

# Waqia Ifak In Light Of “Ghunyat Al Qari Sharha Sahih Al Bukhari”

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## Abstract:

The event mentioned in verse of Surah Al-Nur is known as "Afak. This incident has been narrated by all commentators. Commentators as well as Muhadditheen and Hadith books have also narrated this incident. Imam Bukhari is one of these muhaddith who has narrated this event in his book Sahih al-Bukhari. Just as the different interpretations of Sahih Bukhari have been written, one of these interpretations is "Ghunyat ul-Qari". Which is written by Maulana Abdul Khaliq Al-Bajuri

Maulana Abdul Khaliq has explained and detailed this incident in his Sharh " Ghunyat ul-Qari".

And it has also pointed out the prevailing traditions about it

Interpretation of difficult words, explanation of Arba'ah religions in sub-problems and among them, Rajeh and Marjuh are also mentioned among them

In this short article, an analytical study of Afak incident has been done in the light of "Ghanit al-Qari Sharh Sahih al-Bukhari".

**Key words:** Afak, Mustah, Hamna, Aisha, Abdullah ibni Obai.

## Introductory remarks:

After the Holy Quran, Sahih Bukhari is the most authentic book, in which Imam Bukhari has collected a large number of authentic hadiths that fulfill the conditions of Ahadithe Saheha. Bukhari's interpretations have been done by Muhadeseen in different languages, including Sharh al-Khattabi, "Illam lu Hadith", Allama Karmani's "Al-Kawakb ul-Durari", Ibn Hajar's "Fath ul-Bari", Qustalani's "Irshad ul-Sari", Badr ul-Din Aini's "Umdat ul-Qari" and Allama Ibn Battal's "Sharh Sahih al-Bukhari Labin Batal" and many more Shuruh are available. And one of those scholars is Muhammad Abdul Haq who belongs to Bajaur area of Khyber Pakhtunkhwa province of Pakistan. He wrote the Sharh of Sahih al-Bukhari "Ghaniyyat ul-Qari Sharh Sahih al-Bukhari". He utilized deferent Shuroh of

Albukhari like Umdatul Qari, Fathul Bari, Sharh Ibn Batal and Sharh Qustalani, etc

## Introduction of Sheikh:

Sheikh Muhammad Abdul Khaliq bin Maulana Syed Amir Al-Bajuri who was born in 858 in Guhati village of Bajaur district of Khyber Pakhtunkhwa province, got his primary education in his native area of Bajaur and then moved to Dehli to pursue religious studies. He got his religious studies from Maulvi Abdul Rab's madrassa and died in 982.

## Historical Background of Waqia e Efak:

This event has been described in detail by Bukhari and Muslim, Ahl al-Sunan and other Muhaddithians as the descent of eighteen verses of Sorah Alnoor. The summary of which is that

after the obligation of veiling for Muslim women, the Prophet (ﷺ) went to Rabigh, which is located between Madinah and Jeddah, for the Ghazwah Bani Mustaliq in 6AH. On the way back, they camped one night near Madinah, and left in the morning. Before leaving, Umm ul-Mu'minin Aisha Siddiqa went to have ablution and her necklace fell from her neck. When she recognized She went to search out it. Even the caravan departed, and the people put their empty hoods on the camel that they were sitting inside it, when they came back; they saw that the caravan had gone, so she put their cloaks, thinking and sat down there that they would return when the people of the caravan knew of their absence. Safwan bin Asman Ansari had stopped there according to the rule of that time by the order of the Messenger of Allah (ﷺ), so that they could see in the morning light that None of the goods of the caravan have been missed, when they suddenly saw Ayesha Siddiqa, they recited (انا لله وانا اليه راجعون) and brought their camel to sit near her, Ayesha got on it and Safwan drove the camel. Let's go. When they reached the caravan, Abdullah bin obae, the leader of the hypocrites, immediately took advantage of the opportunity and said that today she did not come safely, and he stir things up, and a few Sahaba and Sahabiyat also agreed with him, affected by the slander, they started supporting him, some other people were also affected, after coming to Madinah, this news spread all around, there was great anxiety and worry in the homes of the Prophet's family and Sahaba. Finally, Allah Ta'ala revealed Ayesha Siddiqa's baraat and chastity in these verses, and a wave of happiness spread in the mournful atmosphere of Madinah. Necessary details related to the incident will be included in the interpretation of the verses.

According to Allama Ibn Hajar, the incident of Afak is before the Ghazwa e Ahzab.<sup>1</sup>

The battle of Ahzab took place in Shawwal, so according to Imam al-Zuhri, the battle of Bani al-

Mustaliq happened first, because it happened in the month of Shaban of the same year.

Allama Nowavi has written that "People have disagreed about this. It is better that Ghazwa e Murisi should be considered before Ghazwa e Ahzab, in this way no doubt remains."<sup>2</sup>

Allama Ibn Qayyim has also mentioned Ghazwa e Murisi and later Ghazwa e Ahzab.<sup>3</sup>

Historian of Islam Allama Zahabi in his famous book Tarikh-e-Islam has described Ghazwa-e-Murisi first and Ghazwa-e-Ahzab later.<sup>4</sup>

These arguments show that historians have different opinions about the incident of Afak, and the most prominent from the point of view of the arguments is that the incident of Ghazwa e Bani al-Mustalaq's is before the ghazwa e Ahzab's. Because the researchers among the ancient and modern historians have given it the right. And it has been declared correct, as well as the consensus of the Ummah on the authenticity of Sahih Bukhari in general and the authenticity of Hadith-e-Afak in particular, supports this position, as Hafiz Ibn Hajar and other scholars of the Ummah have made clear.

### **The consultation of the Holy Prophet to the Sahaba about the incident of Ifak:**

The Prophet (ﷺ) had complete faith and knowledge of Bibi Aisha's chastity, but since this matter was a wife's matter, He (ﷺ) continued to seek advice from his intimate Sahaba.

So, when the Prophet (ﷺ) discuss to Hazrat Umar about this accusation, he said, "Ya Rasoolal Allah, the hypocrites are liars, because Allah does not like that even a fly sits on your pure body." Because a fly sits on impurity, then how will Allah allow a woman who is guilty of such evil to remain in the marriage of the Prophet (ﷺ)?<sup>5</sup>

Hazrat Usman (RA) said, "Ya RasoolalAllah, may Allah, Allah did not allow your shadow to fall on the ground so that no one's foot could step on it, so when will the honor of the truth on this deity be satisfied that a human being, the wife of the Prophet,?" Can commit such a crime with?<sup>6</sup>

Hazrat Ali (RA) said that Ya Rasoolal Allah (ﷺ) once yours blessed soles became impure, so Allah Almighty sent Jibreel (AS) to inform you that you should take off your sacred soles, so Hazrat Bibi Aisha (RA) By God, if it were like that, then surely Allah would have sent down a revelation to you ﷺ that you should throw them out of your spousal.<sup>7</sup>

When Hazrat Abu Ayub Ansari heard the news of this slander, he said to his wife: O wife! So tell me the truth! If I were in the place of Hazrat Safwan bin Muattal, can you think that I could do this with the Haram e Pak of the Prophet ﷺ? Then the wife replied that if in the place of Aisha RA If it was me, I swear by God, I would not commit such a betrayal, so why is it possible that Aisha, who is millions of degrees better than me, and Hazrat Safwan, who is many degrees better than you, could commit such a betrayal.<sup>8</sup>

According to the narration of Bukhari Sharif, when Hazrat Ali and Hazrat Osama were asked for advice, Hazrat Usama replied, "She is your wife and we know her well."<sup>9</sup> Hazrat Ali replied, "Ya Rasoolal Allah, Allah has not imposed any restrictions on you. There are many women besides her, and you should ask his maid about her, and she will tell you the truth."<sup>10</sup>

When Hazrat Barira<sup>11</sup> was asked about Aisha, she said, "By the One who has sent you as a Messenger, I have not seen any fault in Aisha except that she is a young girl." She leaves the dough and bakes it, and the goat comes and eats it.<sup>12</sup>

Umm ul-Mu'minin Hazrat Zainab<sup>13</sup> bint Jahsh was asked, she swore and said, "O Messenger of Allah, I protect my ears and eyes, and by God I know Aisha very well."<sup>14</sup>

### Literal meaning of Ifak:

بابُ (إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ)

The literal meaning of Afak is "Lie" and it is said that Afak is the worst and most ugly lie. This word is derived from turning away something when it is turned away from one's face and front.

And it is said. That horizon is said to turn something away from its original state.<sup>16</sup>

And it is the same here because Umm al-Mu'minin Aisha (RA) deserved purity and praise due to her purity and lineage.<sup>17</sup> Just as Hassan,<sup>18</sup> praised her and said: [She is chaste and very wise, no one can have any doubts about her, she completely avoids eating the flesh of careless and chaste women]<sup>19</sup>

Therefore, he does not deserve to be targeted in such a way, and those who have targeted her with such things have turned the matter away from the truth, so this is a clear lie and a great slander.<sup>20</sup>

(عُسْبَةٌ مِنْكُمْ)<sup>21</sup> is a party from among you.<sup>22</sup> Imam Fara has said that the group is called from one to forty. And it is said that from ten to forty is called and that is Abdullah<sup>23</sup> bin obi bin Salul, the leader of the hypocrites, Hasan bin Sabit, Mistah,<sup>24</sup> Hamnah<sup>25</sup>. Bint Jahsh and those who agreed with him in this regard.<sup>26</sup>

(لَا تَحْسَبُوهُ شَرًّا لَكُمْ)<sup>27</sup>

That is, you should not consider Afak are Qazaf<sup>28</sup> or the grief that has befallen you bad for yourself. It is for the believers who have suffered pain and suffering from this Waqah Afak. Among them are especially the Prophet ﷺ, Abu Bakr RA Aisha RA and Safwan<sup>29</sup> RA.

(بَلْ هُوَ خَيْرٌ لَكُمْ)

Rather, it is better for you, because Allah will give you a great reward and will reveal clear Qur'anic verses about it, which are eighteen verses in which the Messenger of Allah, ﷺ, is honored and comforted. And the acquittal of Umm al-Mu'minin Aisha and the cleansing of the Ahl al-Bayt and the threat to those who were involved in spreading this lie.<sup>30</sup>

That is for each of those people (لِكُلِّ امْرِئٍ مِنْهُمْ)<sup>31</sup> who made this lie.<sup>32</sup>

(مَا اكْتَسَبَ مِنَ الْإِثْمِ)<sup>33</sup>

This sin is punishable in this world and the hereafter, so they were condemned in this world and their martyrdom was not accepted.<sup>34</sup>

(وَالَّذِي تَوَلَّى كِبْرَهُ) The person who originated this great lie.<sup>35</sup> And he was Abdullah bin obi bin

Salul, and it has been said that he was Hassan bin Sabit, and Saalbi has said that Hassan, Mustah and Hamna were the people who started this lie and then this news spread among the people.

(باب قوله) (لَوْلَا إِذْ سَمِعْتُمُوهُ إِلَى قَوْلِهِ الْكَذِبُونَ)<sup>36</sup> The word "لولا" here is for irritate and step up, that is, why was it not done so that the believers would think of themselves as good and better as soon as they heard the incident, and would say that this is a clear lie and open slander.<sup>37</sup> And it has been said that the meaning of this is why this was not considered as it should have been done for a person and his mother or a woman and her son, because the wives of the Prophet (PBUH) were the mothers of the believers.<sup>38</sup>

(لَوْلَا جَاءُوا) Why can't this group present four witnesses to this lie who did not see this incident? When they did not present witnesses, these people are among those who lie to Allah about this incident.<sup>39</sup>

(وَلَوْلَا إِذْ سَمِعْتُمُوهُ)<sup>40</sup> And why was it not done that you would say upon hearing this news that it is not appropriate for us to speak about it, it is not permissible for us to say anything about it.<sup>41</sup>

(سُبْحَانَكَ) For You is purity, that is, none of Your strange creatures is like You.<sup>42</sup>

(هَذَا بُهْتَانٌ عَظِيمٌ) That is, this is a very big lie.<sup>43</sup>

### Interpretation of the selected words in the hadiths in the light of Ghuya al Qari:

(في غزوة غزاهها) And that Ghazwa was Ghazwa e bani mustalaq and it is also called Ghazwa Murisi and some historians have said that it happened in 6 Hijri and it has also been said that it happened in 4 Hijri.<sup>44</sup>

(وقفل) and returned from Ghazwa<sup>45</sup> means returning from Ghazwa.<sup>46</sup>

(أَذَّنَ بِالرَّحِيلِ) ordered the convoy.<sup>47</sup>

(فادلج) If this word is accompanied by "thashdeed", then it means that they started going in the first part of the night, and if it is accompanied by "sokoon", not with "shad", then it means that they started going in the last part of the night.<sup>48</sup>

(موغرين) while entering the intense heat.<sup>49</sup>

(في نحر الظهيرة)<sup>50</sup> means in the first half of the day.

(وكان الذي تولى الافك) And the person who fabricated this lie was Abdullah bin obi bin Salul.<sup>51</sup> (والنساء) (سواها كثير) There are many other women besides her, that is, many other women besides her whom Allah has made permissible and halal for you. Divorce her and marry one of them.<sup>52</sup> And this was said so that the grief of the Prophet (ﷺ) would be removed and he would be consoled.<sup>53</sup>

Ali's intention was not to divorce his wife or to have any enmity with Aisha. After that, he said that you should ask her maidservant and she would confirm her. If you want to get peace, then divorce them and if not, then find out about them so that their innocence and purity are known. And Barera will say about her innocence and purity are known. She will say only what is true and that is Aisa,s innocence and purity.<sup>54</sup>

### Summary of Discussion:

In verse (11), the Prophet (ﷺ) consoled Abu Bakr and other companions and said that those who participated in this slander with the leader of the hypocrites are among the Muslims, and from this slander. Although you have suffered great pain, in the end it has brought you good, in such a way that you will receive a great reward for the patience with which you have borne it, and secondly. The great advantage is that Allah Almighty revealed Ayesha Siddiqah's testimony in the Holy Quran from above the seven heavens, and her chastity and chastity were recorded on the hearts and minds of Muslims for the rest of the world. And for the common Muslims, this ruling became the Shari'ah of Allah, except for those Shias who deny the Holy Qur'an and slander Ayesha Siddiqah. The curse of Allah is on the liars. Also, in this incident, the hypocrites and evil-doers have been severely threatened and the Companions who denied it from the beginning have been praised.

He said that those who took part in this slander will bear the sin of the one who started it (

Abdullah bin Abi bin Salul) and took part in spreading it greatly. He has prepared a painful punishment. Ibn Jarir al-Tabari narrated from Osama bin Zayd that he means Abdullah bin obi bin Salul. Al-Bukhari, Ibn al-Munzar, Tabarani and Bayhaqi etc have narrated the same narration from Imam Zuhri. Tabari writes that after these verses were revealed, the Messenger of Allah (ﷺ) flogged Hasan, Mustah and Hamna bint Jahsh, and left Abdullah bin Abi. Scholars have given many explanations for this, one explanation is that he wanted those who were sincere Muslims to erase their sins by establishing a limit, and to bear the sin of Abdullah bin Abi with his disbelief

and hypocrisy in the Hereafter. To be left. Imam al-Azz bin Abd ul Salam writes in his commentary that the Prophet (ﷺ) did not flog anyone, because it is necessary to find evidence to issue a limit, or the slanderer should confess it with his own tongue. And none of the two things were found in the incident of Afak, rather, Allah Almighty informed the Messenger of Allah (ﷺ) about it through revelation, but according to the traditions of Musnad Ahmad and Sunan, the above-mentioned saying of Imam Tabari is valid.

## References

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<sup>2</sup> - Al Nawawi, Abu Zakariya Muhiuddin Yahya bin Sharaf, Al Minhaj Sharh Sahih Muslim bin Al Hajjaj, Dar ihya al Turath, Beirut, 1392, vol. 17, p. 110

<sup>3</sup> - Ibn Qayyim, Muhammad bin Abi Bakr bin Ayyub bin Sad, Shams al Din, Al Jawziyyah, Zad al Maad fi Hadi Khair al ibad, Muasisa al risala, Beirut, 1994, vol. 3, p. 238

<sup>4</sup> - Al Zahabi, Shams al Din, Abu Abd uAllah Muhammad bin Ahmad bin Uthman bin Qaimaz, tareeKh Al Islam wa wafayat al ayan, Dar al Kitab al Arabi, Beirut, 1993, vol.2, p.269

<sup>5</sup> - Al Nasafi, Abu al Barakat, Abdullah bin Ahmad bin Mahmud Hafiz al Din, Tafseer al Nasafi, Dar al Kalam al Tayyib, Beirut, 1998, vol.2, p.492

<sup>6</sup> - Abul Fida, Ismail Haqi bin Mustafa al Istanbuli, Ruh al Bayan, Dar al Fikr, Beirut, Baun al Tabb, vol. 6, p. 125

<sup>7</sup> - As Above

<sup>8</sup> - Tafsir al Nasafi, vol. 2, p. 492

<sup>9</sup> - Al Jami' Al Musnad Al Sahih Al Mukhtasar of the Matters of the Messenger of God, may God's prayers and peace be upon him, and his Sunnah and Ayahs, "Sahih al Bukhari" Abu Abdullah Muhammad bin Ismail, Al Jaafi al Bukhari, Dar tauq al Najat, 1422 AH, vol. 5, p. 116

<sup>10</sup> - As Above

<sup>11</sup> - was the mistress of some of Bani Hilal, so she wrote to her, then she married Aisha, and the hadeeth came in her regard that Al Walaa is for those who are free. And under the age of marriage, the best of it was the Messenger of God, may God's prayers and peace be upon him, so it was a Sunnah. And there was a difference between her husband, whether he was a slave or free, in the narration of Ahl Al Madinah, he was a slave called Mughith, and in the narration of Ahl al Iraq, he was free. And when Aisha wanted to buy a bride, he made a promise to her, and the Prophet, peace and blessings of God be upon him, said: "Praise be to the one who gave the reward" or "The gift of grace." Her husband's name was Mughitha, and her mother was the Messenger of God, and he loved her, and he used to walk in the streets of Madinah and weep. And the Messenger of God sought her out, and he said to her, "Do you command?" He said: "I don't want it." She said: "I don't want it".

Abu Umar, Yusuf bin Abdullah bin Muhammad bin Abdul Bar, al Namari, al Istiyab fi Marifat al Sahhab, Dar al Jalil, Beirut, 1992, vol. 4, p. 1795

<sup>12</sup> - Sahih al Bukhari, vol. 5, p. 116

<sup>13</sup> - Zainab bint Jahsh, the wife of the Messenger of God, may God's prayers and peace be upon him. She is Zainab bint Jahsh bin Rayab bin Ya'mar bin Sabira bin Marra bin Kathir bin Ghanm bin Dudan bin Asad bin Khuzimah. Her mother, Umima bint Abd al Muttalib bin Hashim, the aunt of the Messenger of God, may God bless him and grant him peace. Abu Ubaidah said: He married her in 1 year of history. And there is no

difference that she was under Zayd bin Harithah, and she is the one whose story Allah mentioned in the Qur'an by saying: So when Zayd passed away from her, he married her. When Zayd divorced her and her period expired, the Messenger of God, may God's prayers and peace be upon him, married her. Peace be upon him, and he fed her with bread and meat. And when she entered the Messenger of God, may God bless him and grant him peace, he said to her: What is your name? She said: Bara, Fasmaha Zainab. And when the Messenger of God, may God's prayers and peace be upon him, spoke about it, the hypocrites said: "Muhammad forbade the woman of the child, and he married his son's wife, so God revealed that Muhammad was not the father of any of your men until the end of time." iyah. And Allah Almighty said: Call them to their fathers. The verse used to be proud of the women of the Prophet, may God bless him and grant him peace, saying: Verily, your fathers have given you to you, and God has given you to me from above the seven heavens. And the Messenger of God, may God's prayers and peace be upon him, was angry with her for saying about Safiya bint Hayy, that she is a Jew. He left her for the duration of the Hajjah and the Muharram and some Safar, then he came after her and returned to what was with her.

Al Istiyab fi Ma'rifat al Ashab, vol. 4, p. 1850

<sup>14</sup> - Sahih al Bukhari, vol. 3, p. 173

<sup>15</sup> - Surah Al Noor 24:11

<sup>16</sup> - Fath al Bari Sharh Sahih al Bukhari vol 1, p.80

<sup>17</sup> - As Above

<sup>18</sup> - Hasan bin Sabit bin al Munzir bin Haram bin Amr bin Zayd Munat bin Udi bin Amr bin Malik bin al Najjar, that is Taymullah bin Thalab bin Amr bin al Khazraj, Abu al Waleed, Abu Abd al Rahman said, and Abu al Hassam al Ansari al Khazraj al Najri. Peace and blessings of God be upon him, delegation to Amr bin al Harith bin Abi Shamar, delegation to Jablah bin Al Ayham, delegation to Muawiya when he was forty years old. And Hasan knew Ibn al Fariyya, who is his mother. It was narrated that Muhammad bin Saad said: He lived in Jahiliyyah for seven years, and in Islam for seven years, and he died in the caliphate of Muawiya, and he was the son of two hundred and one hundred years.

Al Isaba fi Tameez al Sahaba, vol. 2, p. 55

<sup>19</sup> - Ibn al Sakeet, Abu Yusuf Yaqoob bin Ishaq, Islah al Mutiq, Dar Ihya al Turath, al Arabi, 1423 AH, vol. 1, p. 207

<sup>20</sup> - Umdat al Qari Sharh Sahih al Bukhari, vol. 19, p. 79

<sup>21</sup> - Surah Al Noor 24:11

<sup>22</sup> - Tafseer Al Jalain Vol 1,P458

<sup>23</sup> - Abdullah bin Aubi bin Salul: Rais Al Manafiqeen in Madinah al Nabawiyya, 9 AH Al Wafiyat wa Al Ahadah, Vol. 1, p. 25

<sup>24</sup> - Mistah bin Al Asasa Ibn Ibad bin Al Muttalib bin Abd Manaf bin Qusayy al Muttalibi. His name was Auf, and mistah was his nickname. His mother was the aunty of Abu bakar Al sidiq. Accept islam .when he fought about mattwr of Aisha, swore Abu Bakr that it would not benefit him, and she said: And the best of you will not come, and it is possible that the first of those who are near will be saved. So Abu Bakr went back to spending on him.

Al Isaba fi Tameez al Sahaba, vol. 6, p. 74

<sup>25</sup> - Hamna bint Jahsh bin Riyab al Asadiyya, [from Bani Asad bin Khuzimah, sister of Zainab bint Jahsh, was with Musab bin Umayr, and he killed her on the day of Uhud, so she married Talha bin Ubaidullah, she gave birth to Muhammad and Imran ibni Talha bin Ubaydullah, and Hamna was a believer. Al Afiq on Aisha and she was fast in that with those who were fast in it and those who were correct in their speed, and she and her sister Umm Habiba bint Jahsh were performing ablution. Narrated by her son Imran bin Talha bin Ubayd Allah.

Al Isteeab fi Marifat al Ashab, vol. 4, p. 1814

<sup>26</sup> - Umdat al Qari Sharh Sahih al Bukhari, vol. 19, p. 79

<sup>27</sup> - Sorah Alnoorh 24 : 11

<sup>28</sup> - Umdat al Qari Sharh Sahih al Bukhari, vol. 19, p. 79

<sup>29</sup> -As Above

<sup>30</sup> - As Above

<sup>31</sup> -Sorah Alnoor 24 : 11

<sup>32</sup> - Umdat al Qari Sharh Sahih al Bukhari, vol. 19, p. 79

<sup>33</sup> - -Sorah Alnoor 24 : 11

<sup>34</sup> - Abu Al Saud, Al Emadi Muhammad bin Muhammad bin Mustafa, Tafseer abi al Saud, Dar Ihya al Turath, Beirut, vol. 6, p. 161

<sup>35</sup> - Jami al Bayan fi Taweel al Qur'an, vol. 19, p. 116

<sup>36</sup> - Sorah Alnoor 24 : 13

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<sup>37</sup> - Muhammad Ali al Sabuni, Safwat al Tafaseer, Dar al Sabuni, Cairo, 1417 AH, vol.2, p.300

<sup>38</sup> - Umdat al Qari Sharh Sahih al Bukhari, vol. 19, p. 80

<sup>39</sup> - Al Tafseer al Munir, vol. 18, p. 179

<sup>40</sup> - Sorah Almominoon 23 : 16

<sup>41</sup> -Tafsir al Jalalain, vol. 1, p. 459

<sup>42</sup> -Tafsir al Tabari, vol. 17, p. 218

<sup>43</sup> - As Above

<sup>44</sup> - As Above

<sup>45</sup> - Fath al Bari Sharh Sahih al Bukhari vol.8, p.458

<sup>46</sup> - As Above

<sup>47</sup> - As Above

<sup>48</sup> - Fath al Bari Sharh Sahih al Bukhari vol.8, p.462

<sup>49</sup> -Umdat al Qari Sharh Sahih al Bukhari, vol. 19, p. 83

<sup>50</sup> - As Above

<sup>51</sup> - As Above

<sup>52</sup> -Muhammad bin Umar bin Waqid, Al Sahami al aslami, Al Waqdi, Al Maghazi, Dar al Ilami, Beirut, 1409 AH, Vol. 2, p. 430.

<sup>53</sup> - As Above

<sup>54</sup> - Fath al Bari Sharh Sahih al Bukhari vol.8, p.468