 131,
139-143, 148-149, 201-227, 238-241

Ḥijāz 478, 806

Hijrah (Migration) 26, 85, 96, 104, 107,
108, 128, 197, 214, 458, 552

Ḥikmah (wisdom) 40, 151, 152

- given to Luqmān 38, 40-42
- given to Dāwūd ﷺ 501, 503
- needed in Taḥlīgh and preaching 514-515
- every work of Allah has - 757

Ḥilāh

concept of --- in Islam 532

Ḥilāl Ibn Waṣīf 272

Ḥimyar 287, 758, 759

Hinduism 175, 213, 267

Ḥīrah 110

Ḥizqīl (cousin of Mūsā) 601

Ḥizqīl ﷺ 474

Honey 132

Horn, *see* Ṣūr

Houri, *see* Ḥūr

Hubal 478

Hūd ﷺ 447 450, 804

Ḥudaibiyah 86, 118

Ḥudhaifah Ibn 'Usaid al-Ghifārī

747, 748

Ḥudhaifah Ibn Yamān 108, 124, 206,

250

Battle of Aḥzāb, spying by -121-123

Human Rights, *see* Ḥuqūq-ul-'Ibād

Ḥunain 118

Ḥuqūq-ul-'Ibād 188

settlement of - on Qiyāmah 563-565

Ḥūr 405, 441, 535, 761, 762

Ḥusain Ibn 'Alī 146, 150, 572

Ḥuyayy Ibn Akḥṭab 113, 114

Hypocrites 85, 86, 87, 88, 89, 94, 100, 101,

104, 107, 128, 129, 131, 139, 145, 146,
180, 186, 236, 237, 238, 239, 241, 242,
244, 249, 255, 750

cowardice of - 101

taunts thrown by - 110

leader of - 771

I

'Iddah (waiting period after divorce) 189

no - for divorce before full privacy 187

Woman can remarry after - 206

'Ikrimah 37, 340, 86, 149, 150, 199, 334,

335, 355, 466, 641, 682, 745, 787

'Ikrimah Ibn Abī Jahl 86, 120

'Ilm 340

meaning of real - 59, 339

- a pre-condition for religious leadership 79

- generates and corresponds to fear of Allah
338

'Imrān (father of Maryam) 138, 346

'Irāq 460, 758

'Īsā ﷺ 97, 154, 288, 292, 372, 374, 476,

540, 610, 673, 674, 729, 732, 733, 734,
807, 809

descent of - before Qiyāmah 174, 735, 748

'Ishā, Ṣalāh of 75, 552

I'lāmul Muwaqqi'in 198

Iblīs, *see* Satan

Ibn 'Abbās, *see* 'Abdullāh Ibn 'Abbās

Ibn 'Abd-ul-Barr 214, 287

Ibn 'Asākir, Ḥāfiẓ 267, 350, 476, 477

Ibn 'Aṭīyyah 94, 331, 338, 642

Ibn Abī al-Ḥuqaiq 127

Ibn Abī Ḥātim 97, 164, 331, 413, 493,

737, 748, 749, 759

Ibn-ul-'Arabī, Qāḍī Abū Bakr 152,

164, 275, 365, 655, 700, 746

Ibn ul-Imām 272

Ibn ul-Qayyim, Ḥāfiẓ 198, 423, 694

Ibn Ḥajar Al-Haithami 233

Ibn Ḥajar 'Asqalānī, Ḥāfiẓ 214, 685,

423

Ibn Ḥazm 241, 506

Ibn Ḥibbān 34, 221, 613

Ibn-ul-Humām, Imām 161, 531

- Ibn Jarīr, Aṭ-Ṭabarī 28, 86, 97, 147, 223, 331, 348, 349, 384, 441, 467, 522, 604, 609, 638, 651, 661, 662, 685, 748, 749
- Ibn Jarrāḥ, Abū 'Ubaidah 372
- Ibn Kathīr 40, 75, 79, 88, 150, 158, 163, 164, 173, 174, 214, 246, 253, 268, 283, 286, 287, 288, 295, 296, 331, 347, 348, 350, 354, 355, 368, 369, 372, 373, 374, 384, 410, 467, 468, 469, 471, 474, 476, 505, 506, 509, 520, 524, 525, 554, 580, 588, 595, 609, 619, 633, 637, 638, 639, 641, 642, 678, 697, 736, 746, 748, 749, 752, 759, 800, 801
- Ibn Khaiyarah 293
- Ibn Khuzaymah 221
- Ibn Mājah 30, 34, 355, 613
- Ibn Marduwayh 425, 520, 807
- Ibn Mundhir 791
- Ibn Sa'd 214, 685, 759
- Ibn Sīdah 171
- Ibn Ṭarfah 410
- Ibn Zayd 641, 798
- Ibn-ul-Jauzī 441, 506, 577
- Ibn-ul-Madīnī 638
- Ibrāhīm (son of the Holy Prophet ﷺ) 169
- Ibrāhīm ﷺ 66, 87, 97, 165, 346, 366, 420, 449, 451, 452, 456, 457, 534, 609, 673, 674, 716, 717, 809
- discourse to his father 449
 - thrown into fire 450
 - came after Nūḥ as Prophet 450
 - breaking of idols 451
 - events of the Great Sacrifice (Qurbānī) 460-472
 - received scriptures in Ramaḍān
- Ibrāhīm Nakha'ī 656, 700
- Idolatory 66, 67, 209, 276, 277, 298, 377, 449, 474, 759
- Idrīs ﷺ 455, 474, 476
- Ifk, incident of 215, 222
- Ignorance, period of *see* Jāhiliyyah
- Ijtihād 125
- Ilhād
 - a particular kind of Kufr 657
 - meaning, nuances and Islamic Law 657-663
- Ilhām 40, 57, 59, 60
- Ilyās ﷺ 420, 535, 588
 - story of - 473-480
- Ilyāsīn, *see* Ilyas ﷺ
- Imām (prayer leader)
 - prompting - on his mistake during Ṣalāh 140
- 'Imān (faith) 52, 66, 81, 116, 128, 293, 317, 364, 367, 485, 550, 559, 602, 606, 650, 659, 703
 - and deeds, a criterion of nearness to Allah 306, 307
 - by heart is a pre-condition for acceptance of deeds 329
 - when door of - will stand closed 388, 394
 - a limitless deed, non-commutable on Qiyāmah 565
 - basic pre-condition for salvation 592
- India 213, 445, 448, 485, 605
- Infidels, *see also* Unbelievers, 50, 87, 100, 180, 186, 243, 312, 342, 356, 571, 633, 678, 733
 - offer to the Holy Prophet ﷺ by --- of Makkah 629-632
- Inheritance 93, 95, 96
 - Islamic Law on - to adopted child 91-92, abrogation of - on the basis of Hijrah 96
- Injīl 288, 305, 574, 786, 807
 - revealed on 18th of Ramadan 744
- Inspiration, Divine, *see* Ilhām
- Intercession, *see* Shafā'h
- Interest, *see* Ribā
- Intoxicants 34, 209, 210, 276
- 'Iqāmah 228
- Irān 27
- Iron
 - made soft for Dāwūd ﷺ 266
- Irrigation, system of 79-80

Iṣābah 214

Isabelle (wife of Ahab) 474, 476

Isaiah, scripture of 729

Isfandyar 27

Ishāq ﷺ 460, 466, 469, 470, 471, 534

- born after event of Qurbani 467

- forefather of the Jews 471

Ishmael, *see* Ismā'īl

Ishrāq, time of 503

Islam aur Musiqi (book) 36

Islamic Law about: 165

Islamic Law about

- Lahw and La'ib (distracting amusement) 27-36

- music and its instruments 27, 28, 33-35

- betting or gambling 30

- fiction 31

- poetry 31, 35-36

- games and sports 31-33

- intoxicants 34, 209, 210, 276

- Shirk 38

- social conduct and mannerisms 45-47, 201-203, 443

- parents: rights and duties 38, 42, 43, 795, 801

- weaning period for a child 44, 795-798

- intercession (Shaf'ah) on Qiyāmah 55-56,

- causing pain to the Holy Prophet ﷺ 85, 94, 234, 235, 236, 237, 238

- consultations with Unbelievers 90

- child adoption 91-93, 157, 166

- the practice of Zihar 91-92

- reverence and obedience to the Holy Prophet ﷺ 94, 129, 158

- wives of the Holy Prophet ﷺ 95, 131, 134, 135, 136, 137, 138, 201, 203

- inheritance, some details 91-96

- Islamic unity in Ummah 107-108

- difference of Juristic opinion between Mujtahids ('Ulamā') 124, 677

- following the Holy Prophet ﷺ and its different degrees 129

- open display of women's beauty 131

- divorce 134, 162, 187-189, 206

- Hijāb 139-143, 148-149, 201-227, 238-241

- prompting an erring Imām during Ṣalāh 140

- Mubalahah (imprecation) 150

- Ahl ul-Bayt (people of the House of the Holy Prophet ﷺ) 149-151

- 'Ismat (infallibility), a trait of the Prophets alone 151

- marriage, the principle of *kuf'* 159-161

- prohibition of Muslim woman marrying a disbeliever 159

- marriage of a woman through her guardians 161

- termination of prophethood 170-179

- meaning of Nubuwwah (Prophethood) 175

- Wuḍū (ablution) not required for making Dhikr 181

- Prophets being alive in their graves 185

- bondwomen 191-192, 239, 240, 241

- on dower 193, 194

--- marrying Christian or Jewish women 194

--- equal treatment of wives in multiple marriages 195

--- marriage with wives of the Holy Prophet ﷺ after him 206

--- prevention of crimes 209

--- interest and usury 209

--- Sajdah prohibited at certain times of day 209

--- Adultery 209, 276

- touching a non-mahram woman 210

--- renting premises for unlawful activities 210

- women visiting mosques 212

- Satr-ul'Awrah 215, 216, 217

- Ṣalāh (Durūd) and Salām on the Holy Prophet ﷺ 227-234

- intercession by the Holy Prophet ﷺ 229

- causing pain to common Muslims 237

- apostasy 241-242

- spreading rumors 242

- remuneration for a Khalīfah / ruler of Islamic State 268

- remuneration for 'Ulama, Qāḍī and Mufti (juri-consult) 269

- subjugating Jinn 271-274

- Mihrāb in mosques 274-275

- pictures, its making and related injunctions 275-281

- stealing and theft 276

- Shukr (gratitude to Allah) 280

- etiquettes of Da'wah and debating 300-301, 378-380, 589, 710

- Ṣadaqah (charity) 310

- fish meat 332

- use of pearls 332
 - certain usage of Gold and Silver 332, 351, 352
 - dress of silk 332, 351, 352
 - legacy of a Prophet 345
 - age of puberty 354
 - straight rows in Ṣalāh 422
 - swearing by other than Allah 425-426
 - rights of a guest 440
 - Astrology 453-456
 - Tauriyah (equivocation) 458-459
 - dream of a Prophet is a Waḥy 463
 - attribute of "Creator" for other than Allah 479
 - drawing lots 482
 - soliciting contribution or gift 511-512
 - partnership transactions 512
 - Sajdah of Tilāwah (recitation), 513-514
 - politics and governance of state 516-517, 523, 697
 - time of 'ibādah (worship) 524
 - supplication for office of power 528
 - oath and its fulfillment 531, 532, 533
 - stratagem or Ḥīlah 532
 - Hijrah (migration) 552
 - Ḥuqūq-ul-'Ibād on Qiyāmah 564
 - quarrelling in Qur'ān 590
 - Du'a which is forbidden (Ḥarām) 614
 - Shari'ah injunctions, applicability on Non-Muslims 633-634
 - recitation, of the Qur'ān 648-649
 - replying to Adhān 653
 - Sajdah before someone other than Allah 654-655
 - Sajdah (prostration) of Tilāwah 655
 - Ilhād 657-663
 - progeny of the Holy Prophet ﷺ 685-686
 - Shūrā (consultation) 698
 - Justice: retaliation and revenge 699
 - fame 728
 - Salām (as greetings) not for non-believers 740
 - previous Shari'ahs and Muslims 774
 - pregnancy, and suckling, 795-798
 - fosterage 797-798
- Islamic State**
- remuneration for a Khalīfah or ruler 268
 - fundamental function of - 516
- Ismā'ili** 520
- Ismā'il** ﷺ 66, 366, 534
- events of the Great Sacrifice (Qurbani) 460-472
 - Arabs are progeny of - 471
- Isra'elite Traditions** 469, 474, 477, 478, 506, 525, 639
- Isra'ilites** 40, 79, 174, 176, 245, 274, 295, 474, 508, 535, 729, 732, 735, 755, 788, 789, 790
- a common custom among - 244
 - were inheritors of Torah 608
 - case of superiority of - 757, 773
 - book, wisdom, prophethood given to - 773
- Isrāfīl (the angel)** 434, 500, 571, 580, 596, 580, 596
- Issac**, *see* Ishāq ﷺ
- Iṣṭakhr** 270
- Isti'āb** 214
- Istighfār**, *see* Taubah
- Istiqāmah (steadfastness)** 651, 794
- 'Izrā'īl** 71, 72, 580
- exacting of soul by - 72-74
- J**
- (Al) Jaṣṣāṣ, Imām Abū Bakr**, 136, 195, 281, 331, 353, 410, 651, 656, 697
- Ja'far** 219
- Ja'far Ibn Muḥammad** 683
- Jābir Ibn 'Abdullāh** 28, 39, 112, 113, 132, 301, 310, 645
- Jābir Ibn Samurah** 422
- Jacob**, *see* Ya'qūb ﷺ
- Jafar, art of (astrology)** 58
- Jahannam** 71, 75, 250, 273, 278, 293, 294, 311, 341, 352, 353, 367, 402, 404, 405, 413, 420, 433, 435, 438, 441, 442, 444, 486, 518, 534, 538, 547, 562, 563, 564, 565, 586, 592, 603, 606, 607, 611, 612, 613, 648, 657, 727, 736, 760, 768, 770, 788, 789
- unbelievers, fuel of - 618

- many sections of - 619
 punishment of dwellers of - 761
- Jāhiliyyah**, period of 119, 126, 140, 156, 162, 165, 213, 305, 556
 three customs of - refuted 90-93
- Jal'ad** (town)
 - birthplace of Ilyas 474
- Jamal**, battle of 143
 - some facts and details 145-148
- Jamshaid Ibn Onjahan** 272
- Jannah** 75, 76, 121, 122, 183, 184, 215, 250, 253, 254, 293, 294, 307, 308, 317, 346, 348, 349, 351, 367, 368, 369, 376, 378, 380, 402, 405, 420, 439, 459, 468, 579, 581, 586, 600, 602, 607, 612, 637, 638, 649, 653, 665, 670, 704, 736, 737, 788, 789, 792, 801
 woman to be with last husband in - 206
 pearls and dresses of silk in - 341, 351
 bracelets of gold and silver in - 341, 351
 sorrow, non-existent in - 352
 some attributes and bounties of - 353, 402, 404, 438, 439, 440, 441, 442, 534, 535, 736, 761, 763
 Houris of - 405, 441, 535
 ram sent for Qurbani from - 466
 difference between - and this world 692
 virtues taking straight path to - 696-700
 ability to see Allah in - 704
- Jarīr Ibn 'Abdullāh al-Bajali** 369
- Jehuram** 476
- Jerusalem**, *see* Al-Quds
- Jesus Christ**, *see* 'Īsā ﷺ
- Jewish Legends** *see* 'Isra'ilite Tradition'
- Jewish Priests** 53, 759
- Jews** 46, 53, 86, 87, 102, 104, 105, 106, 113, 116, 119, 127, 130, 136, 199, 449, 469, 470, 471, 477, 506, 556, 659, 681, 703, 729, 789, 790, 792, 807
 - of Madinah 86, 637
 marriage with - women 194
 - progeny of Ishaq ﷺ 471
- Jibrā'īl** ﷺ 110, 124, 466, 580, 581, 596, 704, 771
 - has six hundred feathers 322
- Jihād** 29, 118, 124, 125, 129, 154, 159, 178, 181, 242, 420, 459, 521, 525, 587, 679, 772
- Jinn** 264, 275, 283, 301, 311, 406, 446, 486, 488, 489, 630, 639, 644, 648, 686, 720, 727, 805
 - subjugated for Sulaimān ﷺ 271, 272, 282, 527, 528
 Islamic Law on subjugating the --- 271-274
 listening of Quran by - 805-807
- Jivan**, Mullā Aḥmad 170
- Jonah**, *see* Yūnus Ibn Mattā
- Jordan** 474
- Judah**, *see* Yahūdiyah
- Judham** 287
- Judiciary**
 - in an Islamic state 516-517
- Juhainah**, tribe of 486
- Julaibīb** 159
- Jurisprudence, Islamic**, *see* Islamic Law)
- Juwaini**, Imām 233
- ## K
- (Al) **Khulafa ur-Rashidun** 274, 516, 524
- Ka'b Ibn 'Ujrah** 143, 229
- Ka'b Ibn Asad** 113, 114, 115
 - speech during battle of Banu Quraizah 125
- Ka'b Ibn Mālik** 458
- Ka'b Ibn Quraizah** 127
- Ka'ab al-Aḥbar** 372, 373, 375, 466, 468, 475, 476, 477, 611, 638

- Ka'ba, The Holy *see* Baitullah
- Kabul 270
- Kafa'ah, *see* Kuf
- Kaffarah (expiation)
- necessary for Zihar 92
- of an oath 533
- Kāfir, *see* Infidels
- Kalimatul-lah (words of Allah)
meaning of - 52
- Kalimullah, *see* Mūsā عليه السلام
- Karamah 271, 273
- Kashf 293
- Kashifi 247
- Kashmiri, Muḥammad Anwar Shah 660
- Kashshaf, Tafsīr 651
- Khabab Ibn Al-'Arath
- Khabbab Ibn 'Aratt 691
- Khadija 138, 197, 799
sons from - 169
- Khadir 474, 476
- Khafaji, Allamah 506, 807
- Khaibar, fort of 492
- Khalīl, Ibn Aḥmad Naḥwī 271
- Khalīlullah, *see* Ibrāhīm
- Khandaq, battle of (*see* Aḥzāb)
- Khaṭīb Baghdādī 698
- Khatm-e-Nabuwat (book) 173, 177, 178
- Khuwailid (father of Khadija) 138
- Khazraj, tribe of 115, 296
- Khizar, *see* Khaḍir
- Khuzā'ah, tribe of 296, 486
- Khybar, battle of
- Khyber 102, 105, 116, 117, 118
- Kikar (botany) 291
- Kinānah Ibn 'Abdiyālīl 718
- Kinānah, tribe of Banū 105
- Kindah 287
- Kishon, valley of 476
- Knowledge of the Unseen, *see* Ghayb
- Knowledge, *see* 'Ilm
- Kuf', principle of (in marriage)
159-161
- Kūfah ('Irāq) 324, 588, 749
- Kufr (infidelity) 29, 31, 43, 44, 104, 179, 272, 273, 367, 388, 406, 484, 546, 547, 556, 574, 612, 646, 674, 679, 688, 750, 752
meaning of - 292
quarrelling in Qur'ān is - 590
Iḥād, a particular kind of - 657
- ## L
- (Al) Lauḥ-ul-Maḥfūz, *see* Preserved Tablet
- Lahw and La'ib (distracting amusements)
- meaning, Islamic Law on - 27-36
permissible forms of - 29
- Lakhm 287
- Laylatul Qadr 743, 744
- Laylat-ul-barā'ah 745-746
- Leader, Religious (of the people)
pre-conditions for a - 78-79
- Lebanon 478
- Leprosy 245
- Liqa'i, 'Allāmah 233
- Lot, *see* Lūṭ عليه السلام
- Lote-fruit (botany) 291
- Lotus tree (botany) 291
- Luqman 25, 50
wisdom given to - 38
- was Ethiopian slave 39
identity and status of - 39-40

story of - 38
 personal attributes of - 41
 actual meaning of wisdom given to - 41-42
 wise counsel by --- to his son 42-47
 Lūt (لوط) 420, 460, 480, 498, 804
 wives of - 136, 154

M

(Al) Masji-ul-Ḥarām (the Sacred Mosque) 105, 629

(Al) Mutanabbī 408

Ma'ārib, city of 294

Ma'qil Ibn Yasār 364, 647

Ma'ṣūm (infallible)

- the Holy Prophet's trait 88

Madā'in 110

Madāris (seminaries)

- ruling on soliciting contributions for --- 511-512

Madīnah 53, 85, 86, 100, 103, 104, 106, 110, 113, 114, 116, 119, 121, 124, 129, 144, 146, 197, 199, 214, 291, 296, 339, 369, 391, 395, 459, 633, 709, 759

most severe attack on - 105

Madyan, town of 213

Magfirah 364

- not possible without grace of Allah 343

Maghrib, Ṣalāh of 75, 503, 552

Magic 409, 430, 431

Mahr, *see* dower

Mahja' 39

Maḥram 95, 139, 145, 227, 239

Maḥshar, *see* Qiyāmah

Makkah 27, 86, 103, 117, 118, 144, 192, 197, 199, 296, 305, 313, 314, 369, 399, 413, 419, 420, 423, 468, 480, 490, 498, 500, 591, 610, 633, 644., 645, 671, 678, 679, 709, 717, 718, 725, 731, 748, 749, 751, 753, 771, 799, 800, 804, 805

mushriks of --- 87, 105, 500, 677, 733

Umm-ul-Qurā, title of - 671

Makrūh (detestable) 30, 31, 79, 233

Male Child 702

Malik Ibn 'Anas, Imām 73, 224, 233, 269, 365, 553, 655, 797

Man

creations subjugated for - 49, 51

creation of - 68, 327-328, 413, 544, 548, 609

- best amongst Allah's creations 69-70

- capable of being Vicegerent of Allah 250

- pre-conditions to attain Vicegerency 254

- Vicegerent of Allah 255, 357, 639

- is openly ungrateful 712

Maqām-u-Ibrāhīm (Station of Ibrāhīm (إبراهيم)) 205

(Al) Maqām-ul-Maḥmūd (Praised Station) 229

Mariyah Al-Qibṭiyah 192

son from - 169

Markh (botany) 414

Marr-uz-Zahrān 105

Marriage

- of Zayd Ibn Ḥārithah with Zainab bint Jaḥsh 158

Islamic principle of *kuf'* in - 159-161

prohibition of - of Muslim girl with disbeliever 159

- of a woman through guardians 161

- of Zainab bint Jaḥsh with the Holy Prophet ﷺ 166

matters of - are Divinely decided 167

injunctions of --- exclusive to the Holy Prophet 187, 190-200

dower, an essential condition of - 193, 194

- with Christian or Jewish women 194

- with wives of the Holy Prophet ﷺ after him 206

matching age of spouses 536

rights of spouses on Qiyāmah 564


- with Ḥūr in Jannah 762

Maryam (Mary) 97, 154, 174, 732, 733, 748, 757, 809

superiority of - over all the women 138

- Masīh, *see* 'Īsā ﷺ
- Masjid-ul-Fath 119
- Masriq 466
- Masrūq 656, 749, 750
- Mathematics 387, 392, 396
- Maṭrūs 442
- Mazharī, Tafsīr 103, 185, 249, 256, 350, 368, 475, 476, 569, 592, 604, 611, 613, 661, 682, 798, 799
- Meteors 428, 430
- Mi'rāj (ascent to heavens) 78, 704, 710, 728
- Mihrāb (in a mosque) 282
meaning, nuances and rulings on 274-275
- Mikā'īl 580, 596
- Mimosa (botany) 291
- Minā 464
- Miracle
of the Holy Prophet ﷺ - 103, 108, 112, 432-433
- of Dāwūd ﷺ 265, 266
- Mis'ar Ibn Kidam 587
- Miswāk (tooth stick) 220, 414
- Monday 637
- Mongols 448
- Monopoly (economics) 724
- Monotheism *see* Tauḥīd
- Moon 25, 50, 271, 382, 387, 389, 392, 395, 396, 397, 453, 544, 547, 548, 637, 751
- running towards an appointed time 50, 328, 547
orbit of - 382, 396, 397
appearance of new - 392
stages of - 396
- is a sign of Allah 654
splitting of -, a sign of Qiyāmah 751
- Moriah, land of 469
- Moses, *see* Mūsā ﷺ
- Mosque 421
women visiting - 212
mihrāab in - 274-275
walking towards - 369
soliciting contributions for --- 511-512
- Mother (*see also*: Parents) 35, 61, 90, 154, 177, 192, 220, 284, 335, 407, 464, 465, 470, 471, 486, 488, 544, 548, 670, 671, 702, 709, 735, 797
rights of - precede the rights of father 43, 795
rights and duties towards - 38, 42, 43, 793, 795, 796, 801
Holy Prophet's ﷺ wives are mothers - of believers 93, 95, 96, 139, 146, 206
- Mountains 36, 72, 128, 249, 251, 252, 253, 254, 264, 265, 266, 269, 288, 289, 290, 336, 337, 338, 386, 392, 465, 469, 501, 502, 558, 606, 635, 637, 639, 640
- subjugated for Dāwūd 264, 265, 266, 269, 501
- Mu'āwiyah, Amīr 324
- Mu'jim-ul-Buldān 372
- Mu'tāḍid bil-lah, Khalīfah 272
- Mu'adh Ibn Jabal 74, 152, 271, 676, 802
- Mu'minūn, *see* Believers
- Mubāhalah (imprecation) 150
- Mubashshir (attribute of the Holy Prophet) 183, 184
- Mubashshirāt (true dreams) 176, 177
- Muḍar, tribe of 750
- Mudhḥij 287
- Mūḍiḥ-ul-Qur'ān 328
- Muftī (juri-consult) 511, 673
remuneration of - in Islamic Law 269
- Mughīrah Ibn Shu'bah 324
- Muhājirīn, *see* Hijrah
- Muhallab Ibn Abī Safrāh 587
- Muḥammad ﷺ 27, 28, 32, 33, 34, 35, 36, 53, 57, 65, 66, 67, 72, 74, 75, 78, 80, 85,

- 86, 87, 89, 90, 92, 93, 94, 96, 97, 98, 100, 101, 102, 103, 104, 105, 107, 108, 109, 110, 111, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 129, 132, 134, 135, 136, 137, 138, 141, 142, 150, 152, 154, 155, 156, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 182, 186, 212, 215, 216, 219, 220, 221, 225, 230, 232, 239, 242, 244, 249, 251, 262, 272, 274, 276, 278, 280, 281, 284, 287, 288, 292, 296, 299, 301, 305, 307, 309, 310, 314, 315, 318, 324, 326, 330, 331, 338, 345, 346, 348, 349, 350, 351, 352, 353, 363, 364, 365, 368, 369, 377, 387, 388, 392, 393, 409, 410, 413, 422, 425, 431, 433, 445, 448, 454, 458, 477, 478, 482, 483, 490, 491, 492, 498, 499, 501, 501, 503, 505, 506, 509, 521, 522, 526, 529, 530, 533, 538, 544, 545, 555, 559, 563, 564, 565, 567, 573, 574, 580, 581, 587, 590, 591, 592, 593, 601, 602, 606, 609, 610, 611, 613, 614, 628, 633, 637, 638, 641, 645, 647, 648, 651, 652, 653, 657, 659, 660, 670, 671, 672, 675, 676, 677, 678, 679, 680, 684, 687, 688, 691, 694, 698, 702, 703, 704, 705, 717, 718, 725, 728, 731, 733, 734, 737, 740, 744, 747, 750, 751, 756, 757, 759, 771, 773, 774, 778, 779, 788, 791, 792, 794, 795, 799, 800, 802, 805, 806, 809
- personal traits of - 47-48
 - is Maʿṣūm (infallible) 88
 reverence, obedience to --- is Wājib 94
 wives of - 95, 131, 134, 135, 136, 137, 138, 164, 192, 194, 201, 203, 206, 207, 220
 miracles of - 103, 108, 112, 432-433
 consultation, a Sunnah of - 106
 - is a perfect role model for Ummah 129
 Ahl ul-Bayt (people of the House) of - 149-151, 685-686
 order of - is binding on Ummah 158
 right of --- on Ummah is foremost 160
 --- marriage of - with Zainab bint Jahsh 166
- the issue of multiple marriages of --- 167-168, 197
 sons of - 169
 - is spiritual father of Ummah 170, 171
 - is last of all the Prophets 170-179
 special attributes of - 180, 183-186
 supplications (Du'a) of - 181, 571, 512, 713
 - is alive in his grave 185
 attributes of --- mentioned in Torah 185
 marriage and divorce injunctions exclusive to - 187, 190-200
 Ṣalāh (Durūd) and Salām on - 227-234
 Shaafa'ah (intercession) by - 229
 the holy tomb of - 231
 exclusive Divine grants for - 302
 offer by infidels of Makkah to --- 629-632
 knowledge of --- about Ghayb 788-790
- Muḥammad Ibn Ḥanafīyyah 34, 349
 Muḥammad Ibn Ḥaṭīb 801
 Muḥammad Ibn Ishāq 287, 372, 373, 375, 629, 631, 759
 Muḥammad Ibn Ka'b al-Quraḍī 596
 Muḥammad Ibn Sīrīn 240, 656
 Muḥammad Ibn Ḥasan, Imām 161
 Mujaddid Alf Thānī 256
 Mujāhid 34, 37, 39, 72, 199, 271, 329, 329, 339, 376, 466, 681, 685, 745, 790
 Mulḥid, *see* Ilhād
 Muqātil Ibn Sulaimān 39, 137, 149, 376, 466, 601, 606, 682, 709, 787
 Muqauqis 192
 Muraisī', the battle of --- 118, 215
 Murrah, tribe of Banū 105
 Murtadd, *see* apostasy
 Muṣ'ab Ibn Zubayr 588
 Mūsā عليه السلام (*see also*: Pharaoh) 78, 87, 97, 172, 213, 216, 244, 246, 374, 420, 433, 472, 478, 555, 599, 601, 604, 606, 608, 673, 674, 703, 704, 730, 731, 754, 755, 759, 791, 792, 805, 807, 808
 staff of - 245, 433, 757

- Mūsā Ibn 'Uqbah 66
- Muṣ'ab Ibn 'Umair 102
- Musaylimah (the Liar) 178, 242
- Mushriks 26, 27, 50, 66, 74, 88, 103, 104,
170, 171, 209, 249, 300, 308, 372, 378,
406, 420, 435, 488, 489, 492, 539, 545,
546, 628, 633, 635, 673, 716
- of Makkah 87, 105, 500, 677
- Music
Islamic Law on - 27, 28, 33-35
- Muslim, Imām 33, 93, 124, 132, 175, 176,
204, 229, 250, 278, 280, 299, 302, 309,
322, 324, 331, 387, 606, 638, 639, 647,
685, 748, 790
- Musnad of Aḥmad 74, 176, 177, 195,
250, 251, 291, 749
- Mut'ah (clothings) *see also*: divorce
188
- Mutabannā, *see* Child Adoption
- Mūtah, battle of 219
- Muṭarrif Ibn 'Abdullāh Ibn
Shikhkhīr 342, 592
- N**
- Nabiyy (Prophet) 87, 372
Luqmān was not a - 39-40
difference between - and Rasūl 172
- not present everywhere, cannot hear
everyone 332
legacy of - 345
--- is chosen ones among creations 346
deram of - is a Waḥy 461
natural fear not contrary to station of -
509-510
Satan cannot gain control on --- 530
- Nablus, *see* Samaria
- Nadhīr (attribute of the Holy
Prophet) 183, 184
- Nadhīr (warner) 65, 66
meaning of - 355
- Naḍīr, tribe of Banū 86, 104, 113, 132,
691
- Naḍr Ibn Ḥārith 26, 30, 769
- Nafī (supererogatory) 343, 520, 524
- Nagphan (botany) 445
- Naḥḥās 596
- Nahj-ul Balāghah 144
- Nahy 'Anil-Munkar (forbidding
the Unfair) 39, 45
- Namrūd 610, 734
- Nasa'ī, Imām 30, 183, 195, 284, 331, 410,
639, 749, 790
- Nasibin 806
- Nawafil (supererogatory acts of
worship) 74, 75
- Night 43, 50, 75, 78, 122, 181, 216, 294, 295,
303, 328, 382, 387, 390, 393, 480, 507,
544, 547, 551, 587, 636, 645, 647, 654,
704, 710, 720, 728, 744, 745, 746, 748,
759, 775
- a sign of Allah 654
Qur'ān sent in the blessed - 743
- Night of Ascension, *see* Mi'rāj
- Night of Immunity, *see*
Laylat-ul-bara'ah
- Night of Power, *see* Laylatul Qadr
- Nikah, *see* Marriage
- Nile, river 80
- Nimrod, *see* Namrūd
- Nisab of *Zakāh* (*see also*: *Zakāh*) 26,
633
- Noah, *see* Nūḥ
- Noah's Ark, *see* Ark of Nūḥ
- Non-Maḥram (*see also*: Ḥijāb) 139, 140
- Nu'aim Ibn Mas'ūd 119, 120, 121
- Nubuwwah (Prophethood) 40, 41
end of - 170-179
meaning of - 175, 177
- Nūḥ  87, 97, 183, 267, 346, 420, 447,
449, 450, 498, 500, 586, 600, 673, 674,

- 675, 809
 - wife of - 154
 - sons of - 448
 - preceded Ibrahim in prophet-hood 450
- Numān Ibn Bashīr 143, 611

O

Oath

declaring and fulfilling of - 531, 532, 533

Oneness (of Allah), *see* Tauḥīd

Orbit 389

- of Sun and Moon 382, 386, 388, 389, 390, 393, 394, 395, 396, 397
- of Stars 397

P

Paradise, *see* Jannah

Parents 397

- rights and duties towards - 38, 42, 43, 795, 801
- mother has greater rights than father 43, 795
- disobeyer of --- punished in this world too 77
- obedience of --- subservient to the obedience of the Holy Prophet 94

Patience, *see* Ṣabr

Pearls 351

use of --- Halal for men 332,

Pentateuch, *see* Torah

People of the Book, *see* Jews and Christians

Persia 111, 272, 448

Persian Kings 27, 106

Persian Language 577

Pharaoh, the (*see also*: Mūsā موسى)

- 138, 433, 498, 500, 599, 600, 601, 602, 604, 605, 606, 730, 731, 734, 754, 755
- wife of - 154
- drowning of - 755

Philosophers 391

Philosophy 392, 428

Photography

Islamic Law on - 275-281

Picture-making

prohibition of - 275-281

Pigeons 33

Pilgrimage, *see* Ḥajj

Planets 51, 389, 393

Poetry 409

Islamic Law on - 31, 35-36
Arab - 32

Polygamy 167, 168, 197, 198

Polytheists, *see* Mushriks

Prayer, *see* Ṣalāh also Du'ā

Prayers, *see* Ṣalāh

Pregnancy

Islamic Law on - 795-798

Preserved Tablet, The 93, 330, 709, 745

Pride

- detested by Allah 46

Promise of Allah 26

Prophet, *see* Nabīyy

Prophethood, *see* Nubuwwah

Prophets (of Allah)

- customarily are free from physical defects 246

Prostitution 208

Prostration, *see* Sajdah

Psalms, *see* Zabur

Ptolemy 389, 395, 397

Puberty 355, 356, 798

Islamic Law on - 354

Punishment

people of 26

- before the Great punishment of Hereafter 76, 77

Punjab, province of 485

Pythagoras 389, 395

Pythagorean Theory 389

Q

(Al) Qurazi, 'Atiyyah 126

(Al) Qurazi, Muḥammad Ibn Ka'b

280, 359, 466, 629

Qa'qa 145, 146

Qādī (judge) 511, 517

remuneration of - in Islamic Law 269

qualification of - 517

Qādī 'Iyād 179, 233, 506, 706

Qādī Abū-s-Sa'ud 480, 506, 526

Qādī Thana'ullāh 185

Qadyānī, Mirzā Ghulām Aḥmad

173, 174, 177, 485

Qaḥṭān 287

Qainuqā', tribe of Banū 86, 691

Qāmūs 288

Qārūn 599, 620

Qāsīm (son of the Holy Prophet ﷺ)

169

Qatādah 37, 75, 78, 97, 266, 289, 290, 96,

323, 354, 374, 386, 390, 412, 421, 466,

552, 611, 656, 661, 685, 744, 745, 790

Qiblah (direction to Ka'ba) 392

Qimār, *see* Gambling

Qiyāmah (*see also*: Šūr) 50, 54, 62, 67,

72, 74, 75, 77, 78, 81, 171, 172, 178, 182,

183, 209, 228, 230, 243, 260, 261, 262,

263, 276, 278, 286, 301, 302, 303, 311,

315, 316, 317, 327, 328, 334, 335, 350,

352, 353, 364, 383, 386, 387, 390, 398,

402, 404, 405, 412, 430, 431, 432, 433,

436, 483, 493, 498, 519, 534, 538, 545,

551, 554, 561, 570, 573, 574, 575, 576,

577, 579, 580, 591, 594, 595, 601, 610,

620, 622, 641, 652, 657, 680, 681, 682,
701, 702, 723, 732, 735, 736, 738, 758,
773, 779, 780, 781, 786, 808

signs of - 35, 735, 747, 748-753

no blood relations useful on - 53

span of the Day of - 67, 68

descent of Syyadinā 'Isā ﷺ before - 174,
735

doors of 'Imān and Taubah will close on ---
388, 394

sunrise from West, a sign of --- 394

human body parts will speak on --- 406, 564,
647

scale of Justice on the day of --- 552

Justice in the court of - 563-565

some events of - 596-597, 602-604

knowledge of - with with Allah alone 664

Qudsi, Ḥadīth 612

Quraish, tribe of 27, 65, 66, 86, 93, 96,

100, 105, 117, 119, 120, 126, 305, 314,

486, 499, 628, 629, 632, 634, 684, 728,

733, 751, 791

Quraizah, the Battle of 124

Quraizah, tribe of Banū 86 102, 103,

113, 114, 115, 117, 118, 119, 120, 121,

123, 124, 125, 126, 128, 129, 691

Qur'an 27, 28, 29, 32, 36, 41, 42, 45, 47, 52,

53, 59, 67, 68, 78, 79, 92, 94, 96, 103, 104,

114, 128, 129, 133, 135, 136, 137, 138,

148, 149, 151, 152, 153, 154, 157, 160,

162, 164, 165, 171, 172, 174, 175, 178,

179, 185, 188, 189, 194, 196, 205, 209,

212, 213, 214, 216, 217, 218, 219, 222,

234, 241, 245, 246, 247, 250, 251, 255,

265, 271, 272, 280, 282, 283, 287, 288,

289, 292, 294, 300, 302, 305, 306, 318,

322, 324, 332, 335, 337, 340, 342, 343,

345, 346, 350, 364, 366, 372, 373, 374,

375, 387, 389, 390, 391, 392, 393, 394,

395, 396, 397, 404, 405, 406, 407, 409,

410, 411, 420, 421, 422, 423, 425, 427,

428, 429, 432, 433, 435, 439, 443, 444,

445, 448, 450, 452, 454, 457, 467, 468,

- 473, 474, 478, 485, 488, 504, 505, 506,
509, 514, 522, 523, 524, 527, 530, 535,
545, 547, 548, 555, 556, 558, 560, 561,
571, 574, 587, 590, 591, 592, 597, 602,
606, 610, 612, 619, 620, 622, 627, 628,
629, 631, 632, 633, 638, 639, 640, 642,
648, 653, 655, 657, 658, 659, 660, 661,
662, 663, 665, 672, 674, 675, 676, 677,
678, 681, 687, 688, 698, 699, 704, 705,
710, 713, 717, 718, 727, 728, 731, 734,
744, 745, 746, 749, 751, 752, 753, 756,
757, 759, 761, 770, 772, 774, 776, 777,
786, 788, 789, 790, 791, 794, 796, 798,
799, 805, 806, 807, 808
- the Wise Book 25
the verse of - for easing hard tasks 111-112
Arabic Language chosen for - 627, 629, 709,
791
obligatory to listen to recitation of --- 648-649
- revealed in Ramaḍān 744-745
- revealed completely in twenty three years
745
- listened by Jinns 805-807
- Qurbāni** (animal sacrifice) 310, 311
Great --- by Ibrāhīm 460-472
- Qurṭubī**, Imām 94, 103, 163, 207, 253,
288, 368, 374, 493, 553, 596, 605, 634,
682, 700, 703, 706, 728, 748, 787, 789, 794
- Qushairī** 164, 288, 424, 794
- ## R
- Rabīʿ Ibn Anas** 339
- Rabīʿ Ibn-ul-Khaitham** 572
- Rabīʿah**, tribe of 365
- Rāghib**, Imām 183
- Rain** 54, 62, 65, 80, 325, 383, 454, 645, 690,
693, 750, 804
- Ram** (see also: Qurbānī)
sent from Jannah 466
- Ramaḍān**, month of 75, 180, 476
- Laylatul Qadr of --- 743, 744
major scriptures revealed in - 744
- Ramal**, art of (Astrology) 58
- Rasūl** (see also: Nabīyy) 51, 65, 87, 88,
95, 105, 135, 172, 177, 314
difference between - and Nabīyy 172
special meaning of - 322, 373
- Rātaūna**, valley of 107
- Rawāfid** 143, 145, 661
- Rawwād** 324
- Rāzī**, Fakhruddīn Imām 367, 432, 439,
506, 518, 522, 526, 728, 739, 769
- Reincarnation**, concept of 175
- Repentance**, see Taubah
- Resurrection**, see Qiyāmah
- Retaliation**, see Revenge
- Revelation**, see Wahy
- Revenge**
Islamic Law on - 699
- Ribā** 209, 659, 724
- Riyāʿ** 342-342
- Romans** 751
- Rome**, see Rūmiyyah
- Rūḥ**
exacting of - 72-74, 568, 569
- Rūḥ-ul-Bayān** 247
- Rūḥ-ul-Maʿānī** 66, 68, 87, 163, 170, 192,
197, 229, 292, 293, 331, 347, 365, 368,
455, 572, 685, 698, 740, 746, 748, 753, 788
- Rūḥullāh**, see ʿĪsā
- Rukūʿ**
equivalent to Sajdah of Tilawah 513
- Rūmiyyah** 372
- Rustam** 27
- ## S
- (As) Suyūṭī**, Shaykh Jalāluddīn 274,
424, 442, 476, 509, 520, 521, 657, 685

- Sa'd Ibn 'Ubadah 107, 115, 116
- Sa'd Ibn Abi Waqqas̄ 483, 790
- Sa'd Ibn Ibrahīm 339
- Sa'd Ibn Mu'adh 114, 116, 118, 126
supplication of - 117
- Sa'id Ibn Bashir 521
- Sa'id Ibn Jubayr 149, 255, 329, 331, 365,
466, 592, 657
- Sa'id Ibn Musaiyyab 39, 466
- Sa'id Ibn Manṣūr 685
- Sa'id Ibn Zayd Ibn 'Amr 66
- Saba', people of 286, 288, 290, 294, 295,
296
genealogy of - 287
thirteen prophets sent to - 292
- Sabbāth, the day of 125
- Ṣabr (patience) 41, 553
observing - 39, 45
- a pre-condition for religious leadership 79
meaning of - 79
- Ṣabūr 641
- Sacrifice, *see* Qurbānī
- Ṣadaqah (charity) 75, 153, 154, 342,
442, 552
meaning and scope of --- 310
- Ṣādiq 373
- Sadūm, *see* Sodom
- Ṣadūq 373
- Saffarīnī, 'Allāmah 753
- Ṣafīyyah 143, 220, 221, 236, 237
- Sahl Ibn 'Abdullāh Tustari 778
- Sajdah 475
verse of - 70, 504, 513-514, 631, 654
prohibition of - at certain times 209
- by sun 388-396
- to Adam (عليه السلام) by angels 537
- sole right of the Creator (Allah) 654-655
- Sal', mount of 106, 113
- Ṣalāh (as prayers) 25, 26, 33, 39, 75,
121, 122, 123, 148, 154, 155, 180, 209,
226, 253, 270, 284, 329, 334, 341, 342,
369, 392, 393, 394, 523, 551, 552, 564,
633, 634, 697, 699
meaning of 'iqamah of - 45
special meaning of - 182
- of Tahajjud 74
- of 'Ishā', Fajr, and Maghrib 75
- in Jamā'ah (congregation) 75
- missed during Battle of Aḥzāb 118
best place of - for a woman 212
- and Satr-ul-'Aurah 216, 217
prescribed Ṣalāh (Durūd) in - 230
- is a form of Shukr (gratitude) 280
Riya' while offering - 342-343
importance of making straight Rows in ---
422
- of Dāwūd (عليه السلام), most liked by Allah 501
- of ad-Duḥā 502-503
- of Awwabīn and Ishrāq 503
- of 'Aṣr 520, 522
- of Jum'ah 524
- Ṣalāh (as Durud) 185,
- discussion, rulings and injunctions 227-234
- Salām (as greetings) 180, 182, 183, 233,
447, 460, 472, 473
- for dwellers of Jannah 402
- not for non-believers 740
- Salām (as prayers for the Holy
Prophet (عليه السلام))
- discussion, rulings and injunctions 227-234
- Salāmah Ibn Akwa' 32
- Ṣālih (عليه السلام) 374, 450
- Salmān al-Farīsī 106, 107, 108, 109, 556
- Sām (son of Nūḥ (عليه السلام)) 448
- Samaria, city of 474, 476
- Samarqand 759
- Samuel, book of (in Bible) 506
- Samurah Ibn Jundub 448
- Ṣan'a' (city of Yemen) 271, 288
- Sand-dunes 803

- Sārah (wife of Ibrāhīm ؑ) 460, 461
- Sarakhsi, Imām 225
- Sarangi (musical instrument) 34
- Satan 49, 197, 254, 297, 402, 405, 406, 421, 464, 489, 491, 525, 529, 545, 570, 589, 637, 638, 650, 661, 676, 677, 704, 732, 734
 great illusion by - 304
 - an enemy of mankind 326
 a typical trick of - 343
 - can't gain control over Prophets 530, 704
 arrogance of - 537
 Du'ā (supplication) of - was accepted 614
- Satanic words 272
- Satans (as devils) 272, 419, 435, 444, 489, 630, 639, 726
- Satr (concealable body parts)
 voice of woman not a - 140
 concealing of -, obligatory
 meaning and scope of -
- Satr-ul-'Aurah 215
- Saturday 638
- Saudah رضى الله عنها 142, 143
- Ṣaum, *see* Fasting
- Scholars, religious *see* 'Ulamā
- Scientists 391
- Scorpions 445
- Scriptures 53, 305, 334, 346, 377, 391, 422, 423, 449, 489
 Qur'ān confirms all earlier - 345
 teachings of Tauhīd in early - 729
- Sea
 - subjugated for mankind 770
- Semen 68, 328, 413, 430
- Seminaries *see* Madāris
- Servant
 right of - on Qiyāmah 565
- Sha'bān, month of
 laylat-ul-barā'ah 745
- Sha'bi 331, 466, 468, 685, 798
- Shaddād Ibn 'Aws 778
- Shafā'ah 335, 371, 594
 - by children and parents 55-56
 - by the Holy Prophet ﷺ 229, 302
 - not possible except, with Allah's permission 332
 - reserved in favor of the believers only 345
 - by reader of Sūrah Yā Sīn 365
 - belongs to Allah alone 568
- Shafi'ī, Imām 224, 226, 686, 797
- Shah 'Abdul Ghanī Phūlpūrī 683
- Shah 'Abdul 'Azīz Muḥaddīth Dehlavī 660
- Shah 'Abdul Qādir Dehlavī 248, 328
- Shāhid (attribute of the Holy Prophet ﷺ) 183, 184
- Shāhid 581
- Shahr Ibn Hawshab 329
- Shaiban Ibn Rabī'ah 86
- Shalum 373
- Sham'ān 601
- Shāmi, 'Allamah 225
- Shamun 373
- Sha'rāni, Sheikh 'Abdul Wahhāb 523
- Sharbīnī, 'Allāmah 271
- Shari'ah, *see* Islamic Law
- Shawwāl, month of 645
- Sheba, *see* Saba' *see also* Bilquīs
- Shi'ya, *see* Isaiah 729
- Shiblī, Qāḍī Badruddīn 272, 273, 523
- Shī'ite (*see also*: Rawāfiḍ) 144, 145, 151
 literal meaning of the word - 317
- Shirk 43, 44, 276, 388, 406, 420, 454, 484, 486, 556, 574, 646, 674
 - a grave transgression 38, 42

- command to commit - by parents be violated 43
 a peculiar kind of - 423
 sajdah before someone other than Allah is - 655
- Showing off (good deeds), *see* Riya'
- Shu'aib عليه السلام 216, 217, 609
- Shukr, *see* gratitude
- Shuraih Ibn 'Ubaid Al-Hadrami 756
- Ṣiddīq 581
- Ṣiddīqah, *see* 'Ā'ishah Ṣiddīqah
- Sidr (botany) 291
- Ṣiḥāḥ of Jawharī 288
- Silk
 dress of - unlawful for men in this world 332, 351, 352
 dresses of - for believers in Jannah 341, 350, 761
- Silver
 certain usage of - unlawful for men 332, 351, 352
 bracelets of - in Jannah 341, 351
- Sin
 types of - punished in this world too 77
 practice of Zihār is a - 92
 Du'ā to commit - is Ḥaram 614
 - punishment for --- of Muslims, once only 694
- Ṣirāṭ, bridge of 435
- Ṣiyām, *see* Fasting
- Sky 49, 260, 336, 356, 358, 394, 396, 398, 399, 419, 425, 518, 576, 594, 609
 - created without pillars 36, 37
 sequence and days of creation of - 67, 635-642
 - a smoke on Qiyamah 747
 weeping of - 755-756
- Slaves 163, 191, 213, 239, 240, 241
- Sleep 568
 exacting of soul during - 5569
- Smoke 743, 752, 753
 sky originally was - 635
 - among signs of Qiyāmah 748
- Snake 445
- Socialism 411
- Sodom 480
- Solar System 386
- Soothsayers 288, 427, 429
- Sorcery 272
- Sorrow
 non-existent in Jannah 352
- Soul *see* Rūḥ
- Sperm, *see* Semen
- Spinning Wheel
 - best time pass for a woman 32
- Spirit, *see* Rūḥ
- Sports, *see* Games
- Staff of Mūsā عليه السلام 245, 433, 757
- Staff of Sulaimān عليه السلام 282
- Stars 51, 389, 393, 394, 449, 451, 453
 orbit of - 397
 - Islamic law: astrology 453-456
- Stealing, *see* Theft
- Stratagem, *see* Hīlah
- Suckling (of Child)
 Islamic Law on - 795-798
- Suddiyy 284, 331, 466, 601, 640, 661
- Ṣūfīs 36, 522
 - method of Dhikr 502
- Sufyān 233, 468, 571, 780
- Sufyān Ibn 'Abdullāh Thaqafī 651
- Suhailī 601
- Suhrawardī, Shaykh Shihabuddīn 339
- Sulaimān عليه السلام 167, 268, 279, 280, 282, 286, 287, 521, 523
 wind subjugated for - 264, 269, 270, 527
 event of death of - 264, 281-285
 Jinns subjugated for - 271, 272, 273, 282, 527, 528

- life span of - forty three years 285
 - son of Dawud ﷺ 520
 - put to test 524-527
 supplication of - 527
- Sulaymān Ibn Arqam 204
- Sulaymān Ibn Ṣurad 123
- Sulayman, *see* Sulaimān ﷺ
- Sun 334, 382, 386, 387, 428, 430, 453, 522, 544, 654
- running towards an appointed time 50, 328, 547
 - worshippers 209
 - orbit of - 386, 388, 389, 390, 393, 394, 395
 - prostrates beneath the 'Arsh 388-396
 - will rise from West 394, 748
 - point of rising of - 419
 - is a sign of Allah 654
- Sunday 637
- Sunnah (of the Holy Prophet ﷺ) 28, 36, 106, 111, 133, 134, 151, 152, 165, 167, 175, 179, 187, 218, 219, 230, 231, 241, 250, 274, 275, 330, , 339, 343, 350, 389, 591, 658, 659, 660, 672, 673, 774
- a pre-condition for acceptability of deeds 330
 - replying to Adhān is --- 653
- Supplication (*see* Du'ā)
- Ṣūr (*see also*: Qiyāmah) 401, 498, 500, 578, 596
- first blowing of - 403, 603
 - second blowing of - 434, 596, 597
 - three soundings of - 604
- Swimming
- best sports for a man 32
- Syria 80, 287, 288, 291, 294, 372, 460, 478, 480, 523, 588, 758, 799, 804
- T**
- (At) Ṭabarānī 349, 350, 520, 580, 759, 807
- Ṭā'if 718, 725
- Ṭā'if, battle of 220
- Tababia'ah, *see* Tubba'
- Ṭabarī, *see* Ibn Jarīr
- Ṭablīgh, *see* Da'wah
- Tabūk 477
- Tahajjud, Ṣalāh of 74
- supplication of the Holy Prophet 571
- Ṭāhir (son of the Holy Prophet) 169
- Ṭalḥah 143, 146
- Tamarisk 291
- Ṭanṭāwī 428
- Taqwā 131, 137, 138, 139, 148, 160, 167
- reality and means to achieve - 247-248
- Tasbīḥ, (*see also*: Dhikr) 265, 266, 299, 329, 393, 421, 483, 501, 502, 507
- Taubah
- when doors of - will stand closed 388, 394
 - panacea for distress 483
 - reality of - 688-689
- Taufīq 248, 422, 507, 800
- Tauḥīd 45, 65, 66, 67, 328, 329, 336, 420, 426, 453, 474, 486, 492, 500, 556, 601, 716, 717, 729, 734, 794
- in the early Scriptures 729
- Tauriyah (equivocation) 457
- Islamic Law on - 458-459
- Ṭayyib (son of the Holy Prophet) 169
- Termite 282
- Tha'labah Ibn-ul-Ḥakam 350
- Tha'libī 86, 601
- Thābit Bunānī 588, 652
- Thābit Ibn Qays Ibn Shammās 126, 127
- Thamūd, people of 27, 498, 500, 600, 631, 643, 644, 645, 804
- Thanāvi, Maulānā Ashraf 'Alī 41, 94, 235, 308, 329, 358, 373, 422, 439, 453,

- 484, 491, 500, 502, 503, 506, 526, 527,
530, 531, 554, 567, 597, 603, 636, 637,
650, 694, 700, 739, 740, 797
- Theft 276
- Thohar, *see* Euphorbia neriifolia, *see*
also Antiquorum
- Throne, the ('Arsh) 67, 395, 586, 594,
595, 737
Sun prostrates beneath - 388-396
- Thursday 637
- Tihāmah (geography) 445
- Tilāwah, Sajdah of *see* Sajdah
- Tirmidhī 28, 30, 74, 75, 133, 164, 177, 181,
183, 195, 204, 205, 213, 214, 232, 238,
253, 355, 410, 503, 587, 612, 613, 704,
725, 749
- Torah 53, 125, 126, 265, 281, 288, 305, 365,
448, 459, 469, 471, 555, 574, 729, 786, 792
attributes of the Holy Prophet mentioned in -
185
- revealed on 6th of Ramaḍān 744
- Trade, eternally successful 341, 343
- Travelling
Du'ā (supplication) when - 713
- Trench, the 103
battle of - *see* Aḥzāb, battle of
digging of - 106-107
length of - in the battle of Aḥzāb 112
time in which - was completed 112
- Trumpet, *see* Ṣūr
- Trust in Allah
four Qur'anic verses strengthening - 324-325
- Trust, *see* Amānah
- Tubba' 377
story of - 758-760
- Tuesday 637
- Ṭūr, mount of 704
- Turks 448
- U**
- 'Ubaidah Salmānī 240
- 'Ubaiyy Ibn Ka'b رضي الله تعالى عنها 271, 521
- 'Ubaiyy Ibn Khalaf 413
- 'Ukāz, bazaar of 157, 806
- 'Ulamā' 31, 65, 79, 178, 274, 355, 503
difference of juristic opinion among - 125, 677
hefty responsibility for deeds on - 136
remuneration of - in Islamic Law 269
- etiquettes of - debates 300- 301, 378-380,
589, 710
meaning and incumbent attributes of - 338,
339, 340, 342, 350
are - inheritors of Prophets 345, 349
peculiarity of Muslim - 346
great merit of - of Muslim Ummah 349-350
- 'Umrah 142
- 'Uqailī 73
- 'Uqbah Ibn 'Āmir 30
- 'Uqbah Ibn Saḥban Hana'ī 349
- 'Urwah Ibn Mas'ūd Thaqafī 718
- 'Urwah Ibn Zubayr 220
- 'Ushr 720
- 'Utbah Ibn Rabī'ah 629, 630, 718
- 'Uyaiynah Ibn Ḥiṣn 105, 116, 117
- 'Uzair 733
- Uḥud, battle of 102, 103, 106
- Umāmah 744, 778
- 'Umar Ibn 'Abdul Azīz 466, 471
- 'Umar Ibn ul-Khaṭṭāb ﷺ 39, 47, 142,
161, 204, 205, 219, 271, 326, 352, 435,
454, 466, 468, 588, 589, 596, 629, 650,
651, 771, 791, 797
- Umm 'Umārah al-Anṣāriyyah 154
- Umm Hānī' 192
- Umm Kulthum bint 'Uqbah Ibn Abī
Mu'aiṭ 159
- Umm Kurz al-K'abiyyah 177
- Umm Salāmah 118, 143, 198, 220
- Ummah (Muslim Nation) 35, 110, 174,
177, 179, 214, 231, 233, 349, 539, 545,
564, 611, 655, 658, 660, 685, 686, 698,

- 728, 757, 774
 wives of the Holy Prophet, mothers of - 95
 the Holy Prophet, spiritual father of - 170, 171
 presentation of deeds of - before the Holy Prophet 184
 - the inheritor of the Book 346
 three kinds of - 346-349
 average age in - 355
- Umm-ul-Qurā** (see also: Makkah) 671
- Unbelievers** 74, 78, 80, 85, 88, 88, 89, 94, 100, 102, 128, 131, 235, 255, 260, 300, 307, 308, 312, 326, 338, 352, 372, 374, 378, 402, 405, 406, 409, 420, 427, 436, 445, 453, 458, 518, 591, 593, 607
 - of Makkah and Madīnah 86, 313, 731
 Islamic Law on consulting with - 90
 - are like dead 335
 intercession denied to - 345
 iron collars for - 364, 366
 Du'ā (supplication) by - 614
 - are fuel of Jahannam 618
 - applicability of Sharī'ah injunctions 633-634
- Unfair, forbidding the see Nahy**
 'Anil-Munkar
- Universe** 390
- Uriah** (see also: Dāwūd) 506, 508, 509
- 'Usmānī, Allāmah Shabbīr Aḥmad**
 59, 391
- Usury, see Ribā**
- 'Uthmān Ibn 'Affān** 143, 144, 145, 147, 650, 651, 796, 800, 801
- V**
- Vegetation** 383
 - created in pairs 382, 385
- Vicegerent (of Allah)** 255, 357, 639, 515
 capability to become - 250
- Voices**
 ugliest of - is of donkey's 39
 talking in loud - detestable act 47
- W**
- Wahb Ibn Munabbih** 39, 40, 290, 372, 375, 377, 475, 477
- Wahidī** 86, 486
- Wahy** 57, 58, 59, 60, 89, 106, 172, 322, 345, 377, 423, 429, 454, 461, 539, 633, 688, 703, 704, 727, 788
 end of - 171
 dream of prophet is - 463, 704
 unrecited - "ghayr matluww" 463
- Wājib (necessary as obligation)** 94, 129, 231, 232, 343, 612, 648, 655
 reverence, obedience to the Holy Prophet is - 94
 to listen to recitation of Qur'ānis --- 648-649
 Sajdah (prostration) of Tilāwah (recitation) is - 655
- Wakī' Ibn Jarrāḥ** 652
- Walīd Ibn Mughīrah** 86, 718
- Walimah (wedding feast)** 205
- Waliyy (man of Allah)** 323
 natural fear not contrary to station of - 509-510
- Warqā' Ibn Ghiṭfān** 120
- Waraqah Ibn Nawfal** 67, 377
- Warner, see Nadhīr**
- Water** 36, 78, 79, 80, 118, 213, 216, 217, 220, 271, 279, 288, 290, 302, 309, 332, 336, 351, 383, 398, 399, 403, 414, 529, 534, 548, 557, 558, 618, 619, 636, 637, 654, 711, 725, 755, 771
- Wāthilah Ibn Asqā'** 703, 744
- Wealth, worldly**
 abundance of - no proof of nearness to Allah 306
 abundance of ---, a cause of tumult 691-692
 natural system of distribution of --- 719-724
 superiority not based on - 725
- Weaning (of child)**
 Islamic Law on - 795-798
- Wednesday** 637, 645
- West** 351, 388

Western Democracies 697

Wilāyah (nearness to Allah) *see*
Awliyā'

Will (bequeath) 96

Wind

- subjugated for Sulaimān 264, 269, 270,
527

Wine 34

Wisdom *see* Hikmah

Wives (of the Holy Prophet) 142

- mothers of the Ummah 95
Verse of Choice for - 133
distinction of - from other women 131,
134, 135, 136, 137, 138
Divine instructions to - 139, 149

Woman (*see also*: Hijāb)

best past time for a - 32
- prohibition for --- to display beauty 131
choice of divorce for a - 134
superior among all - of the worlds 138
- Islamic Law: Hijab 139-143, 148-149,
201-227, 238-241
prompting an erring imam during Salah by -
140
prohibition of Muslim - marrying a
disbeliever 159
marriage of - should be through guardians
161
'Iddah (waiting period) after divorce 187
dower, pre-eminent right of - 193
marriage with Christian or Jewish - 194
- widow can re-marry after iddah 206
- will be with last husband in Jannah 206
touching a non-mahram - 210
visiting mosques for --- 212

Hijāb, a core substance of - 216

Womb 54, 56, 61, 284, 407, 544, 548, 702,
795

Allah knows what is in - 56, 61, 62 1

Wrestling

- a permissible sport in Islam 32

Wuḍū' 155

- not required for Dhikr 181
- not required for Du'a' (supplication) 614

X Y

(Al) Yasa' 474, 534, 535

Yā Sīn (as a personal name) 366

Ya'qūb ﷺ 467, 534, 717

Ya'qūb, Maulānā Muḥammad 605

Ya'rub 287

Ya'jūj and Ma'jūj, *see* Gog and Magog

Yāfith (son of Nūḥ ﷺ)

father of Byzantines 448

Yahudah 442

Yahudiyah, state of 474, 476

Yaḥyā 477, 609

Yaḥyā Ibn Kathīr 365

Yāqut Al-Ḥamawī 372

Yashhab 287

Yāsīn, Maulānā Muḥammad 605

Yathrib, *see* Madīnah

Yemen 80, 110, 178, 271, 286, 287, 288, 291,
377, 588, 641, 753, 759, 804

Tababī'ah of - 758

Yūḥannā, scripture of 729

Yūnus Ibn Mattā ﷺ 420, 752

story of - 481-484

supplication of - 483

Yūnus Ibn Yazīd Ayli 331

Yūsuf ﷺ 600, 747, 750

father and brothers prostrated before - 655

Z

Zabūr 574

- revealed on 12th Ramaḍān 744

Zaid Ibn 'Alī 747

Zain ul-'Ābidīn *see* 'Alī Ibn Ḥusain

Zainab bint Jaḥash 94, 132, 142, 143,
160, 161, 163, 164, 166, 167, 169, 180,
186, 205, 213, 214, 215, 219

-marriage with Zayd Ibn Harithah 158

-marriage with the Holy Prophet 166

Zainab bint Khuzaymah 198

Zakāh 25, 35, 75, 148, 154, 180, 532, 564,
628, 634, 699, 720

Niṣāb of - 26, 633

injunction of - revealed before Hijrah 26

some rulings on Riya' pertaining to - 342-343

Zakariyyā 609

Zamakhsharī 193, 506

Zaqqūm, tree of 444, 445, 446, 760

Zayd Ibn 'Amr Ibn Nufayl 66, 556

Zayd Ibn Ḥārithah 93, 94, 107, 156,
157, 160, 161, 162, 163, 164, 167, 169,
180, 219

-marriage of --- with Zainab bint Jahsh 158

four favors on - from Allah 162-163

Zayd Ibn Muḥammad *see* Zayd Ibn
Ḥārithah

Zayd Ibn Thābit 271

Zihār, practice of 91-92

Zinā, *see* adultery

Zindiq, *see* Ilhād

Zodiac, signs of 428

Zubair Ibn 'Awwām 143, 146

Zubayr Ibn Baṭā 126, 127

Zuhri 164, 323, 466

Zunairah 791