بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

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Hadith---Niqaab is mandatory and Satan can run in our body like blood!

BUKHARI#4212 حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى، عَنْ حُمَيْدٍ الطَّوِيلِ، سَمِعَ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم أَقَامَ عَلَى صَفِيَّةَ بِنْتِ حُيَيٍّ، بِطَرِيقِ خَيْبَرَ ثَلاَثَةَ أَيَّامٍ، حَتَّى أَعْرَسَ بِهَا، وَكَانَتْ فِيمَنْ ضُرِبَ عَلَيْهَا الْحِجَابُ.

Narrated Anas bin Malik:The Prophet (ﷺ) stayed with Safiya bint Huyai for three days on the way of Khaibar where he consummated his marriage with her. Safiya was amongst those who were ordered to use a veil.

BUKHARI#2039 حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ أَخْبَرَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ـ رضى الله عنهما ـ أَنَّ صَفِيَّةَ، أَخْبَرَتْهُ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ الزُّهْرِيَّ، يُخْبِرُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، أَنَّ صَفِيَّةَ ـ رضى الله عنها ـ أَتَتِ النَّبِيَّ صلى الله عليه وسلم وَهْوَ مُعْتَكِفٌ، فَلَمَّا رَجَعَتْ مَشَى مَعَهَا، فَأَبْصَرَهُ رَجُلٌ مِنَ الأَنْصَارِ، فَلَمَّا أَبْصَرَهُ دَعَاهُ فَقَالَ " تَعَالَ هِيَ صَفِيَّةُ ـ وَرُبَّمَا قَالَ سُفْيَانُ هَذِهِ صَفِيَّةُ ـ فَإِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ ". قُلْتُ لِسُفْيَانَ أَتَتْهُ لَيْلاً قَالَ وَهَلْ هُوَ إِلاَّ لَيْلٌ

Narrated `Ali bin Al-Husain from Safiya:Safiya went to the Prophet (ﷺ) while he was in I`tikaf. When she returned, the Prophet (ﷺ) accompanied her walking. An Ansari man saw him. When the Prophet (ﷺ) noticed him, he called him and said, "Come here. She is Safiya. (Sufyan a sub-narrator perhaps said that the Prophet (ﷺ) had said, "This is Safiya"). And Satan circulates in the body of Adam's offspring as his blood circulates in it." (A sub-narrator asked Sufyan, "Did Safiya visit him at night?" He said, "Of course, at night.")

ہم سے اسماعیل بن عبداللہ نے بیان کیا ، انہوں نے کہا کہ مجھے میرے بھائی نے خبر دی ، انہیں سلیمان نے ، انہیں محمد بن ابی عتیق نے ، انہیں ابن شہاب نے ، انہیں علی بن حسین رضی اللہ عنہ نے کہ صفیہ رضی اللہ عنہا نے انہیں خبر دی (دوسری سند) اور ہم سے علی بن عبداللہ نے بیان کیا ، ان سے سفیان بن عیینہ نے بیان کیا ، کہا کہ میں نے زہری سے سنا ۔ وہ علی بن حسین رضی اللہ عنہ سے خبر دیتے تھے کہ صفیہ رضی اللہ عنہا نبی کریم صلی اللہ علیہ وسلم کے یہاں آئیں ۔ آپ صلی اللہ علیہ وسلم اس وقت اعتکاف میں تھے ۔ پھر جب وہ واپس ہونے لگیں تو آپ بھی ان کے ساتھ (تھوڑی دور تک انہیں چھوڑنے) آئے ۔ (آتے ہوئے) ایک انصاری صحابی رضی اللہ عنہ نے آپ کو دیکھا ۔ جب آنحضرت صلی اللہ علیہ وسلم کی نظر ان پر پڑی ، تو فوراً آپ صلی اللہ علیہ وسلم نے انہیں بلایا ، کہ سنو ! یہ (میری بیوی) صفیہ رضی اللہ عنہا ہیں ۔ (سفیان نے ہی صفیہ کے بجائے بعض اوقات «هذه صفية» کے الفاظ کہے ۔ (اس کی وضاحت اس لیے ضرور ی سمجھی) کہ شیطان انسان کے جسم میں خون کی طرح دوڑتا رہتا ہے ۔ میں (علی بن عبداللہ) نے سفیان سے پوچھا کہ غالباً وہ رات کو آئی ہوں گی ؟ تو انہوں نے فرمایا کہ رات کے سوا اور وقت ہی کون سا ہو سکتا تھا ۔

BUKHARI#7171 حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَتَتْهُ صَفِيَّةُ بِنْتُ حُيَيٍّ فَلَمَّا رَجَعَتِ انْطَلَقَ مَعَهَا، فَمَرَّ بِهِ رَجُلاَنِ مِنَ الأَنْصَارِ فَدَعَاهُمَا فَقَالَ " إِنَّمَا هِيَ صَفِيَّةُ ". قَالاَ سُبْحَانَ اللَّهِ. قَالَ " إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ ". رَوَاهُ شُعَيْبٌ وَابْنُ مُسَافِرٍ وَابْنُ أَبِي عَتِيقٍ وَإِسْحَاقُ بْنُ يَحْيَى عَنِ الزُّهْرِيِّ عَنْ عَلِيٍّ ـ يَعْنِي ابْنَ حُسَيْنٍ ـ عَنْ صَفِيَّةَ عَنِ النَّبِيِّ صلى الله عليه وسلم

Narrated `Ali bin Husain:Safiya bint (daughter of) Huyai came to the Prophet (in the mosque), and when she returned (home), the Prophet (ﷺ) accompanied her. It happened that two men from the Ansar passed by them and the Prophet called them saying, "She is Safiya!" those two men said, "Subhan Allah!" The Prophet (ﷺ) said, "Satan circulates in the human body as blood does."

ہم سے عبدالعزیز بن عبداللہ نے بیان کیا ، کہا ہم سے ابراہیم بن سعد نے بیان کیا ، ان سے ابن شہاب نے اور ان سے جناب زین العابدین علی بن حسین رحمہ اللہ نے کہ صفیہ بنت حیی رضی اللہ عنہا (رات کے وقت) نبی کریم صلی اللہ علیہ وسلم کے پاس آئیں (اور آنحضرت صلی اللہ علیہ وسلم مسجد میں معتکف تھے) جب وہ واپس آنے لگیں تو آنحضرت صلی اللہ علیہ وسلم بھی ان کے ساتھ آئے ۔ اس وقت دو انصاری صحابی ادھر سے گزرے تو آنحضرت صلی اللہ علیہ وسلم نے انہیں بلایا اور فرمایا کہ یہ صفیہ ہیں ۔ ان دونوں انصاریوں نے کہا ، سبحان اللہ (کیا ہم آپ پر شبہ کریں گے) آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ شیطان انسان کے اندر اس طرح دوڑتا ہے جیسے خون دوڑتا ہے ۔ اس کی روایت شعیب ابن مسافر ابن ابی عتیق اور اسحاق بن یحییٰ نے زہری سے کی ہے ، ان سے علی بن حسین نے اور ان سے صفیہ رضی اللہ عنہا نے نبی کریم صلی اللہ علیہ وسلم سے یہی واقعہ نقل کیا ہے ۔

BUKHARI#2038 حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ـ رضى الله عنهما ـ أَنَّ صَفِيَّةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا هِشَامٌ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ كَانَ النَّبِيُّ صلى الله عليه وسلم فِي الْمَسْجِدِ، وَعِنْدَهُ أَزْوَاجُهُ، فَرُحْنَ، فَقَالَ لِصَفِيَّةَ بِنْتِ حُيَىٍّ " لاَ تَعْجَلِي حَتَّى أَنْصَرِفَ مَعَكِ ". وَكَانَ بَيْتُهَا فِي دَارِ أُسَامَةَ، فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم مَعَهَا، فَلَقِيَهُ رَجُلاَنِ مِنَ الأَنْصَارِ، فَنَظَرَا إِلَى النَّبِيِّ صلى الله عليه وسلم ثُمَّ أَجَازَا وَقَالَ لَهُمَا النَّبِيُّ صلى الله عليه وسلم " تَعَالَيَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَىٍّ ". قَالاَ سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ. قَالَ " إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يُلْقِيَ فِي أَنْفُسِكُمَا شَيْئًا ".

Narrated `Ali bin Al-Husain (from Safiya the Prophet's wife)The wives of the Prophet (ﷺ) were with him in the mosque (while he was in I`tikaf) and then they departed and the Prophet (ﷺ) said to Safiya bint Huyai, "Don't hurry up, for I shall accompany you," (and her dwelling was in the house of Usama). The Prophet (ﷺ) went out and in the meantime two Ansari men met him and they looked at the Prophet (ﷺ) and passed by. The Prophet (ﷺ) said to them, "Come here. She is (my wife) Safiya bint Huyai." They replied, "Subhan Allah, (How dare we think of evil) O Allah's Apostle! (we never expect anything bad from you)." The Prophet (ﷺ) replied, "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds."

ہم سے سعید بن عفیر نے بیان کیا ، کہا کہ مجھ سے لیث نے بیان کیا ، ان سے عبدالرحمٰن بن خالد نے بیان کیا ، ان سے ابن شہاب نے ، ان سے امام زین العابدین علی بن حسین رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم کی پاک بیوی حضرت صفیہ رضی اللہ عنہا نے انہیں خبر دی (دوسری سند) اور امام بخاری نے کہا کہ ہم سے عبداللہ بن محمد نے بیان کیا کہا کہ ہم سے ہشام نے بیان کیا ، انہیں معمر نے خبر دی ، انہیں زہری نے ، انہیں علی بن حسین رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم مسجد میں (اعتکاف میں) تھے آپ کے پاس ازواج مطہرات بیٹھی تھیں ۔ جب وہ چلنے لگیں تو آپ نے صفیہ بنت حیی رضی اللہ عنہا سے فرمایا کہ جلدی نہ کر ، میں تمہیں چھوڑنے چلتا ہوں ۔ ان کا حجرہ دار اسامہ رضی اللہ عنہ میں تھا ، چنانچہ جب رسول اللہ صلی اللہ علیہ وسلم ان کے ساتھ نکلے تو دو انصاری صحابیوں سے آپ صلی اللہ علیہ وسلم کی ملاقات ہوئی ۔ ان دونوں حضرات نے نبی کریم صلی اللہ علیہ وسلم کو دیکھا اور جلدی سے آگے بڑھ جانا چاہا ۔ لیکن آپ نے فرمایا ٹھہرو ! ادھر سنو ! یہ صفیہ بنت حیی ہیں (جو میری بیوی ہیں) ان حضرات نے عرض کی ، سبحان اللہ ! یا رسول اللہ ! آپ نے فرمایا کہ شیطان (انسان کے جسم میں) خون کی طرح دوڑتا ہے اور مجھے خطرہ یہ ہوا کہ کہیں تمہارے دلوں میں بھی کوئی (بری) بات نہ ڈال دے ۔

Quran—Those who consume usury?
SURAH AL-BAQARA CHAPTER#2 VERSE#275

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَن جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۖ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

Transliteration 275: Allatheena yakuloona alrriba la yaqoomoona illa kama yaqoomu allathee yatakhabbatuhu alshshaytanu mina almassi thalika biannahum qaloo innamaalbayAAu mithlu alrriba waahalla Allahu albayAAa waharrama alrriba faman jaahu mawAAithatun min rabbihi faintaha falahu ma salafa waamruhu ila Allahi waman AAada faolaika ashabu alnnari hum feeha khalidoona

Saheeh: 275: Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.

Urdu 275: جو لوگ سود کھاتے ہیں قیامت کے دن وہ نہیں اٹھیں گے مگر جس طرح کہ وہ شخص اٹھتا ہے جس کے حواس جن نے لپٹ کر کھو دیئے ہیں یہ حالت ان کی اس لیے ہوگی کہ انہوں نے کہا تھا کہ سوداگری بھی تو ایسی ہی ہے جیسےسود لینا حالانکہ اللہ نے سوداگری کو حلال کیا ہے اور سود کو حرام کیا ہے پھر جسے اپنے رب کی طرف سے نصیحت پہنچی اوروہ باز آ گیا تو جو پہلے لے چکا ہے وہ اسی کا رہا اور اس کا معاملہ اللہ کے حوالہ ہے اور جو کوئی پھر سود لے وہی لوگ دوزخ والے ہیں وہ اس میں ہمیشہ رہیں گے

WORD TO WORD TRANSLATION WITH GRAMMAR

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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(2:275:1)
alladhīna
Those who

REL – masculine plural relative pronoun
اسم موصول

(2:275:2)
yakulūna
consume

V – 3rd person masculine plural imperfect verb
PRON – subject pronoun
فعل مضارع والواو ضمير متصل في محل رفع فاعل

(2:275:3)
l-riba
[the] usury

N – accusative masculine noun
اسم منصوب

(2:275:4)
lā
not

NEG – negative particle
حرف نفي

(2:275:5)
yaqūmūna
they can stand

V – 3rd person masculine plural imperfect verb
PRON – subject pronoun
فعل مضارع والواو ضمير متصل في محل رفع فاعل

(2:275:6)
illā
except

RES – restriction particle
أداة حصر

(2:275:7)
kamā
like

P – prefixed preposition *ka*
SUB – subordinating conjunction
جار ومجرور

(2:275:8) yaqūmu stands	 	**V** – 3rd person masculine singular imperfect verb فعل مضارع
(2:275:9) alladhī the one who,	 	**REL** – masculine singular relative pronoun اسم موصول
(2:275:10) yatakhabbaṭuhu confounds him	 	**V** – 3rd person masculine singular (form V) imperfect verb **PRON** – 3rd person masculine singular object pronoun فعل مضارع والهاء ضمير متصل في محل نصب مفعول به
(2:275:11) l-shayṭānu the Shaitaan	 	**PN** – nominative masculine proper noun → Satan اسم علم مرفوع
(2:275:12) mina with	 	**P** – preposition حرف جر
(2:275:13) l-masi (his) touch.	 	**N** – genitive masculine noun اسم مجرور

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

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(2:275:14)
dhālika
That

DEM – masculine singular demonstrative pronoun
اسم اشارة

(2:275:15)
bi-annahum
(is) because they

P – prefixed preposition *bi*
ACC – accusative particle
PRON – 3rd person masculine plural object pronoun
حرف جر
حرف نصب من اخوات «ان» و«هم» ضمير متصل في محل نصب اسم «ان»

(2:275:16)
qālū
say,

V – 3rd person masculine plural perfect verb
PRON – subject pronoun
فعل ماض والواو ضمير متصل في محل رفع فاعل

(2:275:17)
innamā
"Only

ACC – accusative particle
PREV – preventive particle *mā*
كافة ومكفوفة

(2:275:18)
l-bayʿu
the trade

N – nominative masculine noun
اسم مرفوع

(2:275:19)
mith'lu
(is) like

N – nominative masculine noun
اسم مرفوع

(2:275:20)
l-riba
[the] usury."

N – genitive masculine noun
اسم مجرور

(2:275:21)
wa-ahalla
While has permitted

REM – prefixed resumption particle
V – 3rd person masculine singular (form IV) perfect verb
الواو استئنافية
فعل ماض

(2:275:22)
l-lahu
Allah

PN – nominative proper noun → Allah
لفظ الجلالة مرفوع

(2:275:23)
l-bayʿa
[the] trade

N – accusative masculine noun
اسم منصوب

(2:275:24)
waḥarrama
but (has) forbidden

CONJ – prefixed conjunction *wa* (and)
V – 3rd person masculine singular (form II) perfect verb
الواو عاطفة
فعل ماض

(2:275:25)
l-riba
[the] usury.

N – accusative masculine noun
اسم منصوب

(2:275:26)
faman
Then whoever -

REM – prefixed resumption particle
COND – conditional noun

الفاء استئنافية

اسم شرط

(2:275:27)

jāahu

comes to him

V – 3rd person masculine singular perfect verb

PRON – 3rd person masculine singular object pronoun

فعل ماض والهاء ضمير متصل في محل نصب مفعول به

(2:275:28)

mawʿiẓatun

(the) admonition

N – nominative feminine indefinite noun

اسم مرفوع

(2:275:29)

min

from

P – preposition

حرف جر

(2:275:30)

rabbihi

His Lord

N – genitive masculine noun

PRON – 3rd person masculine singular possessive pronoun

اسم مجرور والهاء ضمير متصل في محل جر بالاضافة

(2:275:31)

fa-intahā

and he refrained,

CONJ – prefixed conjunction *fa* (and)

V – 3rd person masculine singular (form VIII) perfect verb

الفاء عاطفة

فعل ماض

(2:275:32)

falahu

then for him

RSLT – prefixed result particle

P – prefixed preposition *lām*

		PRON – 3rd person masculine singular personal pronoun الفاء واقعة في جواب الشرط جار ومجرور
(2:275:33) mā what	مَا REL	**REL** – relative pronoun اسم موصول
(2:275:34) salafa (has) passed,	سَلَفَ V	**V** – 3rd person masculine singular perfect verb فعل ماض
(2:275:35) wa-amruhu and his case	وَأَمْرُهُۥٓ PRON N CIRC	**CIRC** – prefixed circumstantial particle **N** – nominative masculine noun **PRON** – 3rd person masculine singular possessive pronoun الواو حالية اسم مرفوع والهاء ضمير متصل في محل جر بالاضافة
(2:275:36) ilā (is) with	إِلَى P	**P** – preposition حرف جر
(2:275:37) l-lahi Allah,	ٱللَّهِ PN	**PN** – genitive proper noun → Allah لفظ الجلالة مجرور
(2:275:38) waman and whoever	وَمَنْ COND CONJ	**CONJ** – prefixed conjunction *wa* (and) **COND** – conditional noun

		الواو عاطفة اسم شرط
(2:275:39) ʿāda repeated	عَادَ V	**V** – 3rd person masculine singular perfect verb فعل ماض
(2:275:40) fa-ulāika then those	فَأُوْلَٰٓئِكَ DEM RSLT	**RSLT** – prefixed result particle **DEM** – plural demonstrative pronoun الفاء واقعة في جواب الشرط اسم اشارة
(2:275:41) aṣḥābu (are the) companions	أَصْحَٰبُ N	**N** – nominative masculine plural noun اسم مرفوع
(2:275:42) l-nāri (of) the Fire,	ٱلنَّارِ N	**N** – genitive feminine noun اسم مجرور
(2:275:43) hum they	هُمْ PRON	**PRON** – 3rd person masculine plural personal pronoun ضمير منفصل
(2:275:44) fīhā in it	فِيهَا PRON P	**P** – preposition **PRON** – 3rd person feminine singular object pronoun جار ومجرور

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(2:275:45)
khālidūna
will abide forever.

N – nominative masculine plural active participle
اسم مرفوع

Read tafsir of the ayath to know the effects of Riba be you a consumer or one who pays or agreed to pay it in the name of Credit card or in any agreement with which you as a consumer agreed to pay Riba!

Hadith—Muhammed{PBUH} cursed!

BUKHARI#5347 حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ لَعَنَ النَّبِيُّ صلى الله عليه وسلم الْوَاشِمَةَ، وَالْمُسْتَوْشِمَةَ، وَآكِلَ الرِّبَا وَمُوكِلَهُ، وَنَهَى عَنْ ثَمَنِ الْكَلْبِ، وَكَسْبِ الْبَغِيِّ، وَلَعَنَ الْمُصَوِّرِينَ.

Narrated Abu Juhaifa:The Prophet (ﷺ) cursed the lady who practices tattooing and the one who gets herself tattooed, and one who eats (takes) Riba' (usury) and the one who gives it. And he prohibited taking the price of a dog, and the money earned by prostitution, and cursed the makers of pictures.

ہم سے آدم بن ابی ایاس نے بیان کیا ، کہا ہم سے شعبہ بن حجاج نے بیان کیا ، کہا ہم سے عون بن ابی جحیفہ نے بیان کیا ، ان سے ان کے والد نے کہ نبی کریم صلی اللہ علیہ وسلم نے گود نے والی اور گدوانے والی ، سود کھانے والے اور کھلانے والے پر لعنت بھیجی اور آپ نے کتے کی قیمت اور زانیہ کی کمائی کھانے سے منع فرمایا اور تصویر بنانے والوں پر لعنت کی ۔

BUKHARI#5962 حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنِي غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، أَنَّهُ اشْتَرَى غُلاَمًا حَجَّامًا فَقَالَ إِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ ثَمَنِ الدَّمِ، وَثَمَنِ الْكَلْبِ، وَكَسْبِ الْبَغِيِّ، وَلَعَنَ آكِلَ الرِّبَا وَمُوكِلَهُ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ وَالْمُصَوِّرَ.

Narrated Abu Juhaifa:that he had bought a slave whose profession was cupping. The Prophet (ﷺ) forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave (Riba') usury, and the lady who tattooed others or got herself tattooed, and the picture-maker.

ہم سے محمد بن مثنیٰ نے بیان کیا ، کہا کہ مجھ سے غندر نے بیان کیا ، کہا ہم سے شعبہ نے بیان کیا ، ان سے عون بن ابی جحیفہ نے اور ان سے ان کے والد (وہب بن عبداللہ) نے کہ انہوں نے ایک غلام خریدا جو پچھنا لگا تا تھا پھر فرمایا کہ نبی کریم صلی اللہ علیہ وسلم نے خون نکالنے کی اجرت ، کتے کی قیمت اور رنڈی کی کمائی کھانے سے منع فرمایا ہے اور آپ نے سود لینے والے ، دینے والے ، گودنے والی ، گدوانے والی اور مورت بنانے والے پر لعنت بھیجی ہے ۔

SUNAN-AN-NASSAI#5102 أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ، قَالَ حَدَّثَنَا خَالِدٌ، عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُرَّةَ، يُحَدِّثُ عَنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ، قَالَ آكِلُ الرِّبَا وَمُوكِلُهُ وَكَاتِبُهُ إِذَا عَلِمُوا ذَلِكَ وَالْوَاشِمَةُ وَالْمَوْشُومَةُ لِلْحُسْنِ وَلاَوِي الصَّدَقَةِ وَالْمُرْتَدُّ أَعْرَابِيًّا بَعْدَ الْهِجْرَةِ مَلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ صلى الله عليه وسلم يَوْمَ الْقِيَامَةِ .

Narrated from 'Abdullah bin Murrah, from Al-Harith, from 'Abdullah, who said:"The one who consumes Riba, the one who pays it, and the one who writes it down, if they know that it is Riba; the woman who does tattoos and the woman who has that done for the purpose of beautification; the one who withholds Sadaqah (Zakah); and the one who reverts to the life of a Bedouin after having emigrated- they will (all the mentioned above) be cursed upon the tongue of Muhammad [SAW] on the Day of Resurrection.

JAMI-AT-TIRMIDHI#1206{Hassan} حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَيْهِ وَكَاتِبَهُ . قَالَ وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَجَابِرٍ وَأَبِي جُحَيْفَةَ . قَالَ أَبُو عِيسَى حَدِيثُ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ صَحِيحٌ .

Ibn Mas'ud narrated:"The Messenger of Allah (ﷺ) cursed the one who consumed Riba, and the one who charged it, those who witnessed it, and the one who recorded it."He said: There are narrations on this topic from 'Umar, 'Ali, Jabir [and Abu Juhaifah].The Hadith of 'Abdullah (bin Mas'ud) is a Hasan Sahih Hadith.

Hadith—on the women who had epilepsy who uncovered her body!

BUKHARI#5652 حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عِمْرَانَ أَبِي بَكْرٍ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، قَالَ قَالَ لِي ابْنُ عَبَّاسٍ أَلاَ أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى. قَالَ هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ إِنِّي أُصْرَعُ، وَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي. قَالَ " إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ أَنْ يُعَافِيَكِ ". فَقَالَتْ أَصْبِرُ. فَقَالَتْ إِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ أَنْ لاَ أَتَكَشَّفَ، فَدَعَا لَهَا.

Narrated 'Ata bin Abi Rabah:Ibn `Abbas said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet (ﷺ) and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet (ﷺ) said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' So he invoked Allah for her."

ہم سے مسدد نے بیان کیا ، کہا ہم سے یحییٰ بن ابی کثیر نے بیان کیا ، ان سے عمران ابوبکر نے بیان کیا ، ان سے عطاء بن ابی رباح نے بیان کیا ، کہا کہ مجھ سے حضرت ابن عباس رضی اللہ عنہما نے کہا ، تمہیں میں ایک جنتی عورت کو نہ دکھا دوں ؟ میں نے عرض کیا کہ ضرور دکھائیں ، کہا کہ ایک سیاہ عورت نبی کریم صلی اللہ علیہ وسلم کی خدمت میں آئی اور کہا کہ مجھے مرگی آتی ہے اور اس کی وجہ سے میرا ستر کھل جاتا ہے ۔ میرے لیے اللہ تعالیٰ سے دعا کر دیجئیے ۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا اگر تو چاہے تو صبر کر تجھے جنت ملے گی اور اگر چاہے تو میں تیرے لیے اللہ سے اس مرض سے نجات کی دعا کر دوں ۔ اس نے عرض کیا کہ میں صبر کروں گی پھر اس نے عرض کیا کہ مرگی کے وقت میرا ستر کھل جاتا ہے ۔ آنحضرت صلی اللہ علیہ وسلم اللہ تعالیٰ سے اس کی دعا کر دیں کہ ستر نہ کھلا کرے ۔ آنحضرت صلی اللہ علیہ وسلم نے اس کے لیے دعا فرمائی ۔

RIYAD-AS-SALIHIN#35 وعن عطاء بن أبي رباح قال: قال لي ابن عباس رضي الله عنهما: ألا أريك امرأة من أهل الجنة " فقلت: بلى، قال: هذه المرأة السوداء أتتت النبي صلى الله عليه وسلم فقالت : إني أصرع، و إني أتكشف، فادع الله تعالى لي قال: "إن شئت صبرت ولك الجنة، وإن شئت دعوت الله تعالى أن يعافيك" فقالت: أصبر، فقالت: إني أتكشف ، فادع الله أن لا أتشكف ، فدمعا لها

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'Ata' bin Abu Rabah reported:ibn 'Abbas (May Allah be pleased with them) asked him whether he would like that he should show him a woman who is from the people Jannah. When he replied that he certainly would, he said, "This black woman, who came to the Prophet (ﷺ) and said, 'I suffer from epilepsy and during fits my body is exposed, so make supplication to Allah for me.' He (ﷺ) replied: 'If you wish you endure it patiently and you be rewarded with Jannah, or if you wish, I shall make supplication to Allah to cure you?' She said, 'I shall endure it.' Then she added: 'But my body is exposed, so pray to Allah that it may not happen.' He (Prophet (ﷺ)) then supplicated for her".

Hadith----Jinn possession {Uthman bin Abul-'As when got confused with his prayers}

SUNAN-IBN-MAJAH#3677 حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، حَدَّثَنِي عُيَيْنَةُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي أَبِي، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ، قَالَ لَمَّا اسْتَعْمَلَنِي رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ عَلَى الطَّائِفِ جَعَلَ يَعْرِضُ لِي شَىْءٌ فِي صَلاَتِي حَتَّى مَا أَدْرِي مَا أُصَلِّي فَلَمَّا رَأَيْتُ ذَلِكَ رَحَلْتُ إِلَى رَسُولِ اللَّهِ ـ صلى الله عليه وسلم ـ فَقَالَ " ابْنُ أَبِي الْعَاصِ " . قُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ " مَا جَاءَ بِكَ " . قُلْتُ يَا رَسُولَ اللَّهِ عَرَضَ لِي شَىْءٌ فِي صَلاَتِي حَتَّى مَا أَدْرِي مَا أُصَلِّي . قَالَ " ذَاكَ الشَّيْطَانُ ادْنُهْ " . فَدَنَوْتُ مِنْهُ فَجَلَسْتُ عَلَى صُدُورِ قَدَمَىَّ . قَالَ فَضَرَبَ صَدْرِي بِيَدِهِ وَتَفَلَ فِي فَمِي وَقَالَ " اخْرُجْ عَدُوَّ اللَّهِ " . فَفَعَلَ ذَلِكَ ثَلاَثَ مَرَّاتٍ ثُمَّ قَالَ " الْحَقْ بِعَمَلِكَ " . قَالَ فَقَالَ عُثْمَانُ فَلَعَمْرِي مَا أَحْسِبُهُ خَالَطَنِي بَعْدُ .

Narrated that 'Uthman bin Abul-'As said:"When the Messenger of Allah (ﷺ) appointed me as governor of Ta'if, I began to get confused during my prayer, until I no longer knew what I was doing. When I noticed that, I travelled to the Messenger of Allah (ﷺ), and he said: 'The son of Abul-'As?' I said: 'Yes, O Messenger of Allah.' He said: 'What brings you here?' He said: 'O Messenger of Allah, I get confused during my prayer, until I do not know what I am doing.' He said: 'That is Satan. Come here.' So I came close to him, and sat upon the front part of my feet then he struck my chest with his hand and put some spittle in my mouth and said: 'Get out, O enemy of Allah!' He did that three times, then he said: 'Get on with your work.'" 'Uthman said: "Indeed, I never felt confused (during my prayer) after that."

Hadith--- Controlling anger!

SUNAN-ABI-DAWUD#4782 حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي حَرْبِ بْنِ الأَسْوَدِ، عَنْ أَبِي ذَرٍّ، قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَنَا " إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلاَّ فَلْيَضْطَجِعْ "

Narrated Abu Dharr :The Messenger of Allah (ﷺ) said to us: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.

Quran—On whom the Satan has the authority?

SURAH AL-HIJR CHAPTER#15 VERSE#42

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

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إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ

Inna AAibadee laysa laka AAalayhim sultanun illa mani ittabaAAaka mina alghaweena — Transliteration 42:

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

Urdu 42:

بے شک میرے بندوں پر تیرا کچھ بھی بس نہیں چلے گا مگر جو گمراہوں میں سے تیرا تابعدار ہوا

WORD TO WORD TRANSLATION WITH GRAMMAR

(15:42:1) inna Indeed,	إِنَّ ACC	**ACC** – accusative particle حرف نصب
(15:42:2) ʿibādī My slaves,	عِبَادِي PRON N	**N** – nominative masculine plural noun **PRON** – 1st person singular possessive pronoun اسم مرفوع والياء ضمير متصل في محل جر بالاضافة
(15:42:3) laysa not	لَيْسَ V	**V** – 3rd person masculine singular perfect verb فعل ماض من اخوات «كان»
(15:42:4) laka you have	لَكَ PRON P	**P** – prefixed preposition *lām* **PRON** – 2nd person masculine singular personal pronoun جار ومجرور
(15:42:5) ʿalayhim over them	عَلَيْهِمْ PRON P	**P** – preposition **PRON** – 3rd person masculine plural object pronoun جار ومجرور

(15:42:6) sul'ṭānun any authority,	سُلۡطَٰنٌ N	**N** – nominative masculine indefinite noun اسم مرفوع
(15:42:7) illā except	إِلَّا RES	**RES** – restriction particle أداة حصر
(15:42:8) mani those who	مَنِ REL	**REL** – relative pronoun اسم موصول
(15:42:9) ittabaʿaka follow you,	ٱتَّبَعَكَ PRON V	**V** – 3rd person masculine singular (form VIII) perfect verb **PRON** – 2nd person masculine singular object pronoun فعل ماض والكاف ضمير متصل في محل نصب مفعول به
(15:42:10) mina of	مِنَ P	**P** – preposition حرف جر
(15:42:11) l-ghāwīna the ones who go astray."	ٱلۡغَاوِينَ ٤٢ N	**N** – genitive masculine plural active participle اسم مجرور

SURAH AL-ISRAA CHAPTER#17 VERSE#65

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

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Inna AAibadee laysa laka AAalayhim sultanun wakafa birabbika wakeel**an**

Transliteration 65:

Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.

Saheeh: 65:

بے شک میرے بندوں پر تیرا غلبہ نہیں ہو گا اور تیرا رب کافی کارساز ہے

:Urdu 65

WORD TO WORD TRANSLATION WITH GRAMMAR

(17:65:1)
inna
"Indeed,

ACC – accusative particle
حرف نصب

(17:65:2)
ʿibādī
My slaves

N – nominative masculine plural noun
PRON – 1st person singular possessive pronoun
اسم مرفوع والياء ضمير متصل في محل جر بالاضافة

(17:65:3)
laysa
not

V – 3rd person masculine singular perfect verb
فعل ماض من اخوات «كان»

(17:65:4)
laka
for you

P – prefixed preposition *lām*
PRON – 2nd person masculine singular personal pronoun
جار ومجرور

(17:65:5)
ʿalayhim
over them

P – preposition
PRON – 3rd person masculine plural object pronoun
جار ومجرور

(17:65:6)
sul'ṭānun
any authority.

N – nominative masculine indefinite noun
اسم مرفوع

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

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(17:65:7)
wakafā
And sufficient

CONJ – prefixed conjunction *wa* (and)
V – 3rd person masculine singular perfect verb
الواو عاطفة
فعل ماض

(17:65:8)
birabbika
(is) your Lord

P – prefixed preposition *bi*
N – genitive masculine noun
PRON – 2nd person masculine singular possessive pronoun
جار ومجرور والكاف ضمير متصل في محل جر بالاضافة

(17:65:9)
wakīlan
(as) a Guardian."

N – accusative masculine indefinite noun
اسم منصوب

Hadith---visiting soothsayers and magicians!

SUNAN-IBN-MAJAH#2243 حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَسْعُودٍ، أَنَّ النَّبِيَّ ـ صلى الله عليه وسلم ـ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ .

Narrated from Abu Mas'ud that: the Prophet (ﷺ) forbade the price of a dog, the payment (given to a prostitute) and the payment made to a soothsayer.

JAMI-AT-TIRMIDHI#135{Hassan} حَدَّثَنَا بُنْدَارٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، وَبَهْزُ بْنُ أَسَدٍ، قَالُوا حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَكِيمٍ الأَثْرَمِ، عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَتَى حَائِضًا أَوِ امْرَأَةً فِي دُبُرِهَا أَوْ كَاهِنًا فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ صلى الله عليه وسلم " . قَالَ أَبُو عِيسَى لاَ نَعْرِفُ هَذَا الْحَدِيثَ إِلاَّ مِنْ حَدِيثِ حَكِيمٍ الأَثْرَمِ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ أَبِي هُرَيْرَةَ . وَإِنَّمَا مَعْنَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ عَلَى التَّغْلِيظِ . وَقَدْ رُوِيَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ أَتَى حَائِضًا فَلْيَتَصَدَّقْ بِدِينَارٍ " . فَلَوْ كَانَ إِتْيَانُ الْحَائِضِ كُفْرًا لَمْ يُؤْمَرْ فِيهِ بِالْكَفَّارَةِ . وَضَعَّفَ مُحَمَّدٌ هَذَا الْحَدِيثَ مِنْ قِبَلِ إِسْنَادِهِ . وَأَبُو تَمِيمَةَ الْهُجَيْمِيُّ اسْمُهُ طَرِيفُ بْنُ مُجَالِدٍ .

Abu Hurairah narrated that: the Prophet said: "Whoever engages in sexual intercourse with a menstruating woman, or a woman in her anus, consults a soothsayer, **then he has disbelieved in what was revealed to Muhammad**."

الرِّبَواْ فَمَن جَآءَهُ مَوْعِظَةٌ مِّنْ رَّبِّهِ فَانتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ)

(275. Those who eat Riba will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan leading him to insanity. That is because they say: "Trading is only like Riba," whereas Allah has permitted trading and forbidden Riba. So whosoever receives an admonition from his Lord and stops eating Riba, shall not be punished for the past; his case is for Allah (to judge); but whoever returns (to Riba), such are the dwellers of the Fire they will Abide therein.)

The Punishment for Dealing with Riba (Interest and Usury)

After Allah mentioned the righteous believers who give charity, pay Zakah and spend on their relatives and families at various times and conditions, He then mentioned those who deal in usury and illegally acquire people's money, using various evil methods and wicked ways. Allah describes the condition of these people when they are resurrected from their graves and brought back to life on the Day of Resurrection:

(الَّذِينَ يَأْكُلُونَ الرِّبَواْ لاَ يَقُومُونَ إِلاَّ كَمَا يَقُومُ الَّذِى يَتَخَبَّطُهُ الشَّيْطَـنُ مِنَ الْمَسِّ)

(Those who eat Riba will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan leading him to insanity.)

This Ayah means, on the Day of Resurrection, these people will get up from their graves just as the person afflicted by insanity or possesed by a demon would. Ibn `Abbas said, "On the Day of Resurrection, those who consume Riba will be resurrected while insane and suffering from seizures." Ibn Abi Hatim also recorded this and then commented, "This Tafsir was reported from `Awf bin Malik, Sa`id bin Jubayr, As-Suddi, Ar-Rabi` bin Anas, Qatadah and Muqatil bin Hayyan." Al-Bukhari recorded that Samurah bin Jundub said in the long Hadith about the dream that the Prophet had,

«فَأَتَيْنَا عَلَى نَهَرٍ حَسِبْتُ أَنَّهُ كَانَ يَقُولُ: أَحْمَرَ مِثْلَ الدَّمِ، وَإِذَا فِي النَّهَرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا عَلَى شَطِّ النَّهَرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً

كَثِيرَةً،وَإِذَا ذَلِكَ السَّابِحُ يَسْبَحُ مَا يَسْبَحُ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ الْحِجَارَةَ عِنْدَهُ، فَيَفْغَرُ لَهُ فَاهُ فَيُلْقِمُهُ حَجَرًا»

(We reached a river -the narrator said, "I thought he said that the river was as red as blood"- and found that a man was swimming in the river, and on its bank there was another man standing with a large collection of stones next to him. The man in the river would swim, then come to the man who had collected the stones and open his mouth, and the other man would throw a stone in his mouth.)

The explanation of this dream was that the person in the river was one who consumed Riba.

Allah's statement,

(ذَلِكَ بِأَنَّهُمْ قَالُواْ إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَواْ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَواْ)

(That is because they say: "Trading is only like Riba," whereas Allah has permitted trading and forbidden Riba) indicates that the disbelievers claimed that Riba was allowed due to the fact that they rejected Allah's commandments, not that they equated Riba with regular trade. The disbelievers did not recognize that Allah allowed trade in the Qur'an, for if they did, they would have said, "Riba is trade." Rather, they said,

(إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَواْ)

(Trading is only like Riba) meaning, they are similar, so why did Allah allow this, but did not allow that, they asked in defiance of Allah's commandments.

Allah's statement,

(وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَواْ)

(Whereas Allah has permitted trading and forbidden Riba) might be a continuation of the answer to the disbelievers' claim, who uttered it, although they knew that Allah decided that ruling on trade is different from that of Riba. Indeed, Allah is the Most Knowledgeable, Most Wise, Whose decision is never resisted. Allah is never asked about what He does, while they will be asked. He is knowledgeable of the true reality of all things and the benefits they carry. He knows what benefits His servants, so He allows it for them, and what harms them, so He forbids them from it. He is more merciful with them than the mother with her own infant.

Thereafter, Allah said,

(فَمَن جَآءَهُ مَوْعِظَةٌ مِّنْ رَّبِّهِ فَانتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ)

(So whosoever receives an admonition from his Lord and stops eating Riba, shall not be punished for the past; his case is for Allah (to judge),) meaning, those who have knowledge that Allah made usury unlawful, and refrain from indulging in it as soon as they acquire this knowledge, then Allah will forgive their previous dealings in Riba,

(عَفَا اللَّهُ عَمَّا سَلَف)

(Allah has forgiven what is past.)

On the day Makkah was conquered the Prophet said,

«وَكُلُّ رِبًا فِي الْجَاهِلِيَّةِ مَوْضُوعٌ تَحْتَ قَدَمَيَ هَاتَيْنِ، وَأَوَّلُ رِبًا أَضَعُ، رِبَا الْعَبَّاس»

(All cases of Riba during the time of Jahiliyyah (pre-Islamic period of ignorance) is annulled and under my feet, and the first Riba I annul is the Riba of Al-'Abbas (the Prophet's uncle).)

We should mention that the Prophet did not require the return of the interest that they gained on their Riba during the time of Jahiliyyah. Rather, he pardoned the cases of Riba that occured in the past, just as Allah said,

(فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ)

(shall not be punished for the past; his case is for Allah (to judge).)

Sa`id bin Jubayr and As-Suddi said that,

(فَلَهُ مَا سَلَفَ)

(shall not be punished for the past) refers to the Riba one consumed before it was prohibited. Allah then said,

(وَمَنْ عَادَ)

(But whoever returns) meaning, deals in Riba after gaining knowledge that Allah prohibited it, then that warrants punishment, and in this case, the proof will have been established against such person. This is why Allah said,

(فَأُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ)

(such are the dwellers of the Fire they will abide therein forever.)

Abu Dawud recorded that Jabir said, "When

(الَّذِينَ يَأْكُلُونَ الرِّبَواْ لاَ يَقُومُونَ إِلاَّ كَمَا يَقُومُ الَّذِى يَتَخَبَّطُهُ الشَّيْطَـنُ مِنَ الْمَسِّ)

(Those who eat Riba will not stand (on the Day of Resurrection) except like a person beaten by Shaytan leading him to insanity) was revealed, the Messenger of Allah said,

«مَنْ لَمْ يَذَرِ الْمُخَابَرَةَ فَلْيُؤْذِنْ بِحَرْبٍ مِنَ اللهِ وَرَسُولِه»

(Whoever does not refrain from Mukhabarah, then let him receive a notice of war from Allah and His Messenger.)"

Al-Hakim also recorded this in his Mustadrak, and he said, "It is Sahih according to the criteria of Muslim, and he did not record it." Mukhabarah (sharecropping), farming land in return for some of its produce, was prohibited. Muzabanah, trading fresh dates still on trees with dried dates already on the ground, was prohibited. Muhaqalah, which refers to trading produce not yet harvested, with crops already harvested, was also prohibited. These were prohibited to eradicate the possibility that Riba might be involved, for the quality and equity of such items are only known after they become dry.

The subject of Riba is a difficult subject for many scholars. We should mention that the Leader of the Faithful, `Umar bin Al-Khattab, said, "I wished that the Messenger of Allah had made three matters clearer for us, so that we could refer to his decision: the grandfather (regarding inheriting from his grandchildren), the Kalalah (those who leave neither descendants nor ascendants as heirs) and some types of Riba." `Umar was refering to the types of transactions where it is not clear whether they involve Riba or not. The Shari`ah supports the rule that for any matter that is unlawful, then the means to it are also unlafwful, because whatever results in the unlawful is unlawful, in the same way that whenever an obligation will not be complete except with something, then that something is itself an obligation.

The Two Sahihs recorded that An-Nu`man bin Bashir said that he heard the Messenger of Allah say,

«إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ، فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَولَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيه»

(Both lawful and unlawful things are evident, but in between them there are matters that are not clear. So whoever saves himself from these unclear matters, he saves his religion and his honor. And whoever indulges in these unclear matters, he will have fallen into the prohibitions, just like a shepherd who grazes (his animals) near a private pasture, at any moment he is liable to enter it.)

The Sunan records that Al-Hasan bin `Ali said that he heard the Messenger of Allah say,

«دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُك»

(Leave that which makes you doubt for that which does not make you doubt.)

Ahmad recorded that Sa`id bin Al-Musayyib said that `Umar said, "The Ayah about Riba was one of the last Ayat to be revealed, and the Messenger of Allah died before he explained it to us. So leave that which makes you doubt for that which does not make you doubt."

Ibn Majah recorded that Abu Hurayrah said that the Messenger of Allah said,

«الرِّبَا سَبْعُونَ حُوبًا، أَيْسَرُهَا أَنْ يَنْكِحَ الرَّجُلُ أُمَّه»

(Riba is seventy types, the least of which is equal to one having sexual intercourse with his mother.)

Continuing on the subject of prohibiting the means that lead to the unlawful, there is a Hadith that Ahmad recorded in which `A'ishah said, "When the Ayat in Surat Al-Baqarah about Riba were revealed, the Messenger of Allah went out to the Masjid and recited them and also

prohibited trading in alcohol." The Six collections recorded this Hadith, with the exception of At-Tirmidhi. The Two Sahihs recorded that the Messenger of Allah said,

«لَعَنَ اللهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا، وَأَكَلُوا أَثْمَانَهَا»

(May Allah curse the Jews! Allah forbade them to eat animal fat, but they melted it and sold it, eating its price.)

`Ali and Ibn Mas`ud narrated that the Messenger of Allah said,

«لَعَنَ اللهُ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَيْهِ وَكَاتِبَه»

(May Allah curse whoever consumes Riba, whoever pays Riba, the two who are witnesses to it, and the scribe who records it.)

They say they only have witnesses and a scribe to write the Riba contract when they want it to appear to be a legitimate agreement, but it is still invalid because the ruling is applied to the agreement itself, not the form that it appears in. Verily, deeds are judged by their intentions. d

(يَمْحَقُ اللَّهُ الرِّبَواْ وَيُرْبِى الصَّدَقَـتِ وَاللَّهُ لاَ يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ - إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ وَأَقَامُواْ الصَّلَوةَ وَآتَوُاْ الزَّكَوةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ)

(276. Allah will destroy Riba and will give increase for Sadaqat. And Allah likes not the disbelievers, sinners.) (277. Truly, those who believe, and do deeds of righteousness, and perform the Salah and give Zakah, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.)

Allah Does Not Bless Riba

Allah states that He destroys Riba, either by removing this money from those who eat it, or by depriving them of the blessing, and thus the benefit of their money. Because of their Riba,

Allah will torment them in this life and punish them for it on the Day of Resurrection. Allah said,

(قُل لاَّ يَسْتَوِى الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ)

(Say: "Not equal are Al-Khabith (evil things) and At-Tayyib (good things), even though the abundance of Al-Khabith may please you") 5:100

(وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعاً فَيَجْعَلَهُ فِى جَهَنَّمَ)

(And put the wicked (disbelievers and doers of evil deeds) one over another, heap them together and cast them into Hell) 8:37 , and,

(وَمَآ ءَاتَيْتُمْ مِّن رِّبًا لِّيَرْبُوَاْ فِى أَمْوَالِ النَّاسِ فَلاَ يَرْبُواْ عِندَ اللَّهِ)

(And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allah) 30:39 .

Ibn Jarir said that Allah's statement,

(يَمْحَقُ اللَّهُ الرِّبَواْ)

(Allah will destroy Riba) is similar to the statement reported of `Abdullah bin Mas`ud, "Riba will end up with less, even if it was substantial." Imam Ahmad recorded a similar statement in Al-Musnad.

Allah Increases Charity, Just as One Raises His Animal

Allah's statement,

(وَيُرْبِى الصَّدَقَـتِ)

(And will give increase for Sadaqat) means, Allah makes charity grow, or He increases it. Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَقْبَلُ اللهُ إِلَّا الطَّيِّبَ، فَإِنَّ اللهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيهَا لِصَاحِبِهِ، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ»

(Whoever gives in charity what equals a date from honest resources, and Allah only accepts that which is good and pure, then Allah accepts it with His right (Hand) and raises it for its giver, just as one of you raises his animal, until it becomes as big as a mountain.)

This was recorded in the book of Zakah.

Allah Does not Like the Disbelieving Sinners

Allah's statement,

(وَاللَّهُ لاَ يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ)

(And Allah likes not the disbelievers, sinners) indicates that Allah does not like he who has a disbelieving heart, who is a sinner in tongue and action. There is a connection between the beginning of the Ayah on Riba and what Allah ended it with. Those who consume Riba are not satisfied with the permissible and pure resources that Allah provided them. Instead, they try to illegally acquire people's money by relying on evil methods. This demonstrates their lack of appreciation for the bounty that Allah provides.

Praising Those Who Thank Allah

Allah praised those who believe in His Lordship, obey His commands, thank Him and appreciate Him. They are those who are kind to His creation, establish prayer and give charity due on their money. Allah informed them of the honor that He has prepared for them and that they will be safe from the repercussions of the Day of Resurrection. Allah said,

(إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ وَأَقَامُواْ الصَّلَوةَ وَآتَوُاْ الزَّكَوةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ)