Middle Eastern Studies: Sources
ABMSOU, 7.5 credits

Theme Fall 2015:
Islamic Religious Texts: Qurʾān and Ḥadīth

Course outline
and
Text Compendium

Teacher:
Prof. Elie Wardini
elie.wardini@orient.su.se

Department of Asian, Middle Eastern and Turkish Studies
Middle Eastern Languages and Cultures
# Contents:

Middle Eastern Studies: Sources ........................................... III

## Lesson 1: The Texts .......................................................... 11

Consider the following questions: ............................................. 11

Required reading: .................................................................... 11

**Texts:** .................................................................................. 11

*Sūrat al-Baqarah* - 2 .......................................................... 12

*Sūrat al-Nisā’* - 4 ............................................................... 12

*Sūrat Yūsuf* - 12 ............................................................... 14

*Sūrat al-Ra’d* - 13 .............................................................. 14

*Sūrat al-Nahl* - 16 ............................................................. 16

*Sūrat Tāhā* - 20 ................................................................. 16

*Sūrat al-Nūr* - 24 ............................................................... 16

*Sūrat al-Shu’arā’* - 26 ......................................................... 16

*Sūrat al-Zumar* - 39 .......................................................... 16

*Sūrat Fuṣṣilat* - 41 ............................................................ 18

*Sūrat al-Shūrā* - 42 ............................................................ 18

*Sūrat al-Zukhruf* - 43 ......................................................... 18

Jāmi‘ al-Ṭirmidhī ................................................................. 20

Ibn Ishāq: Sūrat Ibn Ishāq ................................................... 20

Ibn Khallikān: al-Bukhārī .................................................... 24

## Lesson 2: al-Sirāṭ al-Mustaqīm ......................................... 27

Consider the following questions: ............................................. 27

Required reading: .................................................................... 27

**Texts:** .................................................................................. 27

*Sūrat al-Fāṭiha* - 1 ............................................................. 28

*Sūrat al-Baqarah* - 2 ........................................................ 28

*Sūrat Ālī ’Imrān* - 3 .......................................................... 28

*Sūrat al-Nisā’* - 4 ............................................................... 28

*Sūrat al-An’ām* - 6 ............................................................ 32

*Sūrat al-Hijr* - 15 .............................................................. 34

*Sūrat Luqmn* - 31 ............................................................. 34

*Sūrat al-Shūrā* - 42 ........................................................... 34

Jāmi‘ al-Ṭirmidhī ................................................................. 36

## Lesson 3: The “Others” ....................................................... 39

Consider the following questions: ............................................. 39

Required reading: .................................................................... 39

**Texts:** .................................................................................. 39

*Sūrat al-Kāfūrūn* - 109 ......................................................... 40

*Sūrat al-Ikhlass* - 112 ........................................................ 40

*Sūrat al-Baqarah* - 2 ........................................................ 40
Lesson 4: Women ................................................................. 51
Consider the following questions: ........................................ 51
Required reading: .................................................................. 51
Texts: .................................................................................... 51
Sūrat al-Baqarah - 2 ................................................................ 52
Sūrat al-Nisā’ - 4 .................................................................. 52
Tafsīr al-Jalālayn ................................................................. 53
Tafsīr Ibn Kathīr .................................................................... 53
Ṣaḥīḥ al-Bukhārī ................................................................. 60
Ṣaḥīḥ Muslim ................................................................. 60
Jāmi‘ al-Tirmidhī ............................................................. 62
Sunan Abī Dāwūd .............................................................. 64
Sunan Ibn Mājah .............................................................. 64
Sunan al-Nasā‘ī ............................................................. 66

Lesson 5: Jihād ................................................................... 69
Consider the following questions: ........................................ 69
Required reading: .................................................................. 69
Texts: .................................................................................... 69
Sūrat al-Baqarah - 2 ................................................................ 70
Sūrat al-Nisā’ - 4 .................................................................. 70
Surat al-Tawbah - 9 ............................................................. 72
Surat al-Ḥaj - 22 ................................................................. 74
Surat al-Furqān - 25 ............................................................. 74
Ṣaḥīḥ al-Bukhārī ................................................................. 76
Ṣaḥīḥ Muslim ................................................................. 78
Jāmi‘ al-Tirmidhī ............................................................. 80
Sunan Abī Dāwūd .............................................................. 82
Sunan Ibn Mājah .............................................................. 84
Sunan an-Nasā‘ī ............................................................. 86
Riyāḍu al-Ṣāliḥīn ........................................................... 88

Lesson 6: Seminar discussion / questions .......................... 91

Appendix: The Texts .......................................................... 93
Hadīth ........................................................................... 95
Ṣaḥīḥ al-Bukhārī ................................................................. 95
Ṣaḥīḥ Muslim .................................................................... 97
## Contents

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jāmī‘ al-Tirmidhī</td>
<td>100</td>
</tr>
<tr>
<td>Sunan Abī Ḥā İlkawī</td>
<td>102</td>
</tr>
<tr>
<td>Sunan Ibn Mājah</td>
<td>105</td>
</tr>
<tr>
<td>Sunan al-Nasāʾī</td>
<td>106</td>
</tr>
<tr>
<td>Riyāḍu al-Ṣāliḥīn</td>
<td>108</td>
</tr>
<tr>
<td>Sīra</td>
<td>109</td>
</tr>
<tr>
<td>Ibn Ishāq, Sīrat Ibn Ishāq</td>
<td>109</td>
</tr>
<tr>
<td>Ibn Khallikān. Wīfāyāt al-ʿA’yān, al-Bukhārī</td>
<td>113</td>
</tr>
</tbody>
</table>

## References: 115

Books and Articles: 117

Net resources: 119
Middle Eastern Studies: Sources
ABMSOU, 7.5 credits

Theme Fall 2015:
Islamic Religious Texts: Qurʾān and Ḥadīth

Teacher:
Prof. Elie Wardini
elie.wardini@orient.su.se

• Course Description:
The Qurʾān and the Ḥadīth are central to Islam. Around these texts several sciences have emerged: Sīra, biographies of central figures in Islam, especially of Muḥammad; Tafsīr, exegetical works interpreting the Qurʾān; Grammar and Lexicography; History; Jurisprudence; etc. Any one wishing to study the MENA-region or Muslim communities world wide is confronted in one way or another with these writings. As with any religious scriptures, tackling the Islamic religious texts is no easy task, either in Arabic or in translation. Most often, researchers read about these works, or consult secondary studies concerning parts of them, rather going to the source. The aim of this course is to expose the student to the texts themselves (in translation). The course will focus on five themes: The Texts, The Şirāṭ al-Mustaḥqīm ‘the straight path’, The ‘Others’, Women and Jihād. Sūrat al-Nisāʾ will be used as the base text, complemented by other texts. The goal is for the students to acquire the necessary tools for and some experience in critically and analytically, at an elementary level, reading and contextualizing Islamic religious texts, relative to each other as well as to the wider research in the field.

• Learning Outcome:
After completing the course the student will:
1) Be able, at an elementary level, to critically and analytically read and analyze passages from the Qurʾān and the Ḥadīth that are relevant to certain themes;
2) Contextualize these passages within the broader research concerning these themes.

• Examination
Exam (assigned at the beginning of course) will consist in a take-home essay of ca. 10-12 pages, including:
- Short presentation on each of the 5 themes covered in the course (3-4 pages total for all the themes).
- A critical and analytical discussion of one of the themes covered in the course (7-8 pages).

• Examination dates:
Submission: November 1st.
Late submission: December 20th
Late submissions: C-F
• Lectures, Preparation and Syllabus

You are responsible for and expected to **analytically and critically** read and use **all** the literature and texts included in the syllabus. When needed, supplementary literature or texts may be added. Therefore, the reading suggested before each lesson, is intended as a way to help focus on the theme at hand and help you prepare for each lecture. The lectures will be interactive, where you are expected to be an active participant. Come therefore prepared.

The lectures will focus on the **texts** rather than on the reference literature.

*Always come to class well prepared.*

• Lessons:

**Lesson 1: The Texts**

To read:

**Texts**: (see compendium below, p.  )


- Ḥadīth: Jāmiʿ al-Tirmidhī: Book 45, Hadith 3153


**Reference works:**

- Afsar (2007)
- Bauer (2009)
- Brown (2009), especially chapters 1, 2, and 3
- Musa (2010)
- Rahman (2009), Introduction and chapter 5
- Raven (2015)
- Rippin (2006), especially Preface, chapters 1, 2, 3, 10, 11, 12, 13, 15, 18, 21, 22, and 27
- Rippin (2015)
- Robinson (2007)
- Robson (2015)
- Saced (2006)
- Toll (2007)

**Lesson 2: al-Ṣirāṭ al-Mustaqīm**

To read:

**Texts**: (see compendium below, p.  )

Course Outline

15:39-43;
31:13;
42:51-53
Hadith: Ḥāmiṭh: al-Tirmidhī: Book 45, Hadith 3153

Reference works:
Graham (1983)
Monnot (2015)
Rahman (2009), chapters 3, 7 and 8
Rippin (1981)
Rippin (2006), chapter 30

Lesson 3: The “Others”
To read:
Texts: (see compendium below, p. )
Qurʾān:
2:221;
3:101;
6:22-23, 39, 100;
22:31;
48:6;
98:6;
109:1-6
112:1-4

Reference works:
Björkman (2015)
Gimaret (2015)
Rahman (2009), Appendix II

Lesson 4: Women
To read:
Texts: (see compendium below, p. )
Qurʾān:
2:221;
4:1-36, 43, 57, 117, 124, 127-130, 176
Hadith:
Ṣaḥīḥ al-Bukhārī: Book 97, Hadith 38;
Ṣaḥīḥ Muslim: Book 16, Hadith 149; Book 17, Hadith 41;
Ḥāmiṭh: al-Tirmidhī: Book 21, Hadith 23; Book 47, Hadith 3290;
Sunan Abī Dīwād: Book 12, Hadith 110, 112;
Sunan Ibn Mūjah: Book 25, Hadith 3013-3014;
Sunan al-Nasāʾ: Book 26, Hadith 138
Tafsīr:
Tafsīr al-Jalālayn
Tafsīr Ibn Kathīr

Reference works:
Jawad (2003)
Rahman (2009), chapter 2
Rippin (2006), chapter 19
Wadud (1999)
Webb (2000-2001)
Lesson 5: Jihād

To read:

Texts: (see compendium below, p. )

- Qurʾān: 2:154, 190, 195, 261;
  4:66-68, 71-78, 83-84, 89-91, 94-102, 104;
  9:19, 24, 73;
  22:78;
  25:52

- Hadith:
  Ṣaḥīḥ al-Bukhārī: Book 2, Hadith 19; Book 56, Hadith 3, 213; Book 57, Hadith 32;
  Ṣaḥīḥ Muslim: Book 1, Hadith 158; Book 33, Hadith 157, 175; Book 45, Hadith 7;
  Ḥākim al-Bukhārī: Book 2, Hadith 19;
  Ḥākim Muslim: Book 33, Hadith 17;
  Sunan Abī Dāwūd: Book 8, Hadith 34; Book 15, Hadith 44, 56-57; Book 39, Hadith 54;
  Sunan Ibn Mājah: Book 25, Hadith 3013-3014;
  Sunan an-Nasāʾī: Book 23, Hadith 0; Book 24, Hadith 0; Book 25, Hadith 44;
  Rīḍu al-Sāliḥīn: Book 12, Hadith 1301, 1311

Reference works:

- Antes (2006)
- Rippin (2006), chapter 20
- Tyan (2015)

Lesson 6: Seminar: discussion/ questions
Lesson 1: The Texts

Consider the following questions:

In light of the discussions in the reference literature and the texts for this section,
- What are the characteristics of “Text” and the implications?
- What does a “Text” “mean”? How is “Text” understood/interpreted?
- What are the characteristics of “Religious Texts”/“Sacred Texts”?
- What are the characteristics of the “Prophet”/“Messenger”?
- Why is there a need for sciences that focus on “(Religious) Texts”?
- Whom are these texts intended for?

Required reading:

Books and articles:
- Afsar (2007)
- Bauer (2009)
- Brown (2009), especially chapters 1, 2, and 3
- Musa (2010)
- Rahman (2009), Introduction and chapter 5
- Raven (2015)
- Rippin (2006), especially Preface, chapters 1, 2, 3, 10, 11, 12, 13, 15, 18, 21, 22, and 27
- Rippin (2015)
- Robinson (2007)
- Robson (2015)
- Saeed (2006)
- Toll (2007)

Texts:

Qur’ān:
- 2:1-5, 213;
- 4:13-14, 26, 41, 47, 57, 59, 64, 80, 82, 87, 105, 126, 136, 153-155, 163-166, 170, 174;
- 12:2;
- 13:36-38;
- 16:102-104;
- 20:113;
- 24:46;
- 26:192-199;
- 39:27-28;
- 41:1-4, 41-44;
- 42:7, 51-53;
- 43:1-8

Hadīth:
- Jāmi’ al-Tirmidhī: Book 4, Hadith 3153

Sīra:
- Ibn Ishāq: Siyat Ibn Ishāq;
- Ibn Khallikān: Wāfayāt al-A’yān, al-Bukhārī

Key terms: ‘arabī
Lesson 1: The Texts

Sūrat al-Baqarah - 2
Translation: Sahih International
Source: quran.com
(2:1-5, 213)

2:1 Alif, Lam, Meem.
2:2 This is the Book about which there is no doubt, a guidance for those conscious of Allah -
2:3 Who believe in the unseen, establish prayer, and spend out of what We have provided for them,
2:4 And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith].
2:5 Those are upon [right] guidance from their Lord, and it is those who are the successful.

2:213 Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.

Sūrat al-Nisāʾ - 4
(4:13-14, 26, 41, 47, 57, 59, 64, 80, 82, 87, 105, 126, 136, 153-155, 163-166, 170, 174)

4:13 These are the limits [set by] Allah , and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.
4:14 And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.
4:26 Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise.
4:41 So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?
4:47 O you who were given the Scripture, believe in what We have sent down [to Muhammad], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers. And ever is the decree of Allah accomplished.
4:57 But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.
4:59 O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.
4:64 And We did not send any messenger except to be obeyed by permission of Allah . And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.
4:80 He who obeys the Messenger has obeyed Allah ; but those who turn away - We have not sent you over them as a guardian.
4:82 Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah , they would have found within it much contradiction.
4:87 Allah - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement.
4:105 Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate.
Lesson 1: The Texts

Suwarat al-Baqarah

1:2

Esta الكتب لا يكتب في هدى للذين يكذبون

1:3

أنزل آياتهم بالغيب وفهمهم الصلاة وما زعموا يفقوون

1:4

والذين يؤمنون بما أنزلت وما أنزل من قبله وبالآخرين هم يفقوون

1:5

أولئك على هدى من ربه وآليها هم المظلومون

1:213

كان الناس أمة واحدة فعند الله التبينين يبدلون ومتغيرين وأنزل معهم الكتاب بالحق ليطيعه بين الناس فيما اختلقوا فيه وما اختلف فيه إلا الذين أذن منهم من بعد ما جاءتهم أثبات بعدها بينهم فهذى الله الذي آمنوا لين أن لا يختلفوا فيه من الحق بإذنه

والله بهديه من بدءه إلى صراط مستقيم

Suwarat al-Nisaa

4:13

ذلك خلقه الله ومن خلقه الرسولة بمجلة جاثي فيتنزه من تحتها الأذى خالدين فيها وذلك الفوز العظيم

4:14

ومن ينص الشعر الرسولة ويبعد خلقه نازار خالدا فيها وله غلابة مهين

4:26

يرتبت لله يبين لك كله يبدعكم مثمن الدين من قبلكم وينبوب عليلكم والله عليكم حكمكم

4:41

تفكيك إذا جلت السبطن وكان أمت الله مقعولا

4:47

يا أهلي الدين أنتموا الكتاب نبأوا بما تزمنا مصدقا لما معتم من قبل أن تعص في وجهها فرزها على أذارها أو تنفعهم كما لعنا

4:57

وأتىهم أمبو وغلبهم الصلاح فمددخلهم جاثي يجري من تحتها الأذى خالدين فيها أبدا أ 없습니다 فيهما أو تزام مطهر

4:59

وأتىهم أمبو وغلبهم الصلاح فمددخلهم جاثي يجري من تحتها الأذى خالدين فيها أبدا أ وإذا فيهما أو تزام مطهر

4:64

وأتىهم أمبو وغلبهم الصلاح فمددخلهم جاثي يجري من تحتها الأذى خالدين فيها أبدا أ وإذا فيهما أو تزام مطهر

4:80

ومن يطع الرسول فقد أطماع الله ومن توقي فمن أنصوا على هدى خفيفا

4:82

فأنا أظلمتكم القرآن ولو كان من عبر غير الله لوجدوا فيه أخلاقا كثيرا

4:87

لا لا إلا هو ليحتملكم إلى يوم القيامة لا ريب فيه ومن أصدق من الله أحدا

4:105

إذا أرثنا إلى الكتاب بالحق ليطيعه بين الناس بما أراكم الله ولا تكن للخاطين خصما
Lesson 1: The Texts

4:126 And to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah, of all things, encompassing.

4:136 O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

4:153 The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, "Show us Allah outright," so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority.

4:154 And We raised over them the mount for [refusal of] their covenant; and We said to them, "Enter the gate bowing humbly", and We said to them, "Do not transgress on the sabbath", and We took from them a solemn covenant.

4:155 And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, "Our hearts are wrapped". Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few.

4:163 Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].

4:164 And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech.

4:165 [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise.

4:166 But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness.

4:170 O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise.

4:174 O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.

Sūrat Yūsuf - 12
(12:2)

12:2 Indeed, We have sent it down as an Arabic Qur'an that you might understand.

Sūrat sl-Ra'd - 13
(13:36-38)

13:36 And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you, [O Muhammad], but among the [opposing] factions are those who deny part of it. Say, "I have only been commanded to worship Allah and not associate [anything] with Him. To Him I invite, and to Him is my return."

13:37 And thus We have revealed it as an Arabic legislation. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector.

13:38 And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by permission of Allah. For every term is a decree.
Lesson 1: The Texts

4:126 وَلَهُمَا فِي السَّمَاءَ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ حَيِّجًا

4:136 ثُمَّ أَلْقَى الْكِتَابَ عَلَى رَسُولِهِ وَالْكِتَابُ الَّذِي نُزِّلَ عَلَى رَسُولِهِ الَّذِي أَوْلَى مِنْ قَبْلٍ وَمَنْ يَكْفُرُ بِاللَّهِ وَمَلَائِكَتِهِ

4:153 وَكَفَّرْتُ عَنْكُمْ وَالْيَومُ الآخِرُ وَقُدْ ضَلَّ صَالِحًا بِعَبْدِيِّكَ

4:154 وَرَفَعْتُ فَوْقَهُمُ الْطَّفْرُ بِمِنْبَاطٍ وَقَلَّتْ قَالُوا لَنَعْمَانَانِ يَعْفُوا فِي السَّبِيلِ وَأَخَذَنَّاهُمُ مَّيَاقًا عَلِيًّا

4:155 بِيَامٍ تَقَضَّيْنَاهُمُ مَيَاقًا وَفَكَرْنَاهُمْ بِبَيَاتِ اللَّهِ وَقَلَّنَّاهُمُ الْأَبْنَاءَ يَغْفِرُ حُرُوفٌ وَفَوْقَهُمُ مُنْطَقَةُ عَلَفٍ فَلَنَّعْمَانَانِ يَكْفُرُوا فَلا

4:155 يُؤْمِنُونَ إِلَّا قَبْلَ إِلَيْهِ

4:163 إِنَّكَ أَوْحَيْتَ إِلَيْنَا كَمَا أَوْحَيْتَ إِلَى نُوحَ وَالْيَهُودِ وَالْأْبَرَى إِلَى إِبْرَاهِيمَ وَإِسْمَعِيلَ وَيُوسُفَ وَإِسْمَاعِيلَ وَحَارِثَةِ ذُبُرُتُكَ

4:164 وَرَسَالَةَ الْقَصْصَائِمْ عَلَيْكُمْ مِنْ قَبْلِ وَرَسَالَةَ الَّذِي تَصِلُّهُمْ عَلَيْكُمْ وَكَانَ اللَّهُ مَوْسِعًا تَكْلِيمًا

4:165 وَرَسَالَةَ مُّنْسَبٍ وَمُفَضَّلٍ يُبْلِكُ الرَّسُولَ عَلَى اللَّهِ حَجَّةً بَعْدَ الرَّسُولِ وَكَانَ اللَّهُ غَيْرًا حَكِيماً

4:166 لَنْ يَفْتَرِسُهُمَا بِنَفَّاذَةٍ أَيْنََّا لَعَلَّهُ مَلِكُ مُقَدِّمٍ وَالْمَلَائِكَةُ مَهْدَاهُمْ وَقَبَلَ بِلَيْلِهَا حَيْثُ

4:170 إِنَّهَا النَّاسِ قَدْ جَاهَزَكُمُ الْرَّسُولُ بِحَجَّةٍ مِنْ رَبِّكُمْ فَخَافُوا أَنْ تَكُفُّرُوا وَلَبِئْسَ لَكُمْ حَكِيماً

4:174 إِنَّهَا النَّاسِ قَدْ جَاهَزَكُمُ بِزَهَانٍ مِنْ رَبِّكُمْ أَوْرَأَتُكُمْ لَوْ رَأَيْتُوْبَبُتُمَا

Sūrat Yusuf (Joseph)

verse 12:2 سورة يوسف - إِنَّكَ أَوْحَيْتَ إِلَيْنَا غَيْرَ بِعَلْمٍ لَّكُمْ تَحْفَظُونَ

Sūrat al-Ra’d (The Thunder)

verse 13:36 سورة الرعد - وَالذِّينَ أَتْبَعُوهُمْ الْكِتَابَ بَفْرَحُونَ بِمَا أُوْلِيَ الْأَذْمَرَ مِنْ الأَحْزَابِ مِنْ يَكْفُرُ بِهِ مَعَ نُورِهِ عَلَى غَيْرِ ضَلَّالٍ وَلَا وَقَفٍ

verse 13:37 وَكَذَلِكَ أَوْلَٰئِكَ حَكَمَا عَلَيْهِمَا وَلَقَدْ أَنْعَمْتَ عَلَيْهِمْ فَعَمِدْنَا جَاهَدًا مِنَ الْعِلْمِ مَا لَكِ مِنْ اللَّهِ مِنْ وَلِيٍّ وَلَا لَاقِيهِ

verse 13:38 فَوَقَدْ أُسَرِّعْتُمْ وُسْعًا مِنْ فِتْنَتِهِ مُعَدُّبِي وَفَظَّتْهَا لِهِمْ أَزْوَاجًا وَذَرَّآءٍ وَمَا كَانَ لِرُسُولِ اللَّهِ أَنْ يُؤْتِيَ بَيْنِيَّ إِلَّا إِذْ كَانَ اللَّهُ يُخَلِّلُ أَجْلَ كِتَابِ
Lesson 1: The Texts

Sūrat al-Naḥl - 16

(16:102-104)
16:102 Say, [O Muhammad], "The Pure Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims."
16:103 And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear Arabic language.
16:104 Indeed, those who do not believe in the verses of Allah - Allah will not guide them, and for them is a painful punishment.

Sūrat Tāhā - 20

(20:113)
20:113 And thus We have sent it down as an Arabic Qur'an and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.

Sūrat al-Nūr - 24

(24:46)
24:46 We have certainly sent down distinct verses. And Allah guides whom He wills to a straight path.

Sūrat al-Shuʿarāʾ - 26

(26:192-199)
26:192 And indeed, the Qur'an is the revelation of the Lord of the worlds.
26:193 The Trustworthy Spirit has brought it down
26:194 Upon your heart, [O Muhammad] - that you may be of the warners -
26:195 In a clear Arabic language.
26:196 And indeed, it is [mentioned] in the scriptures of former peoples.
26:197 And has it not been a sign to them that it is recognized by the scholars of the Children of Israel? 
26:198 And even if We had revealed it to one among the foreigners
26:199 And he had recited it to them [perfectly], they would [still] not have been believers in it.

Sūrat al-Zumar - 39

(39:27-28)
39:27 And We have certainly presented for the people in this Qur'an from every [kind of] example - that they might remember.
39:28 [It is] an Arabic Qur'an, without any deviance that they might become righteous.
Lesson 1: The Texts

Sūrat al-Naḥl (The Bee) - سورة النحل

16:102 فَلَن تَرَى رَوْحِ الْقُلُوبِ مِنْ بَابِ الْحَقِّ تَّنْبَغِي الْأَيْبِ وَهَذَا وَبَشْرُ الْمُشْتَهِيِينَ

16:103 وَلَقَدْ نَعَمَّلُ آتٍ لَّهُم مَّثَلَّهُ ؛ فَإِنَّ الَّذِينَ يَجْعَلُونَ الْأَمْوَالَ تَبَارَكَ لَهُمْ أَجْمَعُهُمْ وَهَذَا لِسَانَ غَرِيبٍ مَّيْنَ

16:104 إِنَّ الَّذِينَ لَا يَؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ

Sūrat Tāhā (Ta-Ha) - سورة طه

20:113 وَكَذَلِكَ أَنْزَلْنَا فَرَأْوًا غَرِيبًا وَصَرَعَهَا فِيهِ مِنَ الْوَعْيِ لَعَلَّهُمْ يَفْقِهُونَ أوْ يُنَبِّئُونَ أَنْفَكَارًا

Sūrat al-Nūr - سورة النور

24:46 لَعْفَ أَنْزَلْنَا آيَاتٍ مُّبَيِّنَاتٍ وَاللَّهُ يَهْدِي مِنْ نِعَمَةٍ إِلَى صَبَرٍ مُّسْتَقِيمٍ

Sūrat al-Shu'arā' (The Poets) - سورة الشعراء

26:192 وَإِنَّهُ لَتَحْكِيمٌ رَبِّ الْعَالَمِينَ

26:193 نُزِّلَ بِهِ الرُّوحُ الْأَمِينُ

26:194 عَلَى قَلْبِينِ لَتَكُونَ مِنْ الْمُشْفِرِينَ

26:195 بِلِسَانِ غَرِيبٍ مَّيْنَ

26:196 وَإِنَّهُ لَسُبْحَانَ الْأُولِينَ

26:197 أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ بَلَغُوا عِلْمَانَا تَبَيِّنَ إِسْرَائِيلً

26:198 وَلَوْ نَزَّلَتْ عَلَى بَعْضِ الْأَعْجَمِينَ

26:199 فَقُرْءَاءُ عَلَيْهِمْ مَا كَانَوْا بِهِ مُؤْمِنِينَ

Sūrat al-Zumar (The Troops) - سورة الزمر

39:27 وَلَقَدْ ضَرِبْنَا لِلَّمَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مِلْكٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ

39:28 فَأَرْأَأَتْ غَرِيبًا غَيْرَ ذِي عِظَامٍ لَّعَلَّهُمْ يَفْقِهُونَ
Lesson 1: The Texts

Sūrat Fuṣṣilat - 41
(41:1-4, 41-44)
41:1 Ha, Meem.
41:2 [This is] a revelation from the Entirely Merciful, the Especially Merciful -
41:3 A Book whose verses have been detailed, an Arabic Qur'an for a people who know,
41:4 As a giver of good tidings and a warner; but most of them turn away, so they do not hear.
41:41 Indeed, those who disbelieve in the message after it has come to them... And indeed, it is a mighty Book.
41:42 Falschord cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.
41:43 Nothing is said to you, [O Muhammad], except what was already said to the messengers before you. Indeed, your Lord is a possessor of forgiveness and a possessor of painful penalty.
41:44 And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?? Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.

Sūrat al-Shūrā - 42
(42:7, 51-53)
42:7 And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.
42:51 And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.
42:52 And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path -
42:53 The path of Allah , to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve.

Sūrat al-Zukhruf - 43
(43:1-8)
43:1 Ha, Meem.
43:2 By the clear Book,
43:3 Indeed, We have made it an Arabic Qur'an that you might understand.
43:4 And indeed it is, in the Mother of the Book with Us, exalted and full of wisdom.
43:5 Then should We turn the message away, disregarding you, because you are a transgressing people?
43:6 And how many a prophet We sent among the former peoples,
43:7 But there would not come to them a prophet except that they used to ridicule him.
43:8 And We destroyed greater than them in [striking] power, and the example of the former peoples has preceded.
سورة فصلت (Expained in Detail) - 

41:1 حم

41:2

41:3

41:4

41:11

41:14

Sūrat Fuṣṣilat (Explained in Detail)

حصليات (The Consultation)

سورة الخوشرى - (The Consultation)

42:7

42:51

42:52

42:53

Sūrat al-Shūrā (The Consultation)

صخريات الله الذي له ما في السماوات وما في الأرض إلا إلى الله تصيب الأمور

سورة الزخرف (The Ornaments of Gold)

43:1 حم

43:2

43:3

43:4

43:5

43:6

43:7

43:8

Sūrat al-Zukhruf (The Ornaments of Gold)
Lesson 1: The Texts

Jami’ al-Tirmidhī

Chapters on The Virtues of the Qur’an

Source: sunnah.com/urn/731470

Narraeted Al-Harith Al-A’war:

"I passed by the Masjid when the people were absorbed in story-telling. So I entered upon ‘Ali and said: ‘O Commander of the believers! Do you not see the people are becoming engrossed in story-telling?’ He said: ‘They have been consumed with it?’ I said: ‘Yes.’ He said: ‘As for me, I heard the Messenger of Allah (ﷺ) saying; “Indeed there comes a Fitnah” So I said: “What is the way out from it O Messenger of Allah?” He said: ’Allah’s book. In it is news for what happened before you, and information about what comes after you, and judgement for what happens between you. It is the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allah crushes him, and whoever seeks guidance from other than it, then Allah leaves him to strait. It is the firm rope of Allah, it is the wise remembrance, it is the straight path, and it is the one that the desires can not distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish. It is the one that when the Jinns hear it, they did not hesitate to say about it: ‘Verily, we have heard a wonderful Recitation (this Qur’an)! It guides to the Right Path, and we have believed therein.’ Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path.” Take this O A’war!""

Grade : Da’if (Darussalam)

English reference : Vol. 5, Book 42, Hadith 2906

Arabic reference : Book 45, Hadith 3153

Ibn Iṣḥāq: Sirāt Ibn Iṣḥāq

Guillaume: pp. 68-69

OF THE WOMAN WHO OFFERED HERSELF IN MARRIAGE TO ‘ABDULLAH B. ‘ABDU’L- MUTṭALIB

Taking ‘Abdullah by the hand Abu’l-Muttabl went away and they passed -so it is alleged-a woman of B. Asad b. ‘Abdu’l-Uzzā b. Qusayy b. Khalib b. Murra b. Ka’b b. Lu’ayy b. Ghaliib b. Fīhr who was the sister of Waraqa b. Naufal b. Asad b. ‘Abdu’l-Uzzā, who was at the Ka’ba. When she looked at him she asked, ‘Where are you going Abdullah?’ He replied, ‘With my father.’ She said, ‘If you will take me you can have as many camels as were sacrificed in your stead.’ ‘I am with my father and I cannot act against his wishes and leave him’, he replied. ‘Abdu’l-Muttabl brought him to Wahb b. ‘Abdu Manāf b. Zuhra b. Khalib b. Murra b. Ka’b b. Lu’ayy b. Ghaliib b. Fīhr who was the leading man of R. Zuhra in birth and honour, and he married him to his daughter Āmina, she being the most excellent woman among the Quraysh in birth and position at that time. Her mother was Barra d. ‘Abdu’l-Uzzā b. ‘Uthmān b. ‘Abdu’l-Dār b. Qusayy b. Khalib b. Murra b. Ka’b b. Lu’ayy b. Ghaliib b. Fīhr. Barra's mother was Umm Habīb d. Asad b. ‘Abdu’l-Uzzā b. Qusayy by Khalib b. Murra b. Ka’b b. Lu’ayy b. Ghaliib b. Fīhr. Umm Habīb's mother was Barra d. ‘Afs b. ‘Ubayd b. ‘Uwayj b. ‘Adīb b. Ka’b b. Lu’ayy b. Ghaliib b. Fīhr. It is alleged that ‘Abdullah consummated his marriage immediately and his wife conceived Muhammad. Then he left her presence and met the woman who had proposed to him. He asked her why she did not make the proposal that she had made to him the day before; to which she replied that the light that was with him the day before had left him, and she no longer had need of him. She had heard from her brother Waraqa b. Naufal, who had been a Christian and studied the scriptures, that a prophet would arise among this people.

My father Iṣḥāq b. Yasar told me that he was told that ‘Abdullah went in to a woman that he had beside Āmina d. Wahb when he had been working in clay and the marks of the clay were on him. She put him off when he made a suggestion to her because of the dirt that was on him. He then left her and washed and bathed himself, and as he made his way to Āmina he passed her and she invited him to come to her. He refused and went to Āmina who conceived Muhammad. When he passed the woman again he asked her If she wanted anything and she said ‘No! When you passed me there was a white blaze between your eyes and when I invited you you refused me and went in to Āmina, and she has taken it away .’ It is alleged that that woman of his used to say that when he passed by her between his eyes there was a blaze like the blaze of a horse. She said: ‘I invited him hoping that that would be in me, but he refused me and went to Āmina and she conceived the apostle of God.’ So the apostle of God was the noblest of his people in birth and the greatest in honour both on his father’s and his mother’s side. God bless and preserve him!
Lesson 1: The Texts

Jāmī’ al-Tirmidhī - كتاب فضائل القرآن عن رسول الله صلى الله عليه وسلم - جامع الترمذي

Chapter 1: The Virtues of the Qur’an

Lesson 1: The Texts

Ibn Ishāq: Sirat Ibn Ishaq - السيرة النبوية لإيوب إسحاق

ترجمة عبد الله بن عبد المطلب

Lesson 1: The Texts

Ibn Ishāq: Sirat Ibn Ishaq - السيرة النبوية لإيوب إسحاق

ترجمة عبد الله بن عبد المطلب

Lesson 1: The Texts

Ibn Ishāq: Sirat Ibn Ishaq - السيرة النبوية لإيوب إسحاق

ترجمة عبد الله بن عبد المطلب

Lesson 1: The Texts

Ibn Ishāq: Sirat Ibn Ishaq - السيرة النبوية لإيوب إسحاق

ترجمة عبد الله بن عبد المطلب
WHAT WAS SAID TO AMINA WHEN SHE HAD CONCEIVED THE APOSTLE

It is alleged in popular stories (and only God knows the truth) that Amina d. Wahb, the mother of God's apostle, used to say when she was pregnant with God's apostle that a voice said to her, 'You are pregnant with the lord of this people and when he is born say, "I put him in the care of the One from the evil of every en niev; then call him Muhammad.".' As she was pregnant with him she saw a light come forth from her by which she could see the castles of Busrā in Syria. Shortly afterwards Abdullah the apostle's father died while his mother was still pregnant.

THE PROPHET'S MISSION

Guillaume pp.105-107

[...] ‘Abdu'l-Malik b. ‘Ubaydullah b. Abu Sufyan b. al-‘Alá’ b. Jāriya the Thaqafite who had a retentive memory related to me from a certain scholar that the apostle at the time when Allah willed to bestow His grace upon him and endow him with prophethood would go forth for his affair and journey far afield until he reached the glens of Mecca and the beds of its valleys where no house was in sight; and not a stone or tree that he passed by but would say, 'Peace unto thee, a apostle of Allah.' And the apostle would turn to his right and left and look behind him and he would see, naught but trees and stones. Thus he stayed seeing and hearing so long as it pleased Allah that he should stay. Then Gabriel came to him with the gift of God's grace whilst he was on Hirá in the month of Ramadhán. [...] Wahb b. Kaisān told me that ‘Ubayd said to him: Every year during that month the apostle would pray in seclusion and give food to the poor that came to him. And when he completed the month and returned from his seclusion, first of all before entering his house he would go to the Ka’ba and walk round it seven times or as often as it pleased God; then he would go back to his house until in the year when God sent him, in the month of Ramadhán in which God willed concerning him what He willed of His grace, the apostle set forth to Hirá as was his wont, and his family with him. When it was the night on which God honoured him with his mission and showed mercy on His servants thereby, Gabriel brought him the command of God. 'He came to me,' said the apostle of God, 'while I was asleep, with a coverlet of brocade whereon was some writing, and said, "Read!" I said, "What shall I read?" He pressed me with it so tightly that I thought it was death; then he let me go and said, "Read!" I said, What shall I read?" He pressed me with it again so that I thought it was death; then he let me go and said "Read!" I said, "What shall I read?" He pressed me with it the third time so that I thought it was death and said"Read!" I said, "What then shall I read?" -and this I said only to deliver myself from him, lest he should do the same to me again. He said:

"Read in the name of thy Lord who created,  
Who created man of blood coagulated.  
Read! Thy Lord is the most beneficent,  
Who taught by the pen,  
Taught that which they knew not unto men."

So I read it, and he departed from me. And I awoke from my sleep, and it was as though these words were written on my heart. (T. Now none of God's creatures was more hateful to me than an (ecstatic) poet or a man possessed; I could not even look at them. I thought, Woe is me poet or possessed- Never shall Quraysh say this of me! I will go to the top of the mountain and throw myself down that I may kill myself and gain rest. So I went forth to do so and then) when I was midway on the mountain, I heard a voice from heaven saying, "O Muhammad! thou art the apostle of God and I am Gabriel." I raised my head towards heaven to see (who was speaking) and lo Gabriel in the form of a man with feet astride the horizon, saying, "O Muhammad! thou art the apostle of God and I am Gabriel." I stood gazing at him, (T. and that turned me from my purpose) moving neither forward nor backward; then I began to turn my face away from him but towards whatever region of the sky I looked, I saw him as before. And I continued standing there, neither advancing nor turning back, until Khadija sent her messengers in search of me and they gained the high ground above Mecca and returned to her while I was standing in the same place; then he parted from me and I from him, returning to my family. And I came to Khadija and sat by her thigh and drew close to her. She said, "O Abi‘l-Qasim, where hast thou been? By God, I sent my messengers in search of thee, and they reached the high ground above Mecca and returned to me." (T. I said to her, "I was a poet or possessed." She said, "I take refuge in God from that O Abi‘l-Qasim. God would not treat you thus since he knows your truthfulness, your great trustworthiness, your fine character, and your kindness. This cannot be, my dear. Perhaps you did see something." “Yes, I did,” I said.) Then I told her of what I had seen; and she said, "Rejoice, O son of my uncle, and be of good heart. Verily, by Him in whose hand is Khadija's soul, I have hope that thou wilt be the prophet of this people.” Then she rose and gathered her garments about her and set forth to her cousin Waraqa b.
حذفًا أحمد نا يؤمن عن ابن إسحاق قال: فكانت آية نبات وهب رسول الله صلى الله عليه وسلم تحدث أنها أبتين حين حملت محمد صلى الله عليه وسلم قبلها: إنك قد حملت بسحد هذه الآمة، فإذا وقع [إلى] الأرض فقال:

أعطى بالأحد... من شر كل حاسد
في كل بلاده... وكان عبد رائد
نرى غير زائدة... فإنه عبد الحميد الماجد
حتى أراده قد أتيت المشاهد.

فإن آية ذلك أن يخرج نحو بملأ القصور بصرف من أرض الشام، فإذا وقعت في الك.printf
أحمد، يحمده أهل السماء وأهل الأرض، واسمه في الفرقان محمد فسميه بذلك. [...]

أول ما ابتديء به رسول الله من النبوة

Source for Arabic: shawela.us/browse.php/book-9862/page-114
Naufal b. Asad b. 'Abdu'l-Uzzā b. Quṣayy, who had become a Christian and read the scriptures and learned from those that follow the Torah and the Gospel. And when she related to him what the apostle of God told her he had seen and heard Wāraqa cried, 'Holy! Holy! Verily by Him in whose hand is Wāraqa's soul, If thou hast spoken to me the truth, O Khadija, there hath come unto him the greatest Nāmūs (Ṭ., meaning Gabriel) who came to Moses aforetime, and lo, he is the prophet of this people. Bid him be of good heart.’ […]

Ibn Khallikān: al-Bukhārī
AL-BUKHĀRĪ
The ḥāfiz Abū Abd Allah Muhammad Ibn Abi 'I-Hasan Ismail Ibn Ibrahim Ibn al-Mughaira Ibn al-Ahnaf Yezibah (or Yezdezhah, according to Ibn Makula, a mawla to the tribe of Jōfī, and surnamed al-Bukhārī, was the great inām in the science of the Traditions, and the author of the work entitled al-Jāmi as-Sahîh (the authentic collector) and of the (well-known) history. Animated with the desire of collecting Traditions, he went to see most of the Traditionists in all the great cities, and he wrote down in Khorasan, in the cities of Irāk, in Hijāz, in Syria, and in Egypt (the information he thus acquired). On visiting Baghdad, the inhabitants gathered round him, and acknowledging his merit, declaring him to be the first man of the age for his learning in the Traditions, and for his talent in delivering them to others. It is related by Abu Abd Allah al-Humaidi, in his Jadwa tal-Muktabis, and by the Khatīb, in his History of Baghdad, that, when al-Bukhārī arrived at that city, the Traditionists assembled, and, having selected one hundred Traditions, they applied to the text of each a wrong isnâd, and gave them by tens to ten different persons, whom they directed to attend the conference held by al-Bukhārī, and submit to him these Traditions. When the appointed day came, a great number of Traditionists from Khorâsân proceeded with those of Baghdad to the meeting. The assembly having taken their places, one of the ten men came forward and questioned al-Bukhārī on one of these Traditions. This doctor answered that he was not acquainted with it, and the other proceeded to ask his opinion on the remaining nine, which he submitted to him successively. As Al-Bukhārī continued to answer: "I am not acquainted with it;" The jurisconsults present at the meeting began to turn from one to another and say: "The man knows what he is about;" but some of the auditors were led to conclude that he was a man of great incapacity and slight information. Another of the ten men then came forward, and, having proposed in a similar manner his ten altered Traditions, he obtained the same answers. as his predecessor. The eight others then advanced successively, but the result was always the same. When al-Bukhārī perceived that they had done, he turned to the first man and said: "Thy first Tradition should he said so and so; thy second so and so;" repeating them till he came to the last, and prefixing to the text of each the isnâd which belonged to it. He then commenced with the second man, answering him in the same way, and he continued till he ended by the tenth. The whole assembly then acknowledged his abilities as a ḥāfiz, and admitted his superior merit. When Ibn Said spoke of al-Bukhārī, he called him the butting ram (whom none could withstand). -Muhammad Ibn Yûsuf al-Farabî relates that he heard al-Bukhārī say: "I never inserted a Tradition in my Sahîh till after I had made an ablution, and offered up a prayer of two rakâs." It is also stated that al-Bukhārī said: " It took me sixteen years to draw up the Kitâb as-Sahîh, I selected the matter which forms its contents from a mass of six hundred thousand Traditions, and I have offered it up to God as a title to his favour." […]
Ibn Khallikān

وفيات الأعيان لابن خليكان - البخاري

Source for Arabic: shamela.ws/browse.php/book-1000/page-1717

أبو عبد الله محمد بن أبي الحسن إسماعيل بن إبراهيم بن المغرية بن أحمد بن باك: هو صديقه [ووافق ابن ماكولا: هو يدزه]

العطف فلاولاء، البخاري الحافظ الإمام في علم الحديث، صاحب الدرس الصحيح والتاريخ، رحل في طلب
الحدثين إلى أكثر محضب الأصبغ، وكتب بالدراس والجوا مذن العراق والحجاز والشام ومصر، وقدم بغداد،
واجتمع إليه أهلها وأعتزروا يضحكون مشهد عليه في علم الرواية والدراية، وحنك أبو عبد الله الحمدي في كتاب
جذوة المقتبس والخطب في تاريخ بغداد أن البخاري لما قدم بغداد مسعه نصب أصحاب الحديث، فاجتمعوا وعمدوا
إلى مكان الحديث، قبلوا! من هنا وأصابوا وجعلوا من هذا الإسناد إسناد آخر، ودعوا إلى عشرة أثرة إلى كل جملة
عشرة أهديت، وأورمو إذ حضروا المجلس بلقال ذلك عليه البخاري، وأخذوا الموعد للمجلس، فحضر المجلس
جماعة من أصحاب الحديث من عقدين من أهل خراسان وغيرهم، ومن الدوازريين، فلما أتم المجلس بأهل التدريب
إلى واحد من العترة، فسأله عن حديث من تلك الأحاديث، قال للبخاري: لا أعرفه، فسأله عن آخر فقال: لا
أعرفه، فما زال يبقي عليه واحدا بعد واحد حتى قرأ من عهده، والبخاري يقول: لا أعرفه، فكان الفقهاء من بشر
المجلس يلقفوت بعضهم إلى بعض يقولون: الرجل فهم، ومن كان منهم حد ذلك يقضى على البخاري بالحجر
والتقشير وفؤاد الفهم، ثم ا relação رجل آخر من العترة، فسأله عن حدث من تلك الأحاديث المقلوبة، قال البخاري:
لا أعرفه، فسأله عن آخر فقال: لا أعرفه، ثم يبقي عليه واحدا بعد واحد حتى قرأ من عهده، والبخاري يقول:
لا أعرفه، ثم ا relação رجل آخر إلى تمام العترة، حتى قرأ كلهم من الأحاديث المقلوبة، والبخاري لا يزيد على
وقوله: لا أعرفه، فما علم البخاري، أؤهم فرقوا الفهم إلى الأول منهم قيال: أما هذه الحديث الأول فهو إذا، وحديث
التالي فهو كذا، والثالث والرابع إلى تمام العترة، حتى أتي تمام العترة، قصد كل من إلى إسناد وكل إسناد إلى متنه، وفعل
بالأخرين كذلك، ورد من الأحاديث كما إلى مسمى وأصابها، فأقر له الناس بالحفظ، وأدعو له
بالفضل، وكان ابن صاعد إذا ذكر يقول: الكبش النبطي، ونقل عن محمد بن يوسف الفرخزي أنه قال: ما ضاعت
في كابي الصحيح حدثا إلا اجتست قبل ذلك وصلت رمزيين، وعنه أهل قال: صفت كابي الصحيح لست عشرة
سنة، خرجته من ميامنة ألف حديث، وجعلة حجة فيما بين الله عز وجل. [..]
Lesson 1: The Texts
Lesson 2: *al-Sirāṭ al-Mustaqīm*

Consider the following questions:

*In light of the discussions in the reference literature and the texts for this section,*
- How do communities define their identity?
- What are the characteristics of the Umma?

**Required reading:**

**Books and articles:**
- Graham (1983)
- Monnot (2015)
- Rahman (2009), chapters 3, 7 and 8
- Rippin (1981)
- Rippin (2006), chapter 30

**Texts:**

*for specific “do’s” and “do not’s” (among others) see:*

**Qur’ān:**
- 2:213, 221;
- 3:51;
- 6:125-127, 152-153, 161-163;
- 15:39-43;
- 31:13;
- 42:51-53

**Hadith:** *Ja'far al-Tirmidhi: Book 45, Hadith 3153*

**Key terms:** *sirāṭ mustaqīm, shirk*
Lesson 2: al-Sirāṭ al-Mustaqīm

Sūrat al-Fātiha - 1

Translation: Sahih International
Source: quran.com

(1:1-7)

1:1 In the name of Allah, the Entirely Merciful, the Especially Merciful.
1:2 [All] praise is [due] to Allah, Lord of the worlds -
1:3 The Entirely Merciful, the Especially Merciful,
1:4 Sovereign of the Day of Recompense.
1:5 It is You we worship and You we ask for help.
1:6 Guide us to the straight path -
1:7 The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

Sūrat al-Baqarah - 2

(2:213, 221)

2:213 Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.

2:221 And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.

Sūrat Āl ī Imrān - 3

(3:51)

3:51 Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path."

Sūrat al-Nisā' - 4


4:1 O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.

4:13 These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.

4:27 Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.

4:28 And Allah wants to lighten for you [your difficulties]; and mankind was created weak.

4:31 If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].
Lesson 2: al-Sirāt al-Mustaqīm

Sūrat al-Fātiha

سورة الفاتحة - ١ -

1:١ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1:٢ الحمدُ لِلَّهِ رَبِّ الْعَالَمِينَ
1:٣ الرَّحْمَٰنِ الرَّحِيمِ
1:٤ مَا لَكُمْ فِي الْأَلْبَابِ
1:٥ إِنَّا نَعْمَمْ عَلَيْهِمْ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَالضَّالِّيِنَّ

Sūrat al-Baqarah

سورة البقرة - ٢ -

2:٢١٣ كَانَ اللَّهُ نَآئِمَةً وَحَمَّلَ فَتِيجَةَ اللَّهِ النَّبِيَّتِنَّ مُحَنَّةً وَمُضْرَرَيْنَ وَأَورَلَ مَعَهُمْ الْكِتَابَ لِيَحْكُمُ بِهِ مَا اخْتَلَفُوا فِيهِ وَلَمْ يُحِلَّ فِيهِ إِلَّا هُدًى لِّلْعَآبِدِينَ فَوَلَّى الَّذِينَ كَفَرُوا عِنْدَهُ وَلَبِثُوا فِيهِ مَكَانَ مَعْلُومٍ
2:٢٢١ ﴿وَلَا تَنَكُّحُوا الْمُشْرِكَاتَ حَتِّى يَؤْمَنُنَّ لَوْ أَعْجَبْتُكُمْ ﴾ لا تَنَكُّحُوا الْمُشْرِكَاتَ حَتِّى يَؤْمَنُنَّ لَوْ أُعْجَبْتُكُمْ

Sūrat Āl ʿImrān

سورة آل عمران - ٣ -

3:٥١ ﴿إِنَّ اللَّهَ رَتِّي وَرَزَقَهُمْ مَا فَاعِبَوا ﴾ ١٠٠ صِبْرًا مُّسْتَقِيمٍ

Sūrat al-Nisāً

سورة النساء - ٤ -

4:١ ﴿أُتِبْنِي النَّاسُ أَنْفُسَاتِهِمْ وَخَلَقْنَاهُمْ مِنْ نَفْسٍ واحِدَةٍ وَخَلَقْنَاهُ مَنْ مِثْلِهِ فَرَاحَتُهَا وَمُقَدَّسَةُ رُيَّةٌ وَنَزَّلَنَا الْحَكِيمَ ﴾ ١٠٠ صِبْرًا مُّسْتَقِيمٍ
4:١٣ ﴿ ثُلُثُ حُجُّ الْلَّهِ ﴾ وَمِنْ وَعْوَشِهِ وَرَزْوَتُهُ فَمَنْ حَجَّ الْجَهَّالَةَ تَجْرِي مَنْ حَتَّى تَحْصُلَ الْأَعْجَامُ ﴾ وَلَكِنَّ الزَّوْرَتَ الْحَكِيمَ ﴾ وَلَكِنَّ الزَّوْرَتَ الْحَكِيمَ
4:٢٧ ﴿ وَاللَّهُ لَعْبِي نَهِيَ عَلَّمُكُمْ ﴾ وَلَعْبِي نَهِيَ عَلَّمُكُمْ وَلَعْبِي نَهِيَ عَلَّمُكُمْ وَلَعْبِي نَهِيَ عَلَّمُكُمْ
4:٢٨ ﴿ لَهُ أُمَّتَانَ أَنْفُسَهُمْ ﴾ لَهُ أُمَّتَانَ أَنْفُسَهُمْ لَهُ أُمَّتَانَ أَنْفُسَهُمْ
4:٣١ ﴿ إِنَّا نَحْيَتِنَّكُمْ كَانَتْ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ لَكْفَرُونَ عَنْهُمْ سَبِيَّتَكُمْ وَلَدَخِلْنَاهُمْ مَدَخِلًا كَرِيمًا
4:36 *Worship Allah* and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

4:39 And what [harm would come] upon them if they *believed in Allah* and the Last Day and spent out of what *Allah provided for them?* And Allah is ever, about them, Knowing.

4:40 Indeed, Allah does not do injustice, [even] as much as an atom’s weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.

4:55 And some among them believed in it [But we had already given the family of Abraham the Scripture and wisdom 4:54], and some among them were averse to it. And sufficient is Hell as a blaze.

4:66 And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].

4:67 And then We would have given them from Us a great reward.

4:68 And We would have guided them to a *straight path*.

4:69 And whoever obeys Allah and the Messenger - those will be with the *ones upon whom Allah has bestowed favor* of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

4:70 That is the bounty from Allah, and sufficient is Allah as Knower.

4:79 What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as Witness.

4:80 He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.

4:81 And they say, "[We pledge] obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But Allah records what they plan by night. So leave them alone and rely upon Allah. And sufficient is Allah as Disposer of affairs.

4:97 Indeed, those whom the angels take [in death] while wrongdoing themselves - [the angels] will say, "In what condition were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious enough for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.

4:98 Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way -

4:99 For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving.

4:100 And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.

4:106 And *seek forgiveness of Allah*. Indeed, Allah is ever Forgiving and Merciful.

4:110 And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.

4:113 And if it was not for the favor of Allah upon you, [O Muhammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great.

4:114 No good is there in much of their private conversation, except for those who *enjoin charity or that which is right* or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.

4:122 But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth, and who is more truthful than Allah in statement.

4:123 Paradise is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper.
Lesson 2: al-Sirat al-Mustaqim

4:36 واَمْنُو لَّا تَفْخِرُوا بِشَكْرِكُمْ وَلَا تَفْخِرُوا بِالْفَاطِرِينَ إِنَّكُمْ لَيَتَّجَبُوا مِنَ اللَّهِ لَا يَكُونُ مِنْهُمْ مُنْفِرٌ

4:39 وَمَاذا عَلَّمُهُمُ الَّذِينَ بَيْنَ يَدَيِ اللَّهِ وَبَيْنَ يَدَيِ الْآخِرَ وَأَعْفَوْا مِنْهُمْ رَزَقُهُمْ اللَّهُ وَكَانَ اللَّهُ بِيَدِهِمْ عَلِيمًا

4:40 إِنَّ اللَّهَ لاَ يُظْلِمُ مَا كَانَ عَلِيمًا فَوَإِنْ نَكُنَّ بَيْنَ كُلِّ حَسَنَةٍ يُخْرِجُهَا وَلَا يُذَرُّهَا مَعُنَّاءً عَلِيمًا

4:55 فَمَنْ أَنْفَكَ عَلَى قُلُوبِهِمْ مِنْ رَءَاءِهِنَّ فَيُفْتَى بِسَيِّدِهِنَّ (الْمَيْتِينَ) ۖ وَمِنْهُمْ مِنْ سَعْنَا وَكَنَّى بِجَهَنْمِ سَيِّدًا

4:66 وَإِنَّ اللَّهَ كَانَ عَلَى أَنْفُسِهِمْ أُحِزِّرًا عَلِيمًا

4:67 وَإِنَّ اللَّهَ لاَ يُخْرِجُ مَا نَأْتَهُ وَلَا يَعْفُو عَنْهُ مَعْظُومًا

4:68 وَلَنْ يَضْرِبَانَ مِنْهُمْ سَيِّدًا مُّقْدُرًا

4:69 وَمِنْ يُلْعَنَّ اللَّهَ وَرَقَالَوْنَ فَوَلَّوْا مَنْ ذَاكُوُّ اللَّهُ عَلَيْهِمْ مِنْ الشَّيْطَانِ وَالْمُشْرِكِينَ وَالْمُفْتَرِينَ وَالْمُدْنِينَ رَيْبًا

4:70 ذَلِكَ أَفْتَلَّ مِنْ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا

4:79 مَا أَصَابَهُمْ مِنْ حِسَابِهِنَّ وَمَا أَصَابَهُمْ مِنْ سِبْطِهِنَّ فَأَرْسَلْنَا لَهُمْ رَسُولًا وَكَانَ اللَّهُ شَهِيدًا

4:80 فَمَنْ يُعَلِّمُ لِلنَّاسِ شَرِبَةً مُّفَطَّرَةً فَعَلَّمَهُ اللَّهُ جَزَاءً حَيْبًا

4:81 وَقَبَلَ جَزَاءً مَعَهُ وَهُمْ لَا يُقْسَمُونَ عَلَيْهِ وَتُؤْكَلُ عَلَيْهِ

4:97 إِنَّ اللَّهَ نُوحِيَ اللِّسَانَةَ طَالِبًا أَنْفُسِهِمْ قَالُوا يَكُونُ كُلُّ مَنْ كَانَ مَسْتَضْعَفُ عَلَيْهِمْ فَأَقْلَعُ هُمْ وَنَكُونَ أَرْضَ اللَّهِ وَاسْعَاءً

4:98 فَهَاجَرُوا بِهَا فَأَوْلَيْكَ مَأْوَاهُمْ جَهَنَّمُ وَاسْتَغْنِي بَيْنَهُمَا

4:99 إِلَّا مَسْتَضْعَفُ عَلَى الْجَاهِلِينَ وَالْكَافِرِينَ لَا يَسْتَطِيعُونَ حَيَةً وَلَا يَهْتَدُونَ سَبِيلًا

4:100 وَمِنْهُمْ هُمْ هَاجَرُونَ فِي أَرْضِ اللَّهِ بِيَدِ اللَّهِ يَدًا بَيْنَ يَدَيْهِ وَيَنْبِجُونَ عَلَى اللَّهِ وَرَسُولِهِ ثُمَّ يَدْرُكُهُمُ اللَّهُ مَآؤُونًا فَشَيْءًا مَّيْضًا وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

4:101 وَاللَّهُ كَانَ غَفُورًا رَحِيمًا إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

4:110 وَمِنْ يُعَمِّل سَوَا فَأَوْلَى مَعَهُ تَطَمَّنُوا مَا تَبَطَّنُوا غَفُورًا رَحِيمًا

4:113 وَأَوْلَى فَحَذَّرُ اللَّهُ عَلَيْكُمْ وَرَجِحَتْهُ رِجْحِيَّةً لَّكُمْ مَثَلًا مِنْهُمْ أَنْ يُحْلِقُ وَاَلْلَّهُ يَضْرِعُونَ لَا يَعْفُو عَلَيْهِمْ مَا يَضْرِعُونَ الْعَذَابَ عَلَيْهِمْ وَلَا يَعْفُو عَلَيْهِمْ الْعَذَابَ عَلَيْهِمْ وَلَا يَعْفُو عَلَيْهِمْ الْعَذَابَ عَلَيْهِمْ

4:114 لَّا يَجِبُ عَلَى اللَّهِ كَثْبَانٍ مِّمَّعْدُودَ مِمَّا يَمِنُّهُ فَإِنْ أَمَرَ بِسَبْعَةٍ فَبِسَبْعَةٍ أَوْ مَعْفُورَةٍ أَوْ إِسْحَاقُ بَيْنَ النَّاسِ مِمَّا يَقُولُ ذلِكَ أَبْيَاضُ مَرْضَاتِ اللَّهِ فَقَوْلُهُ أَجْزَاءً عَزِيزًا

4:122 وَذَلِكَ أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَنْ لَّهُ مِمَّا أَحْلَمُ أَنْ Lِلَّهِ فِي كِتَابِهِ
Lesson 2: al-Sirāt al-Mustaqīm

4:124 And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.

4:125 And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend.

4:131 And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah. But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy.

4:132 And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

4:133 If He wills, He can do away with you, O people, and bring others [in your place]. And ever is Allah competent to do that.

4:134 Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And ever is Allah Hearing and Seeing.

4:135 O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.

4:136 O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

4:146 Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah is going to give the believers a great reward.

4:147 What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.

4:148 Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Pardoning and Competent.

4:152 But they who believe in Allah and His messengers and do not discriminate between any of them - to those He is going to give their rewards. And ever is Allah Forgiving and Merciful.

4:173 And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allah any protector or helper.

4:175 So those who believe in Allah and hold fast to Him - He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

Sūrat al-Anʿām - 6
(6:125-127, 152-153, 161-163)

6:125 So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.

6:126 And this is the path of your Lord, [leading] straight. We have detailed the verses for a people who remember.

6:127 For them will be the Home of Peace with their Lord. And He will be their protecting friend because of what they used to do.
Lesson 2: al-Sirāt al-Mustaqīm

4:124 ومن عَمَلَ من الصالحين من ذكر أو أنثى وهو مؤمن فأولئك يدخلون الجنة ولا يظلمون فيها

4:125 ومن أحسن بنات سنتهم أسلم ونجده الله وهو معصين وابن الله إبراهيم خليلا

4:131 والله ما في السماوات وما في الأرض 6 وفق والدنا الذين أوتوا الكتاب من قبلهم وإياكم أن تَقْفُوا إِنَّ اللَّهَ وَالدَّينُ عِنْدَ اللَّهِ رَحْمَةً وَبَرَاءَةً

4:132 والله ما في السماوات وما في الأرض 6 وتقين بالله وتكيل

4:133 إن يَنْبِيِضُ نَورُكُمُ أَنْثى النَّاسُ نَبِيَتُ بآخرين 6 وَهُوَ عَلَى ذلِكَ قَدِيرٌ

4:134 إن كان يَبْعِثُ عَلَيْنَا نَبِيَّةً فَعَدَّ اللَّهُ تَأْوِيلَ الْذِّنَيْنِ وَالآخِرَةَ 5 وَهُوَ الَّذِي صِبَارُ

4:135 إن آباؤكم الذين كانوا مُؤمِنين بالفسطاط شهدوا الله ولو على أفضلين أو أوثان أو أعداء

4:136 وَهُمْ لَا يَشْرَبُونَ الْبَخْرَاءَ وَنَظِيرَهُ وَالكُتَّابُ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالكُتَّابُ الَّذِي أُنزِلَ مِنْ قِبْلَةً وَمِن يَطْفَرُ الْبَلَدُ وَمَلَاكِيْهَا

4:137 لا يَجِبُهُ اللهُ الجَهَزَةُ لِلْبَيْنَ الَّذِي فِي الْقُوْلِ إِلَى مِنْ ظَلِيمٍ 6 وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

4:138 إن تَنْبَدَوا خَيْرًا أو يُكْفِنَوُا عَنْ مَرَثٍ حَيْثُ اللَّهُ كَانَ عَلِيمًا قَدِيرًا

4:139 وَالذُّينَ آتى مُؤمِنينَ بِالْبَيْنَ وَلَمْ يَفْرَقُوا بَيْنَ أَخْدَمِهِمْ وَافْتَتَوْا يُبْنَايْنَ مَعَهُمْ 

4:140 إن كَفَرُوا فَإِنَّ اللَّهَ فَتْحًا لَّهُمْ

4:141 إن كَفَرُوا فَإِنَّ اللَّهَ فَتْحًا لَّهُمْ

4:147 فَأَيُّ الْذِّينَ آتى مُؤمِنينَ بِالْبَيْنَ وَلَمْ يَفْرَقُوا بَيْنَ أَخْدَمِهِمْ وَافْتَتَوْا يُبْنَايْنَ مَعَهُمْ

4:148 إن كَفَرُوا فَإِنَّ اللَّهَ فَتْحًا لَّهُمْ

4:149 إن كَفَرُوا فَإِنَّ اللَّهَ فَتْحًا لَّهُمْ

6:125 فَإِنَّ اللَّهَ يَعْفِرُ بِمَآ أَفَٰتَهُ مَآ أَفَٰتَهُ إِلَى الْإِسْلاَمِ 5 وَمَن يَرْضَى أَنْ يُجِبِّلَ صَدَرَهُ صَدَرَهُ حَرِزاً كَأَنَّا صَبِيعُهُ كَأَنَّا صَبِيعُهُ كَأَنَّا صَبِيعُهُ كَأَنَّا صَبِيعُهُ كَأَنَّا صَبِيعُهُ

6:126 كَذَلِكَ يَجِبِّلُ اللَّهُ الرَّجُلَ عَلَى الْذِّينَ لَا يُؤْمِنُونَ

6:127 أَفَأَيُّ الْذِّينَ آتى مُؤمِنينَ بِالْبَيْنَ وَلَمْ يَفْرَقُوا بَيْنَ أَخْدَمِهِمْ وَافْتَتَوْا يُبْنَايْنَ مَعَهُمْ
Lesson 2: al-Sirāṭ al-Mustaqīm

6:152 And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.

6:153 And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.

6:161 Say, "Indeed, my Lord has guided me to a straight path - a correct religion - the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah ."

6:162 Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah , Lord of the worlds.

6:163 No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."

Sūrat al-Ḥijr - 15

(15:39-43)

15:39 [Iblīs] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all

15:40 Except, among them, Your chosen servants."

15:41 [Allah ] said, "This is a path [of return] to Me [that is] straight.

15:42 Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.

15:43 And indeed, Hell is the promised place for them all.

Sūrat Luqmān - 31

(31:13)

31:13 And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah . Indeed, association [with him] is great injustice."

Sūrat al-Shūrā - 42

(42:51-53)

42:51 And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.

42:52 And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path -

42:53 The path of Allah , to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve.
Sūrat al-Hijr- 15

سورة الحجر

15:39 قال وَبِمَا أُوْلِي الْأُمْرِ لَأَرْسِلْنَاهُمْ فِي الْأَرْضِ وَأَعْفَاهُمْ أَجْمَعِينَ

15:40 إِلَّا عَبَّادَهُ نَفَقَ وَسَلَّمَتْ

15:41 قَالَ فَهَلْ هُذَا صِرَاطٌ عَلَى مُسْتَقِيمٍ

15:42 إِنَّ عَبَّادَهُ لَسْتُم لَّهُمْ سَلَطَانٌ إِلَّا مِنْ أَنتَ لِقَابُكُمْ مِنْ الْعَالِمِينَ

15:43 إِنَّ جَهَّالَهُ لمَنْ عَدَّلَهُمْ أَجْمَعِينَ

Sūrat Luqmān- 31

سورة لقمان

31:13 وَإِذَا قَالَ لَفْسَانُ لَهُمْ وَهُوَ بِجَعْلِهِ عَزِيزٌ لَا تَنْفِقُهُ بَيْدَعٌ لَا شَرِيكَ بَلْ عَلَى عَظِيمٍ

Sūrat al-Shūrā- 42

سورة الشعرى

42:51 وَمَا كَانَ لَيْبَأَرْنَ أَن يُكَلِّفَهُمْ وَهَيْهَا نَفْصَالٌ وَيُعَمِّرُونَ سَرَارًا فَيَوْحِيُ إِلَيْهِمْ مَا بَيْنَاءٌ إِنَّهُ عَلِيُّ حَكِيمٍ

42:52 وَكَذَلْكَ أُوْلَٰٰئِكَ الْأَوَّلَيْنَ بَيْنَ أَمْنَاءٍ وَأُخْرَىٰ أَنْ تَكُونَ فَضْلُ رَبِّكَ لَهُمْ وَلَكِنْ جَعْلَتَنَّ لَهُمُ الْأَمْرَ فِي نَفْحَةٍ مِنْ عِبَادَةٍ

42:53 وَأَلَّا لَهُمْ إِلَّا مُسْتَقِيمٍ صِرَاطٌ مَّسْتَقِيمٌ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ إِلَّا لِللهِ نُصُرُّ الأُمُورِ
"I passed by the Masjid when the people were absorbed in story-telling. So I entered upon 'Ali and said: 'O Commander of the believers! Do you not see the people are becoming engrossed in story-telling?' He said: 'They have been consumed with it.' I said: 'Yes.' He said: 'As for me, I heard the Messenger of Allah (ﷺ) saying: "Indeed there comes a Fitnah" So I said: "What is the way out from it O Messenger of Allah?" He said: "Allah's book. In it is news for what happened before you, and information about what comes after you, and judgement for what happens between you. It is the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allah crushes him, and whoever seeks guidance from other than it, then Allah leaves him to stray. It is the firm rope of Allah, it is the wise remembrance, it is the straight path, and it is the one that the desires can not distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish. It is the one that when the Jinns hear it, they did not hesitate to say about it: 'Verily, we have heard a wonderful Recitation (this Qur'an)! 'It guides to the Right Path, and we have believed therein.' Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path." Take this O A'war!!"
Lesson 2: al-Sirāt al-Mustaqīm

Jāmi‘ al-Tirmidhī

Chapters on The Virtues of the Qur'an

Source: sunnah.com/urn/731470

Grade: Da‘if (Darussalam)

English reference: Vol. 5, Book 42, Hadith 2906
Arabic reference: Book 45, Hadith 3153
Lesson 2: al-Sirāṭ al-Mustaqīm
Lesson 3: The “Others”

Consider the following questions:

- What are the characteritics of the “Others”?
- How are the “Others” presented?
- How should the attitude be towards the “Others”?

Required reading:

Books and articles:
- Björkman (2015)
- Gimaret (2015)
- Rahman (2009), Appendix II

Texts:

Qur’ān:
- 2:221;
- 3:101;
- 6:22-23, 39, 100;
- 22:31;
- 48:6;
- 98:6;
- 109:1-6
- 112:1-4

Key terms: kafara, kāfir, ashraka, mushrik, sirāt mustaqīm
Lesson 3: The “Others”

Sūrat al-Kāfirūn - 109

Translation: Sahih International
Source: quran.com

(109:1-6)

109:1 Say, "O disbelievers,
109:2 I do not worship what you worship.
109:3 Nor are you worshippers of what I worship.
109:4 Nor will I be a worshipper of what you worship.
109:5 Nor will you be worshippers of what I worship.
109:6 For you is your religion, and for me is my religion."

Sūrat al-Ikhlāṣ - 112

(112:1-4)

112:1 Say, "He is Allah, [who is] One,
112:2 Allah, the Eternal Refuge.
112:3 He neither begets nor is born,
112:4 Nor is there to Him any equivalent."

Sūrat al-Baqarah - 2

(2:221)

2:221 And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.

Sūrat Āli ʿImrān - 3

(3:101)

3:101 And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to a straight path.
Lesson 3: The “Others”

Sūrat al-Kāfūn- 109

بسم الله الرحمن الرحيم

109:1 لَوْ قَالُوا الْكَافُوْنَ

109:2 لَآ أَعْجَبُ مَا نُعْبِدُونَ

109:3 وَلَا أَنْثِمْ عَابِدُونَ مَا أَعْجَبُ

109:4 وَلَا أَنْثِمْ عَابِدُونَ مَا عَبدُ

109:5 لَكُمُ دِينَكُمْ وَلَيْنَ دِينَ

109:6

Sūrat al-Ikhlaṣ- 112

بسم الله الرحمن الرحيم

112:1 فَهُوَ الَّذِي أَحَدُ

112:2 الَّذِي سَمِعَ

112:3 لَمْ يَبْنِيَ وَلَدًا

112:4 وَلَمْ يَكُنِ اللَّهُ كَثِيرًا أَحَدًا

Sūrat al-Baqarah- 2

ولا تَكْتَحَوْا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَا تَكْتَحَوْا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَا تَكْتَحَوْا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَا تَكْتَحَوْا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَا تَكْتَحَوْا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَا تَكْتَحَوْا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا

Sūrat Āl ‘Imrān- 3

وَكَيْفَ تَكْتَرُونَ وَلَمْ تَتَّلِى عَلَيْكُمْ آيَاتَ اللَّهِ وَفِيْ خِطْبَةِ رَسُولِ اللَّهِ ﷺ وَمَنْ يَتَّقُونَ بِاللَّهِ فَقَدْ هَادَى إِلَى سَبَرِ مُسْتَقِيمٍ

3:101
Lesson 3: The “Others”

Sūrat al-Nisāʾ - 4


4:14 And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.

4:36 Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

4:38 And also those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion.

4:42 That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement.

4:44 Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?

4:45 And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper.

4:46 Among the Jews are those who distort words from their [proper] usages and say, "We hear and disobey" and "Hear but be not heard" and "Ra'īna," twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]", it would have been better for them and more suitable. But Allah has cursed them for their disbelief, so they believe not, except for a few.

4:47 O you who were given the Scripture, believe in what We have sent down [to Muhammad], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers. And ever is the decree of Allah accomplished.

4:48 Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.

4:49 Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].

4:50 Look how they invent about Allah untruth, and sufficient is that as a manifest sin.

4:51 Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, "These are better guided than the believers as to the way"?

4:52 Those are the ones whom Allah has cursed; and he whom Allah curses - never will you find for him a helper.

4:53 Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed.

4:54 Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.

4:55 And some among them believed in it, and some among them were averse to it. And sufficient is Hell as a blaze.

4:56 Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.

4:60 Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.

4:61 And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.

4:62 So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation."
سورة النساء - 4:14
ومن يخص الله ورسوله ويتعدى حدوداً يبتدأ فيها وله غرابة مهيبة
4:36
واعتقدوا الله ولا تحرصوا به شنيعاً وٱلواقوفين إنساناً وذوي الكرم والPinterest والإحسان والمصالح والحوار في القرآن والأعمال الجليلة والصاحب بالحبيب وإلب السبيل وما ملكت أبناؤكم فلما إن الله لا يحب من كان معتكفاً فخوراً
4:37
وأيما هم أتباعهم الناس بالبلد ونكمون ما أتبعهم من فضله وأخذه لنا الكافرين غزاة مهين
4:38
وأيما هم أتباعهم الناس بالبلد ونكمون ما أتبعهم من فضله وأخذه لنا الكافرين غزاة مهين
4:42
نذروا الإسلاَم لم يعودوا بهم الأردن ولا ينكرون الله حديثاً
4:44
لاستحاثة السبيل وكان أمر الله متعقولاً
إذ إن الله لا يغفر أن يترك فتى ويتفرج ما دون ذلك لمن يبينه ومن يشرك بالله فقد أفترى إما عظيمة
4:48
نذروا الإسلاَم لم يعودوا بهم الأردن ولا ينكرون الله حديثاً
4:50
نذروا الإسلاَم لم يعودوا بهم الأردن ولا ينكرون الله حديثاً
4:51
نذروا الإسلاَم لم يعودوا بهم الأردن ولا ينكرون الله حديثاً
4:52
أوإن كانت النبي معهم الله ومن يلبس الله فلن تجد له تصير
4:53
أم لهم تصير من العلم فإذا لا يعودوا الناس على
4:54
أم لهم تصير من العلم فإذا لا يعودوا الناس على
4:55
فلم يسيموا الناس على ما تأتيهم الله من فضيلة فقد أتينا آن إبراهيم الكتاب والحكمة والدينين مليئاً عظيمة
4:56
إن الذي كان عارباً حكيم
4:60
إن الذين يعفون أنهم أت ما أت إلا به ومن أت أت من فئته ليستن في الثانيما أن يضحى بعضهم ببعض
4:61
فمثلك إن أسبابهم مثيل بستأ دفعتهم أبدؤهم لم جالوكه يكلوه الله إن أردا إلا إحسان وتوقيعاً
4:62
فمثلك إن أسبابهم مثيل بستأ دفعتهم أبدؤهم لم جالوكه يكلوه الله إن أردا إلا إحسان وتوقيعاً

 Lesson 3: The “Others”
Lesson 3: The “Others”

4:63 Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word.

4:64 And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.

4:65 But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

4:88 What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance].

4:89 They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah. But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper.

4:107 And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver.

4:108 They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing.

4:109 Here you are - those who argue on their behalf in [this] worldly life - but who will argue with Allah for them on the Day of Resurrection, or who will [then] be their representative?

4:115 And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.

4:116 Indeed, Allah does not forgive association with Him, but Heforgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.

4:117 They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan.

4:118 Whom Allah has cursed. For he had said, "I will surely take from among Your servants a specific portion.

4:119 And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah." And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss.

4:120 Satan promises them and arouses desire in them. But Satan does not promise them except delusion.

4:121 The refuge of those will be Hell, and they will not find from it an escape.

4:131 And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah. But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy.

4:136 O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

4:137 Indeed, those who have believed then disbelieved, then believed, then disbelieved, and then increased in disbelief - never will Allah forgive them, nor will He guide them to a way.

4:138 Give tidings to the hypocrites that there is for them a painful punishment -

4:139 Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely.

4:140 And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Hell all together -
Lesson 3: The “Others”

4:63 أولئك الذين يعلمون الله ما في قلوبهم فأعرف عنهم وظفه وقل لله في أنفسهم قولاً يليًا.

4:64 وما أرسلنا من رسول إلا ليطبع بعدهم ﷺ. ولو أنتم إذ ظلمتم أنفسكم جالوت فاستغتقوه الله واستغفرلهم الرسول لوجدوا الله نوتائ رحمة.

4:65 فلؤا وربك ل توكلوا حتى تحكمو اثنا عانكم ثم لا يجدوا في أنفسهم حزناً مما قضيتون ونسختموا نسيمتهما.

4:68 فما لكم في المنافقين فعلتم والله أركشكم آتيكم أن تهذوا من أصلُ الله ونستقبل الله فلن تجد له سبيلاً.

4:88 ولا تطغوا كما كفرنكم فتكونوا سنواة فلا تتخذوا منهم أثواباً حتى تهجازوا في سبيل الله فإن تلوُّوا ففهدوهم واقتفوهم.

4:107 حديث وجدتموهما ولا تتخذوا منهم وثباً ولا نصباً.

4:108 تستخفون من الناس ولا تستخفون من الله وهو معهم إذ يتبكون ما لا يرضي من القرآن ﷺ. وكان الله بمن يعثرون شجاعة.

4:115 إن الله لا يغفر أن يشرك به ولم يدعون إلا شيطاناً من دون الله فقد لله صلاة يبعدهم وقيل لهم.

4:117 إن بذغتون من دونه إلا إذا. وإن يدعون إلا شيطاناً فربما.

4:118 فائق الله وقال لأخيل من عباده نصيباً مغروساً.

4:119 ولا يحكمهم وحكمتهم وحكمتهم في عقولهم وحكمتهم في عقولهم خلقت الله ومن يتخذ السبطن وتنيه عن دون الله فقد.

4:120 يبعدهم ومعتقولهم وما يبعدهم السبطن إلا غزورا.

4:121 أولئك متواهم جهتهم ولا يجدون عنها محاجاً

4:131 والله ما في السماوات وما في الأرض ﷺ. وفوقاً ومنبنا الذين أورء الكتاب من قبلكم وإيكم أن أنمو الله ﷺ. وإن تكرروا فإن الله ما في السماوات وما في الأرض ﷺ. وكان الله عظيم حميدةً

4:136 في آلا الذين آمنوا آمناً لله ورسوله والكتب الذي نزل على رسوله والكتب الذي نزل من قبل ﷺ. ومن يكرر بالله وlaştırائه وكتبه ورسوله. واليوم الآخر فقد صلاآية يبعدهم.

4:137 إن الذين آمنوا آمناً، فإن أمروا ثم كفرنوا ثم آمنوا ثم أرادوا كفرنوا ثم كتب الله ليغير لهم ولا ليهدئهم سبيلاً

4:138 بشر المنافقين بأن لهم عذاباً أليمًا.

4:139 الذين يتخذون الكافرين أولئك من دون المؤمنين ﷺ. ييلعون عذابهم العزة فإن العزة لله جندهم.

4:140 لقد، كان أن تعلم في الكتاب أن إذا سمعتم آيات الله يتحرير بها ومستأثرة بها فلا تطيعوا معههم حتى ينحرون في خدش غزوره ﷺ. إنكم إذا كنتم ﷺ. إن الله جامع المنافقين والكافرين في جهتهم جميعاً
Lesson 3: The “Others”

4:141 Those who wait [and watch] you. Then if you gain a victory from Allah , they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?" Allah will judge between [all of] you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them].

4:142 Indeed, the hypocrites [think to] deceive Allah , but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little,

4:143 Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray - never will you find for him a way.

4:144 O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?

4:145 Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper -

4:146 Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between -

4:150 Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.

4:153 The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, "Show us Allah outright," so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority.

4:154 And We raised over them the mount for [refusal of] their covenant; and We said to them, "Enter the gate bowing humbly", and We said to them, "Do not transgress on the sabbath", and We took from them a solemn covenant.

4:155 And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, "Our hearts are wrapped". Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few.

4:156 And [We cursed them] for their disbelief and their saying against Mary a great slander,

4:157 And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah ." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.

4:158 Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.

4:159 And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be against them a witness.

4:160 For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allah many [people],

4:161 And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And we have prepared for the disbelievers among them a painful punishment.

4:162 But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muhammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward.

4:165 Indeed, those who disbelieve and avert [people] from the way of Allah have certainly gone far astray.

4:166 Indeed, those who disbelieve and commit wrong [or injustice] - never will Allah forgive them, nor will He guide them to a path.

4:169 Except the path of Hell; they will abide therein forever. And that, for Allah , is [always] easy.

4:170 O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.
Lesson 3: The “Others”

4:141 الذين يفتروضون بكم فإن كان لكم فجمع من الله فادعون الله وليسكم مالكين فإن كان للكافرين نصيبًا قالوا أللأ أنة نستحوذ عليكم ونستحكم من المؤمنين قالوا فكلمتم نسراً بطلميم لما قلتم أن تجعلوا الله للكافرين مماليًا فإن المسلمين يتحدون الله وهو خادعهم وإذا قلنا إلى الصلاة قالوا كمسان يردون الناس فلا يذكون الله إلا قليلاً

4:142 ثم تدليدين بين ذلك لا إلى هؤلاء ولا إلى هؤلاء ومن يصلى الله فلن تجد له مسيلة

4:143 يا أيها الذين آمنوا لا تتحدون الكافرين أولئك من دون المؤمنين فريدون أن تجعلوا الله عليكم سلطاناً مينًا فإن المسلمين يتحدون في الدار الأصل من النار فلن تجد لهم نصرًا

4:144 إن الذين يفتروضون بالله ورسليه وبردلون أن يفتروضوا بين الله ورسليه وبردلون تؤم من يغيب وتكفر بعض وبردلون أن يحذوا بين ذلك مسيلة

4:145 أولئك هم الكافرون حقًا وأعدنا للكافرين عذابًا شديدًا

4:146 بسأتلهم أهل الكتب أن يبذلوا عليهم كتابًا من السماوات قالوا فمشئاً من ذلك فقد قلنا ألا أربنا الله جهزة فأذنتم لهم الصادقة بطلميم لما أخذوا العجل من بعد ما جاهزتهم النباتات غفرنا عن ذلك وأذننا لهم سلطاناً مينًا ورفعنا فوقهم الطور بعينهم وقلنا لهم ادخلوا الدار سجدة وقلنا لهم لا تدعوا في الشتات وأخذنا منهم مبادأ علية فيما ت غيهم ضباطهم وكرههم بيات الله وقلهم الابناء يغير حق وقولهم فغفر لنا غفر بل طبع الله علية به كفرهم فلا يؤمنون إلا قليلاً

4:147 وبردلون وقلتم عليهم مريمآ نبينا عليهم عظيمة

4:148 وقلتم إنا نお金نا النبي صل الله عليه وسلم من رجاله وما قلتم واله وفي شتة لهم وإن الذين احتفلوا فيه نصبًا مئة ما لهه بمن علم إلا أن أع عظيمة وما قلتم عليه فبلي رفعه الله إليه وكان الله عزرا حكيمًا

4:149 وإن من أهل الكتاب إلا ليؤمنون به قين مزية ورمهم القيادة تكون عليه بهم فنظم من أهل الكتاب هم أخوة واقتلتهم أهل أنفسهم بالباطل وأعدنا للكافرين منهم عذابًا شديدًا

4:150 وأخلصوا الدنيا فلن تأتوا عليها أحبس أحد لهم وصدحتهم عن سبيل الله كبيرًا

4:151 لا يكلؤون معهم في الدين والمؤمنين يؤمنون بما أتينا إلينا وإنأكله من قبلن 10 والمؤمنين الصلاة والمؤمنون الزكاة والمؤمنون بالله واليوم الآخر أولئك مسئولهم أجلًا عظيمة إن الذين كفروا وغفروا لم يكن الله ليعجر لهم ولا يجعلهم طرفاً

4:152 إن الذين كفروا وظلموا لم يكن الله ليعجر لهم ولا يجعلهم طرفاً إلا طريقي جهلهم خالدين فيها أيضًا وكان ذلك على الله يسير

4:153 يا أهل الكتب لا تغلوا في دينكم ولا تقولوا على الله إلا الحق إنما المصدر نبى نداً مزمه رسول الله وكتبه أداه إلى مزمه ورحب منه قابلوا بالله ورسليه ولا تقولوا ثلاثًا أنتمو خيراً لكم إنما الله إليه واحد مستعانة أن يكون له ولده لا ما في السماوات وما في الأرض وتكفي بالله وكيلة
Lesson 3: The “Others”

4:172 Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant - He will gather them to Himself all together.

4:173 And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allah any protector or helper.

Sūrat al-An‘ām - 6
(6:22-23, 39, 100)

6:22 And [mention, O Muhammad], the Day We will gather them all together; then We will say to those who associated others with Allah, "Where are your 'partners' that you used to claim [with Him]?"

6:23 Then there will be no [excuse upon] examination except they will say, "By Allah, our Lord, we were not those who associated."

6:39 But those who deny Our verses are deaf and dumb within darknesses. Whomever Allah wills - He leaves astray; and whomever He wills - He puts him on a straight path.

6:100 But they have attributed to Allah partners - the jinn, while He has created them - and have fabricated for Him sons and daughters without knowledge. Exalted is He and high above what they describe.

Sūrat al-Ḥaj - 22
(22:31)

22:31 Inclining [only] to Allah, not associating [anything] with Him. And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place.

Sūrat al-Fatḥ - 48
(48:6)

48:6 And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allah an assumption of evil nature. Upon them is a misfortune of evil nature; and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.

Sūrat al-Bayyinah - 98
(98:6)

98:6 Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.
Lesson 3: The “Others”

4:172 لن تستكشفوا النسيب أن يكون علٍّ ولا محمدَة المغردون من يستكشف عن عادته ويستكرر فستحمره إلٍّه جميعاً.

4:173 فأما الذين آمنوا وعملوا الصالحات فقوتهم أجمعهم وتزدهرهم من فضله وأما الذين استكشفوا واستكرروا ف haciدهم عدانا أليمًا ولا يجدون له من ديوه وبيتا ولا نصيرًا.

Sūrat al-An‘ām - 6:22 ونؤمن نحورهم جميعاً ثم نقول للذين أشركو أن شركاً كذين الدين كنتم تزعمون.

6:23 ثم لم تكن فتحمهم إلا أن قلنا والله ما كنا مشركين والذين كذبوا بآياتنا صمٌّ وتكوين في الظلمات من ينذر الله عبدهه ومن ينَّذج لله تعالى على صراط مستقيم.

6:39 وجعلنا لله شركاء الحق وخلقه ومن يرحِّل علبه من نين وتنات يعير علبًا متحناً وتعالى عمان يصعون.

6:100


Sūrat al-Fath - 48:6 ويُهدِّب المُنافين ومن لا يملك بالله فكأننا خروٍ من السماء فتختمت السموات وتهوي به الريح في مكان ستيح.

Sūrat al-Bayyinah - 98:6 إن الذين كفروا من أهل الكتاب والمشركين في نار جهنم خالدين فيها وأولئك هم شر النَّار.
Lesson 3: The “Others”
Lesson 4: Women

Consider the following questions:

In light of the discussions in the reference literature and the texts for this section,

- Who are the intended recipients of these texts?
- What are the roles assigned to the genders?
- Are all women presented equally?
- What would be an appropriate feminist reading of these texts?

Required reading:

Books and articles:

Jawad (2003)
Rahman (2009), chapter 2
Rippin (2006), chapter 19
Wadud (1999)
Webb (2000-2001)

Texts:

<table>
<thead>
<tr>
<th>Qurʼān:</th>
<th>2:221; 4:1-36, 43, 57, 117, 124, 127-130, 176</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hadith:</td>
<td>Sahih al-Bukhārī: Book 97, Hadith 38;</td>
</tr>
<tr>
<td></td>
<td>Sahih Muslim: Book 16, Hadith 149; Book 17, Hadith 41;</td>
</tr>
<tr>
<td></td>
<td>Jāmiʻ al-Tirmidhī: Book 21, Hadith 23; Book 47, Hadith 3290;</td>
</tr>
<tr>
<td></td>
<td>Sunan Abī Dāwūd: Book 12, Hadith 110, 112;</td>
</tr>
<tr>
<td></td>
<td>Sunan Ibn Mājah: Book 25, Hadith 3013-3014;</td>
</tr>
<tr>
<td></td>
<td>Sunan al-Nasāʻi: Book 26, Hadith 138</td>
</tr>
<tr>
<td>Tafsīr:</td>
<td>Tafsīr al-Jalālayn</td>
</tr>
<tr>
<td></td>
<td>Tafsīr Ibn Kathīr</td>
</tr>
</tbody>
</table>

Key terms: sabāyā, mushrik
Lesson 4: Women

Sūrat al-Baqarah - 2

Translation: Sahih International
Source: qur'an.com

(2:221) And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.

Sūrat al-Nisā’ - 4

(4:1-36, 43, 57, 117, 124, 127-130, 176)

4:1 O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah , through whom you ask another, and the wombs. Indeed Allah is ever, over you, an Observer.

Mухсин Хан
O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve), […]

Pickthall
O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate […]

Yusuf Ali
O man! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate […]

Shakir
O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate: […]

Dr. Ghali
O you mankind, be pious to your Lord, Who created you from a single soul and created its mate and dispersed from it its mate and from it created 2 an individual, a single human being, a person (5:32) and from him (Adam) He created his wife [Hawwa (Eve), […]

Swedish
MANNISKOR! Fruktar er Herre som har skapat er av en enda
och av denna har skapat dess make […]

نفاس
blood; life; breath, to breathe; (of soul, dawn or daylight) to break out, mind, the self, the psyche, discerning faculty, person, essence; the evil eye, to give the evil eye; to slacken, to release; precious, treasure, to treasure, to yearn for, to vie, to compete; to envy , to covet, to be sparing, to be niggardly . Of this root, six forms occur 298 times in the Qur’an: *tanaffūs* once; *yatanaffūs* once; *mutanaffis* once; *nafis* 140 times; *nafa* twice and *lāmi‘*; *anfūs* 153 times.

*نفاس* [n., pl. *نفوس* nafs and pl. of paucity *نفوس* anfūs] 1 soul (31:28) 2 a single soul (2:28) 3 self  (3:30) 4 the inner self, the mind, the heart, the conscience, the domain of one’s own introspection (33:37) 5 and from it created its mate and created from it its spouse […] and you hid in your heart what God would have revealed; *(39:53)* those who have been excessive in sinning against themselves; *(12:32)* who but someone fooling himself/his soul would forsake the religion of Abraham?

Lesson 4: Women

Sūrat al-Baqarah- 2:221

وَلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْبِرُوا ُلَا تَكْب
Lesson 4: Women

4:2 And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.

4:3 And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].

4:4 And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and case.

4:5 And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.

4:6 And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant.

4:7 For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share.

4:8 And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate and speak to them words of appropriate kindness.

4:9 And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.

4:10 Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.

4:11 Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.

4:12 And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing.

4:13 These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.

4:14 And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.

4:15 Those who commit unlawful sexual intercourse of your women - bring against them four [witnesses] from among you. And if they testify, confine the guilty women to houses until death takes them or Allah ordains for them [another] way.

4:16 And the two who commit it among you, dishonor them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of repentance and Merciful.

4:17 The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise.

4:18 But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.

4:19 O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.
واناكم خاصين-

4:2

ولا تبتعدوا الحبيبة بالطيب ولا تتأثروا بأمركم فإن هؤلاء فلكلهم من النساء مثين وثلاثة ورباع فإن خافتم اطلبوا فواحة أو ما في ذلك أثبتكم كما أنتم تفعلون

4:3

واناكم خاصين-

4:4

ولا تؤثروا النساء صدقهن بحيلة فإن حين لكم عن شيء فلتكن فلكهن فتنة مثينة

4:5

وإنما أنتم تأتونهن مثين-

4:6

وإنما أنتم تأتونهن مثين-

4:7

إنما أنتم تأتونهن مثين-

4:8

إنما أنتم تأتونهن مثين-

4:9

إنما أنتم تأتونهن مثين-

4:10

إنما أنتم تأتونهن مثين-

4:11

إنما أنتم تأتونهن مثين-

4:12

إنما أنتم تأتونهن مثين-

4:13

إنما أنتم تأتونهن مثين-

4:14

إنما أنتم تأتونهن مثين-

4:15

إنما أنتم تأتونهن مثين-

4:16

إنما أنتم تأتونهن مثين-

4:17

إنما أنتم تأتونهن مثين-

4:18

إنما أنتم تأتونهن مثين-

4:19

إنما أنتم تأتونهن مثين-
Lesson 4: Women

4:20 But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?

4:21 And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?

4:22 And do not marry those [women] whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful [to Allah ] and was evil as a way.

4:23 Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful.

4:24 And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.

4:25 And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears sin, but to be patient is better for you. And Allah is Forgiving and Merciful.

4:26 Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise.

4:27 Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.

4:28 And Allah wants to lighten for you [your difficulties]; and mankind was created weak.

4:29 O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.

4:30 And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy.

4:31 If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].

4:32 And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing.

4:33 And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] - give them their share. Indeed Allah is ever, over all things, a Witness.

4:34 Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.

4:35 And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things].

4:36 Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.
عندما أود الاستماع وسأكون منك، فلا أحتاج إلى منشأ. فلا أحتاج إلى منشأ. فلا أحتاج إلى منشأ. فلا أحتاج إلى منشأ.

وانتظر Justice تأخيرًا وإيجابًا. فلا أحتاج إلى منشأ. فلا أحتاج إلى منشأ. فلا أحتاج إلى منشأ. فلا أحتاج إلى منشأ.

ولن تكون ما تعلم أننا كنّاً في السماء. فلا أحتاج إلى منشأ. فلا أحتاج إلى منشأ. فلا أحتاج إلى منشأ. فلا أحتاج إلى منشأ.

وإنما عربنا لسنا عددًا في السماء. فلا أحتاج إلى منشأ. فلا أحتاج إلى منشأ. فلا أحتاج إلى منشأ. فلا أحتاج إلى منشأ.
Lesson 4: Women

4:43 O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.

4:57 But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.

4:117 They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan.

4:124 And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.

4:127 And they request from you, [O Muhammad], a [legal] ruling concerning women. Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and [yet] you desire to marry them - and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good - indeed, Allah is ever Knowing of it.

4:128 And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.

4:129 And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful.

4:130 But if they separate [by divorce], Allah will enrich each [of them] from His abundance. And ever is Allah Encompassing and Wise.

4:176 They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things.
4:43 بل إنما الذين آمنوا لا تقترعون الصلاة وأنهم سلائم حتى يتقنوا ما كسبوا من تكلمهم وإلا فقد كسبوا من خطاياهم أو لم يكتموا ما كسبوا مزيجًا أو على سنف أو جاهم أخوه. فكلمهم النساء فلم تجدوا منه تكلمهم صعيدًا. فلا تقبلوه ولا تغفروا لهم إلا أن آمنوا.

4:57 وإن الذين آمنوا وعملوا الصالحات متدلجهن جثثًا تجري من تحبها الأنهار خالدين فيها أما الذين كفروا فلا أرواح مطهرة.

4:117 إن تباعون من ذنبه إلا إذا وعى وإن تباعون إنسانًا قريبًا.

4:124 ومن يعمل من الصالحات من ذكر أو أنثى وهو مؤمن فالأوائل يدخلون الجنة ولا يطلمون نارًا.

4:127 ويستفتوهن في النساء مثل الله يفيكم فيهم وما يبتلي عليكم في الكتاب في نبأ من النساء الأعلى. فلكي يهتم وتعظوه أن ينكحوه ومستضضعين من أولادك. وإن تفعوا بلانتاني بالتقليل. وما تفعوا من خير فإن الله كان به عليما.

4:128 وإن المرأة خافت من يعتبها نورًا أو إطعامًا فلا جناح علىهما أن يصلحو بنتهما صلةًا. والصخرون خبرًا. وأخذت الأفاضل بالمجح. وإن تفسروا وتفقوا فإن الله كان بما تعلمون خبيرًا.

4:129 فإن تفتصروا أن تتعبدن بين النساء وله حرصة. فلا تقبلوا كله لمثل هكذا كما تعبدن. وإن تفصروا وتفقوا فإن الله كان غفورًا رحيمًا.

4:130 وإن تفتقروا فإن الله كله من معبسو. وكان الله إمساكًا حكيمًا.

4:176 يستفتوهن أول الله يفيكم في الكثرة. وإن المرأة خافت من له ولد ولا أخذت فلها صعيدًا ما تركه. وهو ظفرها إن لم يك في لها. وإن كانا من الطائفة بمن ترك. فإن كانا إنسانيكًا. ونساء فلم تدكر مثل حط الأمسي. فإن الله كم أن تصلوا. وله بكل شيء عليمًا.
Lesson 4: Women

Ṣaḥīḥ al-Bukhārī

Book of Fighting for the Cause of Allah (Jihād)

Chapter: The superiority of Jihad

Source: sunnah.com/bukhari/56/3

Narrated `Aisha:

(That she said), "O Allah's Messenger (ﷺ)! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah).

Reference: Sahih al-Bukhari 2784
In-book reference: Book 56, Hadith 3
USC-MSA web (English) reference: Vol. 4, Book 52, Hadith 43

Book of Oneness, Uniqueness of Allah (Tawḥīd)

Chapter: "He is Allah, the Creator, the Inventor of all things, the Bestower of forms…"

Source: sunnah.com/bukhari/97/38

Narrated Abu Sa`id Al-Khudri:

That during the battle with Bani Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet (ﷺ) about coitus interruptus. The Prophet (ﷺ) said, "It is better that you should not do it, for Allah has written whom He is going to create till the Day of Resurrection." Qaza'a said, "I heard Abu Sa`id saying that the Prophet (ﷺ) said, 'No soul is ordained to be created but Allah will create it.'"

Reference: Sahih al-Bukhari 7409
In-book reference: Book 97, Hadith 38
USC-MSA web (English) reference: Vol. 9, Book 93, Hadith 506

Ṣaḥīḥ Muslim

The Book of Marriage

Chapter: The ruling on coitus interrupts (ʿAzl)

Source: sunnah.com/muslim/16/149

Abu Sa`id al-Khudri (Allah be pleased with him) reported:

We took women captives, and we wanted to do 'azl with them. We then asked Allah's Messenger (ﷺ) about it, and he said to us: Verily you do it, verily you do it, verily you do it, but the soul which has to be born until the Day of judgment must be born.

Reference: Sahih Muslim 1438 c
In-book reference: Book 16, Hadith 149
USC-MSA web (English) reference: Book 8, Hadith 3373
Lesson 4: Women

Ṣaḥīḥ al-Bukhārī - صحيح البخاري

Book of Fighting for the Cause of Allah (Jihād)

Chapter: The superiority of Jihad

باب فضل الجهاد والسيرة

Source: sunnah.com/bukhari/56/3

{ـ وَقَالَ الْلَّهُ تَعَالَى: إِنَّ الْإِنسَانَ مِنَ الْمُؤْمِنِينَ أَسْمَاعُهُمْ وَأَمَالَهُمْ بَيْنَ يَدَيْهِمْ فِي مَبِيلِهِ اللَّهُ وَقَتَلُونَ وَيَخْدِعُونَ عَلَى حَقٍّ فِي الْيَوْمَ الْأَخِرِ وَالْقُرْآنِ وَمَنْ أُوْقِيَ بِهِ عَلَيْهِ مِنَ الْمُؤْمِنِينَ فَأَسْتَيْضَرُّونَ بِبَيْنَ يَدَيْهِ بِأَيْضَارٍ إِلَيْهِ فَوَلَدُوهُ} (وَتَبَيِّنَ السُّمَوَاتِ وَالْأَرْضَ\footnote*{Sahih al-Bukhari 7284})

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا عَقَبُ، حَدَّثَنَا وَقَلِيلُ. هُوَ إِنَّ عَظِيمٌ حَلَّقاً مُّثَكْنَتُهُ عِنْ بَيْنِ يَدَيْهِ حَيْبُ، عَنْ أَبِي مُعْتَمَدِ الْبَطَحِيِّ، عَنْ عَلِيمٍ مُّصْفَاطِ. إِنَّ هَذَا عَظِيمٌ فِي مَبِيلِهِ اللَّهُ وَقَتَلُونَ وَيَخْدِعُونَ عَلَى حَقٍّ فِي الْيَوْمَ الْأَخِيرِ وَالْقُرْآنِ وَمَنْ أُوْقِيَ بِهِ عَلَيْهِ مِنَ الْمُؤْمِنِينَ فَأَسْتَيْضَرُّونَ بِبَيْنَ يَدَيْهِ بِأَيْضَارٍ إِلَيْهِ فَوَلَدُوهُ\footnote*{Sahih al-Bukhari 7284}.

Chapter: “He is Allah, the Creator, the Inventor of all things, the Bestower of forms”

Book of Oneness, Uniqueness of Allah (Taqwīd)

باب قول الله (هو الله الحاولين البارى العصيصر)

"...Bestower of forms"

Source: sunnah.com/bukhari/97/38

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا عَقَبُ، حَدَّثَنَا وَقَلِيلُ. هُوَ إِنَّ عَظِيمٌ حَلَّقاً مُّثَكْنَتُهُ عِنْ بَيْنِ يَدَيْهِ حَيْبُ، عَنْ أَبِي مُعْتَمَدِ الْبَطَحِيِّ، عَنْ عَلِيمٍ مُّصْفَاطِ. إِنَّ هَذَا عَظِيمٌ فِي مَبِيلِهِ اللَّهُ وَقَتَلُونَ وَيَخْدِعُونَ عَلَى حَقٍّ فِي الْيَوْمَ الْأَخِيرِ وَالْقُرْآنِ وَمَنْ أُوْقِيَ بِهِ عَلَيْهِ مِنَ الْمُؤْمِنِينَ فَأَسْتَيْضَرُّونَ بِبَيْنَ يَدَيْهِ بِأَيْضَارٍ إِلَيْهِ فَوَلَدُوهُ\footnote*{Sahih al-Bukhari 7409}.

Chapter: The ruling on coitus interrupts (ʿAzl)

Book of Marriage

باب حُكُم العَزْزَٰل

Source: sunnah.com/muslim/16/149

حَدَّثَنَا إِسْحَاقُ بْنُ مَحْمُودٍ بْنُ مَسْعُودِ الْبَطَحِيِّ حَدَّثَنَا حُذَيْفَةُ بْنُ لَيْثُ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ مَسْحُورٍ عَنْ إِبْنِ عَبَّاسِ، عَنْ مُجَابِرٍ، عَنْ أَبِي مُعْتَمَدِ الْبَطَحِيِّ، أَنَّ الْخَبَرَ أَنْ قَالَ اسْتَبْنَأَ فَكَأَنَّهُ نَعْلُومُنَّ مَثَالَةً رَسُولَ اللَّهِ صلى الله عليه وسلم مَثَالَةً مِنْ ذِكْرِهِ قَالَ فَأَنْفَسَهُ مِنْ نَمَسَّةِ كَايِدَةَ إِلَى تُوْيِهِ الْفَيْدَةِ إِلَّا هِيَ كَائِنَةٌ\footnote*{Sahih Muslim 1438 c}.

Reference

<table>
<thead>
<tr>
<th>Arabic Reference</th>
<th>English Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sahih al-Bukhari 7284</td>
<td>Vol. 5, Book 52, Hadith 43</td>
</tr>
<tr>
<td>Sahih al-Bukhari 7409</td>
<td>Vol. 9, Book 93, Hadith 506</td>
</tr>
<tr>
<td>Sahih Muslim 1438 c</td>
<td>Book 16, Hadith 149</td>
</tr>
</tbody>
</table>

In-book reference

<table>
<thead>
<tr>
<th>Arabic Reference</th>
<th>English Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sahih al-Bukhari 7284</td>
<td>Vol. 5, Book 52, Hadith 43</td>
</tr>
<tr>
<td>Sahih al-Bukhari 7409</td>
<td>Vol. 9, Book 93, Hadith 506</td>
</tr>
<tr>
<td>Sahih Muslim 1438 c</td>
<td>Book 16, Hadith 149</td>
</tr>
</tbody>
</table>
Lesson 4: Women

The Book of Suckling

Chapter: It is permissible to have intercourse with a female captive after it is established that she is not pregnant, and if she has a husband, then her marriage is annulled when she is captured.

Source: sunnah.com/muslim/17/41

Abu Sa'id al-Khudri (Allah pleased with him) reported that at the Battle of Hanain Allah's Messenger (ﷺ) sent an army to Autas and encountered the enemy and fought with them. Having overcome them and taken them captives, the Companions of Allah's Messenger (may peace be upon him) seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that: "And women already married, except those whom your right hands possess (iv. 24)" (i.e. they were lawful for them when their 'Idda period came to an end).

Source: sunnah.com/tirmidhi/21/23

Narrated Umm Habibah bint 'Irbad bin Sariyah:

From her father who told her that the Messenger of Allah (ﷺ) prohibited intercourse with female prisoners, until they deliver what is in their wombs.

[Abu 'Eisa said:] There is something on this topic from Ruwaifi' bin Thabit, and the Hadith of 'Irbad is a Gharib Hadith. This is acted upon according to the people of knowledge.

Al-Awza'i said: "When a man purchases a slave girl from the captives and she is pregnant, then it has been related from 'Umar bin Al-Khattab that he said: 'Do not have intercourse with the pregnant women until she gives birth.'" Al-Awza'i said: "As for the free women, then the Sunnah about them has passed, in that the 'Iddah is observed." All of this was narrated to me by 'Ali bin Khushram who said: "Iesa bin Yunus narrated to us from Al-Awza'i."

Grade : Hasan (Darussalam)
Reference : Jami` at-Tirmidhi 1564
In-book reference : Book 21, Hadith 23
English translation : Vol. 3, Book 19, Hadith 1564

Chapters on Tafsir

Source: sunnah.com/urn/740160

Narrated Abu Sa'eed Al-Khudri:

"We captured some women on the Day of Awtas and they had husbands among their people. That was mentioned to the Messenger of Allah (ﷺ) so Allah revealed: '...And women already married, except those whom your right hands possess... (4:24)"

Grade : Sahih (Darussalam)
English reference : Vol. 5, Book 44, Hadith 3017
Arabic reference : Book 47, Hadith 3290
Lesson 4: Women

The Book of Suckling -

Chapter: What Has Been Related About It Being Disliked To Have intercourse with a female captive after it is established that she is not pregnant, and if she has a husband, then her marriage is annulled when she is captured

Source: sunnah.com/muslim/17/41

In-source reference: Sahih Muslim 1456 a
In-book reference: Book 17, Hadith 41
USC-MSA web (English) reference: Book 8, Hadith 3432

Jami’ al-Tirmidhi

The Book on Military Expeditions

Chapter: What Has Been Related About It Being Disliked To Have intercourse With Pregnant Female Prisoners

Source: sunnah.com/tirmidhi/21/23

In-source reference: Jami’ at-Tirmidhi 1564
In-book reference: Book 21, Hadith 23

Chapters on Tafsir -

Source: sunnah.com/urn/740160

In-source reference: Sahih (Darussalam)
In-book reference: Vol. 5, Book 44, Hadith 3017
Arabic reference: Book 47, Hadith 3290
Lesson 4: Women

Sunan Abī Dāwūd

Book of Marriage (Kitāb Al-Nikāh) - كتاب النكاح

Chapter: Regarding Intercourse With Captives - باب في وُطُوْبِ السُّنَّاتِ

Source: sunnah.com/abudawud/12/110

Abu Sa‘īd Al Khudri said “The Apostle of Allah (ﷺ) sent a military expedition to Awtas on the occasion of the battle of Hunain. They met their enemy and fought with them. They defeated them and took them captives. Some of the Companions of Apostle of Allah (ﷺ) were reluctant to have relations with the female captives because of their pagan husbands. So, Allah the exalted sent down the Qur’anic verse “And all married women (are forbidden) unto you save those (captives) whom your right hand posses.” This is to say that they are lawful for them when they complete their waiting period.

Grade : Sahih (Al-Albani) حكم : صحيح (الألباني)
Reference : Sunan Abi Dawud 2155
In-book reference : Book 12, Hadith 110
English translation : Book 11, Hadith 2150

Chapter: Regarding Intercourse With Captives - باب في وُطُوْبِ السُّنَّاتِ

Source: sunnah.com/abudawud/12/112

Abu Sa‘īd Al Khudri traced to Prophet (ﷺ) the following statement regarding the captives taken at Awtas. There must be no intercourse with pregnant woman till she gives birth to her child or with the one who is not pregnant till she has had one menstrual period.

Grade : Sahih (Al-Albani) حكم : صحيح (الألباني)
Reference : Sunan Abi Dawud 2157
In-book reference : Book 12, Hadith 112
English translation : Book 11, Hadith 2152

Sunan Ibn Mājah

Chapters on Hajj Rituals - كتاب المناسك

Source: sunnah.com/urn/1330140

It was narrated that ‘Alisah said:

“I said: ‘O Messenger of Allah, is Jihad obligatory for women?’ He said: “Yes: Upon them is a Jihad in which there is no fighting: Al-Hajj and Al-‘Umrah.”

Grade : Sahih (Darussalam)
English reference : Vol. 4, Book 25, Hadith 2901
Arabic reference : Book 25, Hadith 3013

Source: sunnah.com/urn/1330150

It was narrated from Umm Salamah that the Messenger of Allah (ﷺ) said:

“Hajj is the Jihad of every weak person.”

Grade : Sahih (Darussalam)
English reference : Vol. 4, Book 25, Hadith 2902
Arabic reference : Book 25, Hadith 3014
Lesson 4: Women

Sunan Abī Dāwūd

Book of Marriage (Kitāb Al-Nikāh)

Chapter: Regarding Intercourse With Captives

Abu Sa‘īd Al Khudri traced to Prophet (ﷺ) the following statement regarding the captives taken at Atwas. There must be no intercourse with pregnant woman till she gives birth to her child or with the one who is not pregnant till she has had one menstrual period.

Grade : Sahih (Al-Albānī)
Reference : Sunan Abī Dawud 12/112
In-book reference : Book 11, Hadith 2150
English translation : Book 11, Hadith 2152

Sunan Ibn Mājah

سنن ابن ماجة

Chapters on Hajj Rituals

Source: suannah.com/abudawud/12/112

Sunan Ibn Mājah traced to Prophet (ﷺ) the following statement regarding the captives taken at Atwas. There must be no intercourse with pregnant woman till she gives birth to her child or with the one who is not pregnant till she has had one menstrual period.

Grade : Sahih (Darussalam)
English reference : Vol. 4, Book 25, Hadith 2901
Arabic reference : Book 25, Hadith 3013

Sunan Ibn Mājah traced to Prophet (ﷺ) the following statement regarding the captives taken at Atwas. There must be no intercourse with pregnant woman till she gives birth to her child or with the one who is not pregnant till she has had one menstrual period.

Grade : Sahih (Darussalam)
English reference : Vol. 4, Book 25, Hadith 2902
Arabic reference : Book 25, Hadith 3014
Sunan al-Nasāʾī

*The Book of Hajj* - كتاب مناسك الحج - The Book of Hajj

Source: [sunnah.com/urn/1126350](https://sunnah.com/urn/1126350)

> It was narrated from Abu Hurairah that the Messenger of allah said:

> "Jihad of the elderly, the young, the weak, and women, is Hajj and 'Umarah."(Sahih)

Reference: Sunan an-Nasa‘ī 2626
In-book reference: Book 24, Hadith 0
English translation: Vol. 3, Book 24, Hadith 2627

---

The Book of Marriage - كتاب النكاح - The Book of Marriage


Source: [sunnah.com/nasai/26/138](https://sunnah.com/nasai/26/138)

> It was narrated from Abu Sa'eed Al-Khudri that the Prophet of Allah sent an army to Awtas. They met the enemy, fought them, and prevailed over them. They acquired female prisoners who had husbands among the idolaters. The Muslims felt reluctant to be intimate with them. Then Allah, the Mighty and Sublime revealed:

> "Also (forbidden are) women already married, except those (slaves) whom your right hands possess," meaning, this is permissible for you once they have completed their 'Iddah.

Grade: Sahih (Darussalam)
Reference: Sunan an-Nasa‘ī 3333
In-book reference: Book 26, Hadith 138
English translation: Vol. 4, Book 26, Hadith 3335
Lesson 4: Women

Sunan al-Nasā‘ī - كتاب مناسك الحج

The Book of Hajj

Source: sunnah.com/urn/1126350

Extracted Text:


Reference: Sunan an-Nasai 2626
In-book reference: Book 24, Hadith 0
English translation: Vol. 3, Book 24, Hadith 2627

The Book of Marriage

Chapter: "Also Forbidden Are Women Already Married. Except Those (Slaves) Whom Your Right Hands Possess."

Reference: sunnah.com/nasai/26/138

Grade: Sahih (Darussalam)
Reference: Sunan an-Nasai 3333
In-book reference: Book 26, Hadith 138
English translation: Vol. 4, Book 26, Hadith 3335
Lesson 5: *Jihād*

Consider the following questions:

*In light of the discussions in the reference literature and the texts for this section,*
- What are the characteristics of *Jihād*?
- What are the conditions of *Jihād*?
- Who is supposed to conduct *Jihād*?
- Who are the intended recipients of *Jihād*?

**Required reading:**

**Books and articles:**
- Antes (2006)
- Rippin (2006), chapter 20
- Tyan (2015)

**Texts:**

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ḥadīth:</td>
<td><em>Sahih al-Bukhārī:</em> Book 2, Hadith 19; Book 56, Hadith 3, 213; Book 57, Hadith 32; <em>Sahih Muslim:</em> Book 1, Hadith 158; Book 33, Hadith 157, 175; Book 43, Hadith 7; <em>Jāmiʿ al-Tirmidhī:</em> Book 33, Hadith 17; <em>Sunan Abī Dāwūd:</em> Book 8, Hadith 34; Book 15, Hadith 44, 56-57; Book 39, Hadith 54; <em>Sunan Ibn Mājah:</em> Book 25, Hadith 3013-3014; <em>Sunan an-Nasāʾī:</em> Book 23, Hadith 0; Book 24, Hadith 0; Book 25, Hadith 44; <em>Riyāḍu al-Salihīn:</em> Book 12, Hadith 1301, 1311</td>
</tr>
</tbody>
</table>

**Key terms:** *sabīl allāh, jāhada, jihād*
Lesson 5: Jihād

Sūrat al-Baqarah - 2
Translation: Sahih International
Source: quran.com
(2:154, 190, 195, 261)

2:154 And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not.

2:190 Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors.

2:195 And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.

2:261 The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Sūrat al-Nisāʾ - 4
(4:66-68, 71-78, 83-84, 89-91, 94-102, 104)

4:66 And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].

4:67 And then We would have given them from Us a great reward.

4:68 And We would have guided them to a straight path.

4:71 O you who have believed, take your precaution and [either] go forth in companies or go forth all together.

4:72 And indeed, there is among you he who lingers behind; and if disaster strikes you, he says, "Allah has favored me in that I was not present with them."

4:73 But if bounty comes to you from Allah, he will surely say, as if there had never been between you and him any affection. "Oh, I wish I had been with them so I could have attained a great attainment."

4:74 So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.

4:75 And what is the matter with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"

4:76 Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.

4:77 Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed]."

4:78 Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from Allah"; and if evil befalls them, they say, "This is from you." Say, "All [things] are from Allah." So what is the matter with those people that they can hardly understand any statement?

4:83 And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.

4:84 So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment.
Sūrat al-Baqarah- 2

2:154 ولا تقولوا بمس جعل في سبيل الله أمواتً فإن أحياء ولكن لا تشعرون
2:190 وقالوا في سبيل الله الذين يقارونك، ولا تشعرون إن الله لا يحب الموترين
2:195 وأفلقو في سبيل الله ولا تفلقوا بأيديكم إلى التملك، وأحكموا إن الله يحب المحسنين

2:261 كل الذين يفدوون أمواتهم في سبيل الله كملح حثت أنبنس سننت في كل مينة مائة خطر ولهة بعضاً فمن يشاء

والله واسع عليكم

Sūrat al-Nisā- 4

4:66 وقال ألا كنتن على أغلقكم أو أحرمو من دياركم ما قطعتم إلا قليل منهم ولألا نفهم ما أوعتنا بمكان خيرا

4:67 ولهذا فإنهم من الذين أخوانا عظيما

4:68 ومعنا هم صراماً صرغت تما

4:71 فأيها الذين أثروا حذركم قاغروا تاباً أو أفسروا جميعا

4:72 وإن ما خلقه لن ينعمون فإن أصابكم مصيبة قال قد ألم الله عليّ إذ لم أكن مفعهم شهيدا

4:73 وإذن أصابكم فضل من الله نقول إن لم تكن بضمان وربك من مذكرة كسب مفعهم فقوز عطينهم

4:74 فلتفائلن في سبيل الله أن الذين يذروهم الحياة الدنيا بالآجرة ومن يتفائل في سبيل الله فقيل أو يعيب فيضل أو ينفث الله أن الذين يذروهم الحياة الدنيا بالآجرة ومن يتفائل في سبيل الله فقيل أو يعيب فيضل

4:75 وما لكم لا تفالون في سبيل الله والمسدسين من الرجال والنساء والذين يذروهم الدنيا ولكن أجمعنا من هذه القريبة الطالمة

4:76 أتَ وجعل لنا من لذلك وثنا وجعل لنا من لذلك نصيبا

4:77 الذين أمروا تفالون في سبيل الله والذين كفرنا بكافلون في سبيل الطاعة يقالوا أولئك السبطن هذا كيد المبتغى كان ضعيفا

4:78 أمَّنُ تُذروه أين الذين قالوا قد كفرنهم أعنيهم أيديكم وأقيموا السنة وأثروا الشكاة فكلما كنت قاسين على الذين إذا قريب منهم في خنان الناس

4:83 وإذا جاءهم أثر من أنفسهم فاحترموا فأحترموا ما بذروه إلى الرسول إلى أولى الأمر منهم لم يعفهم الله من هذا إلا قليل

4:84 فقاتل في سبيل الله لا تكفل إلا نفسك وحرص المؤمنين على الله أن يكفه بأس الذين كفروا والله أعلم بأن ذلك تكيله
Lesson 5: Jihād

4:89 They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah. But if they turn away, then *seize them and kill them* wherever you find them and take not from among them any ally or helper.

4:90 Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them.

4:91 You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you overtake them. And those - We have made for you against them a clear authorization.

4:94 O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favor upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted.

4:95 Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward -

4:96 Degrees [of high position] from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful.

4:97 Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.

4:98 Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way -

4:99 For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving.

4:100 And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.

4:101 And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.

4:102 And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment.

4:104 And do not weaken in pursuit of the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not. And Allah is ever Knowing and Wise.

Surat al-Tawbah - 9

(9:19, 24, 73)

9:19 Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people.
8:90 وألا تظفرون كرمتكم إن تكرون سنة، فلا تطهروا من أثوابكم حتي تهاجروا في سبيل الله، فإن تطهروا فخلاهم واقتطؤهم، حديث ومجدد ومعلوم. لا تطهروا من أثوابكم ولا نصيرا.

8:91 إلا الذين تصلون إلى قوم يقبلون مبناكم وطيبتهم مقات، أو جازوه حصرهم صدروهم، إن تقبلوا هم فليقبلوا وليبقوا فقومهم؛ ولو شاء الله لسلمو، فسجدوهم فلنلطفهم، إن عنصروا فيهما، فإن لم ينفعوا فقلوا إنكسلوا، فجعل الله لله كلام عليهم سبيلاً.

8:92 فلكنوكو أديهم فخلاهم واقتطؤهم، حديث ومجدد ومعلوم، فأولئك جعلنا للكرم سلطاناً متبناً.

8:93 يا أليها الذين آمنوا إذا ضنتم في سبيل الله فثنوا ولا تقولوا من أليف إلّك السلام لمستمتعوا، وإنما تطهروا عرص الحياة الدنيا.

8:94 فقد الله معانكم كيرةً، كذلك فنكم من قبل فمن الله علىكم فقينا، إن الله كان بما تعملون خيراً.

8:95 لا ينطوي الفاعلون من المؤمنين على أشيء الصبر والمجاهدين في سبيل الله بإمكانيتهم وانفسهم، ففضل الله المجاهدين بآمالهم، وانفسهم على الفاعلون درجةً، وكلاً وشد الله الحسنات، وفضائل الله المجاهدين على الفاعلون أجرًا عظيماً.

8:96 فذدلل على الله إن أعطوه وعذبهم وكان الله يعفو رحيماً.

8:97 إن الذين تؤتهم الميقاتة طاحين أنفسهم قالوا كيف تكلموا: كاستضعفون في الأرض. قالوا الله نحن نحن أستضعفون في الأرض.

8:98 إن المؤمنين من الرجال والنساء والولودان لا ينطيطعون حيلةً ولا يهتدون سبيلاً.

8:99 فأولئك على الله إن أعطوه وعذبهم وكان الله يعفو رحيماً.

8:100 ومن تناحر في سبيل الله، تجد في الأرض مراعاةً كبيراً ونعمةً، ومن تخرج من بينه مهاجرًا إلى الله ورسله لم تدركه الموت، فقد وقع أجره على الله وله غفران ورحمة.

8:101 وإذا ضنتم في الأرض فليس علىكم جناح أن تطهروا من الصلاة فلنك، إن تطيعكم الذين كفرن، إن الكافرين كانوا لحكم عدواً الذين.

8:102 وإذا كسبتم في سبيل الله فلعنتم أعدكم من الفاعلون، وفلعنتم أعدكم من الفاعلون.

8:103 واللهم لا توفرنا في النجاة الفعل. إن تطهروا فلكلكم أثوابكم كما تؤولو وترجعون من الله ما لا يزالكم وذان الله عليهم.

8:104 حكيمًا.

Sūrat al-Tawbah- 9

سورة التوبة - 9

9:19 أجعلتم سخاية الحاج وعبادة المستجدين الحرام كمن أنتم بألل، وإلّيكم الآخر وجاهد في سبيل الله. لا تستانون عبد الله والله لا بهادي اللهم الطالبين.
Lesson 5: Jihād

9:24 Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."

9:73 O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

Surat al-Ḥaj - 22
(22:78)

22:78 And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.

Surat al-Furqān - 25
(25:52)

25:52 So do not obey the disbelievers, and strive against them with the Qur'an a great striving.
السورة الحج - 22

وَجَاهَدُوا فِي الْلَّهِ حَتَّى يَجَادَلُوا ۚ حَيَّانِيٓمَا "وَتَظَاهَرُوا عَلَيْكُمَّ وَلَا تَظَاهَرُوا عَلَيْنَا" ۖ فَمِنْ قَلْبٍ فِي هَذَا لَيْكُنَّ الرُّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شَهِيدًا عَلَيْهِمْ ۚ فَأَقْبَلُوا الصَّلَاةَ وَأَنَا الْرَّكَبُ وَعَشِيرُكُمْ بِاللَّهِ مَعْلُومٌ "وَجَاهَدُوا فِي الْمَلَائِكَةِ وَبَيْنَمَا التَّصْمِيرِ"

السورة الفرقان - 25

ۖ فَلَا تَطِعُوا ٱلْكَافِرِينَ وَجَاهِدُوا بِإِنْفِقَةٍ كِبَّرَةٍ "ۗ
Lesson 5: Jihād

Şahiḥ al-Bukhārī

(Book of Belief - كتاب الإيمان)

Chapter: Whoever says that faith is action (good deeds)

باب من قال إن الإيمان هو العمل

Source: sunnah.com/bukhari/2/19

Narrated Abu Huraira:

Allah's Messenger (ﷺ) was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next in goodness?" He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrim age to Mecca) 'Mubrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)."

In-book reference: Sahih al-Bukhari 26
In-book reference: Book 2, Hadith 19
USC-MSA web (English) reference: Vol. 1, Book 2, Hadith 26

(Book of Fighting for the Cause of Allah (Jihād) - كتاب الجهاد والسير)

Chapter: The superiority of Jihad

باب فضل الجهاد والسير

Source: sunnah.com/bukhari/56/3

Narrated 'Aisha:

(That she said), "O Allah's Messenger (ﷺ)! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah)."

In-book reference: Sahih al-Bukhari 2784
In-book reference: Book 56, Hadith 3
USC-MSA web (English) reference: Vol. 4, Book 52, Hadith 43

Chapter: Participation in Jihad with parent's permission

باب الجهاد بإذن الأُمَين

Source: sunnah.com/bukhari/56/213

Narrated 'Abdullah bin 'Amr:

A man came to the Prophet (ﷺ) asking his permission to take part in Jihad. The Prophet (ﷺ) asked him, "Are your parents alive?" He replied in the affirmative. The Prophet (ﷺ) said to him, "Then exert yourself in their service."

In-book reference: Sahih al-Bukhari 3004
In-book reference: Book 56, Hadith 213
USC-MSA web (English) reference: Vol. 4, Book 52, Hadith 248
Lesson 5: Jihād

Sahih al-Bukhari - Book of Belief - Chapter: Whoever says that faith is action (good deeds)

Source: sunnah.com/bukhari/2/19

Chapter: Participation in Jihad with parent's permission

Source: sunnah.com/bukhari/56/213

Book of Fighting for the Cause of Allah (Jihād) - Chapter: The superiority of Jihad

Source: sunnah.com/bukhari/56/3
Lesson 5: Jihād

Book of One-fifth of Booty to the Cause of Allah (Khumus)

Chapter: The statement of the Prophet saws: "Booty has been made legal for you Muslims." - بَابُ قَوْلِ الْخَيْبَ صَلَّى -

Source: sunnah.com/bukhari/57/32

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Word, that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward and booty."

Ṣaḥīḥ Muslim

The Book of Faith

Chapter: Clarifying that faith in Allah most high is the best of deeds - بَابُ تَبَادُلُ التَّمْمَةِ-

Source: sunnah.com/muslim/1/158

It is narrated on the authority of 'Abdullah b. Mas'ud that he observed. I asked the Messenger of Allah (ﷺ) which deed was the best. He (the Holy Prophet) replied:

Prayer at its appointed hour. I (again) said: Then what? He (the Holy Prophet) replied: Kindness to the parents. I (again) said: Then what? He replied: Earnest endeavour (Jihad) in the cause of Allah. And I would have not ceased asking more questions but out of regard (for his feelings).

The Book on Government

Chapter: The virtue of Jihad and going out (to fight) in the cause of Allah - بَابُ فَضْلِ الْجِهَادِ-

Source: sunnah.com/muslim/33/157

It has been narrated on the authority of Abu Huraira who said:

Allah has undertaken to provide for one who leaves his home (only) to fight for His cause and to affirm the truth of His word; Allah will either admit him to Paradise or will bring him back home from where he had come out, with his reward and booty.

Reference

In-book reference : Sahih Muslim 3123
In-book reference : Book 57, Hadith 32
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 352
(deprecated numbering scheme)

Reference

In-book reference : Sahih Muslim 85 a
In-book reference : Book 1, Hadith 158
USC-MSA web (English) reference : Book 1, Hadith 151
(deprecated numbering scheme)

Reference

In-book reference : Sahih Muslim 1876 c
In-book reference : Book 33, Hadith 157
USC-MSA web (English) reference : Book 20, Hadith 4628
(deprecated numbering scheme)
Lesson 5: Jihād

Book of One-fifth of Booty to the Cause of Allah (Khums)

Chapter: The statement of the Prophet saw: "Booty has been made legal for you Muslims"

Source: sunnah.com/bukhari/57/32

سَيَّنَىْ لَهُمُ اللَّهُ وَسَلَّمُ، "فَلَيْسَ فَوْقَ الَّذِي صَلَّى اللَّهُ عَلَيْهِ"، وَهِيَ لَعَلَّهُمْ لَيْسَ فَوْقَ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ.

Chapter: Clarifying that faith in Allah most high is the best of deeds

The Book of Faith

Chapter: Clarifying that faith in Allah most high is the best of deeds

Source: sunnah.com/muslim/1/158

صَحِيحُ مُسْلِمٍ - 

The Book on Government

Chapter: The virtue of Jihad and going out (to fight) in the cause of Allah

Source: sunnah.com/muslim/33/157

صَحِيحُ مُسْلِمٍ - 

Reference

: Sahih Muslim 85 a
In-book reference : Book 1, Hadith 158
USC-MSA web (English) reference : Book 1, Hadith 151
It has been narrated on the authority of Abu Sa`id al-Khudri that the Messenger of Allah (ﷺ) said (to him):

"Abu Sa`id, whoever cheerfully accepts Allah as his Lord, Islam as his religion and Muhammad as his Apostle is necessarily entitled to enter Paradise. He (Abu Sa`id) wondered at it and said: Messenger of Allah, repeat it for me. He (the Messenger of Allah) did that and said: There is another act which elevates the position of a man in Paradise to a grade one hundred (higher), and the elevation between one grade and the other is equal to the height of the heaven from the earth. He (Abu Sa`id) said: What is that act? He replied: Jihad in the way of Allah! Jihad in the way of Allah!"

Reference: Sahih Muslim 1884
In-book reference: Book 33, Hadith 175
USC-MSA web (English) reference: Book 20, Hadith 4645

Yazid b. Abu Habib reported that Na`im, the freed slave of Umm Salama, reported to him that `Abdullah b. `Amr b. `As said:

"There came to Allah's Apostle (ﷺ) a person and said: I owe allegiance to you for migration and Jihad seeking reward only from Allah. He (the Holy Prophet) said: Is one from amongst your parents living? He said: Yes, of course, both are living. He further asked: Do you want to seek reward from Allah? He said: Yes. Thereupon Allah's Messenger (ﷺ) said: Go back to your parents and accord them benevolent treatment."

Reference: Sahih Muslim 2549 d
In-book reference: Book 45, Hadith 7
USC-MSA web (English) reference: Book 32, Hadith 6186

Abu Sa`eed Al-Khudri narrated that the Prophet (s.a.w) said:

"Indeed, among the greatest types of Jihad is a just statement before a tyrannical ruler."

Reference: Jami` at-Tirmidhi 2174
In-book reference: Book 33, Hadith 17
English translation: Vol. 4, Book 7, Hadith 2174
Lesson 5: Jihād

Chapter: The High Positions that Allah has prepared for the Mujahid in Paradise

Source: sunnah.com/muslim/33/175

The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship

Chapter: Being Dutiful To One's Parents, And Which Of Them Is More Entitled To It

Source: sunnah.com/muslim/45/77

Jāmi‘ al-Tirmidhī

Chapter: What has been Related About 'The Most Virtuous Jihad Is a Just Statement Before A Tyrannical Ruler'

Source: sunnah.com/tirmidhi/33/17

Grade: Hasan (Darussalam)
Lesson 5: Jihād

Sunan Abī Dāwūd

_book of prayer (kitāb al-salat): detailed injunctions about witr_

chapter: long standing during prayer

source: sunnah.com/abudawud/8/34

‘Abd Allah b. Habshi al-Khath’ami said:

The Prophet (ﷺ) was asked: Which of the actions is better? He replied: Standing for long time (in prayer). He was again asked: Which alms is better? He replied: The alms given by a man possessing small property acquired by his labour.

 صحيح بلطف أي الصلاة

حكم (الألباني)

Reference : Sunan Abi Dawud 1449
In-book reference : Book 8, Hadith 34
English translation : Book 8, Hadith 1444

book of jihad (kitāb al-jihād)

chapter: regarding the virtue of martyrdom

source: sunnah.com/abudawud/15/44

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: When your brethren were smitten at the battle of Uhud, Allah put their spirits in the crops of green birds which go down to the rivers of Paradise, eat its fruit and nestle in lamps of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our brethren about us that we are alive in Paradise provided with provision, in order that they might not be disinterested in jihad and recoil in war? Allah Most High said: I shall tell them about you; so Allah sent down; "And do not consider those who have been killed in Allah's path." till the end of the verse.

Grade : Hasan (Al-Albani)
Reference : Sunan Abi Dawud 2520
In-book reference : Book 15, Hadith 44
English translation : Book 14, Hadith 2514

chapter: regarding fighting against the tyrant rulers

source: sunnah.com/abudawud/15/56

Narrated Anas ibn Malik:

The Prophet (ﷺ) said: Three things are the roots of faith: to refrain from (killing) a person who utters, "There is no god but Allah" and not to declare him unbeliever whatever sin he commits, and not to excommunicate him from Islam for his any action; and jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with the Dajjal (Antichrist). The tyranny of any tyrant and the justice of any just (ruler) will not invalidate it. One must have faith in Divine decree.

Grade : Da’if (Al-Albani)
Reference : Sunan Abi Dawud 2532
In-book reference : Book 15, Hadith 56
English translation : Book 14, Hadith 2526
Lesson 5: Jihād

Sunan Abī Dāwūd - 83

Book of Prayer (Kitab Al-Salat): Detailed Injunctions about Witr

Chapter: Long Standing During Prayer - باب - 

Source: sunnah.com/abudawud/8/34

حَدَّثَنَا أَبُو عُمَيْرَةَ، حَدَّثَنَا عُلَمَانُ، حَدَّثَنَا عَبَّاسُ بنُ عُفَانَ، عَنْ قَالَ: "فَلَمْ يَكُونَ لِلَّهِ حُسْبَانٌ يَقُولُ: "لَتَأْمُرَنَا بِالْإِثْمِ وَلَا تَأْمُرَنَا بِالْبِهَاءِ "فَلَمْ يَكُونَ لِلَّهِ حُسْبَانٌ يَقُولُ: "لَتَأْمُرَنَا بِالْإِثْمِ وَلَا تَأْمُرَنَا بِالْبِهَاءِ "لَكُلِّ مَنْ يَتَوَلَّى عَنْ نِعْمَتِ اللَّهِ.

أَوْلَىٰ بِأَبِي عُمَيْرَةَ، حَدَّثَنَا عُلَمَانُ، حَدَّثَنَا عَبَّاسُ بنُ عُفَانَ، عَنْ قَالَ: "فَلَمْ يَكُونَ لِلَّهِ حُسْبَانٌ يَقُولُ: "لَتَأْمُرَنَا بِالْإِثْمِ وَلَا تَأْمُرَنَا بِالْبِهَاءِ "لَكُلِّ مَنْ يَتَوَلَّى عَنْ نِعْمَتِ اللَّهِ."

جَيْوَةً.

صحح بن.Framework

Reference : Sunan Abi Dawud 1449
In-book reference : Book 8, Hadith 34
English translation : Book 8, Hadith 1444

Book of Jihād (Kitab Al-Jihad)

Chapter: Regarding The Virtue Of Martyrdom - باب في فضيل الشهادة - 

Source: sunnah.com/abudawud/15/44

حَدَّثَنَا عُلَمَانُ، حَدَّثَنَا عَبَّاسُ بنُ عُفَانَ، عَنْ قَالَ: "فَلَمْ يَكُونَ لِلَّهِ حُسْبَانٌ يَقُولُ: "لَتَأْمُرَنَا بِالْإِثْمِ وَلَا تَأْمُرَنَا بِالْبِهَاءِ "لَكُلِّ مَنْ يَتَوَلَّى عَنْ نِعْمَتِ اللَّهِ."

أَوْلَىٰ بِأَبِي عُمَيْرَةَ، حَدَّثَنَا عُلَمَانُ، حَدَّثَنَا عَبَّاسُ بنُ عُفَانَ، عَنْ قَالَ: "فَلَمْ يَكُونَ لِلَّهِ حُسْبَانٌ يَقُولُ: "لَتَأْمُرَنَا بِالْإِثْمِ وَلَا تَأْمُرَنَا بِالْبِهَاءِ "لَكُلِّ مَنْ يَتَوَلَّى عَنْ نِعْمَتِ اللَّهِ.

جَيْوَةً.

 scor

Grade : Hasan (Al-Albani)
Reference : Sunan Abi Dawud 2520
In-book reference : Book 15, Hadith 44
English translation : Book 14, Hadith 2514

Chapter: Regarding Fighting Against The Tyrant Rulers - باب في الغُرُورِ مِنْ أَمَةِ الْعُجُورِ -

Source: sunnah.com/abudawud/15/56

حَدَّثَنَا عُلَمَانُ، حَدَّثَنَا عَبَّاسُ بنُ عُفَانَ، عَنْ قَالَ: "فَلَمْ يَكُونَ لِلَّهِ حُسْبَانٌ يَقُولُ: "لَتَأْمُرَنَا بِالْإِثْمِ وَلَا تَأْمُرَنَا بِالْبِهَاءِ "لَكُلِّ مَنْ يَتَوَلَّى عَنْ نِعْمَتِ اللَّهِ."

جَيْوَةً.

Grade : Da’if (Al-Albani)
Reference : Sunan Abi Dawud 2532
In-book reference : Book 15, Hadith 56
English translation : Book 14, Hadith 2526
Lesson 5: Jihād

Source: sunnah.com/abudawud/15/57
Narrated AbuHurayrah:

The Prophet (ﷺ) said: Striving in the path of Allah (jihad) is incumbent on you along with every ruler, whether he is pious or impious; the prayer is obligatory on you behind every believer, pious or impious, even if he commits grave sins; the (funeral) prayer is incumbent upon every Muslim, pious and impious, even if he commits major sins.

Grade : Da’if (Al-Albani)
Reference
In-book reference : Book 15, Hadith 57
English translation : Book 14, Hadith 2527

Book of Battles (Kitab Al-Malahim) - كتاب الملاحم
Chapter: Command And Prohibition - باب الأمر والنهي
Source: sunnah.com/abudawud/39/54
Narrated AbuSa’id al-Khudri:

The Prophet (ﷺ) said: The best fighting (jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler.

Grade : Sahih (Al-Albani)
Reference
In-book reference : Book 39, Hadith 54
English translation : Book 38, Hadith 4330

Sunan Ibn Mājah

Chapters on Hajj Rituals - كتاب المناسك
Source: sunnah.com/urn/1330140

It was narrated that ‘Aishah said:

“I said: ‘O Messenger of Allah, is Jihad obligatory for women?’ He said: “Yes: Upon them is a Jihad in which there is no fighting: Al-Hajj and Al-‘Umrah.”

Grade : Sahih (Darussalam)
English reference : Vol. 4, Book 25, Hadith 2901
Arabic reference : Book 25, Hadith 3013

Source: sunnah.com/urn/1330150

It was narrated from Umm Salamah that the Messenger of Allah (ﷺ) said:

“Hajj is the Jihad of every weak person.”

Grade : Sahih (Darussalam)
English reference : Vol. 4, Book 25, Hadith 2902
Arabic reference : Book 25, Hadith 3014
Lesson 5: Jihād

Source: sunnah.com/ahudawud/15/57

<table>
<thead>
<tr>
<th>Grade</th>
<th>Reference</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Da’if (Al-Albani)</td>
<td>Sunan Abi Dawud 2533</td>
<td>Book 15, Hadith 57</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Grade</th>
<th>Reference</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sahih (Al-Albani)</td>
<td>Sunan Abi Dawud 4344</td>
<td>Book 39, Hadith 54</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Grade</th>
<th>Reference</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sahih (Darussalam)</td>
<td>Vol. 4, Book 25, Hadith 2901</td>
<td>Book 25, Hadith 3013</td>
</tr>
</tbody>
</table>

**Book of Battles (Kitab Al-Malahim)**

Chapter: Command And Prohibition

<table>
<thead>
<tr>
<th>Grade</th>
<th>Reference</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sahih (Darussalam)</td>
<td>Vol. 4, Book 25, Hadith 2902</td>
<td>Book 25, Hadith 3014</td>
</tr>
</tbody>
</table>

Sunan Ibn Mājah - سنن إبن ماجة -

**Chapters on Hajj Rituels:**

<table>
<thead>
<tr>
<th>Grade</th>
<th>Reference</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sahih (Darussalam)</td>
<td>Vol. 4, Book 25, Hadith 2901</td>
<td>Book 25, Hadith 3013</td>
</tr>
</tbody>
</table>

**Grade**

<table>
<thead>
<tr>
<th>Description</th>
<th>Arab Reference</th>
<th>English Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weak</td>
<td>Sunan Abi Dawud 2533</td>
<td>Book 15, Hadith 57</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Arab Reference</th>
<th>English Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weak</td>
<td>Sunan Abi Dawud 4344</td>
<td>Book 39, Hadith 54</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Arab Reference</th>
<th>English Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weak</td>
<td>Vol. 4, Book 25, Hadith 2902</td>
<td>Book 25, Hadith 3014</td>
</tr>
</tbody>
</table>
Lesson 5: Jihād

Sunan an-Nasā‘ī

The Book of  Zakah

Source: sunnah.com/urn/1125350

It was narrated from 'Abudullah bin Hubshi Al-Khath'ami that the Prophet was asked:

"Which deed is best?" He said: "Faith in which there is no doubt, Jihad in which there is no stealing of the spoils of war, and Hijjatun Mabrurah."[1] It was said: "Which prayer is best? He said: "That in which there is ling Qunut (standing)." It was said: "Which charity is best?" He said: "The poor's night." It was said: "Which Hijrah (emigration) is best?" He said: "One who shuns (Hahara) that which Allah has forbidden." It was said: "One who strives against the idolaters with his life and his wealth. "It was said: "Which death is best?" He said: "One who sheds his blood while his horse's feet are cut with swords."

The Book of Hajj

Source: sunnah.com/urn/1126350

It was narrated from Abu Hurairah that the Messenger of allah said:

"Jihad of the elderly, the young, the weak, and women, is Hajj and 'Umarah."(Sahih)

The Book of Jihad

Chapter: What Is Equal To Jihad In The Cause Of Allah, The Mighty And Sublime?

Source: sunnah.com/nasai/25/44

Abu Hurairah said:

"A man came to the Messenger of Allah (ﷺ) and said: 'Tell me of an action that is equal to Jihad.' He said: 'I cannot. When the Mujahid goes out, can you enter the Masjid and stand in prayer and never rest, and fast and never break your fast?' He said: 'Who can do that?'"

Grade : Sahih (Darussalam)
Reference : Sunan an-Nasa'i 3128
In-book reference : Book 25, Hadith 44
English translation : Vol. 1, Book 25, Hadith 3130
Lesson 5: Jihād

Sunan al-Nasāʾī - ٍلَجِو

The Book of Ḥajj

كتاب مناسك الحج - ِةَقَد صلا

Chapter: What Is Equal To Jihad In The Cause Of Allah, The Mighty And Sublime?

باب ما يُعَطِّلَ اْمَجَاهِدَةَ فيِ - ِةَمَلَس

Sunan al-Nasāʾī 25/44

أَعْطَنَا عِبَادَيْنَا عَلَىِّ الْحَجِّ وَالْقِمَامَةَ، وَعَلَىِّ ِلْيَبَّ، وَعَلَىِّ ِتَرْحِيمَ، وَعَلَىِّ ِرِسَالَةِ اللَّهِ صَلِّي الله عَلَيْهِ وَسَلَّمَ قَالَ " جَاهِدُ

الكِتَابِ وَالصِّلَفِ وَالصِّدَافِ وَالْحَجِّ وَالْقِمَامَةِ ".

Grade : Sahih (Darussalam)

Reference : Sunan al-Nasāʾī 3128

In-book reference : Book 25, Hadith 44

English translation : Vol. 1, Book 25, Hadith 3130
Lesson 5: Jihād

Riyāḍu al-Ṣāliḥīn

The Book of  Jihad

كتاب الجهاد

Source: sunnah.com/riyadussaliheen/12/17

Abu Sa‘īd Al-Khudri (May Allah be pleased with him) reported:

The Messenger of  Allah (ﷺ) said, "If anyone is pleased with Allah as his Rubb, with Islam as his religion and with Muhammad (ﷺ) as (Allah's) Messenger, surely, he will be entitled to enter Jannah." Abu Sa‘īd was delighted with this and requested the Messenger of  Allah (ﷺ) to repeat it. He (ﷺ) repeated it again and then said, "There is also another act by which Allah will elevate the position of  a (pious believing) slave in Jannah to a grade one hundred degrees higher. And the distance between any two grades is equal to the distance between heaven and earth." He asked the Messenger of  Allah (ﷺ) what it was and he (ﷺ) replied, "Jihād in the way of  Allah; Jihād in the way of  Allah."

[Muslim].

Sunnah.com reference : Book 12, Hadith 17
Arabic/English book reference : Book 12, Hadith 1301

Source: sunnah.com/riyadussaliheen/12/27

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "No one who has entered Jannah will desire to return to this world even if  he should be given all that the world contains, except a martyr. For he will yearn that he should return to the world and be killed ten times on account of  the dignity that he will experience by virtue of  his martyrdom."

Another narration is: "On account of  the excellence and distinction, he will experience as a result of  martyrdom."

[Al-Bukhari and Muslim].

Sunnah.com reference : Book 12, Hadith 27
Arabic/English book reference : Book 12, Hadith 1311
Lesson 5: Jihād

Riyāḍu al-Ṣāliḥīn - The Book of Jihad

كتاب الجهاد - جهاد الصالحين

Source: sunnah.com/riyadussaliheen/12/17
وعن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: “من رضي بالله رياً وبالإسلام دينًا، وينصره رسول الله صلى الله عليه وسلم” واحتج له أبو سعيد فقال: “أعلم أنك رضيت بالله جميل كذا، وأتعدل إلى الله.” وعندما رأى رسول الله صلى الله عليه وسلم أتى بهما قال: “أخرى رضيت بالله جميل كذا في الدنيا، وأتعدل إلى الله.” وعندما رأى رسول الله صلى الله عليه وسلم أتى بهما قال: “أخرى رضيت بالله جميل كذا في الدنيا، وأتعدل إلى الله.”

Sunnah.com reference: Book 12, Hadith 17
Arabic/English book reference: Book 12, Hadith 1301

Source: sunnah.com/riyadussaliheen/12/27
وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم قال: “ما أحد يدخل الجنة بحسب أن يرجع إلى الدنيا وله ما على الأرض من شيء إلا الشهد، يمكن أن يرجع إلى الدنيا فيقتل عشر مرات لما يرى من الكرامة”

Sunnah.com reference: Book 12, Hadith 27
Arabic/English book reference: Book 12, Hadith 1311
Lesson 5: Jihād
Lesson 6: Seminar discussion / questions
Appendix: *The Texts*
Appendix: The Texts
**Appendix: The Texts**

**Hadith**

**Ṣaḥīḥ al-Bukhārī**

*Book of Belief - كتاب الإيمان - Chapter: Whoever says that faith is action (good deeds)*

Source: sunnah.com/bukhari/2/19

*Chapter: The superiority of Jihad - كتاب الجهاد والسير - Chapter: The superiority of Jihad - كتاب الجهاد والسير*  

Source: sunnah.com/bukhari/56/3

Reference: Sahih al-Bukhari 26

In-book reference: Book 2, Hadith 19

USC-MSA web (English) reference: Vol. 1, Book 2, Hadith 26

(deprecated numbering scheme)

---

Narrated Abu Huraira:

Allah's Messenger (ﷺ) was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrim age to Mecca) 'Mubrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)."

---

*Books of Fighting for the Cause of Allah (Jihād) - كتاب الجهاد والسير - Chapter: The superiority of Jihad - كتاب الجهاد والسير*  

Source: sunnah.com/bukhari/56/213

Reference: Sahih al-Bukhari 2784

In-book reference: Book 56, Hadith 3

USC-MSA web (English) reference: Vol. 4, Book 52, Hadith 43

(deprecated numbering scheme)

---

Narrated 'Aisha:

(That she said), "O Allah's Messenger (ﷺ)! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah)."

---

Chapter: Participation in Jihad with parent's permission - كتاب الجهاد بإذنهما الأمهات - Chapter: Participation in Jihad with parent's permission - كتاب الجهاد بإذنهما الأمهات*  

Source: sunnah.com/bukhari/56/213
Appendix: The Texts

Narrated `Abdullah bin `Amr:
A man came to the Prophet (ﷺ) asking his permission to take part in Jihad. The Prophet (ﷺ) asked him, "Are your parents alive?" He replied in the affirmative. The Prophet (ﷺ) said to him, "Then exert yourself in their service."

Reference : Sahih al-Bukhari 3004
In-book reference : Book 56, Hadith 213
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 248

Book of One-fifth of Booty to the Cause of Allah (Khumus)

Chapter: The statement of the Prophet saws: "Booty has been made legal for you Muslims." 

Source: sunnah.com/bukhari/97/38

(Char of the Prophet (ﷺ)) said, "Booty has been made legal for you Muslims."

Reference : Sahih al-Bukhari 3123
In-book reference : Book 57, Hadith 32
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 352

(deprecated numbering scheme)

Narrated Abu Huraira:
Allah’s Messenger (ﷺ) said, "Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Word, that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward and booty."

Reference : Sahih al-Bukhari 3004
In-book reference : Book 56, Hadith 213
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 248

(deprecated numbering scheme)

Book of Oneness, Uniqueness of Allah (Tawhid)

Chapter: “He is Allah, the Creator, the Inventor of all things, the Bestower of forms...” - Book of Oneness, Uniqueness of Allah (Tawhid)

Source: sunnah.com/bukhari/97/38

A man came to the Prophet (ﷺ) saying, "Are your parents alive?" He replied in the affirmative. The Prophet (ﷺ) said, "Then exert yourself in their service."

Reference : Sahih al-Bukhari 3123
In-book reference : Book 57, Hadith 32
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 352

(deprecated numbering scheme)

Narrated Abu Sa’id Al-Khudri:
That during the battle with Bani Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet (ﷺ) about coitus interruptus. The Prophet (ﷺ) said, "It is better that you should not do it, for Allah has written whom He is going to create till the Day of Resurrection." Qaza’a said, "I heard Abu Sa’id saying that the Prophet (ﷺ) said, "No soul is ordained to be created but Allah will create it."

Reference : Sahih al-Bukhari 7409
In-book reference : Book 97, Hadith 38
USC-MSA web (English) reference : Vol. 9, Book 93, Hadith 506

(deprecated numbering scheme)
Appendix: The Texts

Sahih Muslim

The Book of Faith

Chapter: Clarifying that faith in Allah most high is the best of deeds - باب بيان كون الإيمان بالله تعالى أفضله الأعمال

Source: sunnah.com/muslim/1/158

It is narrated on the authority of 'Abdullah b. Mas'ud that he observed. I asked the Messenger of Allah (ﷺ) which deed was the best. He (the Holy Prophet) replied:

Prayer at its appointed hour. I (again) said: Then what? He (the Holy Prophet) replied: Earnest endeavour (Jihad) in the cause of Allah. And I would have not ceased asking more questions but out of regard (for his feelings).

Reference

: Sahih Muslim 85 a

Book 1, Hadith 158

Sahih Muslim 85 a

Book 1, Hadith 151

The Book of Marriage

Chapter: The ruling on coitus interrupts (Azl) - كتاب التكاح

Source: sunnah.com/muslim/16/149

Abu Sa'id al-Khudri (Allah be pleased with him) reported:

We took women captives, and we wanted to do 'azl with them. We then asked Allah's Messenger (ﷺ) about it, and he said to us: Verily you do it, verily you do it, verily you do it, but the soul which has to be born until the Day of judgment must be born.

Reference

: Sahih Muslim 1438 c

Book 16, Hadith 149

Sahih Muslim 1438 c

Book 8, Hadith 3373

The Book of Suckling

Chapter: It is permissible to have intercourse with a female captive after it is established that she is not pregnant, and if she has a husband, then her marriage is annulled when she is captured - باب جواز وحده المسئية بعده الاستيراء

Source: sunnah.com/muslim/17/41

Abu Sa'id al-Khudri (Allah her pleased with him) reported that at the Battle of Hanain Allah's Messenger (ﷺ) sent an army to Autas and encountered the enemy and fought with them. Having overcome them and taken them captives, the Companions of Allah's Messenger (may peace be upon him) seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that: " And women already married, except those whom your right hands possess (iv. 24)" (i. e. they were lawful for them when their 'Idda period came to an end).
Chapter: The virtue of Jihad and going out (to fight) in the cause of Allah - The Book of Government

It has been narrated on the authority of Abu Huraira who said:

Allah has undertaken to provide for one who leaves his home (only) to fight for His cause and to affirm the truth of His word; Allah will either admit him to Paradise or will bring him back home from where he had come out, with his reward and booty.

Reference: Sahih Muslim 1876c
In-book reference: Book 33, Hadith 157
USC-MSA web (English) reference: Book 20, Hadith 4628
(deprecated numbering scheme)

Chapter: Being Dutiful To One’s Parents, And Which Of Them Is More Entitled To It - The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship

It has been narrated on the authority of Abu Sa’id al-Khudri that the Messenger of Allah (ﷺ) said to him:

Abu Sa’id, whoever cheerfully accepts Allah as his Lord, Islam as his religion and Muhammad as his Apostle is necessarily entitled to enter Paradise. He (Abu Sa’id) wondered at it and said: Messenger of Allah, repeat it for me. He (the Messenger of Allah) did that and said: There is another act which elevates the position of a man in Paradise to a grade one hundred (higher), and the elevation between one grade and the other is equal to the height of the heaven from the earth. He (Abu Sa’id) said: What is that act? He replied: Jihad in the way of Allah! Jihad in the way of Allah!

Reference: Sahih Muslim 1884
In-book reference: Book 33, Hadith 175
USC-MSA web (English) reference: Book 20, Hadith 4645
(deprecated numbering scheme)
Yazid b. Abu Habib reported that Na’im, the freed slave of Umm Salama, reported to him that ‘Abdullah b. ‘Amr b. ‘As said:

There came to Allah’s Apostle (ﷺ) a person and said: I owe allegiance to you for migration and Jihad seeking reward only from Allah. He (the Holy Prophet) said: Is one from amongst your parents living? He said: Yes, of course, both are living. He further asked: Do you want to seek reward from Allah? He said: Yes. Thereupon Allah’s Messenger (ﷺ) said: Go back to your parents and accord them benevolent treatment.

Reference: Sahih Muslim 2549 d
In-book reference: Book 45, Hadith 7
USC-MSA web (English) reference: Book 32, Hadith 6186
Appendix: The Texts

Jami’ al-Tirmidhi

Chapter: What Has Been Related About It Being Disliked To Have Intercourse With Pregnant Female Prisoners

In-book reference

narrated to us from Al-Awza’i.

Al-Awza’i said: “When a man purchases a slave girl from the captives and she is pregnant, then it has been

Gharib Hadith. This is acted upon according to the people of knowledge.

Narrated Umm Habibah bint ‘Irbad bin Sariyah:

From her father who told her that the Messenger of Allah (ﷺ) prohibited intercourse with female

prisoners, until they deliver what is in their wombs."

[Abu ‘Eisa said:] There is something on this topic from Ruwaii’ bin Thabit, and the Hadith of ‘Irbad is a

Gharib Hadith. This is acted upon according to the people of knowledge.

Al-Awza’i said: "When a man purchases a slave girl from the captives and she is pregnant, then it has been

related from ‘Umar bin Al-Khattab that he said: 'Do not have intercourse with the pregnant women until

she gives birth.'" Al-Awza’i said: "As for the free women, then the Sunnah about them has passed, in that

the ‘Iddah is observed." All of this was narrated to me by ‘Ali bin Khushram who said: " ‘Eisa bin Yunus

narrated to us from Al-Awza’i.”

Grade : Hasan (Darussalam)
Reference : Jami’ at-Tirmidhi 1564
In-book reference : Book 21, Hadith 23
English translation : Vol. 3, Book 19, Hadith 1564

Chapters On Al-Fitan

Chapter: What Has Been Related About ‘The Most Virtuous Jihad Is a Just Statement Before A Tyrannical
Ruler’

باب ما جاء فأصل الأجهاد كلمة عدل سلطان جاهلي

Grade : Hasan (Darussalam)
Reference : Jami’ at-Tirmidhi 2174
In-book reference : Book 33, Hadith 17
English translation : Vol. 4, Book 7, Hadith 2174

Chapters on The Virtues of the Qur’an

Grade : Hasan (Darussalam)
Reference : Jami’ at-Tirmidhi 33/17
In-book reference : Book 33, Hadith 17
English translation : Vol. 4, Book 7, Hadith 2174
Appendix: The Texts

Narrated Al-Harith Al-Awar:

"I passed by the Masjid when the people were absorbed in story-telling. So I entered upon 'Ali and said: 'O Commander of the believers! Do you not see the people are becoming engrossed in story-telling?' He said: 'They have been consumed with it.' I said: 'Yes.' He said: 'As for me, I heard the Messenger of Allah (ﷺ) saying: 'Indeed there comes a Fitnah' So I said: 'What is the way out from it O Messenger of Allah?' He said: 'Allah's book. In it is news for what happened before you, and information about what happens after you, and judgement for what happens between you. It is the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allah crushes him, and whoever seeks guidance from other than it, then Allah leaves him to stray. It is the firm rope of Allah, it is the wise remembrance, it is the straight path, and it is the one that the desires can not distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish. It is the one that when the Jinns hear it, they did not hesitate to say about it: 'Verily, we have heard a wonderful Recitation (this Qur'an)! It guides to the Right Path, and we have believed therein.' Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path." Take this O A'war!"

Grade : Da'if (Darussalam)

English reference : Vol. 5, Book 42, Hadith 2906
Arabic reference : Book 45, Hadith 3153

Chapter on Tafsir

كتاب تفسير القرآن عن رسول الله صلى الله عليه وسلم - 

Source: sunnah.com/arn/740160

Narrated Abu Sa'eed Al-Khudri:

"We captured some women on the Day of Awtas and they had husbands among their people. That was mentioned to the Messenger of Allah (ﷺ) so Allah revealed: '...And women already married, except those whom your right hands possess... (4:24)'

Grade : Sahih (Darussalam)

English reference : Vol. 5, Book 44, Hadith 3017
Arabic reference : Book 47, Hadith 3290
Appendix: The Texts

Sunan Abī Dāwūd

Book of Prayer (Kitāb Al-Salāt): Detailed Injunctions about Witr

Chapter: Long Standing During Prayer - باب الوضوء

Source: sunnah.com/abudawud/8/34

'Abd Allah b. Habshi al-Khath'ami said:

The Prophet (ﷺ) was asked: Which of the actions is better? He replied: Standing for long time (in prayer). He was again asked: Which alms is better? He replied: The alms given by a man possessing small property acquired by his labour.

Book of Marriage (Kitāb Al-Nikāh)

Chapter: Regarding Intercourse With Captives - باب في وطأ المساكين

Source: sunnah.com/abudawud/12/110

Abu Sa'īd Al Khudri said “The Apostle of Allah(ﷺ) sent a military expedition to Awtas on the occasion of the battle of Hunain. They met their enemy and fought with them. They defeated them and took them captives. Some of the Companions of Apostle of Allah(ﷺ) were reluctant to have relations with the female captives because of their pagan husbands. So, Allah the exalted sent down the Qur'anic verse “And all married women (are forbidden) unto you save those (captives) whom your right hand possesses.” This is to say that they are lawful for them when they complete their waiting period.

Grade: Sahih (الأنصاب)

Reference: Sunan Abi Dawud 2155
In-book reference: Book 12, Hadith 110
English translation: Book 11, Hadith 2150
Chapter: Regarding Fighting Against The Tyrant Rulers

Source: sunnah.com/abudawud/15/44

Narrated Abdullah ibn Abbas:
The Prophet (ﷺ) said: When your brethren were smitten at the battle of Uhud, Allah put their spirits in the crops of green birds which go down to the rivers of Paradise, eat its fruit and nestle in lamps of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our brethren about us that we are alive in Paradise provided with provision, in order that they might not be disinterested in jihad and recoil in war? Allah Most High said: I shall tell them about you; so Allah sent down; "And do not consider those who have been killed in Allah's path." till the end of the verse.

Grade : Hasan (Al-Albani)  حكم : حسن (الأبائي)
Reference : Sunan Abi Dawud 2520
In-book reference : Book 15, Hadith 44
English translation : Book 14, Hadith 2514

Chapter: Regarding Fighting Against The Tyrant Rulers

Source: sunnah.com/abudawud/15/56

Narrated Anas ibn Malik:
The Prophet (ﷺ) said: Three things are the roots of faith: to refrain from (killing) a person who utters, "There is no god but Allah" and not to declare him unbeliever whatever sin he commits, and not to excommunicate him from Islam for his any action; and jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with the Dajjal (Antichrist). The tyranny of any tyrant and the justice of any just (ruler) will not invalidate it. One must have faith in Divine decree.

Grade : Da’if (Al-Albani) حكم : ضعيف (الأبائي)
Reference : Sunan Abi Dawud 2532
In-book reference : Book 15, Hadith 56
English translation : Book 14, Hadith 2526

Appendix: The Texts

Book of Jihad (Kitab Al-Jihad)

Chapter: Regarding The Virtue Of Martyrdom

Source: sunnah.com/abudawud/15/44

English translation

Grade: have faith in Divine decree.

Reference:

In-book reference: Book 12, Hadith 112

English translation: Book 11, Hadith 2512

Chapter: Regarding Fighting Against The Tyrant Rulers

Source: sunnah.com/abudawud/15/57

English translation

Grade: have faith in Divine decree.

Reference:

In-book reference: Book 15, Hadith 2526

English translation: Book 14, Hadith 2514
Appendix: The Texts

Narrated Abu Hurayrah:
The Prophet (ﷺ) said: Striving in the path of Allah (jihad) is incumbent on you along with every ruler, whether he is pious or impious; the prayer is obligatory on you behind every believer, pious or impious, even if he commits grave sins; the (funeral) prayer is incumbent upon every Muslim, pious and impious, even if he commits major sins.

Grade: Da’if (Al-Albani)
Reference: Sunan Abi Dawud 2533
In-book reference: Book 15, Hadith 57
English translation: Book 14, Hadith 2527

Book of Battles (Kitab Al-Malahim)
Chapter: Command And Prohibition
Source: sunnah.com/abudawud/39/54

Narrated Abu Sa'id al-Khudri:
The Prophet (ﷺ) said: The best fighting (jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler.

Grade: Sahih (Al-Albani)
Reference: Sunan Abi Dawud 4344
In-book reference: Book 39, Hadith 54
English translation: Book 38, Hadith 4330
Appendix: The Texts

Sunan Ibn Mājah

*Chapters on Hajj Rituals* - كتاب المناسك

Source: sunnah.com/urn/1330140

 حدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شِيَبَةِ، حَدَّثَنَا مُحَمَّدٌ بْنُ فُضْلِي، عَنِ حُبَيْبٍ بْنِ أَبِي عُمَرَةَ، عَنَّ عَائِشَةَ بُنتِ طَلَحَةٍ، عَنَّ عَائِشَةَ، قَالَتْ: قَالَتْ بُيْنَ الْمَسْرِيحِ رَسُولُ اللَّهُ عَلَيْهِمَا سَلاَمُ، قَالَ: "تَحْيَةٌ عَلَيْهِمَا جِهَادٌ، فَأَقْلِبُوا فِي الْحَجِّ وَالْعِبَادَةِ".

It was narrated that ‘Aishah said:

“I said: ‘O Messenger of Allah, is Jihad obligatory for women?’ He said: “Yes: Upon them is a Jihad in which there is no fighting: Al-Hajj and Al-'Umrah.”

<table>
<thead>
<tr>
<th>Grade</th>
<th>English reference</th>
<th>Arabic reference</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Vol. 4, Book 25, Hadith 2901</td>
<td>Book 25, Hadith 3013</td>
</tr>
</tbody>
</table>

Source: sunnah.com/urn/1330150

 حدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شِيَبَةِ، حَدَّثَنَا وَكِيعٌ عَنْ الْفُقَرَاءِ بْنِ النَّافِعِ ، عَنِ أَبِي حَجَّافِ، عَنْ أَمِّ سَلَمَةَ، قَالَ فَالَّذِينَ رَسُولُ اللَّهِ صلى الله عليه وسلم، "الْحَجُّ جِهَادٌ كُلُّ ضَعِيفٍ".

It was narrated from Umm Salamah that the Messenger of Allah (ﷺ) said:

“Hajj is the Jihad of every weak person.”

<table>
<thead>
<tr>
<th>Grade</th>
<th>English reference</th>
<th>Arabic reference</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Vol. 4, Book 25, Hadith 2902</td>
<td>Book 25, Hadith 3014</td>
</tr>
</tbody>
</table>
Appendix: The Texts

Sunan al-Nasāʾī

The Book of Zakah - كتاب الزكاة

Source: sunnah.com/urn/1125350

"Which deed is best?" He said: "Faith in which there is no doubt, Jihad in which there is no stealing of the spoils of war, and Hijratun Mahsurah."[1] It was said: "Which prayer is best? He said: "That in which there is ling Qunut (standing)." It was said: "Which charity is best?" He said: "The poor's night." It was said: "Which Hijraj (emigration) is best?" He said: "One who shun (Habar) that Allah has forbidden." It was said: "One who strives against the idolaters with his life and his wealth." It was said: "Which death is best?" He said: "One who sheds his blood while his horse's feet are cut with swords."

Grade : Hasan (Darussalam)
Reference : Sunan an-Nasai 2526
In-book reference : Vol. 1, Book 25, Hadith 106
English translation : Vol. 3, Book 23, Hadith 2527

The Book of Hajj - كتاب مناسك الحج

Source: sunnah.com/urn/1126350

It was narrated from Abu Hurairah that the Messenger of Allah said:

"Jihad of the elderly, the young, the weak, and women, is Hajj and 'Umrah."(Sahih)

Reference : Sunan an-Nasai 2626
In-book reference : Book 24, Hadith 0
English translation : Vol. 3, Book 24, Hadith 2627

The Book of Jihad - كتاب الجهاد

Chapter: What Is Equal To Jihad In The Cause Of Allah, The Mighty And Sublime?

Source: sunnah.com/urn/1126354

Abu Hurairah said:

A man came to the Messenger of Allah (ﷺ) and said: 'Tell me of an action that is equal to Jihad.' He said: 'I cannot. When the Mujahid goes out, can you enter the Masjid and stand in prayer and never rest, and fast and never break your fast?' He said: 'Who can do that?'

Grade : Sahih (Darussalam)
Reference : Sunan an-Nasai 3128
In-book reference : Book 25, Hadith 44
English translation : Vol. 1, Book 25, Hadith 1310
Appendix: The Texts

The Book of Marriage


It was narrated from Abu Sa'eed Al-Khudri that the Prophet of Allah sent an army to Awtas. They met the enemy, fought them, and prevailed over them. They acquired female prisoners who had husbands among the idolaters. The Muslims felt reluctant to be intimate with them. Then Allah, the Mighty and Sublime revealed:

"Also (forbidden are) women already married, except those (slaves) whom your right hands possess," meaning, this is permissible for you once they have completed their 'Iddah.

Grade: Sahih (Darussalam)
Reference: Sunan an-Nasa'i 3333
In-book reference: Book 26, Hadith 138
English translation: Vol. 4, Book 26, Hadith 3335
Appendix: The Texts

Riyāḍu al-Sāliḥīn
The Book of Jihad

Source: sunnah.com/riyadussaliheen/12/17

وعن أبي مسعود الخدرى رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من رضى بالله رباه، بالإسلام دينه، ومحمد رسول الله وجبت له الجنة" فعجب له أبو مسعود فقال: "أي سعيدين أعدها علي يا رسول الله أعادها عليه ثم قال: "وأخرى رفع الله بها العبد مائة درجة في الجنة، ما بين كل درجتين، كما بين السماء والأرض" قال: وما هي يا رسول الله؟ قال: "الجهاد في سبيل الله، الجهاد في سبيل الله" (رواية مسلم).

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "If anyone is pleased with Allah as his Rubb, with Islam as his religion and with Muhammad (ﷺ) as (Allah's) Messenger, surely, he will be entitled to enter Jannah." Abu Sa'id was delighted with this and requested the Messenger of Allah (ﷺ) to repeat it. He (ﷺ) repeated it again and then said, "There is also another act by which Allah will elevate the position of a (pious believing) slave in Jannah to a grade one hundred degrees higher. And the distance between any two grades is equal to the distance between heaven and earth." He asked the Messenger of Allah (ﷺ) what it was and he ((ﷺ)) replied, "Jihad in the way of Allah; Jihad in the way of Allah."

[Muslim].

Sunnah.com reference : Book 12, Hadith 17
Arabic/English book reference : Book 12, Hadith 1301

Source: sunnah.com/riyadussaliheen/12/27

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم قال: "ما أحد يدخل الجنة يحب أن يرجع إلى الدنيا، ولن ما على الأرض من شيء إلا الشهيد، يمسي أن يرجع إلى الدنيا فقتله عشر مرات لما برى من الكرامة".

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "No one who has entered Jannah will desire to return to this world even if he should be given all that the world contains, except a martyr. For he will yearn that he should return to the world and be killed ten times on account of the dignity that he will experience by virtue of his martyrdom."

Another narration is: "On account of the excellence and distinction, he will experience as a result of martyrdom."

[Al-Bukhari and Muslim].

Sunnah.com reference : Book 12, Hadith 27
Arabic/English book reference : Book 12, Hadith 1311
Sīra

Ibn Isḥāq. Sīrat Ibn Isḥāq


Appendix: The Texts

OF THE WOMAN WHO OFFERED Herself IN MARRIAGE TO ʻabdULLAH B. ʻabdUL-MUṬṭALIB

Guillaumé pp. 68-69

Taking ʻabdullāh by the hand ʻabdul-Muṭṭalib went away and they passed -so it is alleged-a woman of B. Asad b. ʻAbdu-l-ʻUzzā b. Qusayy b. Kīlāb b. Murra b. Ka’h b. Lu’aṭy b. Ghālib b. Fīhr who was the sister of Wāraqa b. Naufāl b. Asad b. ʻAbdu-l-ʻUzzā, who was at the Ka’ba. When she looked at him she asked, ‘Where are you going Abdullah?’ He replied, ‘With my father.’ She said, ‘If you will take me you can have...’
Appendix: The Texts

as many camels as were sacrificed in your stead.’ ‘I am with my father and I cannot act against his wishes and leave him’, he replied. Abdūl-Muṭṭalib brought him to Wahb b. Abdū Manāf b. Zuhra b. Kīlāb b. Murra b. Ka'b b. Lu'ayy b. Ghālīb b. Fīhr who was the leading man of B. Zuhra in birth and honour, and he married him to his daughter Amina, she being the most excellent woman among the Quraysh in birth and position at that time. Her mother was Barra d. Abdūl-Uzza b. Uthmān b. Abdūl-Dār b. Qasayy b. Kīlāb b. Murra b. Ka'b b. Lu'ayy b. Ghālīb b. Fīhr. Barra’s mother was Umm Hābīb d. Aṣad b. Abdūl-Uzza b. Qasayy by Kīlāb b. Murra b. Ka'b b. Lu'ayy b. Ghālīb b. Fīhr. Unn Hābīb’s mother was Barra d. Aṭuf b. Uwayj b. Adiy b. Ka'b b. Lu'ayy b. Ghālīb b. Fīhr. It is alleged that Abdūlallah consummated his marriage immediately and his wife conceived the apostle of God. Then he left her presence and met the woman who had proposed to him. He asked her why she did not make the proposal that she made to him the day before; to which she replied that the light that was with him the day before had left him, and she no longer had need of him. She had heard from her brother Wāraqā b. Nāufal, who had been a Christian and studied the scriptures, that a prophet would arise among this people and when he is born say, ‘I put him in the care of the One from the evil of apostle, used to say when she was pregnant with God’s apostle that a voice said to her, ‘You are pregnant like the blaze of a horse. She said: ‘I invited him hoping that that would be in me, but he refused me and went to wash and bathed himself, and as he made his way to his mother, she being the most excellent woman among the Quraysh in birth and position at that time. Her mother was Barra d. Abdūl-'Uzzā b. 'Abdū Manāf b. Zuhra b. Kīlāb b. Murra b. Ka'b b. Lu'ayy b. Ghālīb b. Fīhr. Unn Hābīb’s mother was Barra d. Aṭuf b. Uwayj b. Adiy b. Ka'b b. Lu'ayy b. Ghālīb b. Fīhr. It is alleged that Abdūlallah consummated his marriage immediately and his wife conceived the apostle of God. Then he left her presence and met the woman who had proposed to him. He asked her why she did not make the proposal that she made to him the day before; to which she replied that the light that was with him the day before had left him, and she no longer had need of him. She had heard from her brother Wāraqā b. Nāufal, who had been a Christian and studied the scriptures, that a prophet would arise among this people and when he is born say, ‘I put him in the care of the One from the evil of apostle, used to say when she was pregnant with God’s apostle that a voice said to her, ‘You are pregnant like the blaze of a horse. She said: ‘I invited him hoping that that would be in me, but he refused me and went to wash and bathed himself, and as he made his way to his mother, she being the most excellent woman among the Quraysh in birth and position at that time. Her mother was Barra d. Abdūl-'Uzzā b. 'Abdū Manāf b. Zuhra b. Kīlāb b. Murra b. Ka'b b. Lu'ayy b. Ghālīb b. Fīhr. Unn Hābīb’s mother was Barra d. Aṭuf b. Uwayj b. Adiy b. Ka'b b. Lu'ayy b. Ghālīb b. Fīhr. It is alleged that Abdūlallah consummated his marriage immediately and his wife conceived the apostle of God. Then he left her presence and met the woman who had proposed to him. He asked her why she did not make the proposal that she made to him the day before; to which she replied that the light that was with him the day before had left him, and she no longer had need of him. She had heard from her brother Wāraqā b. Nāufal, who had been a Christian and studied the scriptures, that a prophet would arise among this people and when he is born say, ‘I put him in the care of the One from the evil of

WHAT WAS SAID TO AMINA WHEN SHE HAD CONCEIVED THE APOSTLE

It is alleged in popular stories (and only God knows the truth) that Amina d. Wahb, the mother of God's apostle, used to say when she was pregnant with God's apostle that a voice said to her, ‘You are pregnant with the lord of this people and when he is born, say, ‘I put him in the care of the One from the evil of every envier; then call him Muhammad.’ ‘. As she was pregnant with him she saw a light come forth from her by which she could see the castles of Buṣrā in Syria. Shortly afterwards Abdūllah the apostle's father died while his mother was still pregnant.

Source for Arabic: shamela.us/browser.php/book-0862/page-1114

أول ما أبتدي، به رسول الله ﷺ

Appendix: The Texts

as many camels as were sacrificed in your stead.’ ‘I am with my father and I cannot act against his wishes and leave him’, he replied. Abdūl-Muṭṭalib brought him to Wahb b. Abdū Manāf b. Zuhra b. Kīlāb b. Murra b. Ka'b b. Lu'ayy b. Ghālīb b. Fīhr who was the leading man of B. Zuhra in birth and honour, and he married him to his daughter Amina, she being the most excellent woman among the Quraysh in birth and position at that time. Her mother was Barra d. Abdūl-Uzza b. Uthmān b. Abdūl-Dār b. Qasayy b. Kīlāb b. Murra b. Ka'b b. Lu'ayy b. Ghālīb b. Fīhr. Barra’s mother was Umm Hābīb d. Aṣad b. Abdūl-Uzza b. Qasayy by Kīlāb b. Murra b. Ka'b b. Lu'ayy b. Ghālīb b. Fīhr. Unn Hābīb’s mother was Barra d. Aṭuf b. Uwayj b. Adiy b. Ka'b b. Lu'ayy b. Ghālīb b. Fīhr. It is alleged that Abdūlallah consummated his marriage immediately and his wife conceived the apostle of God. Then he left her presence and met the woman who had proposed to him. He asked her why she did not make the proposal that she made to him the day before; to which she replied that the light that was with him the day before had left him, and she no longer had need of him. She had heard from her brother Wāraqā b. Nāufal, who had been a Christian and studied the scriptures, that a prophet would arise among this people and when he is born say, ‘I put him in the care of the One from the evil of every envier; then call him Muhammad.’ ‘. As she was pregnant with him she saw a light come forth from her by which she could see the castles of Buṣrā in Syria. Shortly afterwards Abdūllah the apostle's father died while his mother was still pregnant.

Source for Arabic: shamela.us/browser.php/book-0862/page-1114

أول ما أبتدي، به رسول الله ﷺ
Apostle set forth to him, in the month of Rama times or as often as it pleased God; then he would go back to his house until in the year when God sent from his seclusion, first of all before entering his house he would go to the Ka'ba and walk round it seven times, and then return home.

Wahb b. Kaisān a client of the family of al-Zubayr told me: I heard 'Abdullāh b. al-Zubayr say to 'Ubayd b. Umayr b. Qatāda the Lathīthīe, 'O Uhayd, tell us how began the prophethood which was first bestowed upon Gabriel when he came to him.' And 'Ubayd in my presence related to 'Abdullāh and those with him as follows: The apostle would pray in seclusion on Hiirah every year for a month to practise tahnūnah as was the custom of Quraysh in heathen days. Tahnūnah is religious devotion. Abū Tālib said:

By Thaur and him who made Thabīr firm in its place
And by those going up to ascend Hiirah and coming down.

Wahb b. Kaisān told me that 'Ubayd said to him: Every year during that month the apostle would pray in seclusion and give food to those who came to him. And when he completed the month and returned from his seclusion, first of all before entering his house he would go to the Ka'ba and walk round it seven times or as often as it pleased God; then he would go back to his house until in the year when God sent him, in the month of Ramadan in which God willed concerning him what He willed of His grace, the apostle set forth to Hiirah as was his wont, and his family with him. When it was the night on which God honoured him with his mission and showed mercy on His servants thereby, Gabriel brought him the command of God. 'He came to me,' said the apostle of God, 'while I was asleep, with a covertlet of...
brocade whereon was some writing, and said, "Read!" I said, "What shall I read?" He pressed me with it so tightly that I thought it was death; then he let me go and said, "Read!" I said, What shall I read?" He pressed me with it again so that I thought it was death; then he let me go and said, "Read!" I said, "What shall I read?" He pressed me with it the third time so that I thought it was death and said, "Read!" I said, "What shall I read?" -and this I said only to deliver myself from him, lest he should do the same to me again. He said:

"Read in the name of thy Lord who created,  
Who created man of blood coagulated.  
Read! Thy Lord is the most beneficent,  
Who taught by the pen,  
Taught that which they knew not unto men."

So I read it, and he departed from me. And I awoke from my sleep, and it was as though these words were written on my heart. (T. Now none of God's creatures was more hateful to me than an (ecstatic) poet or a man possessed; I could not even look at them. I thought, Woe is me poet or possessed—Never shall Quraysh say this of me! I will go to the top of the mountain and throw myself down that I may kill myself and gain rest. So I went forth to do so and then) when I was midway on the mountain, I heard a voice from heaven saying, "O Muhammad! thou art the apostle of God and I am Gabriel." I raised my head towards heaven to see who was speaking and lo Gabriel in the form of a man with feet astride the horizon, saying, "O Muhammad! thou art the apostle of God and I am Gabriel." I stood gazing at him, (T. and that turned me from my purpose) moving neither forward nor backward; then I began to turn my face away from him but towards whatever region of the sky I looked, I saw him as before. And I continued standing there, neither advancing nor turning back, until Khadija sent her messengers in search of me and they gained the high ground above Mecca and returned to her while I was standing in the same place; then he parted from me and I from him, returning to my family. And I came to Khadija and sat by her thigh and drew close to her. She said, "O Abū'l-Qāsim, where hast thou been? By God, I sent my messengers in search of thee, and they reached the high ground above Mecca and returned to me." (T. I said to her, "Woe is me poet or possessed." She said, "I take refuge in God from that O Abū'l-Qāsim. God would not treat you thus since he knows your truthfulness, your great trustworthiness, your fine character, and your kindness. This cannot be, my dear. Perhaps you did see something." "Yes, I did," I said.) Then I told her of what I had seen; and she said, "Rejoice, O son of my uncle, and be of good heart. Verily, by Him in whose hand is Khadija's soul, I have hope that thou wilt be the prophet of this people." Then she rose and gathered her garments about her and set forth to her cousin Waraqa b. Naufal b. Asad b. 'Abdūl-'Uzza b. Quays, who had become a Christian and read the scriptures and learned from those that follow the Torah and the Gospel. And when she related to him what the apostle of God told her he had seen and heard Waraqa cried, 'Holy! Holy! Verily by Him in whose hand is Waraqa's soul, if thou hast spoken to me the truth, O Khadija, there hath come unto him the greatest Nāmūs (T. meaning Gabriel) who came to Moses aforetime, and lo, he is the prophet of this people. Bid him be of good heart.' So Khadija returned to the apostle of God and told him what Waraqa had said. (T. And that calmed his fears somewhat.) And when the apostle of God had finished his period of seclusion and returned (to Mecca), in the first place he performed the circumambulation of the Ka'ba, as was his wont. While he was doing it, Waraqa met him and said, 'O son of my brother, tell me what thou hast seen and heard.' The apostle told him and Waraqa said, 'Surely, by Him in whose hand is Waraqa's soul, thou art the prophet of this people. There hath come unto thee the greatest Nāmūs, who came unto Moses. Thou wilt be called a liar, and they will use thee despitefully and cast thee out and fight against thee. Verily, if I live to see that day, I will help God in such wise as He knoweth.' Then he brought his head near to him and kissed his forehead; and the apostle went to his own house. (T. Waraqa's words added to his confidence and lightened his anxiety.)

Ismā'il b. Abū Hakūm, a freedman of the family of al-Zubayr, told me on Khadija's authority that she said to the apostle of God, 'O son of my uncle, are you able to tell me about your visitant, when he comes to you?' He replied that he could, and she asked him to tell her when he came. So when Gabriel came to him, as he was wont, the apostle said to Khadija, This is Gabriel who has just come to me.' Get up, O son of my uncle,' she said, 'and sit by my left thigh.' The apostle did so, and she said, 'Can you see him?' 'Yes,' he said. She said, 'Then turn round and sit on my right thigh. He did so, and she said, 'Can you see him?' When he said that he could she asked him to move and sit in her lap. When he had done this she again asked if he could see him, and when he said yes, she disclosed her form and cast aside her veil while the apostle was sitting in her lap. Then she said, 'Can you see him?' And he replied, 'No.' She said, 'O son of my uncle, rejoice and be of good heart, by God he is an angel and not a satan.'
Appendix: The Texts

Ibn Khallikān. Wifâyāt al-‘Ājān al-Bukhārī


Source for Arabic: shamela.ws/browse.php/book-1000/page-1717

البخاري

أبو عبد الله محمد بن أبي الحسن إسماعيل بن إبراهيم بن العبارة من الأدف يرديه [وقال ابن ماكولا: هو يرديه]

البخاري بالله وبربع الفاتحين الطبب قال في طلب المعنى في نول الأدف، البصري الحافظ الإمام في علم الحديث، صاحب الجامع الصحيح والزمان، جمع في طلب الابن إلى آخر حديث الأحمص، وكتب بخارايس والاجزاء ومنذ العرق، والحكاية، وإذا مهدب، واجتمع إليه أهلها واعترف بفطيرة وشهدوا بخبرة في عام الريادة والدرد، وحكي أبو عبد الله الحصوبي في كتاب جدوة المقتضى والبطف في تاريخ بعثة أن البخاري لما بعده مسح به أصحاب الحديث، فاجتمعوا واعادوا إلى مكانة نفتها قلقة نسبيتها وأساندها، وجعلو من هذا الإسناد إسناد آخر، ودعموا إلى عشرة أحاديث، وأمومو إذا حضروا المجلس بقون ذلك على البخاري، وأخذوا الموعد للمجلس، فحضر المجلس جملة من أصحاب الحديث من الغزاة من أهل خراسان ومن الغزاة، فمن أئمة البخاري يقبل أئمة البخاري:

فما زال يلقي عليه وأهدا بعد واحد حتى غرر فهمه، والابن يقبل: لا يعفو، فما قال الفقهاء على حاضر

المجلس بلغت بعضهم إلى بعض يقولون: الرجل فيها، وإن كان منهم ضد ذلك تقبل عليه البخاري بالمحر العشرين، وقيل عليه وقيل عليه من ذلك الأحاديث المتقن، قال البخاري:

لا يعفو،laces في أعراف فقال: لا يعفو، فعل يلقي عليه واحد بعد واحد حتى غرر منه، والابن يقبل: لا يعفو، ثم انعقد الثالث والرابع إلى إمام العمرة حتى فروا كلهم من الأحاديث المتقن، والابن يقبل:

لا يعفو، لعله يلقي عليه وقال بهم البخاري: فروا في ذلك النصف إلى الآخر منهم، قال: أما بعد ذلك كذا، وقيل عليه والابن: لا يعفو، له كلمه الذي قل، وأعلم أن عصام الدين الفيروزي أن قال: ما وضعت في كتبنا الصحيح لست عشرة

فقال الفردي: من ستة من الفقهاء لست عادة

وقال البخاري: نعم صحيح البخاري تنسعون ألف رجل، فما يقي أحد يروي عنه غيري، وروى عنه أبو عيسى

الرمذي

وكانريم بالله وبعيسة بعد الصحة، ثلاث عشرين، وأقبل بالله عسيلة على الله، وقيل الزكية على الله، إن وقته كانت ثلاث عشرين عناية للدهر المذكور، وتوفي له نعمة الله، والابن يقبل:

وقد قال جرير بن عبد الله، رضي الله تعالى

وذكر ابن بونف في تأريخ الغزوات أنه قد جمع من حصر وهو الأقرؤ والصدور، دارك هنا رحمه الله تعالى، وكان خالد بن أحمد بن خالد الذي أمير خراسان قد اخترقه من البخاري إلى خزينة، ثم حض خالد المنذر فصطل

بجاء بعد فحصه المروف من الحقل، وأخر المعتمد الخليفة، مبناه. في حمص

وكان شجا بحضن الجماعة، ولا طول ولا ساقطة. [وقد اختط في اسم جمل، قبيل إنه يرديه - فتح البخاري

من تحتها ومن كرماي يزاي كسر الدلال المعجمة، ويعدها دبان ساقطة، وقله أبو نصر بن ماكولا في كتاب

الإكمال: يرديه - بدل وزياء وفاء الاعتقاد، والابن يقبل:

أول من أسلم منهم المغيرة، ووجد له في وسط آخر عوض يرديه الأصحاب، ولع ينير القل، والله

والبخاري: بضم الله موحدا وفتح التاء المعجمة وبعد الراء، هذه النسبة إلى البخاري، وهي من أعظم مدن ما

وراء البخور، بها وبين سمود مسافة مئات أيام.

وتنكره: فتح نعمة المعجمة، وسكين البار وفتح النباء العثرة من فوته، وسكن النية، وهي قرب

فري نسخ.

وقد سبق الكلام على الحفري، ونسبه البخاري إلى عبد بن جعفر، والابن يقبل:

وكان له عليهم الولاء، فسربنا إلى
AL-BUKHĀRĪ.

The hâfîz Abū Abd Allah Muhammad Ibn Abī ‘I-Hasan Ismaiil Ibn Ibrahim Ibn al-Mughairâ Ibn al-Ahnaf Yezdibah (or Yezdezbah, according to Ibn Makula), a masela to the tribe of Jōfi, and surnamed al-Bukhārī, was the great imām in the science of the Traditions, and the author of the work entitled al-jāmi‘ as-Sahîh (the authentic collector) and of the (well-known) History. Animated with the desire of collecting Traditions, he went to see most of the Traditionists in all the great cities, and he wrote down in Khorsan, in the cities of Irāk, in Hijāz, in Syria, and in Egypt (the information he thus acquired). On visiting Baghdad, the inhabitants gathered round him, and acknowledging his merit, declaring him to be the first man of the age for his learning in the Traditions, and for his talent in delivering them to others. It is related by Abu Abd Allah al-Humaîîdî, in his Jadwa’s al-Mukthâbis, and by the Kâthîlî, in his History of Baghdad, that, when al-Bukhārī arrived at that city, the Traditionists assembled, and, having selected one hundred Traditions, they applied to the text of each a wrong isnād, and gave them by tens to ten different persons, whom they directed to attend the conference held by al-Bukhārī, and submit to him these Traditions. When the appointed day came, a great number of Traditionists from Khorāsân proceeded with those of Baghdad to the meeting. The assembly having taken their places, one of the ten men came forward and questioned al-Bukhārī on one of these Traditions. This doctor answered that he was not acquainted with it, and the other proceeded to ask his opinion on the remaining nine, which he submitted to him successively. As Al-Bukhārī continued to answer: “I am not acquainted with it;” The jurisconsults present at the meeting began to turn from one to another and say: “The man knows what he is about;” but some of the auditors were led to conclude that he was a man of great incapacity and slight information.

Another of the ten men then came forward, and, having proposed in a similar manner his ten altered Traditions, he obtained the same answers, as his predecessor. The eight others then advanced successively, but the result was always the same. When al-Bukhārī perceived that they had done, he turned to the first man and said: “Thy first Tradition should he said so and so; thy second so and so;” repeating them till he came to the last, and prefixing to the text of each the isnād which belonged to it. He then commenced with the second man, answering him in the same way, and he continued till he ended by the tenth. The whole assembly then acknowledged his abilities as a hâfîz, and admitted his superior merit. When Ibn Said spoke of al-Bukhārī, he called him the buttong rams (whom none could withstand). -Muhammad Ibn Yûsuf al-Farabî relates that he heard al-Bukhārī say: “I never inserted a Tradition in my Sahîh till I had made an ablution, and offered up a prayer of two rakas.” It is also stated that al-Bukhārī said: ” It took me sixteen years to draw up the Kitâb as-Sahîh. I selected the matter which forms its contents from a mass of six hundred thousand Traditions, and I have offered it up to God as a title to his favour.” -Al-Farabî mentioned that ninety thousand persons had learned the Sahîh from al-Bukhārī, and, that of all who taught it on the authority of the author, he himself was the sole survivor. Abû Isâ al-Tirmîdî also taught Traditions on the authority of al-Bukhārī. The birth of al-Bukhārī took place after the public prayer of Friday, the 13th of Shawwâl, A. H. 194 (July, A. D. 810); but Abû Yala al-Khalîlî (vol. I. p. 53, n.) states, in his Kitâb ar-Irshâd, that it happened on the 12th of the above mentioned month. He died at Khartank, on the eve of Saturday, the first of Shawwâl, A.H. 256 (September, A. D. 870), after the evening prayer, and he was buried the following day, on the termination of the afternoon prayer. Ibn Yûnus mentions, in his History of Foreigners (see page 93 of this vol.), that al-Bukhārī came to Egypt and died there. This is, however, a mistake, and the truth is as we have just stated. Khâlid Ibn Ahmad Ibn Khâlid ad-Dohli, the governor of Khorâsân, banished al-Bukhārī from Bukhāra, and sent him to Khartank; Khâlid then made the pilgrimage, and, on arriving at Baghdad, he was imprisoned by al-Muwaffak Ibn al-Mutawakkil, the brother of the Khalif al-Motamid, and detained in confinement till he died. Al-Bukhārī was a lean-bodied man and of the middle size. Different opinions are held respecting the true name of his ancestor (surnamed al-Ahnaf); some say that he was called Yezdibah, but Ibn Mâkûla says, in his Ikmal (vol. 11. p. 248), that his name was Yezdezbah. This person was a Magian and died in that religion. The first of his ancestors who embraced Islamism was al-Mughairâ. -In another work, I find the former of al-Bukhārī’s ancestors called al-Ahnaf, it is therefore possible that Yezdibah was really alhnâf, or club-footed. -Bukhārī means belonging to Bukhârâ, a great city in Transoxiana, at eight days’ journey from Samarkand. -Khartank is a village in the district of Samarkand. -We have already spoken of Jōfi (vol. 1. p. 106). Al-Bukhārī bore the surname of Jōfi because his family were masela to Said Ibn Jaafar al-Jōfi, governor of Khorâsân.
References:
Books and Articles:

Stable URL: http://www.jstor.org/stable/20839083 (4pp.)

Stable URL: http://www.jstor.org/stable/27643235 (3pp.)

Stable URL: http://www.jstor.org/stable/40593819 (5pp.)

Reference. Stockholm University Library. 26 July 2015
First appeared online: 2012 (3pp.)

Introduction and Part One, pp. 1-110. (110pp.)


Reference. Stockholm University Library. 26 July 2015
First appeared online: 2012 (3pp.)

Published by: American Oriental Society
Stable URL: http://www.jstor.org/stable/601479 (3pp.)


References


References


Net resources:
Hadīth: sunnah.com
Quran: quran.com
Tafsīr: www.altafsir.com
www.qtafsir.com/index.php (Ibn Kathir)