

# A Research Analysis Of The Ahadith In The Tibyan-Ul-Furqan Fi Tafseer Al-Quran (Surah Aal-E-Imran)

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## Abstract:

Tabiyan al-Furqan fi Tafsir al-Qur'an is also a strong and comprehensive commentary. It is written in the Arabic language. In it, the hadiths have been used and the deeds and sayings of the Companions have been taken into consideration. In view of its importance and usefulness, there is a need for research on its methodology and style, and its author is considered one of the leading scholars of this region, so there is a need to research and publish his biography and scholarly services. Therefore, in this research, the hadiths in the above-mentioned commentary will be researched and analyzed. The need and importance of the above-mentioned commentary has been highlighted in the present era and the characteristics of the above-mentioned commentary have been introduced, the social aspect of the hadiths of the above-mentioned commentary, and the author's introduction and scholarly contributions are reviewed

**Keywords:** Tafseer, Tibyan-Ul-Furqan fi Tafseer Al-Quran, Shaikh Sharifullah.

## Introduction:

Allah Ta'ala sent a large number of prophets with books and scriptures to this world for the growth and well-being of man. Most of the prophets and messengers were sent to a particular region or nation, but the Prophet ﷺ was sent as a mercy to the entire universe. Come. Because of the final prophethood of the Prophet (ﷺ), his decree is valid until the Day of Resurrection and the revelation of the Prophet (ﷺ) was revealed in the form of the Qur'an, and this book is also the last book of its kind, which is intended to guide humanity. In other words, there are all the rules and regulations of the economic, social and economic life of mankind, which are the rules of life for humanity.

The interpretation of this book has been done in different ways in different languages of the world. That is, there are many things in the form of

translations and interpretations in many languages. And this is the miracle of this book Quran that always the work has been done. And it is happening and will continue to be done. Every author has derived meaning and meaning and demands in a different way, because the study does not fill one's life, but the motivation increases in the study.

In the same way, in Tafseer, Tabiyan al-Furqan fi Tafsir al-Qur'an is also a strong and accurate commentary. It is written in Arabic language. In it, the hadiths have been used and the actions and sayings of the Companions have been kept in mind. And the author The merit of, is that it has preserved this commentary from unnecessary discussion and references.

It is worth noting that the social aspect has been highlighted in this commentary. And the hadiths have been arranged according to the verses and

events. By reading this commentary, not only the social aspect but also a collection of hadiths and traditions is seen by the reader. passes through Rather, authentic information is also obtained in terms of jurisprudence and biography.

In this tafsir, the mysteries of events and rulings are also mentioned in a good manner.

Sharia rules and problems related to belief, worship, affairs and society in human life are scattered in the Qur'an, Hadith and the sayings of the Companions. While this is difficult and there are many reasons for this.

1. Man himself is so busy in his personal life that it is impossible for him to do so.

2. And not everyone is familiar with the Arabic language, because most of the Sharia rules are in the Arabic language, even if a person is familiar with Arabic, it is difficult to reach the objectives.

3. Because some of the rulings of the Sharia are clear, but some of them are ambiguous and some of them are contradictory to each other. If there is a contradiction in the verses and hadiths, there is a need for ijthihad and instinbat in such a place, and it is supported by the hadiths, i.e. a statement of the Holy Prophet himself. And this action, i.e. ijthihad and insinbat, is not just a matter of the reader and it is also necessary to do it. Otherwise, how can the practitioner make his action according to the Shariat? He remains in the same confusion. And this is the confusion that The Companions themselves did not try to understand the Qur'an directly from him in the presence of the Holy Prophet, but they went to the Holy Prophet and were constantly trying to understand and learn the teachings of the Qur'an.

In the same way, every person after the Prophet ﷺ did not propose any problem for himself without any connection with the Qur'an and Hadith. On the contrary, those Companions who were scientifically qualified knew the problem and acted upon it. And it has been the same in every era. High in piety, excellent in piety and purity, and expert in memorization. Knowledge of jurisprudence sometimes became necessary. Such as learning the issues and problems without which no duty can be performed properly. Such as ablution, fasting, , the state of prayer and some scholars have said in this

hadith of Hazrat Anas (RA) that one of the main reasons for the failure and disobedience of the ummah is to turn away from the sciences and practices of the Qur'an and Hadith and if a few people lack knowledge. If so, the causes and objectives are incapable of meaning. It is necessary for every Muslim to understand and practice the last book of Allah, the Holy Qur'an, and then publish it, that is, spread it.

Researching the hadiths that are present in Tafsirtbayan and evaluating its importance from a social point of view is a scholarly work that will greatly benefit people. From a social point of view, useful information will be obtained in the light of the hadith of the Qur'an. Among Muslims. According to unity and the decree of the Holy Prophet, the solution of social problems will be found and the ranking of the hadith in terms of beauty, muqf, marfu' will also be known. Therefore, working on this topic is also very important. The work will not only benefit the general public but will also lay the foundation for a strong academic work for religious scholars and students. Scientific thirst will also be quenched. In this research paper, the method of reaching the original sources of "Tabyan al-Furqan fi Tafsir al-Qur'an" will be obtained. Research is a difficult task for students and teachers. It will be presented in a simple manner.

An analysis of Surah Al-Imran to Surah An-Nisa will be presented in terms of research and social aspects.

The Mufsir Yin worked a lot on the Holy Qur'an, which is a scholarly endeavor of every commentator that cannot be ignored.

For example, Hafiz Ziaur Rehman worked on the interpretation of al-Tafseer al-Kashif and the interpretations, which was a research work, but it did not carry out a research review of the hadiths. Whereas in this paper, an attempt is made to present a research review of the hadiths.

Noor Habib Sahib presented a research review of Tafsir Muahibur Rahman. He mentioned exegetical debates. He also mentioned the traditions, but the research review of the traditions that was intended was not done. And the social aspect was not mentioned in it, while the recent one. The paper will

inform about the research status of traditions along with the social aspect.

In Tafsir Ma'arif al-Qur'an, a research review of the debates was presented, which is only related to the hadiths related to the biography. For example, Sadia Manzoor did not mention other traditions. And there will be a discussion on the social aspect as well. All the works are commendable in their place. This work is also very important, that's why the thesis writer chose this topic. "Tabayan al-Furqan fi Tafsir al-Qur'an" is the authorship of Sheikh Sharifullah Khan Sahib, a prominent religious scholar of Rahim Yar Khan, and in terms of exegesis and interpretation, any It is no less than Tafsir. This Tafsir is common sense as well as covers scholarly invention.

I am the first person to work on the analysis and research and social aspects of hadiths in "Tabayan al-Furqan fi Tafsir al-Qur'an" from Surah Al-Imran to Surah Al-Nisa, while before that, a thesis writer did any work on these surahs of the said commentary. No. Therefore, it is necessary to work on it and to introduce the usefulness of this commentary to the people and academic circles.

One of its aims is to get acquainted with the characteristics of the motivations of exegesis, as well as to get acquainted with the writers of exegesis, and with my short effort, I can join those who write on the exegesis of the Qur'an. It is for all these reasons that I chose this topic for my dissertation.

The following are the objectives for the research.

1. The hadiths contained in the said commentary will be researched and analyzed. The need and importance of the said commentary has been highlighted in the present era.
2. Commentary The features of the above have been introduced.
3. The hadiths of the above commentary have been evaluated from the social aspect.

## **Introduction of Maulana Sharifullah Sahib**

### **Name and genealogy:**

Muhammad Sharifullah bin Abdul Rahim bin Yam Bakhsh bin Sharifullah Najib al-Tarfeen:

he belongs to Dadhyali and Nanhyali family lineage, Dadhyali was the luminary of the scholarly family, while Nanhyali was once the apple of the eyes of the provincial family. That is why your title is Najeeb Tarfeen. Happy birth: | You opened your first eyes to life in "Mulyanun", a town on the outskirts of Rahim Yar Khan district of South Punjab.

### **Education and Training**

He was the owner of an extraordinary memory since childhood, God was in the power of memory, so he completed the memorization of the Qur'an with Hafiz Muhammad Mutha Sahib, and the reciter and water drinker Fateh Muhammad Sahib also visited the Madrasa for the Tajweed of the Qur'an. used to come, then they have received the honor of being a student. And during his stay, he used to perform all the service matters, Qari Sahib used to give him good prayers for the reward of his service. In this way, the prayers of Qari Sahib remain a manifestation. After memorizing the Qur'an and Sunnah, read the books from your dear father. Your father was also a scholar of high rank, a researcher and a renowned Muhaddith. However, to teach some lessons of the legacy of knowledge, the father went to his teacher Abd al-Razzaq's wife from the pen of Grami. And between teaching, maturity and interest in tafsir skills led him to two tours of tafsir, one time to Ahmad Ali Lahori, the other time to Hafiz al-Hadith Abdullah Dar Khawati, may Allah have mercy on him.

### **Renowned teachers**

- (1) Maulana Abdul Rahim (2) Maulana Abdul Razzaq Jo Mary (3) Maulana Abdullah Petitioner (4) Maulana Ahmed Ali Lahori

### **Teaching and learning**

You had a great interest in teaching, you tried to cover it all your life, this interest can also be

estimated from the fact that even after illness, you did not miss the lesson, you used to attend the lesson with support. Even in the last two years, despite being seriously ill and unable to do so, he did not give up on teaching. Rather, he used to say that when it becomes difficult to walk, but if it is the time of lessons, then everything feels fine, and the excitement returns. There is healing in me. And Bukhari Sharif is my healer. The greatest manifestation of Hazrat's courage is that during the day he used to teach classes in Chou, and along with his father, he assisted and participated in the overall supervision of the Madrasah. His teaching style was so excellent that he used to break down the lesson and present it to the students through simple, common understanding and discriminating explanation of relevant and difficult points and researches.

### **Expertise and suitability**

Hazrat had a great affinity with the Book, Sunnah and knowledge of heritage, and was also skilled in Quranic sciences and hadith sciences. You are reading popular and non-popular books, R's heartfelt passion for the book and Sunnah, although there is great difficulty in teaching Tafsir and Hadith. His skill can be estimated from his books, that the style in Tafsir was to explain long verses in a few words in such a way that the meaning is clear and attached to the hearts of the listeners. And also in the hadith, he would explain the facts in such a way that it would be easy to remember and understand them. And Hazrat had a great affinity with inherited knowledge, as it is described as half of knowledge in the hadith, and understanding and memorizing it and practicing it are the most difficult tasks. Had made, Hazrat has also compiled a book on this knowledge called "Education of Al-Fareez", which shows that mastery of knowledge is a matter of inheritance. After graduating from school education, he assumed the duties of teaching under the shadow of his father, and continued to transfer knowledge to students through teaching for sixty years of his life, in which more than forty times the best opportunity to teach tafsir was the best opportunity.

### **Kindness to students:**

Hazrat was extremely kind and compassionate towards the students, took good care of their accommodation and food, and loved them like the

Prophet's children, and paid special attention to their education and training. He prioritized the comfort and convenience of the students above all else. His happiness was in the comfort and happiness of the students. want, and love me, and he used to arrange to have some students with him during the holidays, and in his own way, he used to say, "Now if there are no students, I will not be confused." on"

### **Mysticism:**

Where the Prophet had external knowledge, he also had internal knowledge. In your family, just as knowledge of the external world was the foundation, so was the knowledge of the inner world. Attended Aliyah, and established male Talmudz from them. And from time to time they used to earn money from them, and during the holidays they used to establish the steps of behavior and knowledge for two or three months. With the blessing of her relative, Allah also blessed Hazrat with a queen of perfection in esoteric sciences

. You have prescribed great vows and austerities in this conduct, which freshen up the examples of ancient times. Once he used to organize a walk from the station Panu Aqil to the Khanqah. Until the Shaykh of Hazrat ordered that you arrange a ride for the journey. As long as you were with Sheikh, then Sheikh

He used to teach Fajr with the knowledge of, about which Hazrat said that the hearts of the pilgrims are purified by the teachings of Sharifullah. In this way, there are many anonymous examples and incidents, nevertheless, taking the austerities of conduct, they rose to the top with a reward like the caliphate. Your Shaykh Hamad is one of the successors of Allah. The chain of Qadriya became the eyes and lights. Seeking the caliphate and succession from the Qadiriya chain is like gambling with a lion, but you got it very soon by the grace of Allah.

### **Sanad hadith**

Credentials are the backbone of everything. Especially in religion, there is also the virtue of chain of evidence. And knowledge in you ever. As it is narrated in Muslim of the case from Abdullah Bin Mubarak that Al-Isnaad Min Al-Bunain and Walula Al-Isnaad Aqal Min Shai Ma Shai. That is why our Akbar has arranged it. Like Imam Bukhari,

Imam Shiri, Sheikh Al Hind etc. You are also one of these Akbars. You have obtained its chain of command in Bukhari's Salayat al-Bukhari. By the way, if a constant research is done under the title of "Sandi status of the scholars of Pakistan who have the permission of Hadith and their mutual comparison", then complete information about the teacher's chain of all the scholars and their means etc. will be collected. . At this point it would be very easy for one to decide which sir's certificate is the most distinguished. To say about the chain of Hazrat that his chain of transmission has no chain of transmission in the whole of Pakistan, this is based on limited research. In the art of hadith, it is certain that the muhaddith whose chain of transmission will have less resources, its excellence and importance will be greater. As Imam Bukhari's resources are few, his excellence is also high. Anyway! Delegations used to come from all over the country and abroad to get this certificate. Where the family has been harmed by your departure, you spiritual family has also lost the benefit of you. God's Gift: Where Allah had blessed you with academic and family excellence, He had blessed you with the remains and blessings of the Holy Prophet (ﷺ). For example, the thread of the Prophet's Jabba Mubarak, and the ethnic covering of the Kaaba, both of them have been taught to the public and students of hadith every year.

#### Academic research work:

You had a great affinity with writing and compilation, and had a special taste and style, although the number of your writings is very few, because most of the time was spent in oratorical essays, statements, meditation and affairs of the seminary, office. See a few easy ones.

- Al-Tafseer al-Badi' (Arabic)
- Tafsir Tabiyan al-Qur'an al-Furqan (Arabic)
- Muqadmat al-Qur'an (Arabic)
- Muqadmat al-Qur'an (Urdu)
- Al-Kawthar Al-Bukhari Sharh al-Bukhari
- Al-Kawtar al-Shamshi Sharh al-Tirmidhi

- Tanveer Al-Mishkwa Sharh Al-Mishkwa
- Al-Tafseer al-Kawthari
- Tafseer Tasir al-Qur'an
- Al-Majmuth al-Sadiq
- Education of duties.

#### Death:

When the announcement of his death was announced at the time of Asr, the hearts of all the listeners were filled with anxiety, the eyes became moist, the ground gave way under their feet, horror was felt everywhere, and there was a terrible silence on all sides. Midday started coming, scholars, students lost a great teacher and westerner, everyone started to feel as if all his possessions were taken away. He passed away on 28th Rajab, 1431 AH, on Saturday at Asr time, reciting "Ilah ila Allah, la ashara k bakshea" and went to his true Creator in a state of severe pain and unconsciousness. انالله وانا اليه راجعون. اللهم لا تحرمنا اجره، ولا تفقنا بعده.

#### Introduction and characteristics of Tafsir Tabiyan al-Qur'an

Efforts to understand the Holy Qur'an have been ongoing since ancient times. And every exegete has a limited skill, which he puts into each exegesis, and wears a particular taste, which is judged by his subject. As a result, hundreds of processes and thousands of partial interpretations have been exposed in different languages and languages. Especially the Arabic language is rich in such valuable books of commentary that why it can be said that there is no need to write more in Arabic. Each interpretation is one to one. And also unique.

Therefore, among the tafsirs written in Arabic in the early 14th century AD in the Indo-Pak subcontinent, the tafsir of al-Arif Ballah Muhammad Sharif-ul-Lad (13-14 AH) "Al-Tabayan al-Furqan fi Tafsir al-Qur'an" is of special importance from several aspects. In the Tafsir, the Tafsirs of the Salaf Sayyin have been trusted and undocumented words have been avoided; So, from place to place, the commentaries of the companions and followers and

the commentaries of the scholars have been referred to. This book is an Arabic commentary on the entire Qur'an covering three volumes. The arrangement of verses in the volumes is as follows: the first volume contains Surah Fatihah to Surah Towbah, the second volume contains Surah Towbah to Surah Ankabut, while the third volume contains Surah Rum to Surah Al-Nas. And every commentator has a special taste, according to which the whole commentary revolves, so the commentator of *Tabiyan al-Furqan*, may Allah have mercy on him, has most of the tastes and tendencies in this commentary, including the sayings of the Imams and the commentaries of the Prophet.

It seems to integrate the main process. As stated in the case; *Fawdaat fiha al-Fareed al-Taqtha min Umada Kitab al-Tafaseer Aiti Tafsir Ahmad Jarir*. So this tafsir is a collection of precious pearls of *Tafsir al-Tabari*, *Tafsir al-Damasqi*, *Tafsir Ruh al-Ma'ani*, *Tafsir al-Qurtubi*, *Tafsir Zamakhshari*, *Tafsir Ibn Hibban*, *Tafsir Khazan*, *Tafsir Mazhari*, *Tafsir Yaqut and Marjan*. And why do the sayings of Imams shed light on If you choose a solution from this commentary on the sayings of Imam al-Mufisari, who is also *Qadruq al-Baini*, the commentators in this commentary are Umar, Ali, Ibn Abbas, Ibn Mas'ud, Abu Huraira, Ka'b bin Umayyah, Muhammad bin Ka'b, Rawi Allah anhum and the *Tabi'een*. And among the other Imams of the commentators, *Muqatil*, *Ikrimah*, *Qaida*, *Mujahid*, *Saeed bin Jubayr*, *Ata bin Abi Rabah*, *Hasan Basri*, *Abu Aaliyah*, *Rabi bin Anas*, *Dhahaq bin Muz Uttam*, *Zayd bin Aslam*, *Ibn Zayd*, *Naqash*, *Wahb bin Manba*, *Ibn Jartan*, *Ibn Ishaq*, *Manhal Ibn Umar*, *Ibn Atiya*, *Nahas*, *Ibn Arfa*, *Abu Hatim*, *Shami*, *Taus*, *Abu Bakr Ibn Arabi*, *Zehr*, *Joe Har*, *Fara*, *Zajj*, *Yamai*, *Kasai*, *Mubard*, *Afish*. " is a journal of proverbs and sayings in which various sayings, proverbs, and difficult discussions are summarized.

And about its completion, the commentator says that:

"And Ghusi was in this ocean in the last half of the Shawwal in the sixth year after one thousand and four hundred

Min Hijra" that I took revenge for this endless speech on the last half of Shawwal 1407 Hijri. *Tabiyan al-Furqan fi Tafsir al-Qur'an* features: The coverage of the main features is difficult or difficult.

It is an impossible process, but it can be said briefly. It is possible that the nouns also contain the abbreviations that can be helpful in the Qur'an.

### **A review of the methodology and styles of *Tabiyan al-Furqan fi Tafsir al-Qur'an***

1. Commitment to multiple hadith in *Bayan Tafsir*.
2. Clarifying each commentary with its reference. For example, in *Kunz Umal*, it is like this. And it is like this in *Nawadar al-Sool*.
3. Collecting the main works of the books of *Tafseer Shahr*.
4. Mentioning the sayings of the Imams and commentators (*Sahaba*, *Tabi'in*, *Taba Tabi'in*, etc.).
5. To identify the context of different expressions.
6. Separate summary and general meaning of the verses of the Holy Quran are explained.
7. Correlation between surahs and verses.
8. Solving difficult techniques as well as lexical analysis are described.
9. If any point or detail is recorded from Arabic *Tafseer* etc., then its reference is also recorded so that the students can also use the original source.
10. The mouth of *Akbarin Deoband* has been given full consideration in the controversial issues.
11. Abbreviations which hinder the understanding of the purpose have also been avoided and a lengthy description which is not intended has also been avoided.
12. The resolution of the conflict between the apparently conflicting verses has been explained very briefly.
13. Each mental level has an equally intelligible and unique style of expression, with the smoothness and fluency of colloquial language.
14. Despite being a translation, it has the glory of a commentary and makes the reader free from the

commentary references to know the explanation of the meanings of the verses.

15. It not only helps in understanding the Qur'an but is also a tool to increase the reader's knowledge.

16. It is the latest Urdu translation according to the modern requirements, keeping in mind modern scientific research.

17. There is a summary of the Qur'anic geography, but also the historical background of the previous nations is mentioned.

18. The interpretive opinions of religious figures have been used on the basis of arguments rather than criticism.

19. In the Tafsir, the Tafsirs of the Salaf-Saliheen have been trusted and undocumented words have been avoided; So the companions from place to place

20. And the tafseer sayings of the followers and the tafseer books of the mutadudeen have also been referred to.

21. The main message or summary of the surah under the title of the first introduction to each surah.

### **Introduction to Surah Al-Imran**

Surah Al-Imran was revealed in Medina, it has 20 bows and 200 verses. One meaning of Aal is "children" and in the fourth and fifth ruku of this surah, in verses 33 to 54, the biography of Imran's father Imran and his virtues are mentioned, hence the name of this surah. "Surah Al-Imran" has been kept.

### **Relation of Surah Al-Imran to previous Surah**

In the following aspects, this Surah is closely related to the previous Surah (Baqarah). Both of them have the same subject. That is, confirmation of the prophethood of the Prophet (ﷺ). On people in general and people of the book in particular. In both of them, the principles of religion have been discussed with the same speed and detail. The Qur'anic name of both of them is also the same, i.e.,

"Alf Lam Meem". Both look like two huge branches from the same trunk. The Prophet (ﷺ) has also compared them to the sun and the moon and said that both of them will appear in the form of two changes on the Day of Judgment. The discerning can understand that this sharing of attribute and allegory cannot occur without a deep connection. The days are similar to that of a husband and wife. In one, what is described in general, in the other, it is described in detail. Thus, the gap left in one, the other has filled it. As if both together present a higher purpose in its complete form with great beauty.

Distinctive Aspects of Surah Al-Baqarah and Surah Al-Imran: But along with this commonality and similarity, both of them have some distinct features that distinguish them from each other. For example If you consider Al-Baqarah, it is clear that this Surah was revealed at a time when the People of the Book realized that Islam is a true religion and it is slowly taking root, but due to envy and stubbornness, they did not accept it. Not ready to do it. This realization has put them in a deep conflict. Overwhelmed by emotions, they stood up to oppose him, but they did not understand under what title they should oppose it. What came into his mouth started to spew. Someone said that the family of Bani Israel has been reserved for prophethood. Someone said that only the Torah is sufficient for guidance, and when we are the ones who have it, where is the need for any new guidance? In this annoyance, some of them challenged even Hazrat Jibreel, that this angel is our berry from the beginning. Some people formed a united front of Jews and Christians and took the side of opposition that the heavenly guidance is either within Judaism or within Christianity, and whoever wants guidance should choose one of them, except the heavenly ones. There is no other way to get guidance. one group chosen fury of of fraud. He wanted to give satisfaction to the Muslims that we also believe, Muslims should not think of themselves as the monopoly of faith, we also believe in God, the Hereafter and our Prophet. Do not believe. In these circumstances this Surah was revealed. In it, on the one hand, all the objections that were raised by the People of the Book were answered in detail, on the other hand, the prophethood and messengership of Nabi Umi (ﷺ) which was the highest evidence that was present in his scriptures. It was clarified and on the third hand,

it was guided towards the renewal and completion of the Deen Haqq by the Prophet Ami's message. In this way, this surah is a call to faith and confirmation of the Prophethood, and a call to reason for the freedom of the Qibla and the battle of Badr.

If you consider Surah Al-Imran, you will know that it was revealed in this period some time after Baqarah. When the signs of the dominance of Islam and its authenticity have become so prominent on the horizon that it is no longer possible for the People of the Book to openly oppose it. This situation divided the People of the Book into two groups. A group accepted Islam. But this Islam remained only on his tongue, it did not penetrate into his heart. The other group did not accept Islam but tried to make a compromise with the Muslims on the matter of religion. For this compromise, he presented the theory that for the followers of every religion their own religion is right, therefore Muslims should leave us to our Judaism and Christianity and we Muslims to their Islam. In this way, both of them will be able to live a peaceful life together in the same country while sticking to their respective religions. (In the beginning of Surah Baqarah, there is a reference to this group, but until that time this group was not fully revealed. In this Surah, it has been exposed. The ideology of this group is exactly the same as what is known today under the name of Wahdat-e-Idyan.

Thus, the attitude of these two groups towards Islam changed, but this change was not the result of a change of heart but was based on sheer expediency. The first group expressed Islam only to share in the expected success of the Muslims. Others adopted a peaceful policy only to protect themselves from anticipated threats.

At the same time, the battle of Uhud took place in which they had to face a temporary defeat due to the lack of strategy of a group of Muslims. The effect of this incident on both the aforementioned groups of People of the Book was that they again changed their policy towards Islam. The group that had joined the ranks of Islam just for the sake of worldly success, when it saw that there could be dangers in this way, it announced the withdrawal of this dangerous deal and took off the cloak of obedience to Islam. Then turned back to his disbelief. When the other group saw that Islam could also be given zakat, they thought that we, who were in awe of its increasing

power and had adopted a peaceful attitude with it, was wrong, why should we not oppose the opposing powers? Try to uproot Islam once and for all. So they also openly declared their enmity. In this way, these two groups openly went on the path of opposing Islam and Muslims, and they started to fill the minds of Muslims with doubts and doubts through various tricks, so that just as they themselves have divided into sects and groups. Muslims will also lose their unity and become scattered and their power will end. These circumstances required that the fact of religion be made clear to both the People of the Book and the Muslims that people have not been given many religions by Allah but only one religion which is called Islam. There is no room for division and analysis in this religion, that some part of it is accepted and some is not accepted, but at the same time one has to accept the whole of it or leave the whole. The demand of this religion is obedience to Allah and obedience to His commandments in every situation, whether the conditions are soft, or hard and whether the path seems smooth or trials and temptations have put up obstacles step by step, the truth is the truth. Yes, it becomes hidden in certain situations, just as the brain does not disappear inside the shell. In such situations, those who are firm in their faith and knowledge remain steadfast. Those who are ignorant of the truth will lose their feet. The Battle of Uhud also came before the people as a similar test. Just as the nature of the Battle of Badr was that of a division which separated the truth from the false, similarly the status of the Battle of Uhud was similar to a verse which had wisdom in its interior but its appearance became a test for weak people. Therefore, he sorted out the Muslims with firm thought and firm faith and completely separated them from those people who had perversion in their hearts and temptation in their minds. These were the circumstances in which this surah was revealed, so it contains a commentary on all the errors and misguidance that emerged at that time, whether they appeared from Muslims or from the People of the Book. It also clarifies the error of doubt and hesitation in which the People of the Book were suffering and also comments on the evil end of the dissension and disobedience expressed by the hypocrites and weak type of Muslims. At the same time, the Muslims were made aware of all the tricks that their enemies were using to get them Zakat and the bad mood they had from the defeat of Uhud was very effectively removed. If you consider this



aspect, you will realize that just as Surah Baqarah is Surah Badr, similarly this Surah Aal Imran is Surah Uhud. If you consider further, it will also be clear that the reality of faith has been clarified in Baqarah and Islam in this Surah. In other words, it can also be said that in Baqarah there is a call to believe in the last Messenger of Allah and in this Surah there is a call to enter the Islamic system and the government of Allah.

From what we have presented regarding the subject and the pillar of these two surahs, it is intended to make it clear that the aspect of faith is prominent in Baqarah and that of Islam in this surah. The actions of the Prophet (peace and blessings of Allah be upon him) also guide us towards this fact. It is reported in traditions that the Holy Prophet (peace and blessings of Allah be upon him) sometimes used to recite Ayat Iman from Baqarah in one rakat and Ayat Islam from Aal Imran in the second rakat. This seems to be a subtle hint to what subjects have the status of subject and purpose in these two surahs. In addition, Baqarah ends with a verse that is a very comprehensive verse about faith. *أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ* And then it ended on the topic of perfect obedience to God so that this fact becomes clear to us that the essential fruit of faith is Islam, where the right faith exists then Islam will necessarily appear. Thus, the verse about the end of Bakra made its connection with Aal Imran self-evident. Another aspect of the distinction between the two is that most of Surah Baqarah is addressed to the Jews. The reason for this is that they had the real position as people of the book. The status of Christians was merely a subsidiary sect. Therefore, even if the Qur'an has addressed them in Baqarah, it is of a cursory nature. However, they are directly addressed in Aal Imran and most of the discussion is related to them. The preface of the Surah is also of a comprehensive nature which is suitable for both Jews and Christians. Then the article that begins next has gradually become prominent in the refutation of Christianity. The fourth aspect is that although Allah has severely reprimanded the People of the Book in both these Surahs, the style of reprimand is different in both. In Baqarah, the rebuke is direct, on the contrary, in Aal Imran, instead of addressing them directly, he addressed the Prophet (ﷺ) and said, "Deliver these threats to them." This seems to be an indication that these people are no longer worthy to be addressed after the

evidence from Allah Almighty has been exhausted. Now only the Prophet and the people of faith are entitled to address.

### **Reasons for delay in submission of both surahs:**

What we have said about the subject matter of these two Surahs, the characteristics of their time of revelation, and the differences in their style of narration, makes this fact clear that despite the commonality of subjects, there is a difference in both of them. In terms of presentation and delay in the Mushaf, they should have been in the same order as it is. Here the following reasons for placing Bakra ahead of Aal Imran are very clear. 1. Faith is the base of Islam. as the knowledge is the base of action. The Jews are older than the Christians, so it is necessary to prove the Jews first. 3 Arguments Reasoning from nature is more clear, more ancient, more extensive than reasoning from divine attributes, which is why the Qur'an used it first. Ali Huza Al-Qiyas Hazrat Adam and Hazrat Ibrahim (ﷺ) since the Prophets are among the predecessors, it is appropriate to refer to their covenant and covenant first and reason from it. So he referred to his covenant in Baqarah. In the later surah, the covenant of other prophets was mentioned. From this description, it is known that the idea of those who think that the presentation and delay of surahs in order is only based on their apparent size is not correct. For us, it is related to forgiveness and demand. In terms of the order of meanings, the order in which wisdom is required is the order authorized in the Qur'an. However, if two surahs are of the same level and of the same mood in terms of meaning, then it is possible that one of them has been prioritized over the other due to their discrete length and volume. But this can only be said to be true to the extent of conjecture, otherwise even in such cases it is assumed that some deep semantic wisdom must have led to the preference of one over the other, even if that wisdom is not understood by us.

### **Virtues of Surah Al-Imran:**

Various virtues of this surah have been described; among them 3 virtues are as follows.

(1) It is narrated from Hazrat Nawas bin Simaan, may Allah be pleased with him, that the Holy

Prophet, (ﷺ) said, "On the Day of Resurrection, the Qur'an and those who follow it will be brought, and Surah Al-Baqarah will be brought before them." And there will be Surah Al-Imran. Hazrat Nawas radhiyallahu anhu says that the Holy Prophet, (ﷺ) mentioned three examples for these surahs which I have not forgotten till this day. Like two clouds or two canopies with light between them or two rows of birds in a row, these two Surahs will intercede for their reciters.

(2) ...Hazrat Uthman Bin Affan Radi Allah Ta'ala Anhu says, "Whoever recites the last verses of Surah Aal Umar at night, the reward of praying the whole night will be written for him."

(3) ... Hazrat Makhool Radiyallahu Ta'alai Anhu says, "Whoever recites Surah Al-Imran on Friday, the angels continue to pray for him until the night."

### **Analysis of the demands of the Surah**

What we have stated is related to the subject of the Surah, its apparent system and its relation to the previous Surah. Now we have to say a few things about its internal system and the interrelationship of its various components. Anyone who looks at this surah in Tamil will see the fact that it is divided into two major parts, the first half of which is an affirmation of obedience to Allah and the statement of the people of the book, especially the Christians, and the second part of it. In half, Muslims are warned against the misguided tricks of the People of the Book which they are adopting or are about to adopt to lead them astray. At the same time, he urged them to hold firmly to the rope of Allah, to remain steadfast in obedience, to wage jihad and to avoid chaos and disagreements on the occasions of examination, so that in this way they will be able to do their right to follow Islam and both gentleness and strictness. You will be able to stick to obeying Allah in situations. If they violate these things, their fate will be the same as that which happened to the Ummah of Musa (peace be upon him) that they disobeyed their Prophet and wandered in the desert for forty years. If you look at it from this aspect, it will be known that the status of the first half of it is preface and the status of the second half is the purpose. If you recite the entire Surah in this light, it will be very easy to understand the order of the verses.

### **Summary of Tafsir of Surah Al-Imran:**

The main subject of this surah is that in it, the birth of Hazrat Maryam, her upbringing, standing in the place where Hazrat Maryam received sustenance from Allah Almighty, for the children of Hazrat Zakaria, may the blessings and peace of Allah be upon him. To pray, to receive the good news of the birth of Hazrat Isa (may peace be upon him) to Maryam, and to describe the miracles and events of Hazrat Isa (may peace be upon him). Apart from this, these articles are mentioned in this Surah:

1. Arguments have been given on the oneness of Allah, the prophethood of the Holy Prophet, and the authenticity of the Qur'an.
2. Only Islam is the most popular religion in the sight of Allah Ta'ala.
3. The conversation of Nur (peace be upon him) with the Christians of Najran, who disputed about the glory of Esa, peace be upon him, denied the prophethood of the Holy Prophet, and denied the Holy Qur'an, has been described.
4. On the Day of the Covenant, the incident of taking a pledge from the Prophets (peace and blessings of Allah be upon him) about Sayyid al-Mursleen (ﷺ) has been described.
5. There is a description of the excellence of Makkah and the House of Kaaba and the excellence of this Ummah over all other Ummahs.
6. It is mentioned that the Jews were humiliated.
7. Shari'a rulings regarding the obligation of jihad and the prohibition of usury and the punishment of those who do not pay zakat have been explained.
8. The Battle of Badr and the Battle of Uhud are mentioned and the lesson learned from it is described.
9. The virtues of spending wealth in the welfare of the Ummah, being kind to people and not being stingy have been described.
10. There is a statement of the martyrs being happy when they are alive, they get sustenance and they get the grace of Allah Ta'ala.

11. And at the end of this surah, an invitation has been given to meditate on the earth and the sky and the wonders and mysteries in them, as well as to persevere in Jihad and to guard the Islamic borders.

### Research and Analysis of Hadiths in Surah Al-Imran

"حَدَّثَنَا إِدْرِيسُ بْنُ خَلْفٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ تَمَّامٍ عَنِ أَحْسَنِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ أَخَذَ ثُلُثَ الْقُرْآنِ وَعَمِلَ بِهِ فَقَدْ أَخَذَ ثُلُثَ النَّبِيِّ وَمَنْ أَخَذَ نِصْفَ الْقُرْآنِ وَعَمِلَ بِهِ فَقَدْ أَخَذَ نِصْفَ النَّبِيِّ وَمَنْ أَخَذَ الْقُرْآنَ كُلَّهُ فَقَدْ أَخَذَ النَّبِيَّةَ كُلَّهَا. " 1

### Translation

It is narrated from Hazrat Hasan that the Messenger of Allah ﷺ, said: Whoever learns one-third of the Qur'an and acts on it, he has certainly obtained one-third of the grace of prophethood, and whoever learns half of the Qur'an and acts on it, he He certainly got half the grace of Prophethood and the person who learned the complete Qur'an and followed it surely got the full grace of Prophethood.

### Research and Analysis of Hadith

In addition to Imam Qurtubi, this hadith has been narrated by Imam Bayhaqi in Sha'b al-Iman<sup>2</sup> and Imam Suyuti in Jama'i al-Ahadith<sup>3</sup>, Imam Suyuti has mentioned this hadith in the Mauzuat<sup>4</sup> and this hadith is narrated in the same meaning but with different words. Instead of "Min Akhd Al-Qur'an" the words "Man Qara' Al-Qur'an" are quoted but that tradition is also the subject because this hadith. It has been quoted by Imam Ibn Juzi in Al-Mauzuat<sup>5</sup> and Imam Dhahabi in his book Al-Mazuazt<sup>6</sup>.

" فَقَالُوا: فَالِدَارُ الْجَنَّةُ، وَالِدَاعِي مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَنْ أَطَاعَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَى مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدْ عَصَى اللَّهَ، وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَّقَ بَيْنَ النَّاسِ. " 7

### Translation

Then he said that the house is paradise and the caller is Muhammad (ﷺ). So whoever obeys them will obey Allah and whoever disobeys them will disobey Allah and Muhammad (ﷺ) is the one who differentiates between good and bad people.

### Research and Analysis of Hadith

Besides Imam Bukhari, this hadith has been narrated by Imam Bayhaqi<sup>8</sup> and Imam Ibn Juzi<sup>9</sup>, This hadith is authentic because Imam Bukhari narrated it in Sahih Bukhari.

" حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ مَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ ابْنَةُ مُحَمَّدٍ، وَأَسِيَّةُ امْرَأَةُ فِرْعَوْنَ. " 10

### Translation

It was narrated from Anas (RA) that the Prophet (PBUH) said: 'Maryam bint Imran, Khadijah bint Khuwaylid, Fatimah bint Muhammad, and Asia, the wife of Pharaoh, are enough for you among the women of the whole world.

## Research and Analysis of Hadith

Apart from Imam Ibn Hanbal, this hadith has been narrated by Imam Tirmidhi<sup>11</sup>, Imam Bazar<sup>12</sup> and Imam Tabrani<sup>13</sup>. This hadith is authentic, Imam Tirmidhi says *هَذَا حَدِيثٌ صَحِيحٌ*<sup>14</sup> and Imam Hakim says, " هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ، وَلَمْ يُخَرِّجَاهُ بِهِذَا " *اللَّفْظُ*<sup>15</sup>. Imam Tabari<sup>16</sup> has quoted the words of *خَيْرُ* and most of the muhaddithin has quoted *حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ*.

"حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرْةَ الْجَمَلِيِّ، عَنْ مَرْةَ الْهَمْدَانِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَمَلُ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ، وَأَسِيَّةُ امْرَأَةِ فِرْعَوْنَ، وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ التَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.» 17"

## Translation

Muhammad bin Bashar narrated from us, he said: Ghandar narrated from us, Shu'ba narrated from him, Amr bin Marah Jamli narrated from him, Marah Hamdani narrated from him, Hazrat Abu Musa Ash'ari narrated from him. Narrated that the Holy Prophet (ﷺ) said, "Many men have become perfect, but among women, none has become perfect except Hazrat Maryam bint Imran and Hazrat Asia, the wife of Pharaoh. It is like the superiority of Thareed over all foods.

## Research and Analysis of Hadith

This hadith has been narrated by Imam Muslim<sup>18</sup> and Imam Ibn Majah<sup>19</sup> besides Imam Bukhari.

"حَدَّثَنِي عَبَّاسُ بْنُ الْحُسَيْنِ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صَلَّةِ بْنِ زُفَرٍ، عَنْ حُدَيْفَةَ قَالَ: «جَاءَ الْعَاقِبُ وَالسَّيِّدُ، صَاحِبَا نَجْرَانَ، إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدَانِ

أَنْ يَلَاعِنَاهُ، قَالَ: فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَا تَفْعَلْ، فَوَاللَّهِ لَنْ كَانَ نَبِيًّا فَلَاعِنًا لَا تُفْلِحُ نَحْنُ وَلَا عَقِبُنَا مِنْ بَعْدِنَا، قَالَا: إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا، وَابْعَثْ مَعَنَا رَجُلًا أَمِينًا، وَلَا تَبْعَثْ مَعَنَا إِلَّا أَمِينًا. فَقَالَ: لَا بَعَثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقًّا أَمِينًا، فَاسْتَشْرَفَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: فَمَنْ يَا أَبَا عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَلَمَّا قَامَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَذَا أَمِينٌ هَذِهِ الْأُمَّةُ." 20.

## Translation

Abbas bin Husain narrated from me, Yahya bin Adam narrated from us, Israel narrated from him, Abu Ishaq from him, Salah bin Zafar from him, and Hazrat Hudhayfah (may God be pleased with him) narrated from him that Najran Two chieftains, Aqib and Sayyid, came to meet the Messenger of Allah, ﷺ but one of them told his other companion not to do so, by God! If these Prophets were to become Prophets and we still had intercourse with them, then we would not be able to flourish, nor would our descendants be able to survive after us. are You should send someone Amin with us, whoever you send with us must be Amin. The Holy Prophet (ﷺ) said, "I will send with you a man who will be trustworthy, but he will be completely trustworthy." The Companions, may Allah be pleased with them, were waiting for the Prophet, (ﷺ) he said, Abu Ubaydah bin Al-Jarrah Get up, when they stood up, the Holy Prophet (ﷺ) said, "These are the trustees of this Ummah."

## Research and Analysis of Hadith

This hadith has been narrated by Imam Muslim<sup>21</sup> and Imam Ahmad bin Hanbal<sup>22</sup> in addition to Imam Bukhari, this hadith is sahih, the sheikhs have narrated it in sahihin, so there is no need for further research.

"قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا هِشَامُ بْنُ إِسْمَاعِيلَ الدَّمَشَقِيُّ، عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ، عَنْ سَعِيدِ بْنِ بَشِيرٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ وَائِلَةَ بْنِ الْأَسْفَعِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " أُعْطِيتُ السَّبْعَ الطُّوَالَ مَكَانَ التَّوْرَةِ، وَأُعْطِيتُ الْمَنِينَ مَكَانَ الْإِنْجِيلِ، وَأُعْطِيتُ الْمَنَانِي مَكَانَ الزَّبُورِ، وَفُضِّلْتُ بِالْمُفَصَّلِ " 23.

### Translation

Abu Ubayd said: It was narrated to us by Hisham bin Ismail al-Dumashqi, who transmitted it from Muhammad bin Shuaib, who transmitted it from Saeed bin Bashir, and he transmitted it from Qatadah, and he transmitted it from Abu Al-Maleeh, and he transmitted it to Wasthla. Narrated by Bin Isqa' and he narrated from the Prophet, (ﷺ) he said: "I was given the place of the Torah forever, Mayen was given to me in the place of the Gospel, I was given the place of the Mastani Zabur, and I was given the place of the Musfal." Virtue was given.

### Research and Analysis of Hadith

This hadith has been narrated by Imam Tabari<sup>24</sup>, Imam Tabarani<sup>25</sup> and Imam Bayhaqi<sup>26</sup> in addition to Ibn Kathir. There is a word on the words of this hadith, but there is another hadith with slightly different words in this meaning, which Imam Ahmad bin Hanbal<sup>27</sup> narrated. What is copied is correct.

" حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مُنْصَوِّرٌ وَسُلَيْمَانُ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: وَحَدَّثَنِي وَاصِلٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: «سَأَلْتُ، أَوْ سُنِلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَيُّ الدُّنْيَابِ عِنْدَ اللَّهِ أَكْبَرُ؟ قَالَ: أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلْقَكَ، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ، قَالَ: وَنَزَلَتْ هَذِهِ الْآيَةُ تَصْدِيقًا لِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: {وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ} " 28.

### Translation

I asked, or (he said that) the Messenger of Allah, (ﷺ) was asked, which sin is the greatest in the sight of Allah? The Prophet (ﷺ) said that you do not associate anyone with Allah, even though He created you. I asked after that which one? He said that the biggest sin after that is that you kill your children out of fear that they will share in your livelihood. I asked after that which one? He said that after that you commit adultery with your neighbor's wife. The narrator stated that this verse was revealed to confirm the saying of the Holy Prophet, (ﷺ) {وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ -: {إِلَّا بِالْحَقِّ}} , "And those who call upon no other god besides Allah." And they do not kill the one whose life has been forbidden by Allah, but on the right and they do not commit adultery.

### Research and Analysis of Hadith

This hadith has been narrated by many Muahdseen including Imam Bukhari and Imam Muslim<sup>29</sup>, this hadith has been narrated by the sheikhs in Sahih, so there is no need to research it further.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَارِكُمْ جُزْءًا مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ قِيلَ: يَا رَسُولَ اللَّهِ إِنَّ كَانَتْ لِكَافِيَةِ قَالَ: فَضِلْتُ عَلَيْهِنَّ بِتِسْعَةِ وَسِتِّينَ جُزْءًا كُلُّهُنَّ مِثْلُ حَرِّهَا " 30.

### Translation

The Messenger of Allah, (ﷺ) said, "Your (worldly) fire is one-seventieth (in its heat and lethality) compared to the fire of Hell." Someone asked, O Messenger of Allah! (For the punishment of disbelievers and sinners) This was also the fire of

our world. He (ﷺ) said, "The fire of Hell is seventy-nine times greater than the fire of the world."

### Research and Analysis of Hadith

This hadith has been narrated by many muhaddiths, including Imam Bukhari. This hadith has been narrated by Imam Bukhari in Sahih Bukhari, so there is no need to research it further.

"حَدَّثَنَا عَبَّاسُ الدُّورِيِّ البَغْدَادِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُعَيْرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَاصِمٍ - هُوَ ابْنُ بَهْدَلَةَ - عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَوْقِدْ عَلَى النَّارِ أَلْفَ سَنَةٍ حَتَّى احْمَرَّتْ»، ثُمَّ أَوْقِدْ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى ابْيَضَّتْ، ثُمَّ أَوْقِدْ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى اسْوَدَّتْ، فَهِيَ سَوْدَاءٌ مُظْلِمَةٌ." 31.

### Translation

The Holy Prophet (ﷺ) said: "Hellfire was burned for a thousand years until it became red, then it was burned for a thousand years until it became white, then it was burned for a thousand years until it became black, now it is black and dark".

### Research and Analysis of Hadith

Apart from Imam Tirmidhi, this hadith has been narrated by Imam Ibn Abi Dunya<sup>32</sup>, Imam Munzari<sup>33</sup> and Imam Dar Qutni<sup>34</sup>. Allama Albani has called this hadith weak<sup>35</sup>.

"حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ (وَاللَّفْظُ لِعُثْمَانَ) قَالَ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سَفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ، وَلَا يَنْفَلُونَ، وَلَا يَبُولُونَ، وَلَا يَتَعَوَّطُونَ، وَلَا يَمْتَخِطُونَ. قَالُوا: فَمَا بِالْطَّعَامِ؟ قَالَ: جُشَاءٌ، وَرَشْحٌ كَرَشْحِ الْمَسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا تُلْهَمُونَ النَّفْسَ." 36.

### Translation

Jarir narrated on the authority of Amish, he on the authority of Abu Sufyan, and he on the authority of Hazrat Jabir, may Allah be pleased with him, who said: I heard the Prophet, (ﷺ) saying: "The people of Paradise will eat and drink there. But they will not spit in it, nor urinate, nor defecate, nor blow their nose. He (ﷺ) said: "There will be a belch and sweat like the sweat of musk." (Songs of) praise and praise will be inspired (into their nature) in the same way that breath is inspired (into their nature).

### Research and Analysis of Hadith

Apart from Imam Muslim, this hadith has been narrated by Imam Baghwi<sup>37</sup>, Imam Ahmad bin Hanbal<sup>38</sup> and Imam Tabarani<sup>39</sup>. And this hadith has been quoted by Imam Muslim in Sahih Muslim, so there is no need to research it further.

"أَخْبَرَنَا أَبُو حَازِمٍ عُمَرُ بْنُ أَحْمَدَ الْحَافِظُ، أَنْبَأَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ بُنْدَارِ بْنِ الْحُسَيْنِ الصُّوفِيُّ، ثنا مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ الْبَصْرِيُّ، ثنا أَبُو الرَّبِيعِ الزُّهْرَانِيُّ، ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ الْأَنْصَارِيُّ، ثنا مَالِكُ بْنُ دِينَارٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَقُولُ اللَّهُ تَعَالَى: «وَعَزَّتِي وَجَلَالِي وَجُودِي وَفَاقَةَ خَلْقِي إِلَيَّ وَارْتِفَاعِي فِي مَكَانِي إِنِّي لَأَسْتَجِي مِنْ عَبْدِي وَأَمْتِي أَنْ يَشِيبَا فِي الْإِسْلَامِ ثُمَّ أُعَذِّبَهُمَا» قَالَ: فَرَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْكِي عِنْدَ ذَلِكَ فَقِيلَ: يَا رَسُولَ اللَّهِ مَا يَبْكِيكَ؟ فَقَالَ: «أَبْكِي مِمَّنْ يَسْتَجِي اللَّهُ مِنْهُ وَلَا يَسْتَجِي مِنَ اللَّهِ." 40.

### Translation

Abu Hazim Umar bin Ahmad Hafiz informed us, Abu Al Hasan Ali bin Bandar bin Husain Sufi informed us, Muhammad bin Abdul Salam Basri informed us, Abu Rabi al-Zahrani narrated to us, Muhammad bin Abdullah bin Abi Salama Ansari. Narrated to us, Malik bin Dina narrated to us, he narrated from Anas bin Malik, then he said that the

Messenger of Allah, (ﷺ) said: That Allah, the Exalted, says: My honor, My glory, My generosity, and the hunger of My creatures. By me, by the height of my house, that I honor my servant and my ummah to grow up in Islam and then punish them. I was asked, O Messenger of Allah, what made you cry, so he said, "I am crying because of this man whom Allah is modest with and he is not modest with Allah."

### Research and Analysis of Hadith

including Imam Bayhaq This hadith has been narrated by Imam Suyuti<sup>41</sup>, Imam Beyzawi<sup>42</sup> and Imam Alauddin<sup>43</sup>. This hadith is weak because Imam Suyuti said after narrating this hadith " ابن حبان في الضعفاء، والبيهقي في الزهد، والرافعي عن أنس. وأورده ابن الجوزي في الموضوعات عن ابن عباس<sup>44</sup> And Imam Alauddin has said " وأورده ابن الجوزي في الموضوعات"<sup>45</sup>.

" حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْجَدَ لَكَ مَلَائِكَتُهُ، وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ." 46.

### Translation

The Prophet (ﷺ) said, "The believers will gather together on the Day of Judgment and will say (among themselves), it would have been better if we had made someone our intercessor today in the presence of our Lord." Therefore, all people will be present in the service of Adam (ﷺ) and will say that

you are the father of mankind. Allah created you with His own hands. He commanded the angels to prostrate to you and teach you the names of everything. Intercede for us in the presence of your Lord so that we can be saved from today's trouble.

### Research and Analysis of Hadith

This hadith has been narrated by Imam Bukhari, Imam Ibn Hanbal<sup>47</sup>, Imam Nasa'i<sup>48</sup> and Imam Qurtubi<sup>49</sup>, the words of Qurtubi are different: " وَعَلَّمَ وَأَدَمَ الْأَسْمَاءَ كُلَّهَا " And these are the words of Bukhari " وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ " But the meaning is the same, the author quoted from Qurtubi.

"عَلِيَّ بْنِ أَبِي طَالِبٍ عَلَيْنَا بِالْعَدْسِ فَإِنَّهُ مَبَارَكٌ مَقْدَسٌ وَإِنَّهُ يَرِقُ الْقَلْبَ وَيَكْثُرُ الدَّمْعَةَ وَقَدْ بَارَكَ فِيهِ سَبْعُونَ نَبِيًّا آخَرَهُمْ عَيْسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ." 50.

### Translation

It is narrated from Ali bin Abi Talib (may Allah be pleased with him) that you must hold the lentil, because it is blessed and pure, indeed it softens the heart and increases weeping, and seventy prophets blessed it, among them the last prophet was Isa bin Maryam (peace be upon him).

### Research and Analysis of Hadith

This hadith has been narrated by Imam Dailmi and Imam Qurtubi<sup>51</sup>, This hadith is a Mauzu because

Imam Ibn Juzi<sup>52</sup>, Imam Sanaani<sup>53</sup> and Imam Suyuti<sup>54</sup> called it a Mauzu.

"حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ دَكْوَانَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ» 55.

### Translation

Adam bin Abi Ayyas narrated from us, Shuba narrated from us, Amish narrated from him, he said, I heard from Zakwan, and Abu Saeed Al-Khudri, may God be pleased with him, narrated from him that the Prophet, (ﷺ) said: : Say bad things to my companions. If a person were to spend as much gold (in the way of Allah) as the mountain of Uhud, it would not be equal to one mead of grain or half of their mead.

### Research and Analysis of Hadith

This hadith has been narrated by many hadith scholars including Imam Bukhari and Imam Muslim<sup>56</sup>, This Hadith is Sahih, it has been narrated by Sheikhs in Sahihin, so there is no need to research it further.

"حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَبِي ثَلَجٍ الْبَغْدَادِيُّ صَاحِبُ أَحْمَدَ بْنِ حَنْبَلٍ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاطِبٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عَمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ»، فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ، وَإِنَّ أَبْعَدَ النَّاسِ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي» 57.

### Translation

The Messenger of Allah, (ﷺ) said: "Avoid excessive speech other than the remembrance of God, because excessive speech besides the remembrance of God hardens the heart, and the most distant from God will be the one with a hard heart.

### Research and Analysis of Hadith

Besides Imam Tirmidhi, this hadith has been narrated by Imam Bayhaqi<sup>58</sup>, Imam Daylami<sup>59</sup> and Imam Munzari<sup>60</sup>, After quoting this hadith, Imam Tirmidhi says: " هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ " إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حَاطِبٍ " 61 And Allama Al-Albani has said weak<sup>62</sup>.

"حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْحَسَنِ الْمَصْرِيُّ، حَدَّثَنَا هَانِيءُ بْنُ الْمُتَوَكِّلِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ، عَنْ إِسْحَاقَ وَأَبَانَ، عَنِ أَنَسِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرْبَعَةٌ مِنَ الشَّقَاءِ: جُمُودُ الْعَيْنِ وَقَسَاءُ الْقَلْبِ وَطُولُ الْأَمَلِ وَالْحِرْصُ عَلَى الدُّنْيَا" 63.

### Translation

Muhammad ibn Abi al-Hasan al-Masri narrated to us, then Hani ibn al-Mutawakkil narrated to us, then Abdullah ibn Sulaiman narrated to us, he narrated from Ishaq ibn Aban and he narrated from Hazrat Anas, the Messenger of Allah (ﷺ) He said: Four things are signs of weakness, the eyes not being wet, the heart being hard, the hopes being long and the greed of the world.



### Research and Analysis of Hadith

This hadith has been narrated by Imam Al-Isbahani<sup>64</sup>, Imam Haythami<sup>65</sup> and Imam Suyuti<sup>66</sup> in addition "بُنُّ الْمُتَوَكِّلِ، وَهُوَ ضَعِيفٌ" <sup>67</sup> And Imam Ibn Hajar Asqalani says "هذا حديث منكر انتهى" <sup>68</sup> And Abi Ghadha says "هذا حديث منكر. انتهى" <sup>69</sup> And Allama Al-Albani<sup>70</sup> has said weak.

"وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي لَأَعْرِفُ حَجْرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ، إِنِّي لَأَعْرِفُهُ الْآنَ» 71 .

### Translation

On the authority of Hazrat Jabir bin Samurah, may Allah be pleased with him, he said: The Messenger of Allah ﷺ, said: "I know very well the stone in Makkah that used to greet me before the Prophet's mission".

### Research and Analysis of Hadith

Apart from Imam Muslim, this hadith has been narrated by Imam Tirmidhi<sup>72</sup>, Imam Tabari<sup>73</sup> and Imam Qurtubi<sup>74</sup>, This hadith has been narrated by Imam Muslim in Sahih Muslim, so there is no need for further research.

### Conclusion

1. Sahib Kitab has committed to narrate correct hadiths in many places in his book. However, in

some places weak traditions have been mentioned for the description of virtues.

2. Syntax and usage points have also been explained.

3. Corrective aspects have also been arranged to be explained.

4. Commentary sayings and points of various Companions of the Prophet (PBUH), Tabi'in-e-Azam and Taba-i-Tabi'in and the elders of the religion have also been recorded.

5. This commentary plays a role in reforming the society.

6. The sayings of Salaf Salihin have also been copied.

7. It is also arranged to describe the descent in a summary manner.

8. It will not be wrong if this commentary is called Balmathur commentary.

9. Tafsir is explained in a simple, clear and effective manner.

10. Fluent, simple Arabic is used.

11. The style of the Salaf-e-Saliheen has also been taken into account in explaining the commentary.

12. The essence and results of various interpretations are explained in a comprehensive manner.

13. An effective approach is adopted in describing both beliefs and actions.

14. A lot of attention has also been laid on the development of moral virtues.