

## QURAN TAFSIR BASED EXCLUSIVELY ON SAHIH HADITH

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### JUZZ ONE | 1:1 TO 2:141 | DAY ONE

Surah Baqra begins with the following five ayahs.

*Alif Laam Meem. This is the book, wherein there is no doubt, a guidance for those who are Muttaqin. Those who believe in the unseen. And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. Those are upon [right] guidance from their Lord, and it is those who are the successful.*

It is in the context of these ayahs, reports Ibn Kathir, that Abu Ubaydah (rah) asked Rasool Allah saw, "Are there people better than us? We embraced Islam with you and performed Jihad with you". He replied "Yes, those who will come after you, who will believe in me although they did not see me." (Tafsir Ibn Kathir, Volume I, pp. 112-113).

### JUZZ TWO | 2:142-2:252 | DAY TWO

It is in the second Juzz that Allah SWT reveals the command to fast in the month of Ramadan in verses 183-185 of Surah Baqra.

The virtues of fasting are great indeed, and one of the virtues is that Allah chose fasting for Himself. Prophet Muhammad, peace be upon him, said:

Allah Almighty said: All the deeds of the children of Adam are for them, except fasting which is for Me, and I will give the reward for it. The Prophet said further:

Fasting is a shield from the fire and from sin. If one of you is fasting, he should avoid sexual relations with his wife and arguments. If somebody should fight or argue with him, he should say: I am fasting. By Him in Whose Hand is my soul, the unpleasant smell coming from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast and the other when he meets his Lord; then he will be pleased because of his fasting.

[Sahih Bukhari, Book 31, Number 128]

### **JUZZ THREE | 2:142-2:252 | DAY THREE**

Ayah Al-Kursi 2:255 is at the beginning of the third Juzz of the Quran.

Reading the Holy Quran is a great way to overcome turmoil, anxiety and distress, and to relieve us. There is one particular Ayah in particular that Prophet Muhammad salallahu alaihi wasallam spoke of, that is said to give its reader great benefits in this life and the afterlife – Ayatul Kursi (Surat Al-Baqarah 2:255), also known as the Verse of the Throne. Abu Huraira narrated that the Messenger of Allah (Allah bless him and give him peace) said, “Everything has its splendor, and the splendor of the Qur’an is Surah al-Baqara. In it is a verse which is the greatest verse of the Qur’an: Ayat al-Kursi.” [Tirmidhi]

The narrations (hadith) that speak of the virtues, and benefits, of Ayatul Kursi are numerous. A man asked Allah’s Messenger (peace be upon him) which surah of the Qur’an was greatest and was told that it was “Say, He is Allah, One.” He asked which verse of the Qur’an was greatest and was told that it was the Throne Verse, “Allah, there is no god but He, the Living, the Eternal.” He asked Allah’s Prophet which verse he would like to bring good to him and his people and was told, “The end of Surat Al-Baqarah, for it is one of the treasures of Allah’s mercy from under His throne, which He gave to these people, and there is no good in this world and the next, which it does not include.” Al-Tirmidhi – Hadith 2169

### **JUZZ FOUR | From AL-IMRAN 93 to AN-NISA 23 | DAY FOUR**

This Juzz contains this Ayah, which is very relevant to our times:

You will surely be tested in your possessions and in yourselves. **And you will surely receive much abuse from those who were given the Scripture before you and from those who associate others with Allah.** But if you are patient and fear Allah - indeed, this is one of the great challenges (Quran 3:186).

This Ayah hints at the Islamophobia we are experiencing as many people of the book and others speak ill of Muslims and Islam today. Both Sahih Bukari (4566) and Sahih Muslim (1798) report that when Rasool Allah saw used to go to the non-believers and Jews of Medinah, after Hijra, and recite to them from the Quran and invite them to Islam, he was met with much abuse and rejection. The Prophet pbuh and his companions would then invoke the 109<sup>th</sup> ayah of Surah Baqra and forgive those who would reject or abuse them. We recited this Ayah in Juzz one.

That Ayah is as follows:

*Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So,*

*pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent.*

### **JUZZ FIVE | From AN-NISA 24 to AN-NISA 147 | DAY FIVE**

Subhan Allah, this Juz contains an Ayah of great Rahmah, mercy and forgiveness for Muslims.

Ayah 31 from Surah Nisah:

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

This is a powerful promise of forgiveness from Allah SWT. He promises that if we abstain from committing the major sins, known as Al-Kabair, he will forgive all our lesser sins and enter us into paradise.

Prophet Muhammad pbuh according to Sahih Muslim said, if one prays five times a day, and prays two Jummahs consecutively, and fasts in two Ramadans consecutively, then all the minor sins in between will be forgiven, as long as one does not commit major sins.

Scholars of Islam have expanded the list of major sins to include 70 sins. The list is too long to even remember them and most scholars who say this cannot enumerate the 70 so called major sins.

Prophet Muhammad pbuh did provide a list of seven major sins and this hadith is both Bukhari and Muslim.

*“Avoid the seven destroyers.” They said: “O Allah’s Messenger! And what are they?” He replied: “Committing Shirk with Allah, magic, to kill someone that Allah has prohibited – except for just cause – consuming Riba (Usury), consuming the wealth or property of an orphan, to flee on the day of the march (to battle), and to slander the chaste, unaware, believing women.” (Al-Bukhari 6857).*