

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

Tafsir al-Tabari, al-Baghawi, al-Qurtubi, al-Baidawi,
Ibn Kathir, al-Jalalayn, al-Suyuti, Fath al-Qadir

Volume 6

Sūrat āl 'Im'rān 3:192 – Sūrat l-Nisāa 4:84



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.1)
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# This tafsir provides an English translation of classical tafsir (commentaries)
# on the Holy Qur'an, allowing easy searching, comparison between similar ahadith,
# and immediate reference to the original Arabic text for those not fluent in Arabic.
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In the name of Allah, the Most Beneficent, the Most Merciful.

Our research at Al Sadiqin necessitated a translation of the *tafsir* (commentaries) on the Holy Qur'an that allowed easy searching, comparison between similar *ahadith* and immediate reference to the original Arabic text for those not fluent in Arabic.

Al Sadiqin contributes to fulfilling this need by providing this publication.

The online form of this book makes for easy "copy and paste" of *ahadith* for use in research papers. In the printed form, it allows the reader who may not be fluent in Arabic to find references to the original Arabic text.



The Tafsir Al-Qur'an: A Complete English

Translation of Classical Qur'anic Commentaries Volume 6 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat āl 'Im'rān*, and the first verses of *Sūrat l-Nisāa*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

- **Tafsir al-Tabari (923 CE)** – One of the earliest and most comprehensive tafsirs, authored by **Imam al-Tabari**. It is based on tafsir bi'l-ma'thur (interpretation through transmitted reports) and includes extensive narrations from the Prophet (pbuh), the Sahabah, and early scholars.
- **Tafsir al-Baghawi (1122 CE)** – Written by **Imam al-Baghawi**, this tafsir is known for its conciseness and reliance on authentic hadith and narrations. It is widely used in Sunni circles as a balanced and straightforward commentary.
- **Tafsir al-Qurtubi (1273 CE)** – Authored by **Imam al-Qurtubi**, this tafsir is famous for its focus on *fiqh* (Islamic jurisprudence) and legal interpretations, making it essential for scholars studying Qur'anic law.
- **Tafsir al-Baidawi (1286 CE)** – A concise and refined commentary by **Imam al-Baidawi**, often studied in traditional madrasahs. It is particularly valuable for its linguistic analysis and summarization of earlier tafsirs like al-Zamakhshari's.
- **Tafsir Ibn Kathir (1372 CE)** – One of the most widely read tafsirs today,

written by **Ibn Kathir**, emphasizing *tafsir bi'l-ma'thur* and the use of hadith and narrations from the Sahabah.

- **Tafsir al-Jalalayn (1505 CE)** – A brief yet highly regarded tafsir written by **Jalal al-Din al-Mahalli** and completed by **Jalal al-Din al-Suyuti**. It is a widely studied introductory tafsir, particularly in traditional Islamic education.
- **Tafsir al-Suyuti (1505 CE)** – Compiled by Imam al-Suyuti, this tafsir is a rich source of *tafsir bi'l-ma'thur* (narrative-based exegesis), incorporating extensive hadith and historical reports.
- **Fath al-Qadir (1834 CE)** – Written by Imam al-Shawkani, this tafsir combines tafsir bi'l-ma'thur with rational analysis and legal insights, making it a comprehensive and independent work.

This book serves as an essential resource for students, researchers, and general readers seeking a comprehensive understanding of the Qur'an through classical scholarship. As part of a 34-volume complete translation, this work aims to make these monumental Islamic commentaries accessible to English readers for the first time.

Portions of this work have been translated using AI (machine-assisted translation) and post-edited for clarity and accuracy. While an ongoing effort has been made to ensure fidelity to the original text, minor variations, or mistakes may be found. Please send any corrections or suggestions to tafsir@alsadiqin.org to benefit future editions of this work. This book is version 0.1. The latest version of book can be downloaded at <http://alsadiqin.org/tafsir>.

This book is published at cost. I offer *dua* that this work, and all the publications of Al Sadiqin Press, may increase *iman* in the world.

Sincerely
Ben Abrahamson

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Surat Al Imran 3:192

Our Lord, whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.

Surat Al Imran 3:192

Our Lord, whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.

Tafsir al-Jalalayn

Our Lord, whoever You admit to the Fire to remain there forever **You have disgraced him** You have humiliated him **and the wrongdoers** the disbelievers, in it the apparent is placed in place of the implicit, indicating that the disgrace is specific to them *of an extra supporters* who prevent them from the punishment of God Almighty.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed on that.

Some of them said: The meaning of this is: Our Lord, whoever of your servants you admit to the Fire and make him abide therein forever, you have disgraced him. He said: And a believer whose destination is Paradise will not be disgraced, even if he is tortured in the Fire with some torture.

Who said that?

Abu Hafs Al-Jubayri and Muhammad bin Bashir told me, they said: Al-Mu'ammil told us, Abu Hilal told us, on the authority of Qatada, on the authority of Anas, regarding his statement: **Our Lord, whoever You admit to the Fire - You have disgraced him**, he said: whoever You make immortal.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of a man, on the authority of Ibn al-Musayyab: **Our Lord, whoever You admit to the Fire, You have disgraced him**. He said: It is specific to whoever does not come out of it.

Al-Muthanna told me, he said, Abu Al-Nu'man A'rim told us, he said, Hammad bin Zaid told us, he said, Qubaysah bin Marwan told us, on the authority of Al-Ash'ath Al-Sammali, he said, I said to Al-Hasan, O Abu Sa'id, do you think what you mention about intercession is true? He said, Yes, it is true. He said, I said, O Abu Sa'id, do you think about the statement of God the Most High: **Our Lord, indeed whomever You admit to the Fire - You have disgraced him** (5:37) He said, he said to me: By God, you cannot overpower me in anything, for the Fire has people who will not exit it, as God said. I said, O Abu Sa'id, about those who entered and then exited? He said: They committed sins in this world, so God seized them because of them, so He admitted them into them and then exited them, because of what He knows is in their hearts of

faith and belief in Him.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Whoever You admit to the Fire - I have disgraced him**, he said: He is the one who will abide therein forever. Others said: The meaning of that is: Our Lord, whoever You admit to the Fire, whether he will abide therein forever or not, has been disgraced by the punishment.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Al-Harith bin Muslim told us, on the authority of Bahr, on the authority of Amr bin Dinar, he said: Jabir bin Abdullah came to us during Umrah, so Ata' and I went to him and said: **Our Lord, whoever You admit to the Fire, You have disgraced him**. He said: What disgraced him was when I burned him with fire! And even less than that is disgraceful.

Abu Ja'far said: The more correct of the two opinions, in my opinion, is the opinion of Jabir: Whoever enters the Fire has been disgraced by his entry into it, even if he is taken out of it. This is because disgrace is the exposure of the veil of the disgraced and his disgrace. And whoever his Lord punishes in the Hereafter for his sins, He has disgraced him by punishing him, and that is disgrace.

As for his saying: **And the wrongdoers have no helpers**, he says: And whoever disobeys God's command and disobeys Him has no helper from God to help him, to avert His punishment from him, or to save him from His torment.

Tafsir al-Qurtubi

Tenth: The Almighty's saying: **Our Lord, whoever You admit to the Fire - You have disgraced him**. That is, You have humiliated and insulted him. Al-Mufaddal said: That is, You have destroyed him. He recited:

God has put to shame his servants and those wearing monks' hats from the cross.

It was said: I disgraced him and banished him. It is said: God disgraced him: He banished him and hated him. The noun is humiliation. Ibn al-Sikkit said: He was disgraced, he was disgraced, if he fell into a calamity. The proponents of threats held fast to this verse and said: Whoever enters the Fire should not be a believer, because God Almighty said: **Then I have disgraced him**. God says: **The Day when God will not disgrace the Prophet and those who believed with him** (al-Tahrim 66:8). What they said is rejected, because of the evidence that whoever commits a major sin will not lose the name of faith, as mentioned above and will come. What is meant by His statement: **Whoever enters the Fire** is whoever remains in the Fire forever. Anas ibn Malik said this. Qatada said: *Enter* is the reverse of *remain*, and we do not say as the people of Harura said. Saeed ibn al-Musayyab said: The verse is

specific to people who will not emerge from the Fire. For this reason, He said: **And for the wrongdoers there are no helpers**, meaning the disbelievers. The scholars of meanings said: Humiliation may mean shyness. It is said: He was disgraced, he was disgraced, if he was ashamed, so he is humiliated. Dhu al- Rama:

Shame overtook him when he walked around the side of the rope, mixed with anger.

The disgrace of the believers on that day will be their shame in entering the Fire before all the people of other religions until they emerge from it. The disgrace of the unbelievers will be their destruction in it without death, and the believers will die, so they will separate. This is what is established in Sahih al-Sunnah from the hadith of Abu Sa'id al-Khudri, narrated by Muslim, and it has been presented and will come.

Tafsir Ibn Kathir

Al-Tabarani said: Al-Husayn ibn Ishaq Al-Tastari told us, Yahya Al-Hamani told us, Yaqub Al-Qummi told us on the authority of Ja'far ibn Abi Al-Mughira, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The Quraysh came to the Jews and said: How did Moses come to you? They said: His staff and his hand were white for the onlookers. They came to the Christians and said: How was Jesus? They said: He used to heal the blind and the lepers, and revive the dead. So they came to the Prophet, may God bless him and grant him peace, and said: Ask God to make Safa gold for us. So he asked his Lord, and this verse was revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding**. So let them ponder over it. This is problematic, because this verse was revealed in Medina, and their question that Safa be gold was in Mecca, and God knows best. The meaning of the verse is that God Almighty says: **Indeed, in the creation of the heavens and the earth** meaning this in its height and breadth, and this in its lowness, density and lowliness, and what they contain of great visible signs of planets, fixed stars, seas, mountains, deserts, trees, plants, crops, fruits, animals and minerals, and benefits of different colors, scents, tastes and properties, **and the alternation of the night and the day** meaning their succession and their interchange of length and shortness, so sometimes one becomes long and the other short, then they become equal, then one takes from the other, and what was short becomes long and short. Which was long. And all of that is the estimation of the Almighty, the All-Knowing, and for this reason the Almighty said, **Signs for those of understanding**, meaning the complete, intelligent minds that perceive things in their true and obvious aspects, and they are not like the deaf and dumb who do not understand, about whom God said, "And how many a sign is there in the heavens and the earth which they pass by while they are turning away from it. And most of them do not believe in God except while they associate others with Him." Then the Almighty described those of understanding, saying, **Those who remember God standing, sitting, and [lying] on their sides**. As it was

proven in Sahih Al-Bukhari on the authority of Imran bin Husain: "The Messenger of God, may God bless him and grant him peace, said, 'Pray standing, and if you cannot, then sitting, and if you cannot, then on your side,'" meaning they do not stop mentioning Him in all their states in their secrets, consciences, and tongues, **and they reflect on the creation of the heavens and the earth**, meaning they understand what is in them of wisdom indicating the greatness of the Creator, His power, knowledge, wisdom, choice, and mercy. Sheikh Abu Sulayman Al-Darani said: I leave my house and my eyes do not fall on anything except that I see that God has blessed me with it and I have a lesson in it. Narrated by Ibn Abi Al-Dunya in the book of trust and consideration and on the authority of Al-Hasan Al-Basri that he said: Thinking for an hour is better than standing all night. Al-Fudayl said: Al-Hasan said: Thinking is a mirror that shows you your good and bad deeds. Sufyan bin Uyaynah said: Thinking is a light that enters your heart and perhaps he would quote this verse:

If a person has an idea, then there is a lesson in everything.

It was narrated that Jesus, peace be upon him, said: Blessed is he whose speech is remembrance, whose silence is contemplation, and whose gaze is a lesson. Luqman the Wise said: Prolonged solitude inspires thought, and prolonged thought is evidence of knocking on the door of Paradise. Wahb ibn Munabbih said: No man's thought is prolonged without understanding, and no man has ever understood without knowledge, and no man has ever known without acting. Omar ibn Abdul Aziz said: Speaking in remembrance of God Almighty is good, and contemplating the blessings of God is the best form of worship. Mughis al-Aswad said: Visit the graves every day and contemplate, and see the situation with your hearts, and look at who will lead the two groups to Paradise or Hell, and let your hearts and bodies feel the remembrance of Hell, its whips and its chambers. He would cry at that until he was raised up dead from among his companions, his mind gone. Abdullah ibn al-Mubarak said: A man passed by a monk at a cemetery and a garbage dump, so he called out to him and said: O monk, you have two treasures from the treasures of this world in which you will learn: the treasure of men, and the treasure of money. On the authority of Ibn Omar: Whenever he wanted to examine his heart, he would go to a ruined place, stand at its door and call out in a sad voice, saying: Where are your people? Then he would return to himself and say: **Everything will perish except His Face**. On the authority of Ibn Abbas, he said: Two moderate rak'ahs of contemplation are better than standing all night while the heart is heedless. Al-Hasan Al-Basri said: O son of Adam, eat a third of your stomach, drink a third of it, and leave the other third to breathe for contemplation. Some of the wise men said: Whoever looks at the world without admiration, the sight of his heart will be obscured to the extent of that heedlessness. Bishr bin Al-Harith Al-Hafi said: If people contemplated the greatness of God Almighty, they would not disobey Him. Al-Hasan said on the authority of Amir bin Abdul Qais, he said: I heard more than one, two, or three of the companions of the Prophet, may God bless him and grant him peace, say:

Surat Al Imran 3:192

Our Lord, whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.

The light of faith or the radiance of faith is contemplation. It was narrated on the authority of Jesus, peace be upon him, that he said: O weak son of Adam, fear God wherever you are, and be a guest in this world, and make the mosques your home, and teach your eyes to weep, your body to be patient, and your heart to think, and do not worry about tomorrow's provision. And on the authority of the Commander of the Faithful, Omar bin Abdul Aziz, may God be pleased with him, that he cried one day among his companions, and he was asked about that, so he said: I thought about the world, its pleasures and desires, and I learned from it, and its desires are almost gone until its bitterness clouds them, and if there is no lesson in it for those who learn, then there are sermons in it for those who remember. And Ibn Abi Al-Dunya said: Al-Hussein bin Abdul Rahman recited to me:

The believer's walk is the believer's pleasure is the lesson

We thank God alone, we are all in danger

There is a man who is distracted and his life has passed and he does not feel it

There is a life that was beyond desire, full of flowers

In the murmur of the eyes and the shade of the trees

And joy from the plant and goodness from the fruit

His jealousy and his family's speed of time with jealousy

We thank God alone, for in this there is a lesson.

Indeed in this is a lesson for the wise if he takes heed.

God the Almighty has condemned those who do not consider His creations that indicate His Essence, Attributes, Law, Power and Signs, saying: **And how many are the signs in the heavens and the earth which they pass by while they are turning away from them? And most of them do not believe in God except while they associate others with Him.** And He praised His believing servants, **Those who remember God while standing, sitting, and [lying] on their sides, and reflect on the creation of the heavens and the earth,** saying: **Our Lord, You did not create this in vain.** That is, You did not create this creation in vain, but rather in truth, so that You may reward those who do evil for what they have done, and reward those who do good with goodness. Then He declared Him free from vainness and the creation of falsehood, saying: **Glory be to You,** that is, from creating anything in vain. **Save us from the punishment of the Fire.** That is, O He who created creation with truth and justice, O He who is free from deficiencies, faults and vainness. Save us from the punishment of the Fire by Your power and strength, and provide us with deeds that please You. And guide us to righteous deeds that will guide us to the Gardens of Bliss, and protect us from Your painful punishment. Then they said, **Our Lord, whoever You admit to the Fire - You have disgraced him.** That is, You have humiliated him and made his disgrace apparent to the

people of the assembly. **And for the wrongdoers there are no helpers.** That is, on the Day of Resurrection, they will have no protector from You. Nor will they be able to escape from what You intended for them. **Our Lord, indeed we have heard a caller calling to faith,** that is, a caller calling to faith, and he is the Messenger, may God bless him and grant him peace. **Believe in your Lord,** so we have believed. That is, he says, **Believe in your Lord,** so we have believed, that is, we responded to him and followed him, that is, with our faith and following of Your Prophet. **Our Lord, so forgive us our sins,** that is, cover them, **and remove from us our misdeeds,** between us and You, **and cause us to die with the righteous,** that is, join us with the righteous. **Our Lord, and give us what You promised us through Your messengers,** was said: its meaning is through faith in Your messengers, and it was said: its meaning is through the tongues of Your messengers. This is more evident - and Imam Ahmad said: Abu Al-Yaman told us, Ismail bin Ayyash told us, on the authority of Amr bin Muhammad, on the authority of Abu Uqal, on the authority of Anas bin Malik, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Asqalan is one of the two brides. God will raise from it on the Day of Resurrection seventy thousand who will not be held accountable, and He will raise from it fifty thousand martyrs who will come to God, and in it are rows of martyrs with their heads severed in their hands, their veins gushing with blood, saying, 'Our Lord, and give us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail to fulfill Your promise.' God will say, 'My servants have spoken the truth. Wash them in the River of the Egg.' So they will emerge from it pure and white. They will roam in Paradise wherever they wish." This hadith is considered one of the strange hadiths in the Musnad, and some consider it fabricated, and God knows best. **And do not disgrace us on the Day of Resurrection** meaning in front of all creation, **Indeed, You do not fail to fulfill Your promise** meaning the promise that Your messengers informed us about must come, which is the standing before You on the Day of Resurrection. Al-Hafiz Abu Ya'la said: Al-Harith bin Surayj told us, Al-Mu'tabar told us, Al-Fadl bin Isa told us, Muhammad bin Al-Munkadir told us that Jabir bin Abdullah told him that the Messenger of God, may God bless him and grant him peace, said: **Shame and disgrace will reach the son of Adam on the Day of Resurrection in his standing before God Almighty to the extent that a servant would wish to be ordered to the Fire.** A strange hadith. It has been proven that the Messenger of God, may God bless him and grant him peace, used to recite these ten verses from the end of Al Imran when he got up at night to perform the night prayer. Al-Bukhari, may God have mercy on him, said: Saeed bin Abi Yahya told us, Muhammad bin Jaafar told us, Sharik bin Abdullah bin Abi Namir told me on the authority of Kurayb, on the authority of Ibn Abbas, may God be pleased with them both, who said: "I spent the night with my aunt Maymunah, and the Messenger of God, may God bless him and grant him peace, talked with his family for an hour, then he went to sleep. When the last third of the night had passed,

he sat up and looked at the sky and said: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding' [the verses]. Then he got up, performed ablution, used the siwa', and prayed eleven rak'ahs. Then Bilal called the adhan and prayed two rak'ahs, then he went out and led the people in the dawn prayer." Muslim narrated it in this way on the authority of Abu Bakr bin Ishaq al-San'ani, on the authority of Ibn Abi Maryam. Then Al-Bukhari narrated it through various chains of transmission on the authority of Malik, on the authority of Mukhrama bin Sulayman, on the authority of Kurayb, that Ibn Abbas informed him that he spent the night with Maymunah, the wife of the Prophet, may God bless him and grant him peace, and she was his aunt. He said: "I lay down on the width of the pillow, and the Messenger of God, may God bless him and grant him peace, and his family lay down on its length. The Messenger of God, may God bless him and grant him peace, slept until it was midnight, or a little before or after it. The Messenger of God, may God bless him and grant him peace, woke up from his sleep and began to wipe the sleep from his face with his hand. Then he recited the last ten verses of Surat Al Imran. Then he went to a hanging bag and performed ablution from it, and he performed his ablution well. Then he stood up to pray. Ibn Abbas, may God be pleased with them both, said: So I got up and did as he did, then I went and stood beside him. The Messenger of God, may God bless him and grant him peace, put his right hand on my head, and took hold of my right ear, twisting it. He prayed two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then he prayed the witr prayer. Then he lay down until..." The muezzin came to him, so he stood up and prayed two light rak'ahs, then he went out and prayed the dawn prayer." And the rest of the group narrated it in this way through various chains of transmission on the authority of Malik. Muslim also narrated it, and Abu Dawud narrated it through other chains of transmission on the authority of Mukhramah ibn Sulayman on his authority.

Another way for this hadith on the authority of Ibn Abbas, may God be pleased with them both. Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Muhammad bin Ali told us, Abu Yahya bin Abi Masarra told us, Khallad bin Yahya told us, Yunus bin Abi Ishaq told us, on the authority of Al-Munhal bin Amr, on the authority of Ali bin Abdullah bin Abbas, on the authority of Abdullah bin Abbas, who said: Al-Abbas ordered me to spend the night with the family of the Messenger of God, may God bless him and grant him peace, and to preserve his prayers. He said: "The Messenger of God, may God bless him and grant him peace, led the people in the last 'Isha' prayer until there was no one left in the mosque except him. He stood up and passed by me and said: Who is this? 'Abdullah?' I said: Yes. He said: So who? I said: Al-Abbas ordered me to spend the night with you. He said: Then the truth, the truth. When he entered, he said: Did you spread out 'Abdullah? So a pillow of silk was brought. He said: The Messenger of God, may God bless him and grant him peace, slept on it until I heard him snoring. Then he sat up on his bed. He said: He raised his head to the sky and said: Glory be to the King, the Holy, three

times. Then he recited these verses from the end of Surat Al-Imran until he finished it." Muslim, Abu Dawud, and Al-Nasa'i also narrated a hadith on the authority of 'Ali ibn 'Abdullah ibn 'Abbas on the authority of his father on the authority of his father on this matter as well.

Another way Narrated by Ibn Mardawayh from the hadith of Asim bin Bahdalah from some of his companions, from Saeed bin Jubair, from Ibn Abbas, "That the Messenger of God, may God bless him and grant him peace, went out one night after the night had passed, and he looked at the sky and recited this verse: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.' to the end of the surah, then he said: O God, place in my heart light, and in my hearing light, and in my sight light, and on my right light, and on my left light, and in front of me light, and behind me light, and above me light, and below me light, and make my light greater on the Day of Resurrection." This supplication is proven in some ways of the Sahih from the narration of Kurayb from Ibn Abbas, may God be pleased with him. Then Ibn Mardawayh and Ibn Abi Hatim narrated from the hadith of Ja'far bin Abi Al-Mughira from Saeed bin Jubair, from Ibn Abbas, who said: The Quraysh came to the Jews and said: What signs did Moses bring to you? They said: His staff and his white hand are for the onlookers. And they came to the Christians and said: How was Jesus among you? They said: He used to heal the blind and the lepers and bring the dead back to life. So they came to the Prophet (peace and blessings of God be upon him) and said: Call upon your Lord to turn Safa into gold for us. So he called upon his Lord, the Mighty and Sublime, and the following verse was revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.** He said: **Let them ponder over them.** This is the wording of Ibn Mardawayh. This hadeeth was mentioned earlier in the narration of al-Tabarani at the beginning of the verse. This necessitates that these verses were revealed in Makkah, but the well-known view is that they were revealed in Madinah. Its evidence is the other hadeeth. Ibn Mardawayh said: Isma'il ibn 'Ali ibn Isma'il told us, Ahmad ibn 'Ali al-Harrani told us, Shuja' ibn Ashras told us, Hashraj ibn Nabatah al-Waseeti Abu Makram told us on the authority of al-Kalbi, who is Abu Janab, on the authority of 'Ata' who said: I, Ibn 'Umar, and 'Ubaid ibn 'Umair went to 'Aa'ishah **may God be pleased with her.** We entered upon her and there was a veil between us and her. She said: O 'Ubaid, what prevents you from visiting us? He said: The poet said: Visit often and you will increase in love. Ibn Umar said: "Leave us and tell us about the most amazing thing you saw from the Messenger of God, may God bless him and grant him peace." She cried and said: "Everything about him was amazing. He came to me during my night until his skin touched my skin, then he said: 'Leave me to worship my Lord, the Almighty and Majestic.'" She said: "I said: By God, I love being close to you, and I love that you worship your Lord." So he went to the water skin and performed ablution, but did not pour much water. Then he stood up to pray and cried until his beard was wet, then he prostrated and cried until the ground was wet,

Surat Al Imran 3:192

Our Lord, whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.

then he lay on his side and cried until Bilal came to call him to the dawn prayer. She said: "He said: O Messenger of God, what makes you cry when God has forgiven you your sins, past and future?" He said: "Woe to you, Bilal! What prevents me from crying when it was revealed to me this night: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.' " Then he said: **Woe to the one who recites it and does not reflect on it.** Abd ibn Humayd narrated it in his interpretation on the authority of Ja'far ibn 'Awn on the authority of Abu Janab Al-Kalbi narrated on the authority of Ata' who said: I, Abdullah bin Omar, and Ubaid bin Umair entered upon the Mother of the Believers Aisha, may God be pleased with her, while she was in her chamber. We greeted her and she said: Who are these? We said: This is Abdullah bin Omar and Ubaid bin Umair. She said: O Ubaid bin Umair, what prevents you from visiting us? He said: What did the first one say: Visit often and you will increase in love. She said: We love visiting you and having intercourse with you. Abdullah bin Omar said: Leave this idleness of yours, "Tell us about the most amazing thing you saw from the Messenger of God, may God bless him and grant him peace." She said: So she cried and then said: Everything about him was amazing. He came to me during my night until he entered my bed with me, until his skin stuck to my skin, then he said: O Aisha, give me permission to worship my Lord. She said: I love your closeness and I love your love. She said: So he went to a water skin in the house and poured water frequently, then he got up and recited the Qur'an, then he cried until I saw that his tears had reached his waist. She said: Then he sat and praised God and extolled Him, then he cried until I saw that his tears had reached his lap. She said: Then he leaned on his right side and put his hand under his cheek. She said: Then he cried until I saw that his tears had reached the ground. Bilal entered upon him and called him to the dawn prayer, then he said: The prayer, O Messenger of God. When Bilal saw him crying, he said: O Messenger of God, are you crying when God has forgiven you your past and future sins? He said: O Bilal, should I not be? A grateful servant? Why should I not cry when tonight the following verse was revealed to me: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding** until His saying: **Glory be to You! Save us from the punishment of the Fire.** Then He said: Woe to the one who recites these verses and does not reflect upon them. This is how Abu Hatim Ibn Hibban narrated it in his Sahih on the authority of Imran Ibn Musa, on the authority of Uthman Ibn Abi Shaybah, on the authority of Yahya Ibn Zakariya, on the authority of Ibrahim Ibn Suwaid Al-Nakha'i, on the authority of Abdul Malik Ibn Abi Sulayman, on the authority of Ata', who said: I and Ubaid Ibn Umair entered upon Aisha and he mentioned something similar. This is how Abdullah Ibn Muhammad Ibn Abi Al-Dunya narrated it in the book Al-Tafkur wal-I'tibar on the authority of Shuja' Ibn Ashras. Then he said: Al-Hasan bin Abdul Aziz told me: I heard a chain of transmission on the authority of Sufyan, who is Al-Thawri, who traced it back to the

Prophet, who said: **Whoever recites the end of Al Imran and does not reflect on it, woe to him**, counting ten on his fingers. Al-Hasan bin Abdul Aziz said: Ubayd bin Al-Sa'ib told me: It was said to Al-Awza'i: What is the limit of reflecting on them? He said: He recites them while understanding them. Ibn Abi Al-Dunya said: Qasim bin Hashim told me: Ali bin Ayyash told us: Abdul Rahman bin Sulayman told us: I asked Al-Awza'i about the minimum that a person who is attached to them can contemplate on them and what will save him from this woe? He lowered his head for a while, then said: He recites them while understanding them.

Another hadith contains something strange. Abu Bakr bin Mardawayh said: Abd al-Rahman bin Bashir bin Numayr told us, Ishaq bin Ibrahim al-Basti told us *H* and Ishaq bin Ibrahim bin Zaid told us, Ahmad bin Amr told us, Hisham bin Ammar told us, Sulayman bin Musa al-Zuhri told us, Muzahir bin Aslam al-Makhzumi told us, Saeed bin Abi Saeed al-Maqburi told us on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, used to recite ten verses from the end of Surat Al Imran every night." Muzahir bin Aslam is weak.

Fath al-Qadir

His saying 192- **Our Lord, whoever You admit to the Fire - You have disgraced him** is a confirmation of what preceded from His supplication for protection from the Fire from Him, the Most High, and a clarification of the reason for which His servants called upon Him to protect them from the torment of the Fire, which is that whoever You admit to the Fire - You have disgraced him, that is, You have humiliated and dishonored him. Al-Mufaddal said: The meaning of **I have disgraced him** is that I have destroyed him, and he recited:

May God disgrace the people of the cross, Unaizah, and those who wear the clothes of monks.

It was said that its meaning is: I disgraced him and distanced him. It is said that God disgraced him: He distanced him and hated him. The noun is humiliation. Ibn Al-Sikkit said: He was disgraced, humiliated, humiliated: if he fell into a calamity.

Tafsir al-Baghawi

192- **Our Lord, whoever You admit to the Fire - You have disgraced him**, meaning: You have humiliated him, and it was said: You have destroyed him, and it was said: You have disgraced him, because God Almighty said: **And do not disgrace My guests** (Hud 11:78). If it is said: God Almighty said: **The Day when God will not disgrace the Prophet and those who believed with him** (al-Tahrim 66:8), and some of the people of faith will enter the Fire, and He said: **Whoever You admit to the Fire - You have disgraced him**, it was said: Anas and Qatadah said that its meaning is: Whoever remains eternally in the Fire -

You have disgraced him. Saeed bin Al-Musayyab said that this is specific to those who do not leave it, as Anas, may God be pleased with him, narrated on the authority of the Prophet, may God bless him and grant him peace: **God will admit a people to the Fire, then they will leave it.** "And the wrongdoers will have no helpers.

Tafsir al-Baidawi

192 Our Lord, whoever You admit to the Fire - You have disgraced him." The ultimate disgrace, and it is similar to their saying: Whoever reaches the pasture of As-Samman has reached it. What is meant by it is to terrify the one from whom refuge is sought, drawing attention to the intensity of their fear and their seeking protection from him. It also indicates that the spiritual torment is more terrible. "And the wrongdoers will have no helpers." He meant by them those who enter, and he placed the apparent in place of the implicit to indicate that their wrongdoing is a reason for their entering the Fire and the cessation of support for them in salvation from it. The denial of support does not necessarily entail the denial of intercession, because support is repelled by force.

Surat Al Imran 3:193

Our Lord, indeed we have heard a caller calling to faith, "Believe in your Lord," so we have believed. Our Lord, so forgive us our sins and remit from us our misdeeds and cause us to die with the righteous.

Surat Al Imran 3:193

Our Lord, indeed we have heard a caller calling to faith, **Believe in your Lord**, so we have believed. Our Lord, so forgive us our sins and remit from us our misdeeds and cause us to die with the righteous.

Tafsir al-Jalalayn

Our Lord, indeed we have heard a caller calling calling people **to faith** that is, to Him, and he is Muhammad or the Qur'an *that* that is, **believe in your Lord, so we have believed** in him **Our Lord, so forgive us our sins and cover** cover **our misdeeds** do not expose them by punishing them **and take us** take our souls *with* in the group **of the righteous** the righteous prophets

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of the caller mentioned by God Almighty in this verse. Some of them said: The caller in this place is the Qur'an.

Who said that?

Al-Muthanna told me, he said, Qubaysah bin Uqbah told us, he said, Sufyan told us, on the authority of Musa bin Ubaydah, on the authority of Muhammad bin Ka'b: **Indeed, we heard a caller calling to faith**, he said: It is the Book, not all of them met the Prophet, may God bless him and grant him peace. Al-Muthanna told me, he said, Ishaq told us, he said, Mansur bin Hakim told us, on the authority of Kharijah, on the authority of Musa bin Ubaydah, on the authority of Muhammad bin Ka'b Al-Qurazi, regarding His statement: **Our Lord, indeed we have heard a caller calling to faith**, he said: Not all of the people heard the Prophet, may God bless him and grant him peace, but the caller was the Qur'an.

Others said: Rather, it is Muhammad, may God bless him and grant him peace.

Who said that?

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, his saying: **Indeed, we heard a caller calling to faith**. He said that he was Muhammad, may God bless him and grant him peace.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Our Lord, indeed we have heard a caller calling to faith**, he said: That is the Messenger of God, may God bless him and grant him peace.

Abu Ja'far said: The more correct of the two opinions

on this matter is the opinion of Muhammad ibn Ka'b, which is that the caller is the Qur'an. Because many of those whom God has described with this attribute in these verses are not among those who saw the Prophet, may God bless him and grant him peace, nor witnessed him and heard his call to God, the Blessed and Exalted, and his call. Rather, it is the Qur'an, and it is similar to what God, the Most High, said, informing us about the jinn when they heard the words of God recited to them, that they said: "Indeed, we have heard an amazing Qur'an. It guides to the right path." (al-Jinn 72:1-2) And something similar to that:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Our Lord, indeed we have heard a caller calling to faith** until His statement: **And let us die with the righteous**, they heard a call from God and responded to it and responded well in it, and were patient with it. God will inform you about the believing human being, how he spoke, and about the believing jinn, how he spoke. As for the believing jinn, he said: **Indeed, we have heard a wonderful Qur'an * It guides to the right course, so we have believed in it, and we will never associate with our Lord anyone** (al-Jinn 72:1-2). As for the believing human being, he said: "Indeed, we have heard a caller calling to faith, 'Believe in your Lord,' so we have believed. Our Lord, so forgive us our sins," the verse.

It was said: **We heard a caller calling to faith**, meaning: calling to faith, as God Almighty said: **Praise be to God who has guided us to this** (al-A'raf 7:43), meaning: He has guided us to this, and as the rajaz poet said:

The decision inspired her, so she settled down and was tied to the firm pillars.

Meaning: He inspired her, and from this is His statement: **Because your Lord inspired her** (al-Zalzalah 99:15). It was said: It is possible that its meaning is: We heard a caller to faith, calling to believe in your Lord.

The interpretation of the verse is: "Our Lord, we have heard a caller calling to faith, saying: to believe in You, and acknowledge Your Oneness, and follow Your Messenger, and obey him in what He has commanded us to do and forbidden us from what he brought from You, "So we have believed, our Lord," meaning: so we have believed in that, O our Lord, **so forgive us our sins**, meaning: so cover our sins for us, and do not disgrace us with them on the Day of Resurrection in front of all witnesses, by punishing us for them, but expiate them for us, and the evils of our deeds, so erase them with Your grace and mercy toward us, **and take us with the righteous**, meaning by that: and take us to You when You take us to You, among the righteous, and gather us with them in their gathering place and with them. **The righteous** is the plural of *righteous*, and they are those who have been righteous to God Almighty by their obedience to Him and their service to Him, until they have pleased Him and He has been pleased with them.

Tafsir al-Qurtubi

Eleventh: The Almighty's saying: **Our Lord, indeed we have heard a caller calling to faith**, meaning Muhammad, may God bless him and grant him peace. This was said by Ibn Mas'ud, Ibn Abbas, and most of the commentators. Qatada and Muhammad ibn Ka'b al-Qurazi said: It is the Qur'an, and not all of them heard the Messenger of God, may God bless him and grant him peace. The evidence for this statement is what God Almighty informed about the believing jinn when they said: **Indeed, we have heard an amazing Qur'an * It guides to the right path.** (al-Jinn 72:1-2) The first ones responded and said: Whoever hears the Qur'an is as if he has met the Prophet, may God bless him and grant him peace. This is the correct meaning, and *that* "that they believed" is in a place with the deletion of the preposition, meaning that they believed. There is an advancement and delay in the speech, meaning that we heard a caller calling to faith, from Abu Ubaidah: It was said: The lam means to, meaning to faith, like His saying: **Then they return to what they were forbidden from** (al-Mujadilah: 8), and His saying: **That your Lord inspired her.** (al-Zalzalah 99:5), and His saying: **Praise be to God who has guided us to this** (al-A'raf 7:43), meaning to this, and there are many like it. It was said: It is a lam for the sake of faith, meaning for the sake of faith.

Twelfth: The Almighty's saying: **Our Lord, forgive us our sins and cover us our misdeeds.** This is an emphasis and exaggeration in the supplication, and the meaning of the two words is the same, for forgiveness and cover are concealment. **And let us die with the righteous.** That is, righteous with the prophets, that is, in their entirety, and one of them is righteous and righteous, and its origin is from breadth, so it is as if righteousness is broad in obedience to God and the mercy of God is broad for it.

Tafsir Ibn Kathir

Al-Tabarani said: Al-Husayn ibn Ishaq Al-Tastari told us, Yahya Al-Hamami told us, Yaqub Al-Qummi told us on the authority of Ja'far ibn Abi Al-Mughira, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The Quraysh came to the Jews and said: How did Moses come to you? They said: His staff and his hand were white for the onlookers. They came to the Christians and said: How was Jesus? They said: He used to heal the blind and the lepers, and revive the dead. So they came to the Prophet, may God bless him and grant him peace, and said: Ask God to make Safa gold for us. So he asked his Lord, and this verse was revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.** So let them ponder over it. This is problematic, because this verse was revealed in Medina, and their question that Safa be gold was in Mecca, and God knows best. The meaning of the verse is that God Almighty says: **Indeed, in the creation of the heavens and the earth** meaning this in its height and breadth, and this in its

lowness, density and lowliness, and what they contain of great visible signs of planets, fixed stars, seas, mountains, deserts, trees, plants, crops, fruits, animals and minerals, and benefits of different colors, scents, tastes and properties, **and the alternation of the night and the day** meaning their succession and their interchange of length and shortness, so sometimes one becomes long and the other short, then they become equal, then one takes from the other, and what was short becomes long and short. Which was long. And all of that is the estimation of the Almighty, the All-Knowing, and for this reason the Almighty said, **Signs for those of understanding**, meaning the complete, intelligent minds that perceive things in their true and obvious aspects, and they are not like the deaf and dumb who do not understand, about whom God said, "And how many a sign is there in the heavens and the earth which they pass by while they are turning away from it. And most of them do not believe in God except while they associate others with Him." Then the Almighty described those of understanding, saying, **Those who remember God standing, sitting, and [lying] on their sides.** As it was proven in Sahih Al-Bukhari on the authority of Imran bin Husain: "The Messenger of God, may God bless him and grant him peace, said, 'Pray standing, and if you cannot, then sitting, and if you cannot, then on your side,'" meaning they do not stop mentioning Him in all their states in their secrets, consciences, and tongues, **and they reflect on the creation of the heavens and the earth**, meaning they understand what is in them of wisdom indicating the greatness of the Creator, His power, knowledge, wisdom, choice, and mercy. Sheikh Abu Sulayman Al-Darani said: I leave my house and my eyes do not fall on anything except that I see that God has blessed me with it and I have a lesson in it. Narrated by Ibn Abi Al-Dunya in the book of trust and consideration and on the authority of Al-Hasan Al-Basri that he said: Thinking for an hour is better than standing all night. Al-Fudayl said: Al-Hasan said: Thinking is a mirror that shows you your good and bad deeds. Sufyan bin Uyaynah said: Thinking is a light that enters your heart and perhaps he would quote this verse:

If a person has an idea, then there is a lesson in everything.

It was narrated that Jesus, peace be upon him, said: Blessed is he whose speech is remembrance, whose silence is contemplation, and whose gaze is a lesson. Luqman the Wise said: Prolonged solitude inspires thought, and prolonged thought is evidence of knocking on the door of Paradise. Wahb ibn Munabbih said: No man's thought is prolonged without understanding, and no man has ever understood without knowledge, and no man has ever known without acting. Omar ibn Abdul Aziz said: Speaking in remembrance of God Almighty is good, and contemplating the blessings of God is the best form of worship. Mughis al-Aswad said: Visit the graves every day and contemplate, and see the situation with your hearts, and look at who will lead the two groups to Paradise or Hell, and let your hearts and bodies feel the remembrance of Hell, its whips and its chambers. He would cry at that until he was raised up dead from among his companions, his mind gone. Abdullah ibn al-Mubarak said: A man passed by a monk at a

Surat Al Imran 3:193

Our Lord, indeed we have heard a caller calling to faith, "Believe in your Lord," so we have believed. Our Lord, so forgive us our sins and remit from us our misdeeds and cause us to die with the righteous.

cemetery and a garbage dump, so he called out to him and said: O monk, you have two treasures from the treasures of this world in which you will learn: the treasure of men, and the treasure of money. On the authority of Ibn Omar: Whenever he wanted to examine his heart, he would go to a ruined place, stand at its door and call out in a sad voice, saying: Where are your people? Then he would return to himself and say: **Everything will perish except His Face.** On the authority of Ibn Abbas, he said: Two moderate rak'ahs of contemplation are better than standing all night while the heart is heedless. Al-Hasan Al-Basri said: O son of Adam, eat a third of your stomach, drink a third of it, and leave the other third to breathe for contemplation. Some of the wise men said: Whoever looks at the world without admiration, the sight of his heart will be obscured to the extent of that heedlessness. Bishr bin Al-Harith Al-Hafi said: If people contemplated the greatness of God Almighty, they would not disobey Him. Al-Hasan said on the authority of Amir bin Abdul Qais, he said: I heard more than one, two, or three of the companions of the Prophet, may God bless him and grant him peace, say: The light of faith or the radiance of faith is contemplation. It was narrated on the authority of Jesus, peace be upon him, that he said: O weak son of Adam, fear God wherever you are, and be a guest in this world, and make the mosques your home, and teach your eyes to weep, your body to be patient, and your heart to think, and do not worry about tomorrow's provision. And on the authority of the Commander of the Faithful, Omar bin Abdul Aziz, may God be pleased with him, that he cried one day among his companions, and he was asked about that, so he said: I thought about the world, its pleasures and desires, and I learned from it, and its desires are almost gone until its bitterness clouds them, and if there is no lesson in it for those who learn, then there are sermons in it for those who remember. And Ibn Abi Al-Dunya said: Al-Hussein bin Abdul Rahman recited to me:

The believer's walk is the believer's pleasure is the lesson

We thank God alone, we are all in danger

There is a man who is distracted and his life has passed and he does not feel it

There is a life that was beyond desire, full of flowers

In the murmur of the eyes and the shade of the trees

And joy from the plant and goodness from the fruit

His jealousy and his family's speed of time with jealousy

We thank God alone, for in this there is a lesson.

Indeed in this is a lesson for the wise if he takes heed.

God the Almighty has condemned those who do not consider His creations that indicate His Essence, Attributes, Law, Power and Signs, saying: **And how**

many are the signs in the heavens and the earth which they pass by while they are turning away from them? And most of them do not believe in God except while they associate others with Him. And He praised His believing servants, **Those who remember God while standing, sitting, and [lying] on their sides, and reflect on the creation of the heavens and the earth,** saying: **Our Lord, You did not create this in vain.** That is, You did not create this creation in vain, but rather in truth, so that You may reward those who do evil for what they have done, and reward those who do good with goodness. Then He declared Him free from vainness and the creation of falsehood, saying: **Glory be to You,** that is, from creating anything in vain. **Save us from the punishment of the Fire.** That is, O He who created creation with truth and justice, O He who is free from deficiencies, faults and vainness. Save us from the punishment of the Fire by Your power and strength, and provide us with deeds that please You. And guide us to righteous deeds that will guide us to the Gardens of Bliss, and protect us from Your painful punishment. Then they said, **Our Lord, whoever You admit to the Fire - You have disgraced him.** That is, You have humiliated him and made his disgrace apparent to the people of the assembly. **And for the wrongdoers there are no helpers.** That is, on the Day of Resurrection, they will have no protector from You. Nor will they be able to escape from what You intended for them. **Our Lord, indeed we have heard a caller calling to faith,** that is, a caller calling to faith, and he is the Messenger, may God bless him and grant him peace. **Believe in your Lord,** so we have believed. That is, he says, **Believe in your Lord,** so we have believed, that is, we responded to him and followed him, that is, with our faith and following of Your Prophet. **Our Lord, so forgive us our sins,** that is, cover them, **and remove from us our misdeeds,** between us and You, **and cause us to die with the righteous,** that is, join us with the righteous. **Our Lord, and give us what You promised us through Your messengers,** it was said: its meaning is through faith in Your messengers, and it was said: its meaning is through the tongues of Your messengers. This is more evident - and Imam Ahmad said: Abu Al-Yaman told us, Ismail bin Ayyash told us, on the authority of Amr bin Muhammad, on the authority of Abu Uqal, on the authority of Anas bin Malik, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Asqalan is one of the two brides. God will raise from it on the Day of Resurrection seventy thousand who will not be held accountable, and He will raise from it fifty thousand martyrs who will come to God, and in it are rows of martyrs with their heads severed in their hands, their veins gushing with blood, saying, 'Our Lord, and give us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail to fulfill Your promise.' God will say, 'My servants have spoken the truth. Wash them in the River of the Egg.' So they will emerge from it pure and white. They will roam in Paradise wherever they wish." This hadith is considered one of the strange hadiths in the Musnad, and some consider it fabricated,

and God knows best. **And do not disgrace us on the Day of Resurrection** meaning in front of all creation, **Indeed, You do not fail to fulfill Your promise** meaning the promise that Your messengers informed us about must come, which is the standing before You on the Day of Resurrection. Al-Hafiz Abu Ya'la said: Al-Harith bin Surayj told us, Al-Mu'tabar told us, Al-Fadl bin Isa told us, Muhammad bin Al-Munkadir told us that Jabir bin Abdullah told him that the Messenger of God, may God bless him and grant him peace, said: **Shame and disgrace will reach the son of Adam on the Day of Resurrection in his standing before God Almighty to the extent that a servant would wish to be ordered to the Fire.** A strange hadith. It has been proven that the Messenger of God, may God bless him and grant him peace, used to recite these ten verses from the end of Al-Imran when he got up at night to perform the night prayer. Al-Bukhari, may God have mercy on him, said: Saeed bin Abi Maryam told us, Muhammad bin Jaafar told us, Sharik bin Abdullah bin Abi Namir told me on the authority of Kurayb, on the authority of Ibn Abbas, may God be pleased with them both, who said: "I spent the night with my aunt Maymunah, and the Messenger of God, may God bless him and grant him peace, talked with his family for an hour, then he went to sleep. When the last third of the night had passed, he sat up and looked at the sky and said: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding' [the verses]. Then he got up, performed ablution, used the siwa', and prayed eleven rak'ahs. Then Bilal called the adhan and prayed two rak'ahs, then he went out and led the people in the dawn prayer." Muslim narrated it in this way on the authority of Abu Bakr bin Ishaq al-San'ani, on the authority of Ibn Abi Maryam. Then Al-Bukhari narrated it through various chains of transmission on the authority of Malik, on the authority of Mukhrama bin Sulayman, on the authority of Kurayb, that Ibn Abbas informed him that he spent the night with Maymunah, the wife of the Prophet, may God bless him and grant him peace, and she was his aunt. He said: "I lay down on the width of the pillow, and the Messenger of God, may God bless him and grant him peace, and his family lay down on its length. The Messenger of God, may God bless him and grant him peace, slept until it was midnight, or a little before or after it. The Messenger of God, may God bless him and grant him peace, woke up from his sleep and began to wipe the sleep from his face with his hand. Then he recited the last ten verses of Surat Al-Imran. Then he went to a hanging bag and performed ablution from it, and he performed his ablution well. Then he stood up to pray. Ibn Abbas, may God be pleased with them both, said: So I got up and did as he did, then I went and stood beside him. The Messenger of God, may God bless him and grant him peace, put his right hand on my head, and took hold of my right ear, twisting it. He prayed two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then he prayed the witr prayer. Then he lay down until..." The muezzin came to him, so he stood up and prayed two light rak'ahs, then he went out and prayed the dawn prayer." And the rest of the group narrated it in this way through various chains of transmission on the authority of Malik. Muslim also narrated it, and Abu Dawud narrated it through other chains of transmission

on the authority of Mukhramah ibn Sulayman on his authority.

Another way for this hadith on the authority of Ibn Abbas, may God be pleased with them both. Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Muhammad bin Ali told us, Abu Yahya bin Abi Masarra told us, Khallad bin Yahya told us, Yunus bin Abi Ishaq told us, on the authority of Al-Munhal bin Amr, on the authority of Ali bin Abdullah bin Abbas, on the authority of Abdullah bin Abbas, who said: Al-Abbas ordered me to spend the night with the family of the Messenger of God, may God bless him and grant him peace, and to preserve his prayers. He said: "The Messenger of God, may God bless him and grant him peace, led the people in the last 'Isha' prayer until there was no one left in the mosque except him. He stood up and passed by me and said: Who is this? 'Abdullah?' I said: Yes. He said: So who? I said: Al-Abbas ordered me to spend the night with you. He said: Then the truth, the truth. When he entered, he said: Did you spread out 'Abdullah? So a pillow of silk was brought. He said: The Messenger of God, may God bless him and grant him peace, slept on it until I heard him snoring. Then he sat up on his bed. He said: He raised his head to the sky and said: Glory be to the King, the Holy, three times. Then he recited these verses from the end of Surat Al-Imran until he finished it." Muslim, Abu Dawud, and Al-Nasa'i also narrated a hadith on the authority of 'Ali ibn 'Abdullah ibn 'Abbas on the authority of his father on the authority of his father on this matter as well.

Another way Narrated by Ibn Mardawayh from the hadith of Asim bin Bahdalah from some of his companions, from Saeed bin Jubair, from Ibn Abbas, "That the Messenger of God, may God bless him and grant him peace, went out one night after the night had passed, and he looked at the sky and recited this verse: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.' to the end of the surah, then he said: O God, place in my heart light, and in my hearing light, and in my sight light, and on my right light, and on my left light, and in front of me light, and behind me light, and above me light, and below me light, and make my light greater on the Day of Resurrection." This supplication is proven in some ways of the Sahih from the narration of Kurayb from Ibn Abbas, may God be pleased with him. Then Ibn Mardawayh and Ibn Abi Hatim narrated from the hadith of Ja'far bin Abi Al-Mughira from Saeed bin Jubair, from Ibn Abbas, who said: The Quraysh came to the Jews and said: What signs did Moses bring to you? They said: His staff and his white hand are for the onlookers. And they came to the Christians and said: How was Jesus among you? They said: He used to heal the blind and the lepers and bring the dead back to life. So they came to the Prophet (peace and blessings of God be upon him) and said: Call upon your Lord to turn Safa into gold for us. So he called upon his Lord, the Mighty and Sublime, and the following verse was revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.** He said: **Let them ponder over them.** This is the wording of Ibn Mardawayh. This hadeeth was mentioned earlier in the narration of al-Tabarani at the

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beginning of the verse. This necessitates that these verses were revealed in Makkah, but the well-known view is that they were revealed in Madinah. Its evidence is the other hadeeth. Ibn Mardawayh said: Isma'il ibn 'Ali ibn Isma'il told us, Ahmad ibn 'Ali al-Harrani told us, Shuja' ibn Ashras told us, Hashraj ibn Nabatah al-Waseeti Abu Makram told us on the authority of al-Kalbi, who is Abu Janab, on the authority of 'Ata' who said: I, Ibn 'Umar, and 'Ubaid ibn 'Umair went to 'Aa'ishah **may God be pleased with her**. We entered upon her and there was a veil between us and her. She said: O 'Ubaid, what prevents you from visiting us? He said: The poet said: Visit often and you will increase in love. Ibn Umar said: "Leave us and tell us about the most amazing thing you saw from the Messenger of God, may God bless him and grant him peace." She cried and said: "Everything about him was amazing. He came to me during my night until his skin touched my skin, then he said: 'Leave me to worship my Lord, the Almighty and Majestic.'" She said: "I said: By God, I love being close to you, and I love that you worship your Lord." So he went to the water skin and performed ablution, but did not pour much water. Then he stood up to pray and cried until his beard was wet, then he prostrated and cried until the ground was wet, then he lay on his side and cried until Bilal came to call him to the dawn prayer. She said: "He said: O Messenger of God, what makes you cry when God has forgiven you your sins, past and future?" He said: "Woe to you, Bilal! What prevents me from crying when it was revealed to me this night: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.' " Then he said: **Woe to the one who recites it and does not reflect on it**. Abd ibn Humayd narrated it in his interpretation on the authority of Ja'far ibn 'Awn on the authority of Abu Janab Al-Kalbi narrated on the authority of 'Ata' who said: I, Abdullah bin Omar, and Ubaid bin Umair entered upon the Mother of the Believers Aisha, may God be pleased with her, while she was in her chamber. We greeted her and she said: Who are these? We said: This is Abdullah bin Omar and Ubaid bin Umair. She said: O Ubaid bin Umair, what prevents you from visiting us? He said: What did the first one say: Visit often and you will increase in love. She said: We love visiting you and having intercourse with you. Abdullah bin Omar said: Leave this idleness of yours, "Tell us about the most amazing thing you saw from the Messenger of God, may God bless him and grant him peace." She said: So she cried and then said: Everything about him was amazing. He came to me during my night until he entered my bed with me, until his skin stuck to my skin, then he said: O Aisha, give me permission to worship my Lord. She said: I love your closeness and I love your love. She said: So he went to a water skin in the house and poured water frequently, then he got up and recited the Qur'an, then he cried until I saw that his tears had reached his waist. She said: Then he sat and praised God and extolled Him, then he cried until I saw that his tears had reached his lap. She said: Then he leaned on his right side and put his hand under his

cheek. She said: Then he cried until I saw that his tears had reached the ground. Bilal entered upon him and called him to the dawn prayer, then he said: The prayer, O Messenger of God. When Bilal saw him crying, he said: O Messenger of God, are you crying when God has forgiven you your past and future sins? He said: O Bilal, should I not be? A grateful servant? Why should I not cry when tonight the following verse was revealed to me: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding** until His saying: **Glory be to You! Save us from the punishment of the Fire**. Then He said: Woe to the one who recites these verses and does not reflect upon them. This is how Abu Hatim Ibn Hibban narrated it in his Sahih on the authority of Imran Ibn Musa, on the authority of Uthman Ibn Abi Shaybah, on the authority of Yahya Ibn Zakariya, on the authority of Ibrahim Ibn Suwaid Al-Nakha'i, on the authority of Abdul Malik Ibn Abi Sulayman, on the authority of 'Ata', who said: I and Ubayd Ibn Umair entered upon Aisha and he mentioned something similar. This is how Abdullah Ibn Muhammad Ibn Abi Al-Dunya narrated it in the book Al-Tafkur wal-l'tibar on the authority of Shuja' Ibn Ashras. Then he said: Al-Hasan bin Abdul Aziz told me: I heard a chain of transmission on the authority of Sufyan, who is Al-Thawri, who traced it back to the Prophet, who said: **Whoever recites the end of Al Imran and does not reflect on it, woe to him**, counting ten on his fingers. Al-Hasan bin Abdul Aziz said: Ubayd bin Al-Sa'ib told me: It was said to Al-Awza'i: What is the limit of reflecting on them? He said: He recites them while understanding them. Ibn Abi Al-Dunya said: Qasim bin Hashim told me: Ali bin Ayyash told us: Abdul Rahman bin Sulayman told us: I asked Al-Awza'i about the minimum that a person who is attached to them can contemplate on them and what will save him from this woe? He lowered his head for a while, then said: He recites them while understanding them.

Another hadith contains something strange. Abu Bakr bin Mardawayh said: Abd al-Rahman bin Bashir bin Numayr told us, Ishaq bin Ibrahim al-Basti told us *H* and Ishaq bin Ibrahim bin Zaid told us, Ahmad bin Amr told us, Hisham bin Ammar told us, Sulayman bin Musa al-Zuhri told us, Muzahir bin Aslam al-Makhzumi told us, Saeed bin Abi Saeed al-Maqburi told us on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, used to recite ten verses from the end of Surat Al Imran every night." Muzahir bin Aslam is weak.

Fath al-Qadir

His saying 193- **Our Lord, indeed we have heard a caller calling to faith**. The caller according to most commentators is the Prophet, may God bless him and grant him peace. It was said: It is the Qur'an. He attributed hearing to the caller even though what is heard is the call because he described the caller with what he hears, which is his saying: **Calling to faith, that**

you believe. Abu Ali al-Farsi said: Indeed, he calls is the second object, and he mentioned calling even though it was understood from his saying *calling* for the purpose of emphasis and glorification of the matter of this one being called. The lam in his saying **for faith** means to, and it was said: Indeed, he calls is transitive with lam and to, it is said: he calls for such-and-such and he calls to such-and-such. It was said: The lam is for the reason: that is, for the sake of faith. His saying **that you believe** is either explanatory or a source, and its origin is that they believed, so the preposition was deleted. His saying, **So we believed**, meaning: We complied with what this caller commands of faith, so we believed. The repetition of the call in his saying, **Our Lord**, is to show supplication and submission. It was said that what is meant by sins here are major sins and by bad deeds are minor ones. It appears that neither word is specific to one of the two matters, and the other to the other, rather the meaning of sins and bad deeds is one, and the repetition is for emphasis and emphasis, just as the meaning of forgiveness and disbelief is covering. And the righteous is the plural of barr or berr, and its origin is from the word *abrar*, so it is as if the righteous is broad in his obedience to God and His mercy is broad for him. It was said that they are the prophets, and the meaning of the word is broader than that.

him. The righteous are the plural of barr or barr like arbab and ashab.

Tafsir al-Baghawi

193- **Our Lord, indeed we have heard a caller**, meaning: Muhammad, may God bless him and grant him peace, as Ibn Masoud and Ibn Abbas, may God be pleased with them, and most people said. Al-Qurazi said: It means the Qur'an, so not everyone meets the Prophet, may God bless him and grant him peace, **calling to faith**, meaning to faith, "Believe in your Lord, so we have believed. Our Lord, so forgive us our sins and remit from us our misdeeds and take us with the righteous," meaning: among the righteous.

Tafsir al-Baidawi

193 **Our Lord, indeed we have heard a caller calling to faith.** The verb was applied to the hearer and the heard was omitted because its description indicates it. There is exaggeration in it that is not in applying it to the hearer itself and in the indefiniteness of the caller and his release and then restricting it to magnify his status. What is meant by it is the Messenger, may God bless him and grant him peace, and it was said the Qur'an. The call and supplication and the like are transitive with *ila* and *lam* because they include the meaning of completion and specificity. **That they believed in your Lord, so we believed.** That is, that they believed and we complied. **Our Lord, so forgive us our sins.** Our major sins, for they are consequential. **And remove from us our misdeeds.** Our minor sins, for they are ugly, but they are expiated for the one who avoids major sins. **And cause us to die with the righteous.** We are distinguished by their company and counted in their group. It is a reminder that they love to meet God, and whoever loves to meet God, God loves to meet

Surat Al Imran 3:194

Our Lord, and give us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in Your promise.

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Our Lord, and give us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in Your promise.

Tafsir al-Jalalayn

Our Lord, give us give us **what You promised us** (through) the tongues of **Your messengers** of mercy and grace, and their asking for that, even though His promise, the Most High, does not fail, is a request to make them among those who deserve it because they were not certain of their deserving it, and the repetition of **Our Lord** is an exaggeration in supplication (and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in Your promise) the promise of resurrection and reward.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: If someone were to say to us: What is the point of these people asking their Lord to give them what He promised them, when they know that God will fulfill His promise, and it is not permissible for Him to break an appointment?

It was said: The researchers differed on this.

Some of them said: This is a statement that came out of the context of the question, and its meaning is report. They said: The interpretation of the statement is: "Our Lord, indeed we have heard a caller calling to faith, 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and take us with the righteous," that You may give us what You promised us through Your messengers and not disgrace us on the Day of Resurrection. They said: This is not because they said: If You take us with the righteous, then fulfill for us what You promised us, because they have known that God does not break His promise, and that what He promised through His messengers is not given by supplication, but rather He favors us by initiating it and then fulfilling it.

Others said: Rather, this is a statement by one of its speakers in the sense of a question and a supplication for Him to make them among those to whom He has given what He promised them of honor through the tongues of His messengers, not that they had deserved a position of honor with God in themselves, then they asked Him to give them what He promised them after they knew that they deserved it in themselves, so that would be a question from them to their Lord not to break His promise. They said: If the people had only asked their Lord to give them what He promised the righteous, then they would have purified

themselves and testified to themselves that they are among those who deserve God's honor and reward. They said: This is not a description of the virtuous believers.

Others said: Rather, they said this statement as a question and a desire from them to God that He would give them what He promised them of victory over their enemies from the people of disbelief, and triumph over them, and raise the word of truth over falsehood, so that He would make that for them. They said: It is impossible that the people, with God describing them with what He described them with, were not certain that God does not break His promise, so they would desire that from God, may He be glorified and praised, but they were promised victory, and He did not give them a time to hasten it for them, because in hastening it there is the joy of victory and comfort of the body.

Abu Ja'far said: What I think is the most correct of the sayings on this matter is that this description is the description of those who emigrated from the companions of the Messenger of God, may God bless him and grant him peace, from their homeland and home, leaving the polytheists for God and His Messenger, and others from the followers of the Messenger of God, may God bless him and grant him peace, who asked God to hasten their victory over the enemies of God and their enemies, so they said: Our Lord, give us what You promised us of Your victory over them soon, for You do not fail to fulfill Your promise, but we have no patience for Your patience and forbearance towards them, so hasten [for them] their disgrace, and for us victory over them.

The correctness of this is indicated by the last part of the other verse, which is His statement: "And their Lord responded to them, 'Never will I allow to be lost the work of any worker among you, whether male or female. You are of one another. So those who emigrated or were expelled from their homes or were harmed in My cause or fought or were killed'" and the verses after it. This is not what those I have mentioned have said at all. This is because it does not exist in the speech of the Arabs to say: **Do to us, O Lord, such and such**, meaning: **Do to us such and such**. If that were permissible, then it would be permissible for a speaker to say to another: **Come to me and speak to me**, meaning: **Come to me so that you may speak to me**. This does not exist in speech, nor is its permissibility known.

Likewise, it is also not known in speech: **Give us what you promised us**, meaning: Make us among those to whom you gave that. And if everyone who was given something is a blessing, he has become similar to someone who was like him in the meaning that he was given. But that is not what is apparent from the meaning of the speech, because its meaning could be interpreted as such.

Abu Ja'far said: The interpretation of the statement, then: Our Lord, give us what You promised us through the tongues of Your messengers: that You will raise Your word, the word of truth, by supporting us against

those who disbelieved in You, opposed You, and worshipped other than You, and hasten that for us, for we have known that You will not fail to fulfill Your promise, and will not disgrace us on the Day of Resurrection, disgracing us for our past sins, but expiate them for us, and forgive us, and:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Our Lord, and give us what You promised us through Your messengers**, he said: God's promise to His messengers is fulfilled.

Tafsir al-Qurtubi

Thirteenth: The Almighty's saying: **Our Lord, and give us what You promised us through Your messengers**, meaning through the tongues of Your messengers, such as **And ask the town** (Yusuf 12:82). Al-A'mash and Al-Zuhri read **your messengers** with a light pronunciation, which is what was mentioned about the prophets and angels asking forgiveness for the believers, and the angels asking forgiveness for those on earth, and what was mentioned about Noah's supplication for the believers and the supplication of Abraham and the Prophet's asking forgiveness for his nation, **and do not disgrace us**, meaning do not punish us, do not destroy us, do not disgrace us, do not humiliate us, do not distance us, and do not hate us on the Day of Resurrection. **Indeed, You do not fail to fulfill Your promise**. If it is said: What is the reason for their saying, **Our Lord, and give us what You promised us through Your messengers**, and they know that He does not fail to fulfill His promise, then the answer is from three aspects:

First: God Almighty promised Paradise to those who believed, so they asked to be among those promised that without shame and punishment.

Second: They called upon this supplication as an act of worship and submission, and supplication is the essence of worship. This is like His saying: **He said, 'My Lord, judge with justice'** (Al-Anbiya': 122), even though He only judges with justice.

Third: They asked to be given what they were promised of victory over their enemy immediately, because it is a narration from the companions of the Prophet, may God bless him and grant him peace, so they asked him that to honor the religion, and God knows best. Anas bin Malik narrated that the Messenger of God, may God bless him and grant him peace, said: **Whoever God Almighty promises a reward for a deed, He will fulfill it for him with mercy, and whoever He promises a punishment for a deed, He has the choice in it**. The Arabs condemn breaking a promise and praise it in threatening, until one of them said:

My cousin does not fear my strength as long as I live, nor do I hide from fear of the threatening one.

Whenever I promise him or promise him, I will break my promise and fulfill my appointment.

Tafsir Ibn Kathir

Al-Tabarani said: Al-Husayn ibn Ishaq Al-Tastari told us, Yahya Al-Hamami told us, Yaqub Al-Qummi told us on the authority of Ja'far ibn Abi Al-Mughira, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The Quraysh came to the Jews and said: How did Moses come to you? They said: His staff and his hand were white for the onlookers. They came to the Christians and said: How was Jesus? They said: He used to heal the blind and the lepers, and revive the dead. So they came to the Prophet, may God bless him and grant him peace, and said: Ask God to make Safa gold for us. So he asked his Lord, and this verse was revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding**. So let them ponder over it. This is problematic, because this verse was revealed in Medina, and their question that Safa be gold was in Mecca, and God knows best. The meaning of the verse is that God Almighty says: **Indeed, in the creation of the heavens and the earth** meaning this in its height and breadth, and this in its lowness, density and lowliness, and what they contain of great visible signs of planets, fixed stars, seas, mountains, deserts, trees, plants, crops, fruits, animals and minerals, and benefits of different colors, scents, tastes and properties, **and the alternation of the night and the day** meaning their succession and their interchange of length and shortness, so sometimes one becomes long and the other short, then they become equal, then one takes from the other, and what was short becomes long and short. Which was long. And all of that is the estimation of the Almighty, the All-Knowing, and for this reason the Almighty said, **Signs for those of understanding**, meaning the complete, intelligent minds that perceive things in their true and obvious aspects, and they are not like the deaf and dumb who do not understand, about whom God said, "And how many a sign is there in the heavens and the earth which they pass by while they are turning away from it. And most of them do not believe in God except while they associate others with Him." Then the Almighty described those of understanding, saying, **Those who remember God standing, sitting, and [lying] on their sides**. As it was proven in Sahih Al-Bukhari on the authority of Imran bin Husain: "The Messenger of God, may God bless him and grant him peace, said, 'Pray standing, and if you cannot, then sitting, and if you cannot, then on your side,'" meaning they do not stop mentioning Him in all their states in their secrets, consciences, and tongues, **and they reflect on the creation of the heavens and the earth**, meaning they understand what is in them of wisdom indicating the greatness of the Creator, His power, knowledge, wisdom, choice, and mercy. Sheikh Abu Sulayman Al-Darani said: I leave my house and my eyes do not fall on anything except that I see that God has blessed me with it and I have a lesson in it. Narrated by Ibn Abi Al-Dunya in the book of trust and consideration and on the authority of Al-Hasan Al-Basri that he said: Thinking for an hour is better than standing all night. Al-Fudayl said: Al-Hasan said: Thinking is a mirror that shows you your good and bad deeds. Sufyan bin Uyaynah said: Thinking is a light that enters your heart and perhaps he would quote this verse:

Surat Al Imran 3:194

Our Lord, and give us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in Your promise.

If a person has an idea, then there is a lesson in everything.

It was narrated that Jesus, peace be upon him, said: Blessed is he whose speech is remembrance, whose silence is contemplation, and whose gaze is a lesson. Luqman the Wise said: Prolonged solitude inspires thought, and prolonged thought is evidence of knocking on the door of Paradise. Wahb ibn Munabbih said: No man's thought is prolonged without understanding, and no man has ever understood without knowledge, and no man has ever known without acting. Omar ibn Abdul Aziz said: Speaking in remembrance of God Almighty is good, and contemplating the blessings of God is the best form of worship. Mughis al-Aswad said: Visit the graves every day and contemplate, and see the situation with your hearts, and look at who will lead the two groups to Paradise or Hell, and let your hearts and bodies feel the remembrance of Hell, its whips and its chambers. He would cry at that until he was raised up dead from among his companions, his mind gone. Abdullah ibn al-Mubarak said: A man passed by a monk at a cemetery and a garbage dump, so he called out to him and said: O monk, you have two treasures from the treasures of this world in which you will learn: the treasure of men, and the treasure of money. On the authority of Ibn Omar: Whenever he wanted to examine his heart, he would go to a ruined place, stand at its door and call out in a sad voice, saying: Where are your people? Then he would return to himself and say: **Everything will perish except His Face**. On the authority of Ibn Abbas, he said: Two moderate rak'ahs of contemplation are better than standing all night while the heart is heedless. Al-Hasan Al-Basri said: O son of Adam, eat a third of your stomach, drink a third of it, and leave the other third to breathe for contemplation. Some of the wise men said: Whoever looks at the world without admiration, the sight of his heart will be obscured to the extent of that heedlessness. Bishr bin Al-Harith Al-Hafi said: If people contemplated the greatness of God Almighty, they would not disobey Him. Al-Hasan said on the authority of Amir bin Abdul Qais, he said: I heard more than one, two, or three of the companions of the Prophet, may God bless him and grant him peace, say: The light of faith or the radiance of faith is contemplation. It was narrated on the authority of Jesus, peace be upon him, that he said: O weak son of Adam, fear God wherever you are, and be a guest in this world, and make the mosques your home, and teach your eyes to weep, your body to be patient, and your heart to think, and do not worry about tomorrow's provision. And on the authority of the Commander of the Faithful, Omar bin Abdul Aziz, may God be pleased with him, that he cried one day among his companions, and he was asked about that, so he said: I thought about the world, its pleasures and desires, and I learned from it, and its desires are almost gone until its bitterness clouds them, and if there is no lesson in it for those who learn, then there are sermons in it for those who remember. And Ibn Abi Al-Dunya said: Al-Hussein bin Abdul Rahman recited to me:

The believer's walk is the believer's pleasure is the lesson

We thank God alone, we are all in danger

There is a man who is distracted and his life has passed and he does not feel it

There is a life that was beyond desire, full of flowers

In the murmur of the eyes and the shade of the trees

And joy from the plant and goodness from the fruit

His jealousy and his family's speed of time with jealousy

We thank God alone, for in this there is a lesson.

Indeed in this is a lesson for the wise if he takes heed.

God the Almighty has condemned those who do not consider His creations that indicate His Essence, Attributes, Law, Power and Signs, saying: **And how many are the signs in the heavens and the earth which they pass by while they are turning away from them? And most of them do not believe in God except while they associate others with Him.** And He praised His believing servants, **Those who remember God while standing, sitting, and [lying] on their sides, and reflect on the creation of the heavens and the earth,** saying: **Our Lord, You did not create this in vain.** That is, You did not create this creation in vain, but rather in truth, so that You may reward those who do evil for what they have done, and reward those who do good with goodness. Then He declared Him free from vainness and the creation of falsehood, saying: **Glory be to You,** that is, from creating anything in vain. **Save us from the punishment of the Fire.** That is, O He who created creation with truth and justice, O He who is free from deficiencies, faults and vainness. Save us from the punishment of the Fire by Your power and strength, and provide us with deeds that please You. And guide us to righteous deeds that will guide us to the Gardens of Bliss, and protect us from Your painful punishment. Then they said, **Our Lord, whoever You admit to the Fire - You have disgraced him.** That is, You have humiliated him and made his disgrace apparent to the people of the assembly. **And for the wrongdoers there are no helpers.** That is, on the Day of Resurrection, they will have no protector from You. Nor will they be able to escape from what You intended for them. **Our Lord, indeed we have heard a caller calling to faith,** that is, a caller calling to faith, and he is the Messenger, may God bless him and grant him peace. **Believe in your Lord,** so we have believed. That is, he says, **Believe in your Lord,** so we have believed, that is, we responded to him and followed him, that is, with our faith and following of Your Prophet. **Our Lord, so forgive us our sins,** that is, cover them, and **remove from us our misdeeds,** between us and You, and **cause us to die with the righteous,** that is, join us with the righteous. **Our Lord, and give us what You promised us through Your messengers,** it was said: its meaning is through faith in Your messengers, and it was said: its meaning is through the tongues of Your messengers. This is more evident - and Imam Ahmad

said: Abu Al-Yaman told us, Ismail bin Ayyash told us, on the authority of Amr bin Muhammad, on the authority of Abu Uqal, on the authority of Anas bin Malik, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Asqalan is one of the two brides. God will raise from it on the Day of Resurrection seventy thousand who will not be held accountable, and He will raise from it fifty thousand martyrs who will come to God, and in it are rows of martyrs with their heads severed in their hands, their veins gushing with blood, saying, 'Our Lord, and give us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail to fulfill Your promise.' God will say, 'My servants have spoken the truth. Wash them in the River of the Egg.' So they will emerge from it pure and white. They will roam in Paradise wherever they wish." This hadith is considered one of the strange hadiths in the Musnad, and some consider it fabricated, and God knows best. **And do not disgrace us on the Day of Resurrection** meaning in front of all creation, **Indeed, You do not fail to fulfill Your promise** meaning the promise that Your messengers informed us about must come, which is the standing before You on the Day of Resurrection. Al-Hafiz Abu Ya'la said: Al-Harith bin Surayj told us, Al-Mu'tabar told us, Al-Fadl bin Isa told us, Muhammad bin Al-Munkadir told us that Jabir bin Abdullah told him that the Messenger of God, may God bless him and grant him peace, said: **Shame and disgrace will reach the son of Adam on the Day of Resurrection in his standing before God Almighty to the extent that a servant would wish to be ordered to the Fire.** A strange hadith. It has been proven that the Messenger of God, may God bless him and grant him peace, used to recite these ten verses from the end of Al Imran when he got up at night to perform the night prayer. Al-Bukhari, may God have mercy on him, said: Saeed bin Abi Maryam told us, Muhammad bin Jaafar told us, Sharik bin Abdullah bin Abi Namir told me on the authority of Kurayb, on the authority of Ibn Abbas, may God be pleased with them both, who said: "I spent the night with my aunt Maymunah, and the Messenger of God, may God bless him and grant him peace, talked with his family for an hour, then he went to sleep. When the last third of the night had passed, he sat up and looked at the sky and said: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding' [the verses]. Then he got up, performed ablution, used the siwa', and prayed eleven rak'ahs. Then Bilal called the adhan and prayed two rak'ahs, then he went out and led the people in the dawn prayer." Muslim narrated it in this way on the authority of Abu Bakr bin Ishaq al-San'ani, on the authority of Ibn Abi Maryam. Then Al-Bukhari narrated it through various chains of transmission on the authority of Malik, on the authority of Mukhrama bin Sulayman, on the authority of Kurayb, that Ibn Abbas informed him that he spent the night with Maymunah, the wife of the Prophet, may God bless him and grant him peace, and she was his aunt. He said: "I lay down on the width of the pillow, and the Messenger of God, may God bless him and grant him peace, and his family lay down on its length. The Messenger of God, may God bless him and grant him peace, slept until it was midnight, or a little before or after it. The Messenger of God, may God bless him and grant him

peace, woke up from his sleep and began to wipe the sleep from his face with his hand. Then he recited the last ten verses of Surat Al Imran. Then he went to a hanging bag and performed ablution from it, and he performed his ablution well. Then he stood up to pray. Ibn Abbas, may God be pleased with them both, said: So I got up and did as he did, then I went and stood beside him. The Messenger of God, may God bless him and grant him peace, put his right hand on my head, and took hold of my right ear, twisting it. He prayed two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then he prayed the witr prayer. Then he lay down until..." The muezzin came to him, so he stood up and prayed two light rak'ahs, then he went out and prayed the dawn prayer." And the rest of the group narrated it in this way through various chains of transmission on the authority of Malik. Muslim also narrated it, and Abu Dawud narrated it through other chains of transmission on the authority of Mukhramah ibn Sulayman on his authority.

Another way for this hadith on the authority of Ibn Abbas, may God be pleased with them both. Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Muhammad bin Ali told us, Abu Yahya bin Abi Masarra told us, Khallad bin Yahya told us, Yunus bin Abi Ishaq told us, on the authority of Al-Munhal bin Amr, on the authority of Ali bin Abdullah bin Abbas, on the authority of Abdullah bin Abbas, who said: Al-Abbas ordered me to spend the night with the family of the Messenger of God, may God bless him and grant him peace, and to preserve his prayers. He said: "The Messenger of God, may God bless him and grant him peace, led the people in the last 'Isha' prayer until there was no one left in the mosque except him. He stood up and passed by me and said: Who is this? 'Abdullah?' I said: Yes. He said: So who? I said: Al-Abbas ordered me to spend the night with you. He said: Then the truth, the truth. When he entered, he said: Did you spread out 'Abdullah? So a pillow of silk was brought. He said: The Messenger of God, may God bless him and grant him peace, slept on it until I heard him snoring. Then he sat up on his bed. He said: He raised his head to the sky and said: Glory be to the King, the Holy, three times. Then he recited these verses from the end of Surat Al-Imran until he finished it." Muslim, Abu Dawud, and Al-Nasa'i also narrated a hadith on the authority of 'Ali ibn 'Abdullah ibn 'Abbas on the authority of his father on the authority of his father on this matter as well.

Another way Narrated by Ibn Mardawayh from the hadith of Asim bin Bahdalah from some of his companions, from Saeed bin Jubair, from Ibn Abbas, "That the Messenger of God, may God bless him and grant him peace, went out one night after the night had passed, and he looked at the sky and recited this verse: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.' to the end of the surah, then he said: O God, place in my heart light, and in my hearing light, and in my sight light, and on my right light, and on my left light, and in front of me light, and behind me light, and above me light, and below me light, and make my light greater on the Day of Resurrection." This supplication is proven in some ways of the Sahih from the narration of Kurayb from

Our Lord, and give us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in Your promise.

Ibn Abbas, may God be pleased with him. Then Ibn Mardawayh and Ibn Abi Hatim narrated from the hadith of Ja'far bin Abi Al-Mughira from Saeed bin Jubair, from Ibn Abbas, who said: The Quraysh came to the Jews and said: What signs did Moses bring to you? They said: His staff and his white hand are for the onlookers. And they came to the Christians and said: How was Jesus among you? They said: He used to heal the blind and the lepers and bring the dead back to life. So they came to the Prophet (peace and blessings of God be upon him) and said: Call upon your Lord to turn Safa into gold for us. So he called upon his Lord, the Mighty and Sublime, and the following verse was revealed: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.** He said: **Let them ponder over them.** This is the wording of Ibn Mardawayh. This hadeeth was mentioned earlier in the narration of al-Tabarani at the beginning of the verse. This necessitates that these verses were revealed in Makkah, but the well-known view is that they were revealed in Madinah. Its evidence is the other hadeeth. Ibn Mardawayh said: Isma'il ibn 'Ali ibn Isma'il told us, Ahmad ibn 'Ali al-Harrani told us, Shuja' ibn Ashras told us, Hashraj ibn Nabatah al-Waseeti Abu Makram told us on the authority of al-Kalbi, who is Abu Janab, on the authority of 'Ata' who said: I, Ibn 'Umar, and 'Ubaid ibn 'Umair went to 'Aa'ishah **may God be pleased with her.** We entered upon her and there was a veil between us and her. She said: O 'Ubaid, what prevents you from visiting us? He said: The poet said: Visit often and you will increase in love. Ibn Umar said: "Leave us and tell us about the most amazing thing you saw from the Messenger of God, may God bless him and grant him peace." She cried and said: "Everything about him was amazing. He came to me during my night until his skin touched my skin, then he said: 'Leave me to worship my Lord, the Almighty and Majestic.'" She said: "I said: By God, I love being close to you, and I love that you worship your Lord." So he went to the water skin and performed ablution, but did not pour much water. Then he stood up to pray and cried until his beard was wet, then he prostrated and cried until the ground was wet, then he lay on his side and cried until Bilal came to call him to the dawn prayer. She said: "He said: O Messenger of God, what makes you cry when God has forgiven you your sins, past and future?" He said: "Woe to you, Bilal! What prevents me from crying when it was revealed to me this night: 'Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.' " Then he said: **Woe to the one who recites it and does not reflect on it.** Abd ibn Humayd narrated it in his interpretation on the authority of Ja'far ibn 'Awn on the authority of Abu Janab Al-Kalbi narrated on the authority of 'Ata' who said: I, Abdullah bin Omar, and Ubaid bin Umair entered upon the Mother of the Believers Aisha, may God be pleased with her, while she was in her chamber. We greeted her and she said: Who are these? We said: This is Abdullah bin Omar and Ubaid bin Umair. She said: O Ubaid bin Umair, what prevents you from visiting us? He said: What did the first one say: Visit often and you

will increase in love. She said: We love visiting you and having intercourse with you. Abdullah bin Omar said: Leave this idleness of yours, "Tell us about the most amazing thing you saw from the Messenger of God, may God bless him and grant him peace." She said: So she cried and then said: Everything about him was amazing. He came to me during my night until he entered my bed with me, until his skin stuck to my skin, then he said: O Aisha, give me permission to worship my Lord. She said: I love your closeness and I love your love. She said: So he went to a water skin in the house and poured water frequently, then he got up and recited the Qur'an, then he cried until I saw that his tears had reached his waist. She said: Then he sat and praised God and extolled Him, then he cried until I saw that his tears had reached his lap. She said: Then he leaned on his right side and put his hand under his cheek. She said: Then he cried until I saw that his tears had reached the ground. Bilal entered upon him and called him to the dawn prayer, then he said: The prayer, O Messenger of God. When Bilal saw him crying, he said: O Messenger of God, are you crying when God has forgiven you your past and future sins? He said: O Bilal, should I not be? A grateful servant? Why should I not cry when tonight the following verse was revealed to me: **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding** until His saying: **Glory be to You! Save us from the punishment of the Fire.** Then He said: Woe to the one who recites these verses and does not reflect upon them. This is how Abu Hatim Ibn Hibban narrated it in his Sahih on the authority of Imran Ibn Musa, on the authority of Uthman Ibn Abi Shaybah, on the authority of Yahya Ibn Zakariya, on the authority of Ibrahim Ibn Suwaid Al-Nakha'i, on the authority of Abdul Malik Ibn Abi Sulayman, on the authority of 'Ata', who said: I and Ubayd Ibn Umair entered upon Aisha and he mentioned something similar. This is how Abdullah Ibn Muhammad Ibn Abi Al-Dunya narrated it in the book Al-Tafkur wal-l'tibar on the authority of Shuja' Ibn Ashras. Then he said: Al-Hasan bin Abdul Aziz told me: I heard a chain of transmission on the authority of Sufyan, who is Al-Thawri, who traced it back to the Prophet, who said: **Whoever recites the end of Al Imran and does not reflect on it, woe to him,** counting ten on his fingers. Al-Hasan bin Abdul Aziz said: Ubayd bin Al-Sa'ib told me: It was said to Al-Awza'i: What is the limit of reflecting on them? He said: He recites them while understanding them. Ibn Abi Al-Dunya said: Qasim bin Hashim told me: Ali bin Ayyash told us: Abdul Rahman bin Sulayman told us: I asked Al-Awza'i about the minimum that a person who is attached to them can contemplate on them and what will save him from this woe? He lowered his head for a while, then said: He recites them while understanding them.

Another hadith contains something strange. Abu Bakr bin Mardawayh said: Abd al-Rahman bin Bashir bin Numayr told us, Ishaq bin Ibrahim al-Basti told us *H* and Ishaq bin Ibrahim bin Zaid told us, Ahmad bin Amr told us, Hisham bin Ammar told us, Sulayman bin Musa al-Zuhri told us, Muzahir bin Aslam al-Makhzumi

told us, Saeed bin Abi Saeed al-Maqburi told us on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, used to recite ten verses from the end of Surat Al Imran every night." Muzahir bin Aslam is weak.

Fath al-Qadir

His saying 194- **Our Lord, and give us what You promised us through Your messengers.** This is another supplication, and the point of repeating the call is what came before, and what was promised on the tongues of the messengers is the reward that God promised to those who obey Him, so there is an omission in the speech, which is the wording of the tongues, like His saying, **And ask the town.** It was said: What was omitted is the confirmation: that is, what You promised us for believing in Your messengers. It was said: what You promised us was revealed to Your messengers, or attributed to Your messengers, and the first is more appropriate. And the issuance of this supplication from them while they knew that what God promised them through the tongues of His messengers would inevitably happen, either with the intention of hastening or to submit to the supplication because it is the core of worship. And in their saying, **Indeed, You do not fail to fulfill Your promise,** is evidence that they did not fear breaking the promise, and that what motivated them to supplicate was what we mentioned.

Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: The Quraysh came to the Jews and said: What signs did Moses bring to you? They said: His staff and his hand are white to the onlookers. They came to the Christians and said: How was Jesus among you? They said: He used to heal the blind and the lepers and bring the dead back to life. So they came to the Prophet (peace and blessings of God be upon him) and said: Call upon your Lord to make al-Safa gold for us. So he called upon his Lord, and the verse **Indeed, in the creation of the heavens and the earth** was revealed. It is proven in the two Sahih and others on the authority of Ibn Abbas that he said: I spent the night with my aunt Maymuna and the Messenger of God (peace and blessings of God be upon him) slept until midnight or a little before or a little after. Then he woke up and began to wipe the sleep from his face with his hands, then he recited the last ten verses of Surat Al-Imran until he finished. Abdullah bin Ahmad narrated in Zawa'id al-Musnad, and al-Tabarani and al-Hakim in al-Kuna, and al-Baghawi in Mu'jam al-Sahaba on the authority of Safwan bin al-Mu'attal who said: I was with the Prophet, may God bless him and grant him peace, on a journey and he mentioned something similar. Ibn Abi Hatim and al-Tabarani narrated on the authority of Juwaybir on the authority of al-Dahhak on the authority of Ibn Mas'ud regarding the statement of God, **Those who remember God standing, sitting, and lying on their sides 2:133**, he said: This is only in prayer. If he is unable to stand, then he should sit, and if he is unable to sit, then he should lie on his side. It was proven in al-Bukhari from the hadith of Imran bin Husayn who said: "I had hemorrhoids, so I asked the Prophet, may God bless him and grant him peace, about prayer. He

said: Pray standing, and if you are unable to, then sitting, and if you are unable to, then on your side." It was also proven in it from him that he said: "I asked the Messenger of God, may God bless him and grant him peace, about the prayer of a man while sitting, and he said: Whoever prays standing is better, and whoever prays sitting has half the reward of the one who stands, and whoever prays sleeping has half the reward of the one who sits." Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatada regarding the verse, saying: These are all your states, O son of Adam. Remember God while you are standing. If you are unable to do so, then remember Him while sitting. If you are unable to do so, then remember Him while you are on your side. This is ease and relief from God.

I say that this restriction that he mentioned about not being able to do so while generalizing the remembrance has no basis in the verse or anything else, because there is nothing in the Book or the Sunnah that indicates that it is not permissible to do remembrance while sitting except when one is not able to do remembrance while standing, and it is not permissible while sitting except when one is not able to do so. This restriction is only suitable for those who consider what is meant by remembrance here to be prayer, as previously mentioned from Ibn Masoud. Abd bin Hamid, Ibn al-Mundhir, Ibn Hibban in his Sahih, and Ibn Mardawayh narrated on the authority of Aisha, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: Woe to he who recites this verse and does not reflect on it. Ibn Abi al-Dunya narrated in At-Tafakkur, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, narrated on the authority of Sufyan, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Whoever recites the last verse of Surat Al-Imran and does not reflect on it, woe to him.** So he counted his fingers ten times. It was said to Al-Awza'i: What is the purpose of reflecting on them? He said: He should recite them while understanding them. There are hadiths and reports from the Salaf about the desirability of reflecting in general. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Anas regarding his statement, **Whoever enters the Fire, I have disgraced him**, he said: Whoever is immortal. Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Saeed ibn al-Musayyab regarding the verse, saying: This is a dispute with those who do not come out of it. Ibn Jarir and al-Hakim narrated on the authority of Amr ibn Dinar, who said: Jabir ibn Abdullah came to us during Umrah, so Ata and I went to him and said: **And they will not come out of the Fire.** He said: The Messenger of God, may God bless him and grant him peace, informed me that they are the disbelievers. I said to Jabir: So his statement, **Indeed, whoever you admit to the Fire, you have disgraced him**, he said: And he did not disgrace him when I burned him with fire, and there is less disgrace than that. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj regarding his statement, **A caller calling to faith**, he said: He is Muhammad, may God bless him and grant him peace. Ibn Jarir narrated something similar on the authority of Ibn Zayd. Abd ibn Humayd, Ibn Jarir, Ibn

Surat Al Imran 3:194

Our Lord, and give us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in Your promise.

al-Mundhir and Ibn Abi Hatim narrated on the authority of Muhammad ibn Ka'b al-Qurazi, who said: It is the Qur'an, not everyone who heard the Prophet, may God bless him and grant him peace. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj regarding his statement, **Our Lord, and give us what You promised us through Your messengers**, that they were fulfilling the promise of God through His messengers. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And do not disgrace us on the Day of Resurrection**, that they were fulfilling the promise of God through His messengers.

it requires. **Indeed, You do not fail to fulfill Your promise** by rewarding the believer and answering the caller. And from Ibn Abbas, may God be pleased with them both: The promise is the resurrection after death. And repeating **Our Lord** is to exaggerate the supplication and to indicate the independence of the demands and their high status. And in the narrations, from his party, a command was made, so he said five times, **Our Lord, may God save him from what he fears**.

Tafsir al-Baghawi

194- **Our Lord, and give us what You promised us through Your messengers**, that is, through the tongues of Your messengers, **and do not disgrace us**, do not punish us, do not destroy us, do not disgrace us, "on the Day of Resurrection. Indeed, You do not fail in Your promise."

If it is said: What is the meaning of their saying: **Our Lord, and give us what You promised us through Your messengers**, when they know that God does not break His promise? It is said: Its wording is a supplication but its meaning is report, i.e., to give us what You promised us through Your messengers, meaning: **So forgive us our sins and cover our misdeeds from us** "and do not disgrace us on the Day of Resurrection" to give us what You promised us through Your messengers of grace and mercy. It is said: Its meaning is, **Our Lord, make us among those who deserve Your reward and give them what You promised them through the tongues of Your messengers**, because they were not certain that they deserved that honor, so they asked Him to make them worthy of it. It is said: They only asked Him to hasten what He promised them of victory over the enemies. They said: We know that You do not break Your promise, but we have no patience for Your patience, so hasten their disgrace and grant us victory over them.

Tafsir al-Baidawi

194 **Our Lord, and give us what You promised us through Your messengers** meaning what You promised us for believing in Your messengers of reward. When he showed his compliance with what he was commanded to do, he asked for what he was promised, not out of fear of breaking the promise, but out of fear that he would not be among those promised due to a bad outcome, or a shortcoming in compliance, or out of worship and submission. It is permissible to attach it to something omitted, meaning: what You promised us was sent down to Your messengers, or carried on them. It was said that its meaning is on the tongues of Your messengers. **And do not disgrace us on the Day of Resurrection** by protecting us from what

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So their Lord responded to them, "Never will I allow to be lost the work of any worker among you, whether male or female. You are of one another. So those who emigrated, were expelled from their homes and were harmed in My cause, and fought and were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as a reward." From God, and with God is the best reward.

Tafsir al-Jalalayn

So their Lord answered them their prayer **that I** that is, that I **do not waste the work of any worker among you, whether male or female, some of you being from others** that is, males from females and vice versa, and the sentence confirms what came before it, that is, they are equal in reward for deeds and not wasting them, it was revealed when Umm Salamah said: O Messenger of God, I do not hear women mentioned in migration at all **So those who emigrated from Mecca to Medina and were expelled from their homes and harmed in My cause** My religion **and fought** the infidels **and were killed** with the lightening and emphasis, and in a reading it is presented **I will surely remove from them their misdeeds** I will cover them with forgiveness **and I will surely admit them to gardens beneath which rivers flow as a reward** a source of meaning of I will remove from the word confirming it **from God** in it is a shift from speaking **and God has with Him the best reward** the recompense

Tafsir al-Suyuti

The Almighty said: So He answered them, the verse. Abd al-Razzaq, Saeed bin Mansour, al-Tirmidhi, al-Hakim, and Ibn Abi Hatim narrated on the authority of Umm Salamah that she said: O Messenger of God, I do not hear God mentioning women in the migration at all. So God revealed: So their Lord answered them: I will not waste the work of any worker among you, whether male or female, until the end of the verse.

The Almighty said: **And among the People of the Book is he who believes in God.** Al-Nasa'i narrated on the authority of Anas that when the report of the death of the Negus came, the Messenger of God, may God bless him and grant him peace, said: **Pray for him.** They said: **O Messenger of God, should we pray for an Ethiopian slave?** So God revealed: **And among the People of the Book is he who believes in God.** Ibn Jarir narrated something similar on the authority of Jabir, and in Al-Mustadrak on the authority of Abdullah bin Al-Zubayr, he said: "It was revealed about the Negus: And among the People of the Book is he who believes in God."

Tafsir al-Tabari

Abu Ja'far said: He, the Most High, meant: So these supplicants answered - with what he described of their supplications that they supplicated with - their Lord: That I will not waste the work of any worker among you who does good, whether the worker is male or female.

It was mentioned that it was said to the Messenger of God, may God bless him and grant him peace: Why are men mentioned while women are not mentioned in the migration? So God Almighty revealed this verse about that.

Muhammad ibn Bashir told us, Muammil told us, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: Umm Salamah said: O Messenger of God, are the men mentioned in the migration and we are not? Then this verse was revealed: **Never will I allow to be lost the work of any worker among you, whether male or female,** the verse.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uyaynah told us, on the authority of Amr bin Dinar, he said: I heard a man from the descendants of Umm Salamah, the wife of the Prophet, may God bless him and grant him peace, say: Umm Salamah said: O Messenger of God, I do not hear God mentioning women in the migration at all? So God, the Blessed and Exalted, revealed: **And their Lord responded to them, 'Never will I allow to be lost the work of any worker among you, whether male or female.'**

Al-Rabi' bin Sulayman told us, Asad bin Musa told us, Sufyan told us, on the authority of Amr bin Dinar, on the authority of a man from the descendants of Umm Salamah, on the authority of Umm Salamah: She said: O Messenger of God, do I not hear God mentioning women in the migration at all? So God Almighty revealed: "And their Lord responded to them, 'Never will I allow to be lost the work of a worker among you, whether male or female. You are of one another.'"

It was said: **He responded to them,** meaning: He answered them, as the poet said:

Farewell supplication: O you who respond to the generosity, but no one responds to you at that time

Meaning: No one answered him at that time.

The word *min* was inserted in his statement: **of a male or female** as a translation and explanation of his statement: **of you,** meaning: **I will not waste the work of any worker among you,** of males and females. This *min* is not one that can be dropped and deleted from speech in denial, because it was inserted with a meaning without which speech is not valid.

Some Basra grammarians claimed that it was used in this position as it was used in their saying: **There was a hadith.** He said: "And 'min' here is better, because the prohibition was used in his saying: "I will not waste."

Some grammarians of Kufa denied this and said: *Min* is not used or excluded except in the place of denial. He said: His statement: **I will not waste the work of any worker among you,** did not reach denial, because you do not say: **I will not beat a man's slave in the house or in the home,** so you enter *nor*, because denial did not reach it, but *amn* is an explanatory word.

As for his saying: **Some of you are from others,** he means: Some of you - O believers who remember God standing, sitting, and lying on their sides - are from others, in support, faith, and religion. The rule of all of

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So their Lord responded to them, "Never will I allow to be lost the work of any worker among you, whether male or female. You are of one another. So those who emigrated, were expelled from their homes and were harmed in My cause, and fought and were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as a reward." From God, and with God is the best reward.

you regarding what I will do to you is like the rule of one of you, in that I will not waste the work of any male or female among you.

Abu Ja'far said: What He, the Most High, means by His saying: **And those who emigrated** their people from the people of disbelief and their clan for the sake of God, to their brothers from the people of faith in God and belief in His Messenger, **and were expelled from their homes**, and they are the emigrants whom the polytheists of Quraysh expelled from their homes in Mecca, **and were harmed in My cause**, meaning: and were harmed in their obedience to their Lord, and their worship of Him, sincerely devoting their religion to Him, and that is the cause of God in which the polytheists from the people of Mecca harmed the believers in the Messenger of God, may God bless him and grant him peace, from its people, **and fought**, meaning: and fought in the cause of God, **and were killed**, in it, **I will surely remove from them their misdeeds**, meaning: I will erase them from them, and I will favor them with My pardon and mercy, and I will forgive them, **and I will surely admit them to gardens beneath which rivers flow as a reward**, meaning: a reward for them for what they did and excelled in the cause of God and in His cause, **from God**, meaning: from God before them. **And God has the best reward**, meaning: God has the reward for all their deeds, and that is something that no describer can describe, because it is something that no eye has seen, no ear has heard, and no human heart has conceived, such as:

Abdul Rahman bin Wahb narrated to us, he said: My uncle Abdullah bin Wahb narrated to us, he said: Amr bin Al-Harith narrated to me: Abu Ashana Al-Ma'afari narrated to him: He heard Abdullah bin Amr bin Al-'As say: I heard the Messenger of God, may God bless him and grant him peace, say: The first group to enter Paradise will be the poor emigrants who are protected from hardships. If they are commanded, they listen and obey. If a man among them has a need from the ruler, it will not be fulfilled until he dies with it in his chest. And God will call Paradise on the Day of Resurrection, and it will come with its adornments and decorations. He will say: Where are My servants who fought in My cause and were killed, and were harmed in My cause, and struggled in My cause? Enter Paradise. So they will enter it without punishment or reckoning. The angels will come and prostrate and say: Our Lord, we glorify You night and day, and we sanctify You. Who are these whom You have preferred over us? The Lord, may His praise be glorified, will say: These are My servants who fought in My cause and were harmed in My cause. Then the angels will enter upon them from every gate: "Peace be upon you for what you patiently endured. And excellent is the final home." (Al-Ra'd: 24)

Abu Jaafar said: There are different readings of the verse: **And they fought and were killed**.

Some of them read it: **And they killed** and **they killed** with a light pronunciation, meaning: they killed whoever they killed of the polytheists.

Others read it as: **And they fought and killed** with emphasis on **they killed**, meaning: they fought the polytheists and the polytheists killed them, one after the other, and one killing after another.

The majority of the readers of Medina and some of the Kufians read it as: **And they fought and killed** with a light pronunciation, meaning: they fought the polytheists and killed.

The majority of the Kufians read it as: **and they killed** with a light pronunciation. **and they fought**, meaning: some of them were killed, and those who remained fought.

Abu Ja'far said: The reading that I do not find it permissible to count is one of these two readings, which is: **Wa qatalu wa qatalu** with a light pronunciation, or **Wa qatalu** with a light pronunciation and **Wa qatalu**, because it is the reading that was transmitted by inheritance, and anything other than them is irregular. And whichever of these two readings that I mentioned that I do not find it permissible to count, a reader recites, then he is correct in that reading, because the reading of each one of them is widespread in the recitation of Islam, with the agreement of their meanings.

Tafsir al-Qurtubi

Fourteenth: The Almighty said: **Then their Lord responded to them** meaning He answered them. Al-Hasan said: They kept saying, **Our Lord, our Lord**, and Ja'far al-Sadiq said: Whoever is afflicted by a matter and says five times, **Our Lord**, God will save him from what he fears and give him what he wants. It was said: How is that? He said: Read, if you wish, **Those who remember God while standing, sitting, and lying on their sides**, to His saying, **Indeed, You do not fail in Your promise**.

Fifteenth: The Almighty's saying: / meaning that I, and Isa bin Omar read / with a kasra on the hamza, meaning he said: I.

Al-Hakim Abu Abdullah narrated in his Sahih on the authority of Umm Salamah that she said: O Messenger of God, did I not hear God mention women in the migration with something? So God revealed: **And their Lord responded to them, 'Never will I allow to be lost the work of any worker among you, whether male or female.'** At-Tirmidhi narrated it. The word *min* was used for emphasis because before it was a letter of negation. The Kufians said: It is for explanation and it is not permissible to delete it because it was used for a meaning that the speech is not suitable without. It is

only deleted if it is to emphasize denial. **Some of you are from others** is a subject and predicate, meaning your religion is one. It was said: Some of you are from others in reward, rulings, victory and the like.

Ad-Dahhak said: Your men are like your women in obedience, and your women are like your men in obedience. Similar to this is the statement of God the Almighty: **And the believing men and believing women are allies of one another** (al-Tawbah 9:71). It is also said: So-and-so is from me, meaning he follows my school of thought and my character.

Sixteenth: The Almighty's saying: **And those who emigrated** is a subject and predicate, meaning they left their homelands and traveled to Medina, **and were expelled from their homes** in obedience to God Almighty, **and fought** meaning they fought My enemies, **and were killed** meaning in My way. Ibn Kathir and Ibn Amir read: **and fought and were killed** for emphasis, and Al-A'mash read **and were killed and were killed** because the waw does not indicate that the second comes after the first. It was said: In the speech there is an omission of *qad*, meaning they killed and they fought, and from it is the saying of the poet:

I became a child and became old

That is, he was overcome by arrogance. It was also said: that is, he fought those who remained of them. The Arabs say: We killed Banu Tamim, but only some of them were killed. Imru' al-Qais said:

If you kill us, we will kill you

Omar bin Abdul Aziz read: **and they killed and they were killed** lightly without an alif, **I will surely cover up their misdeeds for them** meaning I will cover them up for them in the Hereafter, so I will not rebuke them for them or punish them for them, **a reward from God** is a confirmed source according to the Basrans, because the meaning of **and I will surely admit them to gardens beneath which rivers flow** is to reward them with a reward, Al-Kisa'i: it is in the accusative case for the cut, Al-Farra': on the interpretation, **and God has with Him the best reward** meaning the best recompense, which is what returns to the worker as a result of his work, from thaba yathub.

Tafsir Ibn Kathir

God Almighty says: **So their Lord answered them**, meaning their Lord answered them, as the poet said:

Farewell supplication: O you who respond to the generosity, but no one responds to you at that time

Saeed bin Mansour said: Sufyan told us on the authority of Amr bin Dinar, on the authority of Salamah, a man from the family of Umm Salamah, who said: Umm Salamah said: "O Messenger of God, we do not hear God mentioning women in the migration at all. So God Almighty revealed: 'And their Lord responded to them, "Never will I allow to be lost the work of any worker among you, whether male or female," to the end of the verse.' The Ansar said: She was the first woman to come to us. Al-Hakim narrated it in his

Mustadrak on the authority of Sufyan bin Uyaynah. Then he said: It is authentic according to the conditions of Al-Bukhari, and they did not include it. Ibn Abi Nujayh narrated on the authority of Mujahid on the authority of Umm Salamah who said: The last verse to be revealed was this verse: "So their Lord responded to them, 'Never will I allow to be lost the work of a worker among you, whether male or female. You are of one another,'" to the end of it. It was narrated by Ibn Mardawayh. The meaning of the verse is that when the believers with understanding asked what they asked of what was mentioned above, their Lord responded to them after that with the letter fa' of consequence, as God the Almighty said: "And when My servants ask you concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be guided." And the Almighty's saying: **Never will I allow to be lost the work of a worker among you, whether male or female**, this is an explanation of the answer, meaning He said to them, responding to them, that He does not allow the work of a worker with Him to be lost, rather He will repay every worker according to his share of work, whether male or female. And His saying, **Some of you are of one another**, means that all of you are equal in My reward. **So those who emigrated**, meaning that they left the abode of polytheism and came to the abode of faith and departed. Beloved ones, brothers, friends and neighbors, **and they were expelled from their homes** meaning the polytheists harassed them with harm until they forced them to leave their midst. That is why He said, **and they were harmed in My cause** meaning their sin towards the people was that they believed in God alone, as God Almighty said: **They expel the Messenger and you because you believe in God your Lord** and God Almighty said: **And they resented them only because they believed in God, the Almighty, the Praiseworthy** and God Almighty said: **And they fought and were killed** and this is the highest station, to fight in the cause of God and have his horse hamstrung and his face covered with his blood and dust. It is proven in the two Sahihs that a man said: O Messenger of God, tell me if I am killed in the cause of God, patiently, seeking reward, facing the enemy and not retreating, will God forgive my sins? He said: Yes. Then he said: How did you say it? So he repeated what he had said to him, and he said: Yes, except for the debt. Gabriel told me that just now. That is why God Almighty said: **I will surely remove from them their misdeeds and admit them to gardens beneath which rivers flow**. That is, rivers of various kinds of drinks will flow through them, such as milk, honey, wine, and non-stagnant water, and other things that no eye has seen, no ear has heard, and no human heart has conceived. And His saying, **a reward from God**, He attributed it to Him and related it to Him to indicate that it is great, because the Great and Generous One gives nothing but abundantly, as the poet said:

If he tortures, it is out of love, and if he gives generously, he does not care.

And the Almighty said: **And with God is the best reward** meaning with Him is the best reward for whoever does good deeds. Ibn Abi Hatim said: It was mentioned on the authority of Duhaime bin Ibrahim that Al-Walid bin Muslim said: Hariz bin Othman informed

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So their Lord responded to them, "Never will I allow to be lost the work of any worker among you, whether male or female. You are of one another. So those who emigrated, were expelled from their homes and were harmed in My cause, and fought and were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as a reward." From God, and with God is the best reward.

me that Shiddad bin Aws used to say: O people, do not accuse God in His judgment, for He does not wrong a believer. So if something that he likes is sent down to one of you, then let him praise God, and if something that he dislikes is sent down to him, then let him be patient and seek reward, for God has the best reward.

Fath al-Qadir

His saying 195- **So He responded**. Response means answer. It was said that answer is general, and response is specific to giving to the one asked. This verb is transitive by itself and by the preposition *lam*. It is said: He responded to him, and He responded to him. The *fa* is for conjunction. It was said that it is understood: that is, they called with these supplications, so He responded to them. It was said that it is based on His saying: **and they reflect**. Rather, the Almighty mentioned the response and what comes after it in the group of what they have of good descriptions because it is from Him, since whoever's supplication is answered, his status is raised. His saying **that I do not waste the work of a worker among you** means that I, and Isa bin Amr read with the kasra of the hamza based on the estimation of the saying, and my father read with the presence of the *ba* and it is for causality: that is, so their Lord responded to them because He does not waste the work of a worker among them. What is meant by waste is the omission of reward. His saying **of male or female** is explanatory and confirms what the indefinite noun in the context of negation requires of generality. His saying, **Some of you are from others**, meaning: Your men are like your women in obedience and your women are like your men in it. The sentence is parenthetical to explain that each of them is from the other in consideration of their branching out from one origin. His saying, **And those who emigrated**, the verse, this sentence includes a detail of what was summarized in His saying, **I will not waste the work of a worker**, meaning: Those who emigrated from their homelands to the Messenger of God, may God bless him and grant him peace, **and were expelled from their homes**, in obedience to God Almighty, **and fought**, the enemies of God, **and were killed**, in the way of God. Ibn Kathir and Ibn Amir read **and were killed** for emphasis, and Al-A' mash, Hamza, and Al-Kisa'i read **and were killed and were killed**, which is like the saying of the poet:

I became a child and became old

Meaning: He was overcome by arrogance. The root of the absolute waw is the collection without order, as the majority said. What is meant here is: that they fought and some of them were killed, as Imru' al-Qais said:

If you kill us, we will kill you

Omar bin Abdul Aziz read: **They were killed** and **They were killed**. The meaning of his statement **And they were harmed in My path** is because of it. The path is

the true religion. What is meant here is: the harm that befell them from the polytheists because of their belief in God and their actions according to what God has prescribed for His servants. His statement **I will surely disbelieve** is the answer to an omitted oath. His statement **A reward from God** is a confirmed source according to the Basrans, because the meaning of his statement **I will surely admit them to gardens** is **I will surely reward them with a reward** meaning a reward or recompense from God. Al-Kisa'i said: It is in the accusative case as a state. Al-Farra' said: According to the interpretation: **And God has the best reward** meaning the best recompense, which is what the worker gets as a reward for his work from the root word *thaba*, meaning *returned*.

Saeed bin Mansour, Abdul Razzaq, Al-Tirmidhi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani and Al-Hakim narrated **and authenticated it** on the authority of Umm Salamah who said: O Messenger of God, I do not hear God mentioning women in migration at all, so God revealed: **So He answered them** to the end of the verse. Ibn Abi Hatim narrated on the authority of Ata' who said: There is no servant who says: O Lord, O Lord, O Lord three times except that God looks at him, so he mentioned it to Al-Hasan and said: Do you not read the Quran? **Our Lord, indeed we have heard a caller** to His saying: **So their Lord answered them**. Ibn Mardawayh narrated on the authority of Umm Salamah who said: The last verse to be revealed was this verse: **So their Lord answered them** to the end. Many hadiths have been narrated about the virtue of migration.

Tafsir al-Baghawi

195- The Almighty said: "Their Lord responded to them, 'I will not waste', 'I will not nullify', 'the work of any worker among you', O believers, whether male or female.' Mujahid said: Umm Salamah said, 'O Messenger of God, I hear God mentioning men in migration but not women.' So God Almighty revealed this verse, 'Some of you are from others.' Al-Kalbi said: In religion, support, and loyalty. It was said: All of you are from Adam and Eve. Ad-Dahhak said: Your men are like your women and your women are like your men in obedience, as He said: 'And the believing men and believing women are allies of one another.'" (al-Tawbah 9:71)

And those who emigrated and were expelled from their homes and were harmed in My cause, meaning: in My obedience and religion, and they are the emigrants whom the polytheists expelled from Mecca, **and fought and were killed**, Ibn 'Amir and Ibn Kathir read **they were killed**, with emphasis. Al-Hasan said: It means that they were cut off in battle, and the others with emphasis. Most of the reciters read: **and they fought**

and were killed, meaning that they fought the enemy and then were killed. Hamzah and Al-Kisa'i read **and they fought and were killed**, and it has two meanings. One of them means that whoever remained of them fought, and the meaning of his statement **and they were killed** is that some of them were killed. The Arabs say, **We killed the sons of so-and-so**, but they only killed some of them. The other meaning is **and they were killed**, and they fought. **I will surely remove from them their misdeeds and admit them to gardens beneath which rivers flow, a reward from God**, in the accusative case, Al-Kisa'i said. Al-Mubarrad said: It is a source, meaning: I will reward them with a reward, **and God has with Him the best reward**.

Tafsir al-Baidawi

195 **So their Lord responded to them** to their request, and He is the most specific of those who respond and it is transitive with itself and with the lam. **I will not waste the work of a worker among you** meaning that I will not waste. It is read with the kasra to mean saying. **Whether male or female** is a statement of the worker. **Some of you are from others** because the male is from the female and the female is from the male, or because they are from one origin, or because of the great connection and union, or because of the meeting and agreement in religion. It is an intervening clause that explains the partnership of women with men in what He promised to the workers. It was narrated that "Umm Salamah, may God be pleased with her, said: O Messenger of God, I hear God mentioning men in migration but not mentioning women, so it was revealed." **Those who migrated** etc., and a detailing of the workers' deeds and what was prepared for them of reward by way of praise and glorification, and the meaning is those who migrated from polytheism or homelands and tribes for the sake of religion. **And were expelled from their homes and harmed in My cause** because of their belief in God and for His sake **and fought** the infidels. **And they were killed** in jihad. Hamza and Al-Kisa'i read it the other way around because the waw does not require order, and the second is better. Or because what is meant is that when some of them were killed, the rest fought and were not weakened. Ibn Kathir and Ibn 'Amir stressed **they were killed** for emphasis. **I will surely remove from them their misdeeds** I will erase them. **And I will surely admit them to gardens beneath which rivers flow as a reward from God** meaning I will reward them for that with a reward from God as a favor from Him, so it is a confirmed source. **And God has the best reward** for acts of obedience, He is able to do it.

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Let not the free movement of those who disbelieve in the land deceive you.

Surat Al Imran 3:196

Let not the free movement of those who disbelieve in the land deceive you.

Tafsir al-Jalalayn

And it was revealed when the Muslims said: The enemies of God are in what we see of goodness while we are in hardship: **Do not be deceived by the change of those who disbelieve their behavior in the land** through trade and earnings.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: **And do not be deceived O Muhammad, by the movement of those who disbelieve throughout the lands**, meaning: their movement throughout the land and their striking therein, as:

Muhammad bin Al-Hussein told me, he said, Ahmad told us, he said, Asbat told us, on the authority of Al-Suddi: **Do not be deceived by the movement of those who disbelieve throughout the land**, meaning: their striking throughout the land.

God the Almighty forbade His Prophet, may God bless him and grant him peace, from being deceived by their being beaten in the land and God's respite for them, despite their polytheism, their ingratitude for His blessings, and their worship of other than Him. This address was directed to the Prophet, may God bless him and grant him peace, but what was meant by it were others among his followers and companions, as we have previously explained regarding God's command. However, he was proclaiming God's command and calling to the truth.

Qatada said something similar to what we said about that.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **Do not be deceived by the instability of those who disbelieve in the land**, and by God they did not deceive the Prophet of God, nor did he entrust them with anything of God's command until God took him while he was doing that.

Tafsir al-Qurtubi

Seventeenth: The Almighty's saying: **Let not the movement of those who disbelieve throughout the land deceive you**. It was said that the address was to the Prophet, may God bless him and grant him peace, and what was meant was the nation. It was also said that it was for everyone, because the Muslims said: These disbelievers have trade, wealth, and unrest in the land,

and we have perished from hunger. So this verse was revealed, meaning, let not their safety deceive you because of their movement throughout their travels. **A little enjoyment**, meaning their movement is a little enjoyment. Ya'qub read *yughirnak* with a silent *nun*, and he recited:

Don't be fooled by a quiet dinner that may bring about death at dawn

Similar to this verse is the saying of God Almighty: **So let not their moving about in the lands deceive you** (Ghafir 40:4). Enjoyment is that which is quickly benefited from. He called it little because it is fleeting, and everything that is fleeting, even if it is much, is little. In Sahih al-Tirmidhi, "On the authority of al-Mustawrid al-Fihri, he said: I heard the Prophet, may God bless him and grant him peace, say: The world in comparison to the Hereafter is like what one of you puts his finger in the sea, so let him see what he brings back with." It was said: It is brought back with the letter ya and the letter tar.

Tafsir Ibn Kathir

God the Almighty says: Do not look at the luxury, bliss and joy that these disbelievers enjoy, for soon all of this will be removed from them and they will become hostages to their evil deeds. We only extend to them what they are in as a lure, and all that they are in is **a brief enjoyment, then their refuge is Hell, and an evil resting place it is**. This verse is like the Almighty's saying: **None disputes about the verses of God except those who disbelieve, so do not be deceived by their moving about in the lands**. And the Almighty said: "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return, then We will make them taste the severe punishment for what they used to disbelieve." And the Almighty said: **We give them enjoyment for a little while, then We will force them to a severe punishment**. And the Almighty said: **So give the disbelievers respite, give them respite a little while**. That is, a little. And the Almighty said: "Is he to whom We have promised a good promise and he will meet it like he to whom We have given enjoyment of the life of this world, then on the Day of Resurrection he will be among those brought forth?" And thus when He mentioned the state of the disbelievers in The world and he mentioned that their destination is the Fire, then he said: "But those who feared their Lord will have gardens beneath which rivers flow, wherein they will abide eternally, as provision from God. And what is with God is better for the righteous." Ibn Mardawayh said: Ahmad ibn Nasr told us, Abu Tahir Sahl ibn Abdullah told us, Hisham ibn Ammar told us, Saeed ibn Yahya told us, Ubaydullah ibn al-Walid al-Wasafi told us, on the authority of Muharrib ibn Dithar, on the authority of Abdullah ibn Amr ibn al-Aas, on the authority of the Prophet, may God bless him and grant him peace, who said: **They were called the righteous because they were dutiful to their fathers and sons, just as your parents have a right over you, so your son has a right over you**. This is how Ibn Mardawayh narrated it on the

authority of Abdullah ibn Amr ibn al-Aas, with a chain of transmission traceable to the Prophet. Ibn Abi Hatim said: My father told us, Ahmad ibn Janab told us, Isa ibn Yunus told us, on the authority of Abdullah ibn al-Walid al-Wasafi, on the authority of Muharrir ibn Dithar, on the authority of Ibn Umar, who said: God only called them the righteous because they were dutiful to their fathers and sons, just as Your parents have a right over you, and your child has a right over you, and this is more likely, and God knows best. Then Ibn Abi Hatim said: My father told us, Muslim bin Ibrahim told us, Hisham Al-Dastawai told us, on the authority of a man, on the authority of Al-Hasan, who said: The righteous are those who do not harm even the ants. Ibn Abi Hatim also said: Ahmad bin Sinan told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Khaithamah, on the authority of Al-Aswad, who said: Abdullah, meaning Ibn Mas'ud, said: There is no righteous or wicked soul for which death is better, if it is righteousness. God the Most High said: **And what is with God is best for the righteous.** And Abd Al-Razzaq narrated it likewise on the authority of Al-A'mash, on the authority of Ath-Thawri, on his authority. And he recited: "And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite that they may increase in sin; and for them is a humiliating punishment." Ibn Jarir said: Al-Muthanna told me, Ishaq told us, Ibn Abi Ja'far told us, on the authority of Faraj ibn Fadala, on the authority of Luqman, on the authority of Abu al-Darda' that he used to say: There is no believer for whom death is not better, and there is no disbeliever for whom death is not better. And whoever does not believe me, then God says: **And what is with God is best for the righteous.** And He says: "And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite that they may increase in sin; and for them is a humiliating punishment."

Fath al-Qadir

His statement 196- **Do not be deceived** is addressed to the Prophet, may God bless him and grant him peace. The intention is to confirm him as he is, like the Almighty's statement, **O you who believe, believe** and it is addressed to everyone. This verse includes the ugliness of the state of the disbelievers after mentioning the good state of the believers. The meaning is: Do not be deceived by what they are in, of their moving around in the countries, traveling for trade, through which they expand their livelihood.

Tafsir al-Baghawi

196- The Almighty said: **Let not the free movement of those who disbelieve throughout the land deceive you,** it was revealed about the polytheists, because they were living in ease and comfort, trading and enjoying themselves, so some of the believers said: The enemies of God Almighty are in what we see of goodness, while we are in hardship? So God Almighty revealed this verse: **Let not the free movement of those who disbelieve throughout the land deceive you,**

and their striking in the land and their disposition in the lands for trade and various types of earnings, so the address is to the Prophet, may God bless him and grant him peace, but it is intended for someone else.

Tafsir al-Baidawi

196 **Do not be deceived by the vicissitudes of those who disbelieve in the land.** The address is to the Prophet, may God bless him and grant him peace, and what is meant is his nation, or to make him steadfast in what he was upon, as in His saying: **So do not obey the deniers.** Or to everyone, and the prohibition in meaning is for the addressee, and it was made for the vicissitudes to place the cause in the position of the effect for the sake of exaggeration, and the meaning is do not look at what the disbelievers have of ease and fortune, and do not be deceived by what you see of their ease in their earnings, their trade, and their farms. It was narrated that some of the believers saw the polytheists in ease and comfort, and they said: The enemies of God are in what we see of goodness, and we have perished from hunger and drought. This was revealed.

Surat Al Imran 3:197

A brief enjoyment, then their refuge is Hell, and wretched is the resting place.

Surat Al Imran 3:197

A brief enjoyment, then their refuge is Hell, and wretched is the resting place.

Tafsir al-Jalalayn

It is **a little enjoyment** that they enjoy briefly in this world and then it will perish **then their refuge is Hell, and wretched is the resting place** the bed is

Tafsir al-Suyuti

Tafsir al-Tabari

As for his saying: **A brief enjoyment**, he means: Their movement through the lands and their disposition in them, a pleasure that they enjoy for a short time until they reach their appointed times, then their deaths overtake them, **Then their abode is Hell**, after their death.

And the shelter: the destination to which they will go on the Day of Resurrection, and they will be in it.

What he means by his saying: **And what a wretched resting place**, is what a wretched bed and resting place is Hell.

Tafsir al-Qurtubi

The Almighty says: **And what an evil resting place it is**. That is, what an evil resting place they have prepared for themselves through their disbelief and what God has prepared for them in the Fire.

Eighteenth: In this verse and others like it, such as His statement: **We only grant them respite for the best** (Al Imran 3:178), "And I grant them respite. Indeed, My plan is firm" (Al A'raf: 183, Al Qalam: 45), **Do they think that what We provide them with of wealth and children?** (al-Mu'minun 23:55), **We will gradually lead them on from where they do not know** (Al A'raf: 182) (Al Qalam: 44), there is evidence that the disbelievers are not blessed in this world, because the true meaning of a blessing is freedom from the impurities of immediate and deferred harm, and the blessings of the disbelievers are tainted with pain and punishments. So it is like someone who offers someone else a sweet piece of honey that contains poison. Even if the one who eats it enjoys it, it cannot be said that he has been blessed, because in it is the destruction of his soul. A group of scholars have held this view, and it is the view of Sheikh Abu al-Hasan al-Ash'ari. A group of them, including the sword of the Sunnah and the tongue of the nation, Judge Abu Bakr, have held that God has blessed them in this world. They said: The root of blessing is from blessing with the opening of the letter *nun*. And it is the softness of life, and from it is the saying of the Most High: **And a blessing in which they were rejoicing** (al-Dukhan 44:27). It is said: fine flour, if

it is thoroughly ground and well crushed, and this is the correct view, and the evidence for it is that God Almighty obligated the disbelievers to thank Him and all those who are accountable, so He said: **So remember the favors of God** (A'raf: 74), **And be grateful to God** (al-Baqarah 2:172). And gratitude is only for a blessing, and He said: **And do good as God has done good to you** (al-Qasas 28:77). This is addressed to Qarun, and He said: "And God sets forth an example: a city that was safe and secure" (al-Nahl 16:112). So He, the Most High, alerted them that He had bestowed upon them a worldly blessing, but they denied it, and He said: **They recognize the favor of God, then they deny it** (al-Nahl 16:83), and He said: **O mankind, remember the favor of God upon you** (Fatir 35:3). This is general for the disbelievers and others, but if someone offers someone else food that contains poison, then He has been kind to him in the moment, because He did not give him poison purely, but rather put it in the sweetness, so it is not unlikely that it will be said: He bestowed a blessing upon him. If this is proven, then blessings are of two types: blessings of benefit and blessings of repelling. The blessings of benefit are those that reach them of various kinds of pleasures, and the blessings of repelling are those that are diverted from them of various kinds of calamities. Based on this, He bestowed upon the infidels blessings of repelling, according to one statement, which is what was narrated from them of pains and illnesses. There is no disagreement among them that He did not bestow upon them a religious blessing, and praise be to God.

Tafsir Ibn Kathir

God the Almighty says: Do not look at the luxury, bliss and joy that these disbelievers enjoy, for soon all of this will be removed from them and they will become hostages to their evil deeds. We only extend to them what they are in as a lure, and all that they are in is **a brief enjoyment, then their refuge is Hell, and an evil resting place it is**. This verse is like the Almighty's saying: **None disputes about the verses of God except those who disbelieve, so do not be deceived by their moving about in the lands**. And the Almighty said: "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return, then We will make them taste the severe punishment for what they used to disbelieve." And the Almighty said: **We give them enjoyment for a little while, then We will force them to a severe punishment**. And the Almighty said: **So give the disbelievers respite, give them respite a little while**. That is, a little. And the Almighty said: "Is he to whom We have promised a good promise and he will meet it like he to whom We have given enjoyment of the life of this world, then on the Day of Resurrection he will be among those brought forth?" And thus when He mentioned the state of the disbelievers in The world and he mentioned that their destination is the Fire, then he said: "But those who feared their Lord will have gardens beneath which rivers flow, wherein they will abide eternally, as provision from God. And what is with God is better for

the righteous." Ibn Mardawayh said: Ahmad ibn Nasr told us, Abu Tahir Sahl ibn Abdullah told us, Hisham ibn Ammar told us, Saeed ibn Yahya told us, Ubaydullah ibn al-Walid al-Wasafi told us, on the authority of Muharrib ibn Dithar, on the authority of Abdullah ibn Amr ibn al-Aas, on the authority of the Prophet, may God bless him and grant him peace, who said: **They were called the righteous because they were dutiful to their fathers and sons, just as your parents have a right over you, so your son has a right over you.** This is how Ibn Mardawayh narrated it on the authority of Abdullah ibn Amr ibn al-Aas, with a chain of transmission traceable to the Prophet. Ibn Abi Hatim said: My father told us, Ahmad ibn Janab told us, Isa ibn Yunus told us, on the authority of Abdullah ibn al-Walid al-Wasafi, on the authority of Muharrib ibn Dithar, on the authority of Ibn Umar, who said: God only called them the righteous because they were dutiful to their fathers and sons, just as Your parents have a right over you, and your child has a right over you, and this is more likely, and God knows best. Then Ibn Abi Hatim said: My father told us, Muslim bin Ibrahim told us, Hisham Al-Dastawai told us, on the authority of a man, on the authority of Al-Hasan, who said: The righteous are those who do not harm even the ants. Ibn Abi Hatim also said: Ahmad bin Sinan told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Khaithamah, on the authority of Al-Aswad, who said: Abdullah, meaning Ibn Mas'ud, said: There is no righteous or wicked soul for which death is better, if it is righteousness. God the Most High said: **And what is with God is best for the righteous.** And Abd Al-Razzaq narrated it likewise on the authority of Al-A'mash, on the authority of Ath-Thawri, on his authority. And he recited: "And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite that they may increase in sin; and for them is a humiliating punishment." Ibn Jarir said: Al-Muthanna told me, Ishaq told us, Ibn Abi Ja'far told us, on the authority of Faraj ibn Fadala, on the authority of Luqman, on the authority of Abu al-Darda' that he used to say: There is no believer for whom death is not better, and there is no disbeliever for whom death is not better. And whoever does not believe me, then God says: **And what is with God is best for the righteous.** And He says: "And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite that they may increase in sin; and for them is a humiliating punishment."

Fath al-Qadir

It is a little enjoyment that they enjoy in this world, then their destination is Hell. His statement 197- *Enjoyment* is the predicate of an omitted subject: meaning it is a little enjoyment that is not taken into account in comparison to the reward of God, the Most High. **And their abode** means: what they seek refuge in. Moving around in countries: the confusion in travels to places, and similar to it is His statement, the Most High, **So do not let their moving around in countries deceive you.** Enjoyment is that which is quickly benefited from, and He called it little because it is fleeting, and everything that is fleeting, even if it is much, is little. His statement, **And evil is the destination** is what they prepared for

themselves in Hell with their disbelief, or what God prepared for them of the Fire, so what is specifically blamed is omitted: and it is this that is understood.

Tafsir al-Baghawi

197- **A little enjoyment**, meaning: it is a little enjoyment, and in a fleeting language and a passing pleasure, **Then their abode**, their destiny, **is Hell, and an evil resting place**, the bed.

Tafsir al-Baidawi

197 **A brief enjoyment** is the predicate of an omitted subject, meaning that this change is a brief enjoyment because of its short duration compared to what God has prepared for the believers. The Prophet, peace and blessings be upon him, said: "The world in comparison to the Hereafter is like what one of you puts his finger in the sea. So let him see what he brings back." **Then their refuge is Hell, and wretched is the resting place.** Meaning, what they have prepared for themselves.

Surat Al Imran 3:198

But those who fear their Lord will have gardens beneath which rivers flow, wherein they will abide eternally, as provision from Allah. And what is with Allah is best for the righteous.

Surat Al Imran 3:198

But those who fear their Lord will have gardens beneath which rivers flow, wherein they will abide eternally, as provision from God. And what is with God is best for the righteous.

Tafsir al-Jalalayn

But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein meaning destined for eternity **therein as a lodging** which is what is prepared for the guest, and its accusative is in the state of gardens and the factor in it is the meaning of the circumstance **from God, and what is with God of reward is better for the righteous** than the enjoyment of this world.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **But those who feared their Lord**, but those who feared God by obeying Him and following what pleases Him, by doing what He commanded them to do and avoiding what He forbade them from doing, **for them are gardens**, meaning: orchards, **undemeath which rivers flow, wherein they abide eternally**, meaning: remaining therein forever, **as a revelation from God**, meaning: a revelation from God to them therein, He brought them down therein.

And the word *nuzul* is used as an explanation of his statement: **For them are gardens beneath which rivers flow**, just as it is said: For you with God are gardens beneath which rivers flow as a reward, and just as it is said: It is charity for you: and it is a gift for you.

His saying: **From God**, means: From God, and from God's honor to them, and His gifts to them.

And His statement: **And what is with God is better for the righteous**, meaning: What is with God of life, honor, and a good end, **is better for the righteous**, than what those who disbelieve live in. For what they live in is fleeting and perishable, and it is a small and insignificant enjoyment. And what is with God of honor for the righteous—and they are the people of His obedience—is lasting, not perishing or disappearing.

Yunus told me: Ibn Wahb told us: I heard Ibn Zayd say about His statement: **And what is with God is best for the righteous**, he said: For those who obey God.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Al-Thawri told us, on the authority of Al-A'mash, on the authority of Khaithamah, on the authority of Al-Aswad, on the authority of Abdullah, he said: There is no soul, righteous or wicked, but that death is better for it. Then Abdullah recited: **And what is with God is best for the righteous**, and he recited this

verse: **And let not those who disbelieve think that Our granting them respite is better for themselves** (Al Imran 3:178).

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of Faraj ibn Fadala, on the authority of Luqman, on the authority of Abu al-Darda', that he used to say: There is no believer for whom death is not better, and there is no disbeliever for whom death is not better. And whoever does not believe me, then God says: **And what is with God is best for the righteous**, and He says: "And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite that they may increase in sin." (Al Imran 3:178)

Tafsir al-Qurtubi

Nineteenth: The Almighty's saying: **But those who feared their Lord** is a correction after a statement in which the meaning of negation was presented, because the meaning of what was presented is that they do not have great benefit in their movement in the lands, but the righteous have great benefit and permanent immortality, so the position of *but* is raised by the beginning, and Yazid bin Al-Qaqa' read *but* with a shaddah on the noon.

Al-Muwafiyah twentieth: The Almighty's saying: **A descent from God** "a descent" is like **a reward** according to the Basrans, and according to Al-Kisa'i it is a source. Al-Farra': it is an explanatory letter. Al-Hasan and Al-Nakha'i read **a descent** with a light zay due to the heaviness of two dammahs, and the rest made it heavy. **A descent** is what is prepared for the guest, and the guest is the guest. The poet said:

The guest of a people has the greatest rights, and the right of God is in the right of the guest

The plural is anzal, and the luck of a guest is a community, and the guest is also the rent, it is said, a lot of food from the guest and the guest.

Twenty-first: I said, and perhaps the inn, and God knows best, is what came in Sahih Muslim from the hadith of Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, in the story of the rabbi who asked the Prophet, may God bless him and grant him peace: Where will the people be on the Day when the earth is changed to another earth and the heavens? The Messenger of God, may God bless him and grant him peace, said: They will be in darkness beyond the bridge. He said: Who will be the first people to cross? He said: The poor immigrants. The Jew said: What is their gift when they enter Paradise? He said: The extra liver of the Noon. He said: What is their food after that? He said: The bull of Paradise that used to eat from its edges will be slaughtered for them. He said: What is their drink after that? He said: From a spring in it called Salsabil. He mentioned the hadith. The linguists said: The gift is what a person is given as a gift of fruits, and the edge

is his beauty and his kindness. This is consistent with what we mentioned in the inn, and God knows best. The extra liver is a piece of it like a finger. Al-Harawi said: **A gift from God** meaning a reward, and it was said that it is a provision. **And what is with God is better for the righteous** meaning than what the disbelievers are subjected to in this world, and God knows best.

Tafsir Ibn Kathir

God the Almighty says: Do not look at the luxury, bliss and joy that these disbelievers enjoy, for soon all of this will be removed from them and they will become hostages to their evil deeds. We only extend to them what they are in as a lure, and all that they are in is **a brief enjoyment, then their refuge is Hell, and an evil resting place it is.** This verse is like the Almighty's saying: **None disputes about the verses of God except those who disbelieve, so do not be deceived by their moving about in the lands.** And the Almighty said: "Indeed, those who invent falsehood against God will not succeed. Enjoyment in this world, then to Us is their return, then We will make them taste the severe punishment for what they used to disbelieve." And the Almighty said: **We give them enjoyment for a little while, then We will force them to a severe punishment.** And the Almighty said: **So give the disbelievers respite, give them respite a little while.** That is, a little. And the Almighty said: "Is he to whom We have promised a good promise and he will meet it like he to whom We have given enjoyment of the life of this world, then on the Day of Resurrection he will be among those brought forth?" And thus when He mentioned the state of the disbelievers in The world and he mentioned that their destination is the Fire, then he said: "But those who feared their Lord will have gardens beneath which rivers flow, wherein they will abide eternally, as provision from God. And what is with God is better for the righteous." Ibn Mardawayh said: Ahmad ibn Nasr told us, Abu Tahir Sahl ibn Abdullah told us, Hisham ibn Ammar told us, Saeed ibn Yahya told us, Ubaydullah ibn al-Walid al-Wasafi told us, on the authority of Muharrir ibn Dithar, on the authority of Abdullah ibn Amr ibn al-Aas, on the authority of the Prophet, may God bless him and grant him peace, who said: **They were called the righteous because they were dutiful to their fathers and sons, just as your parents have a right over you, so your son has a right over you.** This is how Ibn Mardawayh narrated it on the authority of Abdullah ibn Amr ibn al-Aas, with a chain of transmission traceable to the Prophet. Ibn Abi Hatim said: My father told us, Ahmad ibn Janab told us, Isa ibn Yunus told us, on the authority of Abdullah ibn al-Walid al-Wasafi, on the authority of Muharrir ibn Dithar, on the authority of Ibn Umar, who said: God only called them the righteous because they were dutiful to their fathers and sons, just as Your parents have a right over you, and your child has a right over you, and this is more likely, and God knows best. Then Ibn Abi Hatim said: My father told us, Muslim bin Ibrahim told us, Hisham Al-Dastawai told us, on the authority of a man, on the authority of Al-Hasan, who said: The righteous are those who do not harm even the ants. Ibn Abi Hatim also said: Ahmad bin Sinan

told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Khaithamah, on the authority of Al-Aswad, who said: Abdullah, meaning Ibn Mas'ud, said: There is no righteous or wicked soul for which death is better, if it is righteousness. God the Most High said: **And what is with God is best for the righteous.** And Abd Al-Razzaq narrated it likewise on the authority of Al-A'mash, on the authority of Ath-Thawri, on his authority. And he recited: "And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite that they may increase in sin; and for them is a humiliating punishment." Ibn Jarir said: Al-Muthanna told me, Ishaq told us, Ibn Abi Ja'far told us, on the authority of Faraj ibn Fadala, on the authority of Luqman, on the authority of Abu al-Darda' that he used to say: There is no believer for whom death is not better, and there is no disbeliever for whom death is not better. And whoever does not believe me, then God says: **And what is with God is best for the righteous.** And He says: "And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite that they may increase in sin; and for them is a humiliating punishment."

Fath al-Qadir

His statement 198- **But those who feared their Lord** is a correction of what came before it, because its meaning is the meaning of negation, as if he said: They will not have much benefit in their movement in the lands. **But those who feared** will have much benefit and eternal life. Yazid bin Al-Qa'qa' read *but* with a shaddah on the *nun*. His statement *nuzlan* is a confirmed source according to the Basrans as mentioned previously in *thawaba* and according to Al-Kisa'i and Al-Farra' like what they said in *thawaba*. The *nuzlan* is what is prepared for the guest, and the plural is *anzal*. Al-Harawi said *nuzlan min 'id God* meaning: a reward from God. **And what is with God of what He has prepared for those who obey Him is better for the righteous** than what the disbelievers obtain of profit in travels, for it is a small enjoyment that will soon disappear.

Tafsir al-Baghawi

198- **But those who feared their Lord - for them are gardens beneath which rivers flow, wherein they abide eternally as a provision, as a reward and recompense, from God, in the accusative case for interpretation, and it was said: He made that a provision, and what is with God is better for the righteous, of the enjoyment of this world.**

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Abdul Aziz bin Abdullah, I told Sulayman bin Bilal, on the authority of Yahya bin Saeed, on the authority of Ubayd bin Hanin, that he heard Ibn Abbas, may God be pleased with them both, say: Omar bin Al-Khattab, may God be pleased with him, said: "I came and saw the Messenger of God, may God bless him and grant him peace, in a drinking

Surat Al Imran 3:198

But those who fear their Lord will have gardens beneath which rivers flow, wherein they will abide eternally, as provision from Allah. And what is with Allah is best for the righteous.

place, and he was on a mat with nothing between him and it, and under his head was a pillow of leather stuffed with palm fibers, and at his feet were a dried palm frond, and at his head were hanging a camel. I saw the traces of the mat on his side, so I cried. He said: What makes you cry? I said: O Messenger of God, Khosrow and Caesar are in what they are in, and you are the Messenger of God? He said: Are you not satisfied that they have this world and we have the hereafter?"

Tafsir al-Baidawi

198 **But those who feared their Lord will have gardens beneath which rivers flow, wherein they will abide eternally, as a provision from God.** The provision and provision are what is prepared for the one who is staying, of food, drink, and food. Abu al-Sha`r al-Dhabi said:

When the tyrant hosts us with his army, we make spears and sharp blades our refuge.

Its accusative case is in the state of *gardens* and the factor in it is the circumstance. It was said that it is a confirmed source and the meaning is that they brought it down as a dwelling. **And what is with God** because of its abundance and permanence **is better for the righteous** than what the wicked are thrown into because of its scarcity and the speed of its disappearance.

Surat Al Imran 3:199

And indeed, among the People of the Scripture are those who believe in God and what was revealed to you and what was revealed to them, humbly submissive to God. They do not exchange the verses of God for a small price. Those will have their reward with their Lord. Indeed, God is swift in account.

Tafsir al-Jalalayn

And indeed, among the People of the Scripture are those who believe in God such as Abdullah bin Salam and his companions and the Negus **and in what was revealed to you** meaning the Qur'an **and in what was revealed to them** meaning the Torah and the Gospel **being submissive** a state of the pronoun of believe, the meaning of which is taken into account: humble **to God, not exchanging the signs of God** which they have in the Torah and the Gospel from the mission of the Prophet, may God bless him and grant him peace **for a small price** of this world by concealing them out of fear for leadership as other Jews did **those will have their reward** the reward for their deeds **with their Lord** they will be given it twice as in the stories **Indeed, God is swift in account** He will hold creation to account in the amount of half a day of the days of this world.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed about who was meant by this verse.

Some of them said: He meant Ashama al-Najashi, and it was revealed about him.

Who said that?

Issam bin Rawad bin Al Jarrah told us, my father told us, Abu Bakr Al Hudhali told us, on the authority of Qatada, on the authority of Saeed bin Al Musayyab, on the authority of Jabir bin Abdullah: "The Prophet, may God bless him and grant him peace, said: 'Go out and pray over your brother.' So he prayed with us, and he said the four takbirs, and he said: 'This is the Negus, Ashama.' The hypocrites said: 'Look at this man praying over a Christian whom he has never seen!' So God revealed: 'And indeed, among the People of the Scripture is he who believes in God.'"

Ibn Bashar told us, he said, Muadh bin Hisham told us, he said, my father told us, on the authority of Qatada: "The Prophet, may God bless him and grant him peace, said: Your brother, the Negus, has died, so pray over him. They said: Should a man who is not a Muslim be prayed over? He said: Then this verse was revealed: 'And indeed, among the People of the Scripture is he who believes in God and in what was revealed to you and what was revealed to them, humbly submissive to God.' Qatada said: They said: But he did not pray toward the qiblah! Then God revealed: 'And to God belong the east and the west, so wherever you turn, there is the face of God.' (al-Baqarah 2:115)."

Bishr told us, Yazid told us, Saeed told us, -on the authority of- Qatada, regarding his statement: **And indeed, among the People of the Scripture is he who believes in God and in what was revealed to you and what was revealed to them**, he told us that this verse was revealed about the Negus and some of his companions who believed in the Prophet of God, may God bless him and grant him peace, and confirmed his faith. He said: And he told us that "the Prophet of God, may God bless him and grant him peace, sought forgiveness for the Negus and prayed over him when he heard of his death. He said to his companions: Pray over a brother of yours who died in a land other than yours! Some of the hypocrites said: Should he pray over a man who died who was not of his religion? So God revealed this verse: "And indeed, among the People of the Scripture is he who believes in God and in what was revealed to you and in what was revealed to them, humbly submissive to God. They do not exchange the verses of God for a small price. Those will have their reward with their Lord. Indeed, God is swift in account."

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **And indeed, among the People of the Scripture is he who believes in God and in what was revealed to you and what was revealed to them**, he said: It was revealed about the Negus and his companions who believed in the Prophet, may God bless him and grant him peace, and the name of the Negus was Ashamah.

Al-Muthanna told us, he said, Ishaq told us, he said, Abd al-Razzaq said, and Ibn Uyaynah said: The name of the Negus in Arabic is: Atiyah.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, who said: When the Prophet, may God bless him and grant him peace, prayed over the Negus, the hypocrites criticized that, so this verse was revealed: **And indeed, among the People of the Scripture is he who believes in God**, to the end of the verse.

Others said: Rather, he meant Abdullah bin Salam and those with him.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: It was revealed - meaning this verse - about Abdullah bin Salam and those with him.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd told me regarding His statement: **And indeed, among the People of the Scripture is he who believes in God and in what was revealed to you and what was revealed to them**, the entire verse, he said: These are Jews.

Others said: Rather, he meant by that the Muslims of the People of the Book.

Who said that?

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And indeed,**

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And indeed, among the People of the Scripture are those who believe in God and what was revealed to you and what was revealed to them, humbly submissive to God. They do not exchange the verses of God for a small price. Those will have their reward with their Lord. Indeed, God is swift in account.

among the People of the Scripture are those who believe in God and what was revealed to you, from the Jews and Christians, and they are the Muslims of the People of the Scripture.

Abu Ja'far said: The most correct of these statements regarding the interpretation of the verse is what Mujahid said. That is because God Almighty included in His statement, **And indeed, among the People of the Book**, all the People of the Book. He did not specify among them the Christians without the Jews, nor the Jews without the Christians. Rather, He informed that among the **People of the Book** are those who believe in God. And both groups - I mean the Jews and the Christians - are among the People of the Book.

If someone says: What do you say about the report that was narrated on the authority of Jabir and others: that it was revealed about the Negus and his companions?

It was said: This is a report whose chain of transmission is questionable. If it were authentic and there is no doubt about it, then we would not have said that the meaning of the verse is different. This is because Jabir and those who said what he said only said: It was revealed about the Negus. A verse may be revealed about something, then it is general for everyone who is in the same situation. So even though the verse was revealed about the Negus, God Almighty made the ruling that He ruled for the Negus a ruling for all of His servants who are like the Negus in following the Messenger of God, may God bless him and grant him peace, and believing in what he brought to them from God, after what they were upon before that of following God's command in what He commanded His servants in the two books, the Torah and the Gospel.

If that is the case, then the interpretation of the verse: **And indeed, among the People of the Scripture**, the Torah and the Gospel, **is he who believes in God**, and acknowledges His Oneness, **and what has been revealed to you**, O believers, says: and what has been revealed to you of His Book and His revelation through the tongue of His Messenger Muhammad, may God bless him and grant him peace, **and what has been revealed to them**, meaning: and what has been revealed to the People of the Scripture of the books, and that is the Torah, the Gospel, and the Psalms, **humble to God**, meaning: submissive to God in obedience, submissive to Him through it, as:

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd told me regarding his statement: **humble before God**, he said: The humble is the one who is submissive to God and fears Him.

The accusative of his saying: **humbled to God** is in the state of his saying: **for those who believe in God**, and it is a state of what is in *believes*, from the mention of *whoever*.

"They do not exchange the verses of God for a small price," meaning: They do not distort what was revealed to them in His books of the description of Muhammad, may God bless him and grant him peace, and change it, nor any other of His rulings and proofs in it, for a lowly worldly gain that they would give for that change, and seeking leadership over the ignorant. Rather, they submit to the truth, so they act according to what God has commanded them to do in what He has revealed to them in His books, and they refrain from what He has forbidden them from in them, and they prefer the command of God Almighty over their own desires.

Abu Ja'far said: What He, may He be glorified, means by His saying, **Those will have their reward**, is those who believe in God and in what was revealed to you and what was revealed to them. **They will have their reward with their Lord**, meaning: they will have compensation for the deeds they did, and the reward for obeying their Lord in what they obeyed Him in. **With their Lord**, meaning: it is stored up for them with Him, until they go to Him on the Day of Resurrection, and He will pay them back for it. **Indeed, God is swift in account**. The swiftness of His account, may He be glorified and exalted, is that nothing of their deeds is hidden from Him before they do them and after they do them, so there is no need for Him to count the number of that, for there would be a delay in counting. Therefore, He said, **Indeed, God is swift in account**.

Tafsir al-Qurtubi

Twenty-second: The Almighty's saying: **And indeed, among the People of the Scripture is he who believes in God**. Jabir bin Abdullah, Anas, Ibn Abbas, Qatada and Al-Hasan said: "It was revealed about the Negus, and that is because when he died, Gabriel, peace be upon him, announced his death to the Messenger of God, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said to his companions: Stand up and pray over your brother the Negus. Some of them said to each other: He orders us to pray over a foreigner from the Abyssinians. So God, the Almighty, revealed: "And indeed, among the People of the Scripture is he who believes in God and what was revealed to you and what was revealed to them." Ad-Dahhak said: **And what was revealed to you** is the Qur'an, **And what was revealed to them** is the Torah and the Gospel, and in the revelation: **Those will be given their reward twice** (al-Qasas 28:54). In Sahih Muslim: **Three will be given their reward twice**. He mentioned a man from the People of the Scripture who believed in his Prophet, then he met the Prophet, may God bless him and grant him peace, and believed in him, followed him and confirmed him, so he will have two rewards. He mentioned the hadith, and the prayer over him and For scholars, in the funeral prayer in absentia, there is no point in repeating it. Mujahid, Ibn Jurayj, and Ibn Zayd

said: It was revealed about the believers of the People of the Book, and this is general, and the Negus was one of them, and his name was Ashamah, which in Arabic means gift, and *submissive* means humble, and it is accusative in the state of the pronoun in *believes*, and it was said: from the pronoun in **to them** or in **to you** and what is in the verse with me, and it has been mentioned previously.

Tafsir Ibn Kathir

The Almighty tells us about a group of the People of the Book that they believe in God with true faith, and believe in what was revealed to Muhammad along with what they believe in from the previous books, and that they are submissive to God, that is, obedient to Him, submissive and humble before Him, **They do not exchange the verses of God for a small price**, that is, they do not conceal what is in their hands of glad tidings about Muhammad, may God bless him and grant him peace, and the mention of his description, attributes, mission, and the description of his nation. These are the best and elite of the People of the Book, whether they are Jews or Christians. The Almighty said in Surat al-Qasas 28: "Those to whom We gave the Scripture before it - they believe in it. And when it is recited to them, they say, 'We believe in it. Indeed, it is the truth from our Lord. Indeed, we were Muslims before it.' Those will be given their reward twice for what they were patient." The verse, and the Almighty said: **Those to whom We gave the Scripture - they recite it with its true recitation - those believe in it.** The verse. God the Almighty said: **And among the people of Moses was a community guiding with the truth and doing justice thereby.** God the Almighty said: "They are not all alike. Among the People of the Scripture is a community standing, reciting the verses of God during the hours of the night, and they prostrate themselves." God the Almighty said: "Say, 'Believe in it or do not believe.' Indeed, those who were given knowledge before it, when it is recited to them, fall upon their faces in prostration. And they say, 'Glory be to our Lord! Indeed, the promise of our Lord has been fulfilled.' And they fall upon their faces weeping, and it increases them in humility." These characteristics are found in the Jews, but rarely, as was found in Abdullah bin Salam and his likes among the Jewish rabbis who believed, and they did not reach ten souls. As for the Christians, many of them are guided and submit to the truth, as God the Almighty said: "You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with God. And you will find the nearest of them in affection to the believers to be those who say, 'We are Christians.'" To His saying, **So God rewarded them for what they said with gardens beneath which rivers flow, wherein they abide eternally.** The verse, and likewise He said here, **Those are the ones.** "They will have their reward with their Lord," the verse. It has been proven in the hadith that when Ja'far ibn Abi Talib, may God be pleased with him, recited Surat Kaf Ha Ya Ain Sad in the presence of the Negus, the king of Abyssinia, and the patriarchs and priests were with him, he wept and they wept with him until their beards were dyed. It has been proven in the two Sahihis that

when the Negus died, the Prophet, may God bless him and grant him peace, announced his death to his companions and said, **A brother of yours in Abyssinia has died, so pray over him.** So he went out to the desert, lined them up, and prayed over him. Ibn Abi Hatim and Al-Hafiz Abu Bakr Ibn Mardawayh narrated from the hadith of Hammad Ibn Salamah from Thabit, from Anas Ibn Malik, who said: When the Negus died, the Messenger of God, may God bless him and grant him peace, said: **Ask forgiveness for your brother.** Some people said: **He orders us to ask forgiveness for a foreigner who died in the land of Abyssinia.** So the verse was revealed: **And among the People of the Scripture are those who believe in God and in what was revealed to you and what was revealed to them, humbly submissive to God.** And Abd Ibn Hamid and Ibn Abi Hatim narrated it from another chain of transmission from Hammad Ibn Salamah, from Thabit, from Al-Hasan, from the Prophet, may God bless him and grant him peace. Then Ibn Mardawayh narrated it from chains of transmission from Hamid, from Anas Ibn Malik, in a manner similar to what was mentioned above. Ibn Jarir also narrated it from the hadith of Abu Bakr Al-Hudhali from Qatadah, from Saeed Ibn Al-Musayyab, from Jabir, who said: "The Messenger of God, may God bless him and grant him peace, said when the Negus died: Your brother Ashama has died. So the Messenger of God, may God bless him and grant him peace, went out and prayed as he prays over the dead, and he said four takbirs over him." The hypocrites said: He prays over a foreigner who died in Abyssinia. So God revealed: **And indeed, among the People of the Scripture is he who believes in God 1:13.** Abu Dawud said: Muhammad ibn Amr al-Razi told us, Salamah ibn al-Fadl told us, on the authority of Muhammad ibn Ishaq, Yazid ibn Ruman told me, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: When the Negus died, we used to say that a light could not be seen on his grave. Al-Hafiz Abu Abdullah Al-Hakim narrated in his Mustadrak: Abu Al-Abbas Al-Siyari informed us in Marw, Abdullah bin Ali Al-Ghazal told us, Ali bin Al-Hasan bin Shaiq told us, Ibn Al-Mubarak told us, Mus'ab bin Thabit told us on the authority of Aamer bin Abdullah bin Al-Zubayr on the authority of his father, who said: An enemy from their land descended upon the Negus, so the Muhajireen came to him and said: We would like to go out to them so that we can fight with you and you can see our courage and we can reward you for what you did to us. He said: No, the cure for the support of God the Almighty is better than the cure for the support of people. He said: And in it was revealed: **And indeed, among the People of the Scripture are those who believe in God and in what was revealed to you and what was revealed to them, humbly submissive to God 1:13.** Then he said: This is a hadith with a sound chain of transmission, and they did not include it. Ibn Abi Nujayh said on the authority of Mujahid: **And indeed, among the People of the Scripture** means the Muslims of the People of the Scripture. Abbad bin Mansour said: I asked Al-Hasan Al-Basri about the words of God, **And indeed, among the People of the Scripture are those who believe in God 1:13.** He said: They are the People of the Scripture who were before Muhammad, may God bless him and grant him peace, and followed him and knew Islam, so God Almighty gave them two rewards:

And indeed, among the People of the Scripture are those who believe in God and what was revealed to you and what was revealed to them, humbly submissive to God. They do not exchange the verses of God for a small price. Those will have their reward with their Lord. Indeed, God is swift in account.

for the faith they had before Muhammad, may God bless him and grant him peace, and for the faith they followed Muhammad, may God bless him and grant him peace. Both were narrated by Ibn Abi Hatim. It was proven in the two Sahih's on the authority of Abu Musa, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Three will be given their reward twice.' He mentioned among them: 'A man from the People of the Book who believed in his Prophet and believed in me.'" And the words of God the Most High: **They do not exchange the verses of God for a small price**, meaning they do not conceal the knowledge they have in their hands as the despicable group among them did, but rather they give it away for free. For this reason, God the Most High said: "Those will have their reward with their Lord. Indeed, God is swift in account." Mujahid said: **Swift in account** means swift in counting. This was narrated by Ibn Abi Hatim and others. And the words of God the Most High: **O you who have believed, be patient and steadfast and remain steadfast**. Al-Hasan al-Basri, may God have mercy on him, said: They were commanded to be patient with their religion that God has chosen for them, which is Islam, and not to abandon it for ease or hardship, or hardship or ease, until they die as Muslims, and to be patient with the enemies who conceal their religion. This is what more than one of the scholars of the Salaf said. As for steadfastness, it is persistence in a place of worship and steadfastness. It was said: Waiting for the prayer after the prayer, said Ibn Abbas, Sahl ibn Hanif, Muhammad ibn Ka'b al-Qurazi and others. Ibn Abi Hatim narrated here the hadith narrated by Muslim and al-Nasa'i from the hadith of Malik ibn Anas on the authority of al-Ala' ibn Abd al-Rahman ibn Ya'qub, the freed slave of al-Harqa, on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **Shall I not tell you of something by which God erases sins and raises ranks?** Performing ablution perfectly despite the difficulties, taking many steps to the mosques, and waiting for the next prayer after the next, that is the ribat, that is the ribat, that is the ribat." Ibn Mardawayh said: Muhammad ibn Ahmad told us, Musa ibn Ishaq told us, Abu Juhayfah Ali ibn Yazid al-Kufi told us, Ibn Abi Karimah told us, on the authority of Muhammad ibn Yazid, on the authority of Abu Salamah ibn Abd al-Rahman, who said: Abu Hurayrah came to me one day and said: Do you know, my nephew, about what this verse was revealed: **O you who believe, be patient and steadfast and remain stationed**. I said: No. He said: As for the fact that there was no conquest in the time of the Prophet, may God bless him and grant him peace, in which they remained stationed, but it was revealed about a people who would build mosques and pray the prayers at their appointed times, then remember God in them, so it was revealed about them: **Be patient**, meaning with the five daily prayers, **and be patient** with yourselves and your desires, **and remain stationed** in your mosques, **and fear God** in what is

upon you, **that you may... You will succeed**. And thus Al-Hakim narrated it in his Mustadrak on the authority of Saeed bin Mansour bin Al-Mubarak on the authority of Mus'ab bin Thabit, on the authority of Dawud bin Salih, on the authority of Abu Salamah, on the authority of Abu Hurairah, in a similar manner. Ibn Jarir said: Abu Al-Sa'ib told me, Ibn Fadil told me on the authority of Abdullah bin Saeed Al-Maqburi, on the authority of his grandfather, on the authority of Shurahbil, on the authority of Ali, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: Shall I not guide you to something that expiates sins and transgressions? Performing ablution perfectly even when it is difficult, and waiting for the next prayer after the next, for that is the ribat." Ibn Jarir also said: Musa bin Sahl Al-Ramli told me, Yahya bin Wadh told us, Muhammad bin Muhajir told us, Yahya bin Yazid told me on the authority of Zaid bin Abi Anisa, on the authority of Shurahbil, on the authority of Jabir bin Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: Shall I not guide you to something with which God erases sins and expiates transgressions? We said: Yes, O Messenger of God. He said: Performing ablution properly in its proper places, taking frequent steps to the mosques, and waiting for the next prayer after the next, that is the ribat. Ibn Mardawayh said: Muhammad ibn Ali told us, Muhammad ibn Abdullah ibn al-Salam al-Bayruti told us, Muhammad ibn Ghalib al-Antaki told us, Uthman ibn Abd al-Rahman told us, al-Waze' ibn Nafi told us on the authority of Abu Salamah ibn Abd al-Rahman, on the authority of Abu Ayyub, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, stopped us and said: **Do you have something with which God erases sins and increases reward?** We said: Yes, O Messenger of God, and what is it? He said: Performing ablution properly despite the difficulties, taking many steps to the mosques, and waiting for the prayer after the prayer. He said: It is the saying of God the Most High: **O you who believe! Be patient and endure and remain steadfast and fear God that you may be successful**. So that is the guarding in the mosques. This is a very strange hadith from this aspect. Abdullah bin Al-Mubarak said on the authority of Mus'ab bin Thabit bin Abdullah bin Al-Zubayr, Dawud bin Salih told me: Abu Salamah bin Abdul Rahman said to me: O my nephew, do you know for what reason this verse was revealed: **Be patient and endure and remain steadfast?** He said: I said: No. He said: O my nephew, there was no raid in which guarding was done during the time of the Messenger of God (blessings and peace of God be upon him), but it was waiting for the prayer after the prayer. Narrated by Ibn Jarir, and Ibn Mardawayh's narration of it has been presented, and that it is from the words of Abu Hurairah **may God be pleased with him**, and God knows best. It was said: What is meant by guarding here is guarding the raid in the throats of the enemy and protecting the borders of Islam and safeguarding them from the entry of the

enemies into the lands of the Muslims. The reports have been reported. Encouraging this and mentioning the great reward for it, Al-Bukhari narrated in his Sahih on the authority of Sahl bin Sa'd Al-Sa'idi that the Messenger of God, may God bless him and grant him peace, said, **A day of guarding the path of God is better than the world and everything in it.**

Another hadith Muslim narrated on the authority of Salman al-Farsi, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "A day and a night of guarding the borders is better than fasting and praying for a month, and if he dies, his deeds that he used to do will continue to be attributed to him, his provision will continue to be granted to him, and he will be safe from the tribulations."

Another hadith Imam Ahmad said: Ishaq bin Ibrahim told us, Ibn al-Mubarak told us on the authority of Haywah bin Shuraih, Abu Hani' al-Khawlani told me that Amr bin Malik al-Junbi told him that he heard Fadala bin Ubaid say: I heard the Messenger of God, may God bless him and grant him peace, say: **Every dead person's deeds are sealed except for the one who died fighting in the way of God, for his deeds will increase until the Day of Resurrection and he will be safe from the trial of the grave.** And this is how Abu Dawud and al-Tirmidhi narrated it on the authority of Abu Hani' al-Khawlani. Al-Tirmidhi said: This is a good and authentic hadith, and Ibn Hibban also included it in his Sahih.

Another hadith Imam Ahmad said: Yahya bin Ishaq, Hasan bin Musa and Abu Saeed told us: Ibn Lahi'ah told us, Mashrah bin Ha'an told us, I heard Uqbah bin Amir say: I heard the Messenger of God, may God bless him and grant him peace, say: **The deeds of every dead person are sealed except for the one who fights in the way of God, for his deeds continue until he is resurrected and he is safe from the trial.** Al-Harith bin Muhammad bin Abi Usamah narrated in his Musnad on the authority of Al-Maqburi, who is Abdullah bin Yazid, with it until his saying **until he is resurrected** without mentioning the trial. When Ibn Lahi'ah explicitly states the hadith, then it is good, especially with the evidence that came before.

Another hadith Ibn Majah said in his Sunan: Yunus bin Abdul A'la told us, Abdullah bin Wahb told us, Al-Layth told me, on the authority of Zuhra bin Ma'bad, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Whoever dies fighting in the way of God, his righteous deeds that he used to do will be rewarded, his provision will be given to him, he will be safe from trials, and God will raise him on the Day of Resurrection safe from terror."

Another way Imam Ahmad said: Musa told us, Ibn Lahi'ah told us, on the authority of Musa bin Wardan, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Whoever dies as a defender of the religion will be protected from the trial of the grave, will be safe from the greatest terror, will be given provision from Paradise, and will be given the reward of a defender of the religion until the Day of Resurrection."

Another hadith Imam Ahmad said: Ishaq bin Isa told us, Ismail bin Ayyash told us, on the authority of Muhammad bin Amr bin Halhalah Al-Du'ali, on the authority of Ishaq bin Abdullah, on the authority of Umm Al-Darda', who traced the hadith back to the Prophet, saying: **Whoever guards a place on the coasts of the Muslims for three days, it will suffice for him to guard a year.**

Another hadith Imam Ahmad said: Muhammad bin Ja'far told us, Kahams told us, Mus'ab ibn Thabit ibn `Abdullah ibn al-Zubayr told us, he said: `Uthman, may God be pleased with him, said while he was delivering a sermon on his pulpit: I am going to narrate to you a hadith that I heard from the Messenger of God, may God bless him and grant him peace, and nothing prevented me from narrating it to you except my concern for you. I heard the Messenger of God, may God bless him and grant him peace, say: **Guarding one night in the way of God is better than a thousand nights spent in prayer and fasting during the day.** Ahmad also narrated it in this way on the authority of Ruh, on the authority of Kahams, on the authority of Mus'ab ibn Thabit, on the authority of `Uthman. Ibn Majah narrated it on the authority of Hisham ibn `Ammar, on the authority of `Abd al-Rahman ibn Zayd ibn Aslam, on the authority of his father, on the authority of Mus'ab ibn Thabit, on the authority of `Abdullah ibn al-Zubayr, he said: `Uthman ibn `Affan addressed the people and said: O people, I heard a hadith from the Messenger of God, may God bless him and grant him peace, and nothing prevented me from narrating it to you except my concern for you and your companions. So let someone choose for himself or leave it. I heard the Messenger of God, may God bless him and grant him peace, say: And he, peace be upon him, said: **Whoever spends a night in the way of God, it is as if he fasted and prayed a thousand nights.**

Another chain of transmission On the authority of Uthman, may God be pleased with him. Al-Tirmidhi said: Al-Hasan bin Ali Al-Khalal told us, Hisham bin Abdul Malik told us, Al-Layth bin Saad told us, Abu Aqil Zuhrah bin Ma'bad told us on the authority of Abu Salih, the freed slave of Uthman bin Affan, who said: I heard Uthman while he was on the pulpit saying: I concealed from you a hadith that I heard from the Messenger of God, may God bless him and grant him peace, out of fear that you would separate from me. Then it occurred to me to tell you about it: Let a person choose for himself what he wants. I heard the Messenger of God, may God bless him and grant him peace, say: **A day of guarding the land in the way of God is better than a thousand days in any other dwelling.** Then Al-Tirmidhi said: This is a good and strange hadith from this chain of transmission. Muhammad, meaning Al-Bukhari, said: Abu Salih, the freed slave of Uthman, his name is Burkan, and others mentioned that his name was Al-Harith, and God knows best. Imam Ahmad narrated it in this way from the hadith of Al-Layth bin Saad and Abdullah bin Lahi'ah, and he added an addition at the end of it, so he, meaning Uthman, said: So let a person guard the land however he wants. Have I conveyed the message? They said: Yes. He said: O God, bear witness.

Another hadith Abu Isa Al-Tirmidhi said: Ibn Abi Omar told us, Sufyan told us, Muhammad bin Al-Munkadir

Surat Al Imran 3:199

And indeed, among the People of the Scripture are those who believe in God and what was revealed to you and what was revealed to them, humbly submissive to God. They do not exchange the verses of God for a small price. Those will have their reward with their Lord. Indeed, God is swift in account.

told us, he said: Salman Al-Farsi passed by Shurahbil bin Al-Simt, while he was stationed there and it was difficult for him and his companions, so he said: Shall I not tell you, O Ibn Al-Simt, of a hadith that I heard from the Messenger of God, may God bless him and grant him peace? He said: Yes, he said: "I heard the Messenger of God, may God bless him and grant him peace, say: A day of stationing in the way of God is better - or he said better - than fasting and praying for a month, and whoever dies in it will be protected from the trial of the grave, and his deeds will increase until the Day of Resurrection." Al-Tirmidhi is the only one to narrate it from this source, and he said: This is a good hadith, and in some versions there is an addition, but its chain of transmission is not continuous, and Ibn Al-Munkadir did not meet Salman. **I said:** It appears that Muhammad ibn al-Munkadir heard it from Shurahbil ibn al-Samat, and Muslim and al-Nasa'i narrated it from the hadith of Makhul and Abu Ubaidah ibn Uqbah, both of them from Shurahbil ibn al-Samat, who was a companion, from Salman al-Farsi from the Messenger of God, may God bless him and grant him peace, that he said: "A day and a night of guarding the borders is better than fasting and praying for a month, and if he dies, his deeds that he used to do will continue to be attributed to him, his provision will continue to be granted to him, and he will be safe from the trial." The context of Muslim was previously mentioned separately.

Another hadith Ibn Majah said: Muhammad ibn Ismail ibn Samurah told us, Muhammad ibn Ya'la al-Salami told us, `Umar ibn Subayh told us, on the authority of `Abd al-Rahman ibn `Amr, on the authority of Makhul, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "For one day of guarding the cause of God, behind the backs of the Muslims, seeking reward from God, in the month of Ramadan, is greater in reward than a hundred years of worship, fasting and standing in prayer. And guarding the cause of God, for one day, behind the backs of the Muslims, seeking reward from God, in a month other than Ramadan, is better with God and has a greater reward - I think he said - than a thousand years of worship, fasting and standing in prayer. If God, the Most High, returns him to his family safely, no sin will be recorded against him for a thousand years, but good deeds will be recorded for him, and the reward of guarding will continue to flow to him until the Day of Resurrection." This is a strange hadith, rather it is rejected from this aspect, and `Umar ibn Subayh is accused.

Another hadith Ibn Majah said: Isa bin Yunus al-Ramli told us, Muhammad bin Shuaib bin Shabur told us on the authority of Saeed bin Khalid bin Abi Tawil, I heard Anas bin Malik say: I heard the Messenger of God, may God bless him and grant him peace, say: "Guarding one night in the way of God is better than a man fasting and praying with his family for a thousand years. A year is three hundred and sixty days, and a day is like a thousand years." This is also a strange

hadith, and Abu Zur'ah and more than one of the imams declared this Saeed bin Khalid weak. Al-Uqayli said: His hadith is not to be followed. Ibn Hibban said: It is not permissible to use him as evidence. Al-Hakim said: He narrated fabricated hadiths on the authority of Anas.

Another hadith Ibn Majah said: Muhammad ibn al-Sabah told us, Abd al-Aziz ibn Muhammad told us, on the authority of Salih ibn Muhammad ibn Zaydah, on the authority of Umar ibn Abd al-Aziz, on the authority of Uqbah ibn Amir al-Juhani, who said: The Messenger of God, may God bless him and grant him peace, said, **May God have mercy on the guard of the guard.** There is a break in the chain of transmission between Umar ibn Abd al-Aziz and Uqbah ibn Amir, for he did not meet him, and God knows best.

Another hadith Abu Dawud said: Abu Tobah told us, Muawiyah, meaning Ibn Salam, told us, on the authority of Zaid - meaning Ibn Salam - that he heard Abu Salam say: Al-Saluli told me that Sahl Ibn Al-Hanzaliyyah told him that they traveled with the Messenger of God, may God bless him and grant him peace, on the day of Hunayn, and they traveled for a long time until it was evening. Then the time for prayer came with the Messenger of God, may God bless him and grant him peace, and a horseman came and said: O Messenger of God, I set out before you until I climbed such-and-such mountain, and suddenly I saw the Hawazin on their back, with their camels and their sheep, gathered at Hunayn. The Prophet, may God bless him and grant him peace, smiled and said: **That is the spoils of the Muslims tomorrow, God willing.** Then he said: **Who will guard us tonight?** Anas Ibn Abi Marthad said: **I will, O Messenger of God.** So he said: **Then ride.** So he rode his horse and came to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: **Facing this valley until you are at the top, and we will not attack from your side tonight.** When morning came, the Messenger of God, may God bless him and grant him peace, went out to his prayer place, and bowed two rak'ahs, then he said: **Do you want to?** Did you sense your knight? A man said: O Messenger of God, we did not sense him, so he started praying. The Prophet, may God bless him and grant him peace, kept turning to the valley while he was praying, until he finished his prayer, and he said: Be glad, for your knight has come to you. We kept looking through the trees in the valley, and he had come until he stopped at the Prophet, may God bless him and grant him peace, and he said: I went until I was at the top of this valley where you ordered me, and when morning came I climbed both valleys, and I looked but did not see anyone, so the Messenger of God, may God bless him and grant him peace, said to him: Did you come down tonight? He said: No, except to pray or to attend to a need. He said to him: It has become obligatory, so there is no harm in not doing any work after that. An-Nasa'i narrated it on the authority of Muhammad ibn Yahya ibn Muhammad ibn

Katheer al-Harrani on the authority of Abu Tuba, who is al-Rabi' ibn Nafi', on his authority.

Another Hadith Imam Ahmad said: Zaid bin Al-Habbab told us, Abd Al-Rahman bin Shuraih told us, I heard Muhammad bin Shamir Al-Ra'ini say: I heard Abu Aamer Al-Tujibi, Imam Ahmad said: And someone other than Zaid Abu Ali Al-Junbi said: I heard Abu Rayhana say: We were with the Messenger of God, may God bless him and grant him peace, on a military expedition, and one night we came to a hill, and we spent the night there, and we were struck by severe cold until I saw someone digging a hole in the ground, entering it and throwing a shield on him. When the Messenger of God, may God bless him and grant him peace, saw that from the people, he called out: Who will guard us tonight so that I may supplicate for him with a supplication that will be of merit for him? A man from the Ansar said: I will, O Messenger of God. He said: Come closer. So he came closer. He said: Who are you? So the Ansari named himself for him, and the Messenger of God, may God bless him and grant him peace, began with the supplication and he repeated it. Abu Rayhana said: When I heard what the Messenger of God, may God bless him and grant him peace, supplicated with, I said: I am another man. He said: Come closer. So I came closer. He said: Who are you? He said: I said: I am Abu Rayhana. He supplicated with a supplication that was less than what he supplicated for the Ansari, then he said: **The Fire is forbidden to an eye that sheds tears - or wept - out of fear of God, and the Fire is forbidden to an eye that stays awake in the way of God.** Al-Nasa'i narrated from him **The Fire is forbidden** to the end of it on the authority of Asma bin Al-Fadl on the authority of Zaid bin Al-Habbab on his authority, and on the authority of Al-Harith bin Maskeen on the authority of Ibn Wahb on the authority of Abd Al-Rahman bin Shuraih on his authority, and he completed it and said in the two narrations on the authority of Abu Ali Al-Junbi.

Another hadith Al-Tirmidhi said: Nasr bin Ali Al-Jahdhami told us, Bishr bin Umar told us, Shuaib bin Raziq Abu Shaiba told us, on the authority of Ata' Al-Khurasani, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Two eyes will not be touched by the Fire: an eye that wept out of fear of God, and an eye that spent the night guarding in the way of God." Then he said: Hasan Gharib, we do not know it except from the hadith of Shuaib bin Raziq. He said: There are narrations on this topic on the authority of Uthman and Abu Rayhana. **I said** They have already been mentioned, and praise and thanks be to God.

Another hadith - Imam Ahmad said: Yahya bin Ghailan told us, Rashdin told us, on the authority of Zaban, on the authority of Sahl bin Muadh, on the authority of his father Muadh bin Anas, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Whoever guards behind the Muslims voluntarily, not for a wage from a ruler, will not see the Fire with his own eyes except as a condition of fulfilling an oath, for God says: 'There is not one of you but will pass over it.'" Ahmad, may God have mercy on him, transmitted it alone.

Another Hadith - Al-Bukhari narrated in his Sahih on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Cursed is the slave of the dinar, the slave of the dirham, and the slave of the fine garment. If he is given something, he is pleased, and if he is not given something, he is displeased. Cursed and ruined, and if he is tested, he does not recover. Blessed is the slave who holds the reins of his horse in the way of God, his head disheveled and his feet dusty. If he is in the guard, he is in the guard, and if he is in the rear guard, he is in the rear guard. If he asks permission, he is not given permission, and if he intercedes, his intercession is not accepted." This is the last of the Hadiths related to this matter that could be cited, and praise be to God for His abundant blessings, over the years and days. Ibn Jarir said: Al-Muthanna told me, Mutraf bin Abdullah Al-Madani told us, Malik told us on the authority of Zaid bin Aslam, who said: Abu Ubaidah wrote to Umar bin Al-Khattab, mentioning to him the Roman armies and what he feared from them. Umar wrote to him: As for what follows, no matter how hardship befalls a believing slave, God will bring relief after it, and no hardship can overcome two easings. God the Most High says in His Book: **O you who believe, be patient and endure and remain steadfast and fear God that you may be successful.** And thus Al-Hafiz Ibn Asakir narrated in the biography of Abdullah bin Al-Mubarak on the authority of Muhammad bin Ibrahim bin Abi Sakina, who said: Abdullah bin Al-Mubarak dictated these verses to me in Tarsus, and I bid him farewell for the departure, and he recited them with me to Al-Fudayl bin Iyad in the year 170, and in another narration, in the year 177.

O worshipper of the Two Holy Mosques, if you saw us, you would know that you are playing in worship.

He who stains his cheeks with his tears, our throats will be stained with our blood.

Or he was tiring his horses in vain, so our horses get tired on the morning

The scent of fragrance is yours, and our fragrance is the glow of hooves and the sweetest dust.

And there came to us from the words of our Prophet a true and honest saying that does not lie.

The dust of God's horses in a man's nose is not the same as the smoke of a blazing fire.

This is the book of God speaking between us. The martyr is not dead and does not lie.

He said: So I met Al-Fudayl bin Iyad with his book in the Sacred Mosque, and when he read it, his eyes filled with tears and he said: Abu Abd Al-Rahman spoke the truth and advised me. Then he said: Are you one of those who write hadith? He said: I said: Yes, he said: Then write this hadith as a rent for you to carry the letter of Abu Abd al-Rahman to us and dictate to me al-Fudayl bin Iyad: Mansur ibn al-Mu'tamir narrated to us on the authority of Abu Salih on the authority of Abu Hurayrah that a man said: O Messenger of God, teach me an action by which I may attain the reward of those who strive in the cause of God. He said: Can you pray without slackening, and fast without breaking your

Surat Al Imran 3:199

And indeed, among the People of the Scripture are those who believe in God and what was revealed to you and what was revealed to them, humbly submissive to God. They do not exchange the verses of God for a small price. Those will have their reward with their Lord. Indeed, God is swift in account.

fast? He said: O Messenger of God, I am too weak to be able to do that. Then the Prophet, may God bless him and grant him peace, said: By the One in Whose Hand is my soul, if I were able to do that, I would not reach the level of those who strive in the cause of God. Or do you not know that the horse of a mujahid is not tall enough, and good deeds are written for him because of that? And the Almighty's statement: **And fear God** means in all your affairs and conditions, as the Prophet, may God bless him and grant him peace, said to Muadh when he sent him to Yemen: **Fear God wherever you are, and follow up a bad deed with a good one, which will erase it, and treat people with good manners** "so that you may succeed" meaning in this world and the hereafter. Ibn Jarir said: Yunus narrated to me, Ibn Wahb narrated to us, Abu Sakhr narrated to us. On the authority of Muhammad bin Kaab Al-Qurazi, that he used to say regarding the words of God Almighty, **And fear God that you may be successful**, and fear God in what is between me and you that you may be successful tomorrow when you meet me.

Fath al-Qadir

His statement 199- "And indeed, among the People of the Book are those who believe in God." This sentence was brought to show that some of the People of the Book have a share of religion, and they are not like the rest of them in their scandals that God has narrated about them in what came before and what will come, for these some combine belief in God and in what God has revealed to our Prophet Muhammad, may God bless him and grant him peace, and what He revealed to their prophets while they are "humble before God, not exchanging" that is: they substitute "the verses of God for a small price" by distorting and changing as the rest of them do, but rather they narrate the books of God, the Most High, as they are. The reference in His statement "those to this righteous group of the **People of the Book in terms of their being characterized by these praiseworthy qualities** for them is their reward **which God, the Most High, promised in His statement** those will be given their reward twice" and the presentation of the report indicates that this reward is specific to them. His statement "with their Lord" is in the accusative case as a state.

Tafsir al-Baghawi

199- The Almighty said: "And indeed, among the People of the Scripture is he who believes in God" the verse. Ibn Abbas, Jabir, Anas, and Qatadah said: It was revealed about the Negus, the king of Abyssinia, whose name was Ashamah, which in Arabic is Atiyah. When he died, Gabriel, peace be upon him, announced his death to the Messenger of God, may God bless him and grant him peace, on the day he died. The Messenger of God, may God bless him and

grant him peace, said to his companions: Go out and pray for your brother who died in a land other than yours, the Negus. So he went to Al-Baqi' and was shown the land of Abyssinia. He saw the bed of the Negus and prayed over him and said four Takbirs and asked for forgiveness for him. The hypocrites said: Look at this man praying over an Abyssinian Christian foreigner whom he had never seen and who was not of his religion. So God, the Almighty, revealed this verse.

Ata' said: It was revealed about the people of Najran, forty men [from Banu Harith bin Ka'b], thirty-two from the land of Abyssinia and eight from the Romans, who were of the religion of Jesus, peace be upon him, so they believed in the Prophet, may God bless him and grant him peace. Ibn Jurayj said: It was revealed about Abdullah bin Salam and his companions.

Mujahid said: It was revealed about all the believers among the People of the Book: **And indeed, among the People of the Book is he who believes in God**, "and what has been revealed to you," meaning the Qur'an, **and what has been revealed to them**, meaning the Torah and the Gospel, **humble before God**, submissive and humble before God, **not exchanging the verses of God for a small price**, meaning: they do not distort their books nor conceal the description of Muhammad, may God bless him and grant him peace, for the sake of leadership and food, as other Jewish leaders did, "those will have their reward with their Lord. Indeed, God is swift in account."

Tafsir al-Baidawi

199 "And indeed, among the People of the Scripture is he who believes in God." This was revealed about Abdullah bin Salam and his companions. It was also said about forty from Najran, thirty-two from Abyssinia, and eight from Rome who were Christians and converted to Islam. It was also said about the people of the Negus when Gabriel reported his death to the Messenger of God, may God bless him and grant him peace, so he went out and prayed over him. The hypocrites said, "Look at this man praying over a Christian foreigner whom he has never seen. **The lam was added to the noun to separate it from in**" by the adverb. "And what has been revealed to you **from the Qur'an**, and what has been revealed to them" from the People of the Book. **Humbled before God** is a state of the subject of *believes* and its plural is based on the meaning **they do not exchange the verses of God for a small price** as the distorting rabbis do. **Those will have their reward with their Lord** is what He has specifically assigned to them of reward and promised in His statement, the Most High: **Those will be given their reward twice**. "Indeed, God is swift in account" for His work with deeds and what it requires of recompense and His independence from contemplation and caution. What is meant is that the promised reward is swift in arrival, for the swiftness of the account calls for the

swiftness of the recompense.

Surat Al Imran 3:200

O you who have believed, be patient and endure and remain stationed and fear Allah that you may be successful.

Surat Al Imran 3:200

O you who have believed, be patient and endure and remain stationed and fear God that you may be successful.

Tafsir al-Jalalayn

O you who have believed, be patient in acts of obedience and calamities and from sins **and be patient** with the disbelievers so that they are not more patient than you **and remain steadfast** continue in jihad **and fear God** in all your circumstances **that you may succeed** win Paradise and be saved from the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The interpreters differed in their interpretation of this.

Some of them said: The meaning of this is: Be patient in your religion, be patient with the infidels, and be steadfast with them.

Who said that?

Al-Muthanna told us, Suwaid bin Nasr told us, Ibn al-Mubarak told us, on the authority of al-Mubarak bin Fadala, on the authority of al-Hasan: that he heard him say about the statement of God: **O you who have believed, be patient and steadfast and remain stationed**, he said: He commanded them to be patient with their religion, and not to abandon it for hardship or ease or prosperity or hardship, and He commanded them to be patient with the infidels, and to remain stationed with the polytheists.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **O you who have believed, be patient and steadfast and remain vigilant**, meaning: be patient in obeying God, be patient with the people of misguidance, and remain vigilant in the way of God, **and fear God that you may be successful**.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Be patient and steadfast and remain steadfast**, he said: Be patient with the polytheists and remain steadfast in the way of God.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: Be patient in obedience, be patient with the enemies of God, and stand firm in the path of God.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **Be patient, endure, and**

remain steadfast, he said: Be patient with what you have been commanded to do, and endure the enemy and remain steadfast with them.

Others said: The meaning of this is: Be patient in your religion, be patient and endure my promise to you in your obedience to me, and be steadfast against your enemies.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Abu Sakhr told me, on the authority of Muhammad ibn Ka'b al-Qurazi, that he used to say regarding this verse: **Be patient, persevere, and remain steadfast**. He said: Be patient with your religion, and remain steadfast in the promise that I made to you, and remain steadfast against My enemy and your enemy until he abandons his religion for your religion.

Others said: The meaning of this is, be patient in jihad, and be patient with your enemy and their allies.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Ja'far bin 'Awn told us, he said, Hisham bin Sa'd told us, on the authority of Zayd bin Aslam, regarding his statement: **Be patient, endure, and remain steadfast**, he said: Be patient in jihad, endure your enemy, and remain steadfast against your enemy.

Al-Muthanna told me, he said, Mutraf bin Abdullah Al-Madani told us, he said, Malik bin Anas told us, on the authority of Zaid bin Aslam, he said: Abu Ubaidah bin Al-Jarrah wrote to Umar bin Al-Khattab, and mentioned to him the Romans and what he feared from them, so Umar wrote to him: As for what follows, no matter how hardship befalls a believing servant, God will make relief after it, because no hardship can overcome two easings, and God says in His Book: **O you who have believed, be patient and endure and remain stationed and fear God that you may be successful**.

Others said, the meaning of **and remain steadfast** is: remain steadfast in the prayers, meaning: wait for them one after the other.

Who said that?

Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, on the authority of Mus'ab ibn Thabit ibn 'Abdullah ibn al-Zubayr, who said, Dawud ibn Salih told me, Abu Salamah ibn 'Abd al-Rahman said to me: O my nephew, do you know for what reason this verse was revealed: **Be patient and steadfast and remain stationed**? I said: No! He said: O my nephew, there was no military campaign in which one remained stationed, but rather it was waiting for one prayer after another.

Abu Al-Sa'ib told me, he said, Ibn Fadil told us, on the authority of Abdullah bin Saeed Al-Maqburi, on the authority of his grandfather, on the authority of Shurahbil, "on the authority of Ali, he said: The Messenger of God, may God bless him and grant him

peace, said: Shall I not guide you to that by which God expiates sins and faults? Performing ablution perfectly even when it is difficult, and waiting for the next prayer after the next, for that is the *ribat*."

Musa bin Sahl al-Ramli told us, Yahya bin Wadh told us, Muhammad bin Muhajir told us, Yahya bin Yazid told me, on the authority of Zaid bin Abi Anisa, on the authority of Shurahbil, on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: Shall I not guide you to that by which God erases sins and expiates faults? He said: We said: Yes, O Messenger of God! He said: Performing ablution perfectly in the proper places, taking frequent steps to the mosques, and waiting for the next prayer after the next, for that is *ribat*.

Abu Kuraib told us, he said, Khalid bin Mukhallad told us, he said, Muhammad bin Ja'far told us, on the authority of Al-'Ala' bin 'Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said: Shall I not guide you to that by which God removes sins and raises ranks? They said: Yes, O Messenger of God! He said: Performing ablution perfectly when in difficulty, taking many steps to the mosques, and waiting for the next prayer after the next. That is *ribat*, that is *ribat*.

Al-Qasim told us, he said, Al-Hussein told us, he said, Ismail bin Jaafar told us, on the authority of Al-Ala bin Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Abu Ja'far said: The most appropriate interpretation of the verse is the statement of those who said about it: **O you who believe**, O you who believe in God and His Messenger, **be patient**, in your religion and obedience to your Lord. This is because God did not specify any of the meanings of patience in religion and obedience, so it is permissible to exclude it from the apparent meaning of the revelation. Therefore, we have that what He meant by His statement: **be patient** is the command to be patient in all meanings of obedience to God in what He has commanded and forbidden, its difficult and severe, its easy and light.

And be patient means: be patient with your enemies among the polytheists.

We said that this is more correct, because what is known from the speech of the Arabs in the mutual action is that it is from two groups, or two or more, and it is not from one except rarely in a few letters. So since that is the case, then the believers were commanded to be patient with others from their enemies, until God gives them victory over them, and raises His word, and disgraces their enemies, and that their enemy is not more patient than them.

Likewise, his saying: **And be vigilant**, means: And be vigilant against your enemies and the enemies of your religion from the polytheists, in the way of God.

Abu Jaafar said: I think that the origin of the word *ribat* is to tie up horses for the enemy, just as their enemy tied up their horses for them. Then it was used for

every resident in a border area who defends those behind him from their enemies who want to harm them, and protects from them those who are between them and him who want to harm them, whether he has horses that he has tied up, or he has a foot soldier who has no mount.

We said the meaning of **and remain steadfast** is **stay steadfast against your enemies and the enemies of your religion**, because that is the well-known meaning of *stabāt*. The speech is directed to the most common meaning known in people's usage, not the hidden meaning, until you come up with something contrary to that which necessitates diverting it to the hidden meaning, an argument that must be accepted from the Book, or a report from the Messenger, may God bless him and grant him peace, or a consensus of the people of interpretation.

Abu Ja'far said: By that, the Most High means: **And fear God**, O believers, and beware of disobeying His command or going ahead of His prohibition, **that you may succeed**, meaning: that you may succeed and remain in eternal bliss, and succeed in your requests from Him, as:

Yunus told us, he said, Ibn Wahb told us, he said, Abu Sakhr told me, on the authority of Muhammad ibn Ka'b al-Qurazi: that he used to say regarding His statement: **And fear God that you may be successful**, and fear God in what is between me and you, that you may be successful tomorrow when you meet me.

Tafsir al-Qurtubi

Twenty-third: The Almighty said: **O you who believe, be patient**. The Almighty concluded the Surah with what this tenth verse included of the commandment that combined victory in this world over the enemies and winning the bliss of the Hereafter, so He urged patience in obedience and from desires, and from patience is confinement, and its explanation was presented in Al-Baqarah, and He ordered patience, so it was said: Its meaning is patience with the enemies, said Zaid bin Aslam, and Al-Hasan said: With the five prayers, and it was said: Continuing to oppose the soul from our desires, so it calls and it withdraws, and Ata and Al-Qurazi said: Be patient with the promise that you were promised, meaning do not despair and wait for relief, "The Prophet, may God bless him and grant him peace, said: Waiting for relief with patience is worship," and Abu Omar, may God have mercy on him, chose this statement, and the first is the statement of the majority, and from it is the statement of Antarah:

I have never seen a living being who was as patient as we are, nor who struggled as we struggle.

His saying: **Be patient like our patience**, meaning be patient with the enemy in war and do not show cowardice or weakness. Muqawadah is confrontation and confrontation in war. Therefore, they differed in the meaning of his saying: **And remain steadfast**. The majority of the nation said: **Bring your enemies to the horses**, meaning tie them up as your enemies tie them up. From this is the saying of God Almighty: **And from the tethering of horses** (al-Anfal 8:60). In al-Muwatta',

Surat Al Imran 3:200

O you who have believed, be patient and endure and remain stationed and fear Allah that you may be successful.

on the authority of Malik, on the authority of Zayd ibn Aslam, he said: Abu Ubaidah ibn al-Jarrah wrote to Umar ibn al-Khattab, mentioning to him the groups of the Romans and what he feared from them. Umar wrote to him: As for what follows, no matter how hardship befalls a believing slave, God will make for him relief after it. No hardship will overcome two eases. God Almighty says in His Book: **O you who have believed, be patient and steadfast and remain steadfast and fear God that you may be successful.** Abu Salamah ibn Abd al-Rahman said: This verse is about waiting for the prayer after the prayer, and there was no conquest in which one should remain steadfast. Narrated by al-Hakim Abu Abdullah. In his Sahih, Abu Salamah cited as evidence the words of the Prophet, peace be upon him: "Shall I not guide you to something by which God erases sins and raises ranks? Performing ablution perfectly despite the difficulties, taking many steps to the mosques, and waiting for the next prayer after the next. That is ribat, three times." Narrated by Malik. Ibn Atiyyah said: The correct statement is that ribat is staying in the way of God. Its origin is from tying horses, then everyone who stays in one of the borders of Islam is called a murabit, whether he is a horseman or a foot soldier. The word is taken from ribat. The Prophet's words, peace be upon him, **That is ribat**, are only a comparison to ribat in the way of God, and ribat linguistically is the first. This is like his saying: **The strong man is not the one who wrestles**, and his saying: **The poor man is not like this in circumambulation**, and so on.

I said: His saying: **And the linguistic bond is the first** is not accepted, for Al-Khalil bin Ahmad, one of the imams of language and its trustworthy ones, said: The bond is to stick to the borders, and to be constant in prayer as well. It has been established that waiting for prayer is a linguistic bond in reality, as the Prophet, may God bless him and grant him peace, said, And more than this is what Al-Shaibani said, that it is said: **Connected water** meaning permanent that does not drain, as narrated by Ibn Faris, and it requires the linguistic extension of the bond to something other than what we mentioned, for the bond among the Arabs is: the contract on something so that it does not dissolve, so it returns to what it was patient about, so it confines the heart to good intention and the body to doing obedience, and among the greatest and most important of them is the tying of horses in the way of God as stated in the revelation in His saying: **And among the tying of horses** (al-Anfal 8:60), as will come, and the tying of the soul to prayers as the Prophet, may God bless him and grant him peace, said, narrated by Abu Hurairah, Jabir, and Ali, and there is no perfume after the bride.

Twenty-fourth: The one who guards the path of God, according to the jurists, is the one who goes to a border to guard it for a period of time. This was said by Muhammad ibn al-Mawaz, who narrated it. As for the permanent inhabitants of the border with their families who live and earn there, even if they are protectors, they are not guards. This was said by Ibn Atiyyah. Ibn Khuwayzmandad said: There are two states for

guarding the border: a state in which the border is safe and secure and it is permissible to live there with one's family and children. If it is not safe, it is permissible for him to guard it himself if he is one of the people of fighting, and one's family and children should not be transferred to it lest the enemy appear and take them captive and enslave them. And God knows best.

Twenty-fifth: There are many hadiths about the virtue of guarding the borders, including what Al-Bukhari narrated on the authority of Sahl bin Saad Al-Sa'idi, "The Messenger of God, may God bless him and grant him peace, said: Guarding the borders for a day in the way of God is better in the sight of God than the world and everything in it."

In Sahih Muslim, "On the authority of Salman, he said: I heard the Messenger of God, may God bless him and grant him peace, say: A day and a night of guarding the borders is better than fasting and praying for a month. If he dies, his deeds that he used to do will continue to be attributed to him, his provision will be granted to him, and he will be safe from the tribulation."

Abu Dawood narrated in his Sunan on the authority of Fadala bin Ubaid, "The Messenger of God, may God bless him and grant him peace, said: 'Every dead person's deeds are sealed except for the one who guards the borders, for his deeds will grow until the Day of Resurrection and he will be safe from the trials of the grave.'" These two hadiths are evidence that guarding the borders is the best of deeds whose reward remains after death.

As it came in the hadith of Al-Ala' bin Abd al-Rahman, on the authority of his father, on the authority of Abu Hurayrah, "On the authority of the Prophet, may God bless him and grant him peace, who said: When a person dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him." This is an authentic hadith that was narrated by Muslim alone. The ongoing charity, beneficial knowledge, and righteous child who prays for his parents come to an end when the charity runs out, the knowledge goes away, and the child dies. The reward for ribat is multiplied until the Day of Resurrection, because there is no meaning to growth except multiplication. It is not dependent on abuse, so it comes to an end when it comes to an end. Rather, it is an ongoing favor from God Almighty until the Day of Resurrection. This is because all righteous deeds cannot be achieved except by being safe from the enemy and guarding against him by guarding the egg of religion and establishing the rituals of Islam. This work for which the reward continues is the righteous deeds that he used to do. It was narrated by Ibn Majah with a sound chain of transmission on the authority of Abu Hurayrah, "On the authority of the Messenger of God, may God bless him and grant him peace, who said: 'Whoever dies while defending the cause of God will be rewarded for the righteous deeds he used to do, will be provided with his provision, will be safe from trials, and God will raise him on the Day of Resurrection safe from terror.'" There is a second

qualification in this hadith, which is death while defending the cause of God, and God knows best.

It was narrated on the authority of Uthman ibn Affan that he said: I heard the Messenger of God, may God bless him and grant him peace, say: Whoever guards a night in the way of God, it will be as if he fasted and prayed in it for a thousand nights. It was narrated on the authority of Ubayy ibn Ka'b that he said: The Messenger of God, may God bless him and grant him peace, said: Guarding a day in the way of God, behind the vulnerable parts of the Muslims, seeking reward from God, outside the month of Ramadan, is greater in reward than the worship of a hundred years of fasting and praying. Guarding a day in the way of God, behind the vulnerable parts of the Muslims, seeking reward from God, in the month of Ramadan is better with God and has a greater reward. I think he said: It is better than the worship of a thousand years of fasting and praying in it. If God returns him to his family safely, no sin will be recorded against him for a thousand years, but good deeds will be recorded for him, and the reward of guarding will continue to flow to him until the Day of Resurrection. This hadith indicates that guarding a day in the month of Ramadan will bring him an everlasting reward, even if he does not die as a guard. And God knows best.

On the authority of Anas bin Malik, he said: I heard the Messenger of God, may God bless him and grant him peace, say: "Guarding one night in the way of God is better than a man fasting and praying with his family for a thousand years. A year is three hundred and sixty days, and a day is like a thousand years."

I said: It was mentioned in waiting for the prayer after the prayer that it is a bond, so the one who waits for the prayers may obtain that virtue, God willing. Abu Naim Al-Hafiz narrated that Sulayman bin Ahmad told us that Ali bin Abdul Aziz told us that Hajjaj bin Al-Munhal told us and Abu Bakr bin Malik told us that Abdullah bin Ahmad bin Hanbal told us that my father told me that Al-Hasan bin Musa told us that Hammad bin Salamah told us on the authority of Thabit Al-Bunani on the authority of Abu Ayyub Al-Azdi on the authority of Nawf Al-Bakali on the authority of Abdullah bin Omar: "The Prophet, may God bless him and grant him peace, prayed Maghrib one night, so we prayed with him, and some of them followed and some of them returned. Then the Messenger of God, may God bless him and grant him peace, came before the people returned for the Isha prayer, so he came and the people were present, raising his finger and he had folded it twenty-nine times, pointing with his index finger to the sky, so he lifted his garment from his knees and he was saying: Be glad, O Muslims, this is your Lord who has opened a door from the doors of heaven and is boasting about you to the angels, saying, O My angels, look at these My servants, they have fulfilled an obligation and they are waiting for another." Hammad bin Salamah narrated it on the authority of Ali bin Zaid on the authority of Mutraf bin Abdullah: that Nawf and Abdullah bin Omar met and Nawf narrated from the Torah and Abdullah bin Omar narrated this hadith on the authority of the Prophet, may God bless him and grant him peace: **And fear God** meaning you were not commanded to fight without fear of God **that you may succeed** so that you

may have hope of success. It was said: *Perhaps* means **so that**, and success is survival. All of this has already been discussed in full in Surat Al-Baqarah, and praise be to God.

Tafsir Ibn Kathir

The Almighty tells us about a group of the People of the Book that they believe in God with true faith, and believe in what was revealed to Muhammad along with what they believe in from the previous books, and that they are submissive to God, that is, obedient to Him, submissive and humble before Him, **They do not exchange the verses of God for a small price**, that is, they do not conceal what is in their hands of glad tidings about Muhammad, may God bless him and grant him peace, and the mention of his description, attributes, mission, and the description of his nation. These are the best and elite of the People of the Book, whether they are Jews or Christians. The Almighty said in Surat al-Qasas 28: "Those to whom We gave the Scripture before it - they believe in it. And when it is recited to them, they say, 'We believe in it. Indeed, it is the truth from our Lord. Indeed, we were Muslims before it.' Those will be given their reward twice for what they were patient." The verse, and the Almighty said: **Those to whom We gave the Scripture - they recite it with its true recitation - those believe in it.** The verse. God the Almighty said: **And among the people of Moses was a community guiding with the truth and doing justice thereby.** God the Almighty said: "They are not all alike. Among the People of the Scripture is a community standing, reciting the verses of God during the hours of the night, and they prostrate themselves." God the Almighty said: "Say, 'Believe in it or do not believe.' Indeed, those who were given knowledge before it, when it is recited to them, fall upon their faces in prostration. And they say, 'Glory be to our Lord! Indeed, the promise of our Lord has been fulfilled.' And they fall upon their faces weeping, and it increases them in humility." These characteristics are found in the Jews, but rarely, as was found in Abdullah bin Salam and his likes among the Jewish rabbis who believed, and they did not reach ten souls. As for the Christians, many of them are guided and submit to the truth, as God the Almighty said: "You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with God. And you will find the nearest of them in affection to the believers to be those who say, 'We are Christians.'" To His saying, **So God rewarded them for what they said with gardens beneath which rivers flow, wherein they abide eternally.** The verse, and likewise He said here, **Those are the ones.** "They will have their reward with their Lord," the verse. It has been proven in the hadith that when Ja'far ibn Abi Talib, may God be pleased with him, recited Surat Kaf Ha Ya Ain Sad in the presence of the Negus, the king of Abyssinia, and the patriarchs and priests were with him, he wept and they wept with him until their beards were dyed. It has been proven in the two Sahihis that when the Negus died, the Prophet, may God bless him and grant him peace, announced his death to his companions and said, **A brother of yours in Abyssinia has died, so pray over him.** So he went out to the

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desert, lined them up, and prayed over him. Ibn Abi Hatim and Al-Hafiz Abu Bakr Ibn Mardawayh narrated from the hadith of Hammad Ibn Salamah from Thabit, from Anas Ibn Malik, who said: When the Negus died, the Messenger of God, may God bless him and grant him peace, said: **Ask forgiveness for your brother.** Some people said: **He orders us to ask forgiveness for a foreigner who died in the land of Abyssinia.** So the verse was revealed: **And among the People of the Scripture are those who believe in God and in what was revealed to you and what was revealed to them, humbly submissive to God.** And Abd Ibn Hamid and Ibn Abi Hatim narrated it from another chain of transmission from Hammad Ibn Salamah, from Thabit, from Al-Hasan, from the Prophet, may God bless him and grant him peace. Then Ibn Mardawayh narrated it from chains of transmission from Hamid, from Anas Ibn Malik, in a manner similar to what was mentioned above. Ibn Jarir also narrated it from the hadith of Abu Bakr Al-Hudhali from Qatadah, from Saeed Ibn Al-Musayyab, from Jabir, who said: "The Messenger of God, may God bless him and grant him peace, said when the Negus died: Your brother Ashama has died. So the Messenger of God, may God bless him and grant him peace, went out and prayed as he prays over the dead, and he said four takbirs over him." The hypocrites said: He prays over a foreigner who died in Abyssinia. So God revealed: **And indeed, among the People of the Scripture is he who believes in God 1:13.** Abu Dawud said: Muhammad ibn Amr al-Razi told us, Salamah ibn al-Fadl told us, on the authority of Muhammad ibn Ishaq, Yazid ibn Ruman told me, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: When the Negus died, we used to say that a light could not be seen on his grave. Al-Hafiz Abu Abdullah Al-Hakim narrated in his Mustadrak: Abu Al-Abbas Al-Siyari informed us in Marw, Abdullah bin Ali Al-Ghazal told us, Ali bin Al-Hasan bin Shaqiq told us, Ibn Al-Mubarak told us, Mus'ab bin Thabit told us on the authority of Aamer bin Abdullah bin Al-Zubayr on the authority of his father, who said: An enemy from their land descended upon the Negus, so the Muhajireen came to him and said: We would like to go out to them so that we can fight with you and you can see our courage and we can reward you for what you did to us. He said: No, the cure for the support of God the Almighty is better than the cure for the support of people. He said: And in it was revealed: **And indeed, among the People of the Scripture are those who believe in God and in what was revealed to you and what was revealed to them, humbly submissive to God 1:13.** Then he said: This is a hadith with a sound chain of transmission, and they did not include it. Ibn Abi Nujayh said on the authority of Mujahid: **And indeed, among the People of the Scripture** means the Muslims of the People of the Scripture. Abbad bin Mansour said: I asked Al-Hasan Al-Basri about the words of God, **And indeed, among the People of the Scripture are those who believe in God 1:13.** He said: They are the People of the Scripture who were before Muhammad, may God bless him and grant him peace, and followed him and knew Islam, so God Almighty gave them two rewards: for the faith they had before Muhammad, may God

bless him and grant him peace, and for the faith they followed Muhammad, may God bless him and grant him peace. Both were narrated by Ibn Abi Hatim. It was proven in the two Sahihs on the authority of Abu Musa, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Three will be given their reward twice.' He mentioned among them: 'A man from the People of the Book who believed in his Prophet and believed in me.'" And the words of God the Most High: **They do not exchange the verses of God for a small price,** meaning they do not conceal the knowledge they have in their hands as the despicable group among them did, but rather they give it away for free. For this reason, God the Most High said: "Those will have their reward with their Lord. Indeed, God is swift in account." Mujahid said: **Swift in account** means swift in counting. This was narrated by Ibn Abi Hatim and others. And the words of God the Most High: **O you who have believed, be patient and steadfast and remain steadfast.** Al-Hasan al-Basri, may God have mercy on him, said: They were commanded to be patient with their religion that God has chosen for them, which is Islam, and not to abandon it for ease or hardship, or hardship or ease, until they die as Muslims, and to be patient with the enemies who conceal their religion. This is what more than one of the scholars of the Salaf said. As for steadfastness, it is persistence in a place of worship and steadfastness. It was said: Waiting for the prayer after the prayer, said Ibn Abbas, Sahl ibn Hanif, Muhammad ibn Ka'b al-Qurazi and others. Ibn Abi Hatim narrated here the hadith narrated by Muslim and al-Nasa'i from the hadith of Malik ibn Anas on the authority of al-Ala' ibn Abd al-Rahman ibn Ya'qub, the freed slave of al-Harqa, on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **Shall I not tell you of something by which God erases sins and raises ranks?** Performing ablution perfectly despite the difficulties, taking many steps to the mosques, and waiting for the next prayer after the next, that is the riba, that is the riba, that is the riba." Ibn Mardawayh said: Muhammad ibn Ahmad told us, Musa ibn Ishaq told us, Abu Juhayfah Ali ibn Yazid al-Kufi told us, Ibn Abi Karimah told us, on the authority of Muhammad ibn Yazid, on the authority of Abu Salamah ibn Abd al-Rahman, who said: Abu Hurayrah came to me one day and said: Do you know, my nephew, about what this verse was revealed: **O you who believe, be patient and steadfast and remain stationed.** I said: No. He said: As for the fact that there was no conquest in the time of the Prophet, may God bless him and grant him peace, in which they remained stationed, but it was revealed about a people who would build mosques and pray the prayers at their appointed times, then remember God in them, so it was revealed about them: **Be patient,** meaning with the five daily prayers, **and be patient** with yourselves and your desires, **and remain stationed** in your mosques, **and fear God** in what is upon you, **that you may... You will succeed.** And thus Al-Hakim narrated it in his Mustadrak on the authority of Saeed bin Mansour bin Al-Mubarak on the authority of Mus'ab bin Thabit, on the authority of Dawud bin

Salih, on the authority of Abu Salamah, on the authority of Abu Hurairah, in a similar manner. Ibn Jarir said: Abu Al-Sa'ib told me, Ibn Fadil told me on the authority of Abdullah bin Saeed Al-Maqburi, on the authority of his grandfather, on the authority of Shurahbil, on the authority of Ali, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: Shall I not guide you to something that expiates sins and transgressions? Performing ablution perfectly even when it is difficult, and waiting for the next prayer after the next, for that is the ribat." Ibn Jarir also said: Musa bin Sahl Al-Ramlī told me, Yahya bin Wadh told us, Muhammad bin Muhajir told us, Yahya bin Yazid told me on the authority of Zaid bin Abi Anisa, on the authority of Shurahbil, on the authority of Jabir bin Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: Shall I not guide you to something with which God erases sins and expiates transgressions? We said: Yes, O Messenger of God. He said: Performing ablution properly in its proper places, taking frequent steps to the mosques, and waiting for the next prayer after the next, that is the ribat. Ibn Mardawayh said: Muhammad ibn Ali told us, Muhammad ibn Abdullah ibn al-Salam al-Bayruti told us, Muhammad ibn Ghalib al-Antaki told us, Uthman ibn Abd al-Rahman told us, al-Waze' ibn Nafi' told us on the authority of Abu Salamah ibn Abd al-Rahman, on the authority of Abu Ayyub, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, stopped us and said: **Do you have something with which God erases sins and increases reward?** We said: Yes, O Messenger of God, and what is it? He said: Performing ablution properly despite the difficulties, taking many steps to the mosques, and waiting for the prayer after the prayer. He said: It is the saying of God the Most High: **O you who believe! Be patient and endure and remain steadfast and fear God that you may be successful.** So that is the guarding in the mosques. This is a very strange hadith from this aspect. Abdullah bin Al-Mubarak said on the authority of Mus'ab bin Thabit bin Abdullah bin Al-Zubayr, Dawud bin Salih told me: Abu Salamah bin Abdul Rahman said to me: O my nephew, do you know for what reason this verse was revealed: **Be patient and endure and remain steadfast?** He said: I said: No. He said: O my nephew, there was no raid in which guarding was done during the time of the Messenger of God (blessings and peace of God be upon him), but it was waiting for the prayer after the prayer. Narrated by Ibn Jarir, and Ibn Mardawayh's narration of it has been presented, and that it is from the words of Abu Hurairah **may God be pleased with him**, and God knows best. It was said: What is meant by guarding here is guarding the raid in the throats of the enemy and protecting the borders of Islam and safeguarding them from the entry of the enemies into the lands of the Muslims. The reports have been reported. Encouraging this and mentioning the great reward for it, Al-Bukhari narrated in his Sahih on the authority of Sahl bin Sa'd Al-Sa'idi that the Messenger of God, may God bless him and grant him peace, said, **A day of guarding the path of God is better than the world and everything in it.**

Another hadith Muslim narrated on the authority of Salman al-Farsi, on the authority of the Messenger of

God, may God bless him and grant him peace, that he said: "A day and a night of guarding the borders is better than fasting and praying for a month, and if he dies, his deeds that he used to do will continue to be attributed to him, his provision will continue to be granted to him, and he will be safe from the tribulations."

Another hadith Imam Ahmad said: Ishaq bin Ibrahim told us, Ibn al-Mubarak told us on the authority of Haywah bin Shuraih, Abu Hani' al-Khawlani told me that Amr bin Malik al-Junbi told him that he heard Fadala bin Ubaid say: I heard the Messenger of God, may God bless him and grant him peace, say: **Every dead person's deeds are sealed except for the one who died fighting in the way of God, for his deeds will increase until the Day of Resurrection and he will be safe from the trial of the grave.** And this is how Abu Dawud and al-Tirmidhi narrated it on the authority of Abu Hani' al-Khawlani. Al-Tirmidhi said: This is a good and authentic hadith, and Ibn Hibban also included it in his Sahih.

Another hadith Imam Ahmad said: Yahya bin Ishaq, Hasan bin Musa and Abu Saeed told us: Ibn Lahi'ah told us, Mashrah bin Ha'an told us, I heard Uqbah bin Amir say: I heard the Messenger of God, may God bless him and grant him peace, say: **The deeds of every dead person are sealed except for the one who fights in the way of God, for his deeds continue until he is resurrected and he is safe from the trial.** Al-Harith bin Muhammad bin Abi Usamah narrated in his Musnad on the authority of Al-Maqburi, who is Abdullah bin Yazid, with it until his saying **until he is resurrected** without mentioning the trial. When Ibn Lahi'ah explicitly states the hadith, then it is good, especially with the evidence that came before.

Another hadith Ibn Majah said in his Sunan: Yunus bin Abdul A'la told us, Abdullah bin Wahb told us, Al-Layth told me, on the authority of Zuhra bin Ma'bad, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Whoever dies fighting in the way of God, his righteous deeds that he used to do will be rewarded, his provision will be given to him, he will be safe from trials, and God will raise him on the Day of Resurrection safe from terror."

Another way Imam Ahmad said: Musa told us, Ibn Lahi'ah told us, on the authority of Musa bin Wardan, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Whoever dies as a defender of the religion will be protected from the trial of the grave, will be safe from the greatest terror, will be given provision from Paradise, and will be given the reward of a defender of the religion until the Day of Resurrection."

Another hadith Imam Ahmad said: Ishaq bin Isa told us, Ismail bin Ayyash told us, on the authority of Muhammad bin Amr bin Halhalah Al-Du'ali, on the authority of Ishaq bin Abdullah, on the authority of Umm Al-Darda', who traced the hadith back to the Prophet, saying: **Whoever guards a place on the coasts of the Muslims for three days, it will suffice for him to guard a year.**

Surat Al Imran 3:200

O you who have believed, be patient and endure and remain stationed and fear Allah that you may be successful.

Another hadith Imam Ahmad said: Muhammad ibn Ja'far told us, Kahams told us, Mus'ab ibn Thabit ibn 'Abdullah ibn al-Zubayr told us, he said: 'Uthman, may God be pleased with him, said while he was delivering a sermon on his pulpit: I am going to narrate to you a hadith that I heard from the Messenger of God, may God bless him and grant him peace, and nothing prevented me from narrating it to you except my concern for you. I heard the Messenger of God, may God bless him and grant him peace, say: **Guarding one night in the way of God is better than a thousand nights spent in prayer and fasting during the day.** Ahmad also narrated it in this way on the authority of Ruh, on the authority of Kahams, on the authority of Mus'ab ibn Thabit, on the authority of 'Uthman. Ibn Majah narrated it on the authority of Hisham ibn 'Ammar, on the authority of 'Abd al-Rahman ibn Zayd ibn Aslam, on the authority of his father, on the authority of Mus'ab ibn Thabit, on the authority of 'Abdullah ibn al-Zubayr, he said: 'Uthman ibn 'Affan addressed the people and said: O people, I heard a hadith from the Messenger of God, may God bless him and grant him peace, and nothing prevented me from narrating it to you except my concern for you and your companions. So let someone choose for himself or leave it. I heard the Messenger of God, may God bless him and grant him peace, say: And he, peace be upon him, said: **Whoever spends a night in the way of God, it is as if he fasted and prayed a thousand nights.**

Another chain of transmission On the authority of Uthman, may God be pleased with him. Al-Tirmidhi said: Al-Hasan bin Ali Al-Khalal told us, Hisham bin Abdul Malik told us, Al-Layth bin Saad told us, Abu Aqil Suhrah bin Ma'bad told us on the authority of Abu Salih, the freed slave of Uthman bin Affan, who said: I heard Uthman while he was on the pulpit saying: I concealed from you a hadith that I heard from the Messenger of God, may God bless him and grant him peace, out of fear that you would separate from me. Then it occurred to me to tell you about it: Let a person choose for himself what he wants. I heard the Messenger of God, may God bless him and grant him peace, say: **A day of guarding the land in the way of God is better than a thousand days in any other dwelling.** Then Al-Tirmidhi said: This is a good and strange hadith from this chain of transmission. Muhammad, meaning Al-Bukhari, said: Abu Salih, the freed slave of Uthman, his name is Burkan, and others mentioned that his name was Al-Harith, and God knows best. Imam Ahmad narrated it in this way from the hadith of Al-Layth bin Saad and Abdullah bin Lahi'ah, and he added an addition at the end of it, so he, meaning Uthman, said: So let a person guard the land however he wants. Have I conveyed the message? They said: Yes. He said: O God, bear witness.

Another hadith Abu Isa Al-Tirmidhi said: Ibn Abi Omar told us, Sufyan told us, Muhammad bin Al-Munkadir told us, he said: Salman Al-Farsi passed by Shurahbil bin Al-Simt, while he was stationed there and it was difficult for him and his companions, so he said: Shall I not tell you, O Ibn Al-Simt, of a hadith that I heard from the Messenger of God, may God bless him and grant

him peace? He said: Yes, he said: "I heard the Messenger of God, may God bless him and grant him peace, say: A day of stationing in the way of God is better - or he said better - than fasting and praying for a month, and whoever dies in it will be protected from the trial of the grave, and his deeds will increase until the Day of Resurrection." Al-Tirmidhi is the only one to narrate it from this source, and he said: This is a good hadith, and in some versions there is an addition, but its chain of transmission is not continuous, and Ibn Al-Munkadir did not meet Salman. **I said:** It appears that Muhammad ibn al-Munkadir heard it from Shurahbil ibn al-Samat, and Muslim and al-Nasa'i narrated it from the hadith of Makhul and Abu Ubaidah ibn Uqbah, both of them from Shurahbil ibn al-Samat, who was a companion, from Salman al-Farsi from the Messenger of God, may God bless him and grant him peace, that he said: "A day and a night of guarding the borders is better than fasting and praying for a month, and if he dies, his deeds that he used to do will continue to be attributed to him, his provision will continue to be granted to him, and he will be safe from the trial." The context of Muslim was previously mentioned separately.

Another hadith Ibn Majah said: Muhammad ibn Ismail ibn Samurah told us, Muhammad ibn Ya'la al-Salami told us, 'Umar ibn Subayh told us, on the authority of 'Abd al-Rahman ibn 'Amr, on the authority of Makhul, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "For one day of guarding the cause of God, behind the backs of the Muslims, seeking reward from God, in the month of Ramadan, is greater in reward than a hundred years of worship, fasting and standing in prayer. And guarding the cause of God, for one day, behind the backs of the Muslims, seeking reward from God, in a month other than Ramadan, is better with God and has a greater reward - I think he said - than a thousand years of worship, fasting and standing in prayer. If God, the Most High, returns him to his family safely, no sin will be recorded against him for a thousand years, but good deeds will be recorded for him, and the reward of guarding will continue to flow to him until the Day of Resurrection." This is a strange hadith, rather it is rejected from this aspect, and 'Umar ibn Subayh is accused.

Another hadith Ibn Majah said: Isa bin Yunus al-Ramli told us, Muhammad bin Shuaib bin Shabur told us on the authority of Saeed bin Khalid bin Abi Tawil, I heard Anas bin Malik say: I heard the Messenger of God, may God bless him and grant him peace, say: "Guarding one night in the way of God is better than a man fasting and praying with his family for a thousand years. A year is three hundred and sixty days, and a day is like a thousand years." This is also a strange hadith, and Abu Zur'ah and more than one of the imams declared this Saeed bin Khalid weak. Al-Uqayli said: His hadith is not to be followed. Ibn Hibban said: It is not permissible to use him as evidence. Al-Hakim said: He narrated fabricated hadiths on the authority of Anas.

Another hadith Ibn Majah said: Muhammad ibn

al-Sabah told us, Abd al-Aziz ibn Muhammad told us, on the authority of Salih ibn Muhammad ibn Zaydah, on the authority of Umar ibn Abd al-Aziz, on the authority of Uqbah ibn Amir al-Juhani, who said: The Messenger of God, may God bless him and grant him peace, said, **May God have mercy on the guard of the guard.** There is a break in the chain of transmission between Umar ibn Abd al-Aziz and Uqbah ibn Amir, for he did not meet him, and God knows best.

Another hadith Abu Dawud said: Abu Tobah told us, Muawiyah, meaning Ibn Salam, told us, on the authority of Zaid - meaning Ibn Salam - that he heard Abu Salam say: Al-Saluli told me that Sahl Ibn Al-Hanzaliyyah told him that they traveled with the Messenger of God, may God bless him and grant him peace, on the day of Hunayn, and they traveled for a long time until it was evening. Then the time for prayer came with the Messenger of God, may God bless him and grant him peace, and a horseman came and said: O Messenger of God, I set out before you until I climbed such-and-such mountain, and suddenly I saw the Hawazin on their back, with their camels and their sheep, gathered at Hunayn. The Prophet, may God bless him and grant him peace, smiled and said: **That is the spoils of the Muslims tomorrow, God willing.** Then he said: **Who will guard us tonight?** Anas Ibn Abi Marthad said: **I will, O Messenger of God.** So he said: **Then ride.** So he rode his horse and came to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to him: **Facing this valley until you are at the top, and we will not attack from your side tonight.** When morning came, the Messenger of God, may God bless him and grant him peace, went out to his prayer place, and bowed two rak'ahs, then he said: **Do you want to?** Did you sense your knight? A man said: O Messenger of God, we did not sense him, so he started praying. The Prophet, may God bless him and grant him peace, kept turning to the valley while he was praying, until he finished his prayer, and he said: Be glad, for your knight has come to you. We kept looking through the trees in the valley, and he had come until he stopped at the Prophet, may God bless him and grant him peace, and he said: I went until I was at the top of this valley where you ordered me, and when morning came I climbed both valleys, and I looked but did not see anyone, so the Messenger of God, may God bless him and grant him peace, said to him: Did you come down tonight? He said: No, except to pray or to attend to a need. He said to him: It has become obligatory, so there is no harm in not doing any work after that. An-Nasa'i narrated it on the authority of Muhammad ibn Yahya ibn Muhammad ibn Katheer al-Harrani on the authority of Abu Tuba, who is al-Rabi' ibn Nafi', on his authority.

Another Hadith Imam Ahmad said: Zaid bin Al-Habbab told us, Abd Al-Rahman bin Shuraih told us, I heard Muhammad bin Shamir Al-Ra'ini say: I heard Abu Aamer Al-Tujibi, Imam Ahmad said: And someone other than Zaid Abu Ali Al-Junbi said: I heard Abu Rayhana say: We were with the Messenger of God, may God bless him and grant him peace, on a military expedition, and one night we came to a hill, and we spent the night there, and we were struck by severe cold until I saw someone digging a hole in the ground, entering it and throwing a shield on him. When the

Messenger of God, may God bless him and grant him peace, saw that from the people, he called out: Who will guard us tonight so that I may supplicate for him with a supplication that will be of merit for him? A man from the Ansar said: I will, O Messenger of God. He said: Come closer. So he came closer. He said: Who are you? So the Ansari named himself for him, and the Messenger of God, may God bless him and grant him peace, began with the supplication and he repeated it. Abu Rayhana said: When I heard what the Messenger of God, may God bless him and grant him peace, supplicated with, I said: I am another man. He said: Come closer. So I came closer. He said: Who are you? He said: I said: I am Abu Rayhana. He supplicated with a supplication that was less than what he supplicated for the Ansari, then he said: **The Fire is forbidden to an eye that sheds tears - or wept - out of fear of God, and the Fire is forbidden to an eye that stays awake in the way of God.** Al-Nasa'i narrated from him **The Fire is forbidden** to the end of it on the authority of Asma bin Al-Fadl on the authority of Zaid bin Al-Habbab on his authority, and on the authority of Al-Harith bin Maskeen on the authority of Ibn Wahb on the authority of Abd Al-Rahman bin Shuraih on his authority, and he completed it and said in the two narrations on the authority of Abu Ali Al-Junbi.

Another hadith Al-Tirmidhi said: Nasr bin Ali Al-Jahdhami told us, Bishr bin Umar told us, Shuaib bin Raziq Abu Shaiba told us, on the authority of Ata' Al-Khurasani, on the authority of Ata' bin Abi Rabah, on the authority of Ibn Abbas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Two eyes will not be touched by the Fire: an eye that wept out of fear of God, and an eye that spent the night guarding in the way of God." Then he said: Hasan Gharib, we do not know it except from the hadith of Shuaib bin Raziq. He said: There are narrations on this topic on the authority of Uthman and Abu Rayhana. **I said** They have already been mentioned, and praise and thanks be to God.

Another hadith - Imam Ahmad said: Yahya bin Ghailan told us, Rashid bin Umar told us, on the authority of Zaban, on the authority of Sahl bin Muadh, on the authority of his father Muadh bin Anas, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Whoever guards behind the Muslims voluntarily, not for a wage from a ruler, will not see the Fire with his own eyes except as a condition of fulfilling an oath, for God says: 'There is not one of you but will pass over it.'" Ahmad, may God have mercy on him, transmitted it alone.

Another Hadith - Al-Bukhari narrated in his Sahih on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Cursed is the slave of the dinar, the slave of the dirham, and the slave of the fine garment. If he is given something, he is pleased, and if he is not given something, he is displeased. Cursed and ruined, and if he is tested, he does not recover. Blessed is the slave who holds the reins of his horse in the way of God, his head disheveled and his feet dusty. If he is in the guard, he is in the guard, and if he is in the rear guard, he is in the rear guard. If he asks permission, he is not given permission, and if he intercedes, his intercession is not

Surat Al Imran 3:200

O you who have believed, be patient and endure and remain stationed and fear Allah that you may be successful.

accepted." This is the last of the Hadiths related to this matter that could be cited, and praise be to God for His abundant blessings, over the years and days. Ibn Jarir said: Al-Muthanna told me, Mutraf bin Abdullah Al-Madani told us, Malik told us on the authority of Zaid bin Aslam, who said: Abu Ubaidah wrote to Umar bin Al-Khattab, mentioning to him the Roman armies and what he feared from them. Umar wrote to him: As for what follows, no matter how hardship befalls a believing slave, God will bring relief after it, and no hardship can overcome two easements. God the Most High says in His Book: **O you who believe, be patient and endure and remain steadfast and fear God that you may be successful.** And thus Al-Hafiz Ibn Asakir narrated in the biography of Abdullah bin Al-Mubarak on the authority of Muhammad bin Ibrahim bin Abi Sakina, who said: Abdullah bin Al-Mubarak dictated these verses to me in Tarsus, and I bid him farewell for the departure, and he recited them with me to Al-Fudayl bin Iyad in the year 170, and in another narration, in the year 177.

O worshipper of the Two Holy Mosques, if you saw us, you would know that you are playing in worship.

He who stains his cheeks with his tears, our throats will be stained with our blood.

Or he was tiring his horses in vain, so our horses get tired on the morning

The scent of fragrance is yours, and our fragrance is the glow of hooves and the sweetest dust.

And there came to us from the words of our Prophet a true and honest saying that does not lie.

The dust of God's horses in a man's nose is not the same as the smoke of a blazing fire.

This is the book of God speaking between us. The martyr is not dead and does not lie.

He said: So I met Al-Fudayl bin Iyad with his book in the Sacred Mosque, and when he read it, his eyes filled with tears and he said: Abu Abd Al-Rahman spoke the truth and advised me. Then he said: Are you one of those who write hadith? He said: I said: Yes, he said: Then write this hadith as a rent for you to carry the letter of Abu Abd al-Rahman to us and dictate to me al-Fudayl bin Iyad: Mansur ibn al-Mu'tamir narrated to us on the authority of Abu Salih on the authority of Abu Hurayrah that a man said: O Messenger of God, teach me an action by which I may attain the reward of those who strive in the cause of God. He said: Can you pray without slackening, and fast without breaking your fast? He said: O Messenger of God, I am too weak to be able to do that. Then the Prophet, may God bless him and grant him peace, said: By the One in Whose Hand is my soul, if I were able to do that, I would not reach the level of those who strive in the cause of God. Or do you not know that the horse of a mujahid is not tall enough, and good deeds are written for him because of that? And the Almighty's statement: **And fear God** means in all your affairs and conditions, as the Prophet, may God bless him and grant him peace,

said to Muadh when he sent him to Yemen: **Fear God wherever you are, and follow up a bad deed with a good one, which will erase it, and treat people with good manners** "so that you may succeed" meaning in this world and the hereafter. Ibn Jarir said: Yunus narrated to me, Ibn Wahb narrated to us, Abu Sakhr narrated to us. On the authority of Muhammad bin Kaab Al-Qurazi, that he used to say regarding the words of God Almighty, **And fear God that you may be successful**, and fear God in what is between me and you that you may be successful tomorrow when you meet me.

Fath al-Qadir

His saying 200- "O you who have believed, be patient" etc. This is the tenth verse of His saying, the Most High, "Indeed, in the creation of the heavens" He concluded this surah with it because of what it included of commandments that combined the good of this world and the hereafter, so He urged patience in acts of obedience and desires, and patience: restraint, and the investigation of its meaning has been presented. And patience is patience with enemies, the majority said: that is, overcome them in patience with the hardships of war, and patience was specifically mentioned after mentioning patience because it is more difficult and arduous than it. It was said: the meaning is be patient with the prayers, and it was said: be patient with your souls from their desires, and it was said: be patient with the promise that you were promised and do not despair, and the first saying is the Arabic meaning, and from it is the saying of Antarah:

I have never seen a living being who was as patient as we are, nor who struggled as we struggle.

Meaning: Be patient with the enemy in war. His statement, **and remain stationed** means: Stay at the borders, tying your horses there as your enemies tie them. This is the statement of the majority of commentators. Abu Salamah ibn Abd al-Rahman said: This verse is about waiting for the next prayer, and there was no conquest in the time of the Messenger of God, may God bless him and grant him peace, in which one would stay stationed. We will mention those who were excluded from this. The linguistic term *ribat* is the first, and it does not contradict his calling something else *ribat* as will be mentioned. Ribat can be applied to the first meaning, and to waiting for the prayer. Al-Khalil said: Ribat is staying at the borders and being constant in prayer. This is what he said, and he is one of the imams of language. Ibn Faris narrated on the authority of al-Shaibani that he said: It is said: connected, permanent water that does not move, and this requires extending the term *ribat* to other than tying horses at the borders. His statement, **And fear God** so do not disobey what He has prescribed for you, **that you may succeed** means: you will be among those who win in everything they want, and they are the successful ones.

Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Ikrimah regarding his statement, **Let not**

the night and day of those who disbelieve deceive you, the night and day and the blessings that come to them. Ikrimah said: Ibn Abbas said, **And an evil resting place** means an evil home. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement, **Their night and day** means their striking in the lands. Abd bin Hamid, Al-Bukhari in Al-Adab Al-Mufrad, and Ibn Abi Hatim narrated on the authority of Ibn Umar regarding his statement, **And what is with God is best for the righteous**, he said: God called them righteous because they were righteous to their fathers and sons, just as your father has a right over you, so your son has a right over you. Ibn Mardawayh narrated it on his authority with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. The first is more authentic, as stated by Al-Suyuti. Ibn Jarir narrated on the authority of Ibn Zayd, **Better for the righteous** for those who obey God. Al-Nasa'i, Al-Bazzar, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Anas that he said: When the Negus died, the Prophet, may God bless him and grant him peace, said: Pray over him. They said: O Messenger of God, should we pray over an Ethiopian slave? Then God revealed, **And indeed, among the People of the Scripture** the verse. Ibn Jarir narrated on the authority of Jabir, with a chain of transmission traceable to the Prophet, that the hypocrites said: Look at this man, meaning the Prophet, may God bless him and grant him peace, praying over a Christian foreigner. So it was revealed. Al-Hakim narrated, and authenticated it, on the authority of Abdullah ibn al-Zubayr, that it was revealed about the Negus. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid, who said: They are the Muslims from the People of the Scripture, from the Jews and Christians. Ibn Abi Hatim narrated on the authority of al-Hasan, who said: They are the People of the Scripture who were before Muhammad and those who followed Muhammad, may God bless him and grant him peace. Ibn al-Mubarak, Ibn Jarir, Ibn al-Mundhir, al-Hakim, who authenticated it, and al-Bayhaqi in al-Shu'ab narrated on the authority of Abu Salamah ibn Abd al-Rahman what we have mentioned above. Ibn Mardawayh narrated on his authority on the authority of Abu Hurayrah, who said: As for there being no conquest in which they were stationed during the time of the Prophet, may God bless him and grant him peace, but it was revealed about a people who would build mosques, perform the prayers at their appointed times, and then remember God in them. It has been proven in Sahih and other books that the Prophet (peace and blessings of God be upon him) said: "Shall I not tell you of that by which God erases sins and raises ranks: performing ablution perfectly despite the difficulties, taking frequent steps to the mosques, and waiting for one prayer after another. That is ribat, that is ribat, that is ribat." Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Muhammad ibn Ka'b al-Qurazi who said: Be patient in your religion and persevere. The promise that I have made to you, and guard against My enemy and your enemy. Other than this has been narrated from the commentaries of the Salaf about the secret of patience in one type of obedience and patience in another type, but that does not constitute proof. Rather, it is necessary to refer to the linguistic meaning, which we have already mentioned. Many hadiths have been

narrated about the virtue of ribat, and in them it is stated that ribat is for the sake of God. This refutes what Abu Salamah ibn Abd al-Rahman said, for the Messenger of God, may God bless him and grant him peace, urged ribat for the sake of God, which is jihad, so what is in the verse applies to him. It has been narrated from him, may God bless him and grant him peace, that he called guarding the Muslim army ribat. Al-Tabarani included in Al-Awsat with a good chain of transmission on the authority of Anas, who said: "The Messenger of God, may God bless him and grant him peace, was asked about the reward of the one guarding the Muslims, so he said: Whoever guards the Muslims for a night will have the reward of those behind him who fast and pray."

The virtue of these ten verses at the end of this Surah has been reported on the authority of the Prophet, may God bless him and grant him peace, as narrated by Ibn As-Sunni, Ibn Mardawayh, and Ibn Asakir on the authority of Abu Hurayrah: "The Messenger of God, may God bless him and grant him peace, used to recite ten verses from the end of Surah Al Imran every night." In its chain of transmission is Muzahir ibn Aslam, who is weak. It was mentioned earlier in the hadith of Ibn Abbas in the two Sahihs that the Prophet, may God bless him and grant him peace, recited these ten verses when he woke up. It was also mentioned in other than the two Sahihs on the authority of Safwan ibn al-Mu'attal on the authority of the Prophet, may God bless him and grant him peace. Ad-Darimi narrated on the authority of Uthman ibn Affan, who said: **Whoever recites the end of Al Imran at night, he will be credited with having spent the whole night in prayer.**

Tafsir al-Baghawi

200- The Almighty said: **O you who have believed, be patient and steadfast and remain steadfast.** Al-Hasan said: Be patient with your religion and do not abandon it for hardship or ease. Qatada said: Be patient in obeying God.

Ad-Dahhak and Muqatil bin Sulayman said: According to the command of God.

Muqatil bin Hayyan said: To perform the duties of God Almighty. Zaid bin Aslam said: To fight in jihad.

Al-Kalbi said: **On the affliction, and they were patient** meaning: the infidels, and **they were stationed** meaning: the polytheists. Abu Ubaidah said: **That is, they persisted and were steadfast.** "Rabt" means *tightening*. The origin of *ribat* is that these people tie their horses, and those people their horses. Then it was said: That is for every resident in a border area who defends those behind him, even if he does not have a mount.

Abdul Wahid bin Ahmad Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Abdullah bin Munir, I heard Abu Al-Nadr, I told Abdul Rahman bin Abdullah bin Dinar, on the authority of Abu Hazim, on the authority of Sahl bin Saad Al-Saidi, that the Messenger of God, may God bless him and grant him peace, said:

Surat Al Imran 3:200

O you who have believed, be patient and endure and remain stationed and fear Allah that you may be successful.

"A day's guarding in the way of God is better than the world and everything in it, and the place of one of your whips in Paradise is better than the world and everything in it, and the soul that a servant takes in the way of God, or the morning, is better than the world and everything in it."

Abu al-Hasan Ali ibn Yusuf al-Juwayni told us, Abu Muhammad Muhammad ibn Ali ibn Muhammad ibn Sharik al-Shafi'i told us, Abdullah ibn Muhammad ibn Muslim Abu Bakr al-Jurabadhi told us, Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Abd al-Rahman ibn Shuraih told me, on the authority of Abd al-Karim ibn al-Harith, on the authority of Abu Ubaidah ibn Uqbah, on the authority of Shurahbil ibn al-Samat, on the authority of Salman al-Khair, that the Messenger of God, may God bless him and grant him peace, said: "Whoever guards the land for a day and a night in the way of God will have the reward of fasting a month of residence. Whoever dies guarding the land will have the same reward, and he will be provided with provision, and he will be safe from the tribulations."

Abu Salamah ibn Abd al-Rahman said: There was no conquest in the time of the Prophet, may God bless him and grant him peace, in which one would be stationed, but rather it was waiting for the prayer after the prayer. The evidence for this interpretation is what Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi told us, on the authority of Az-Zahir ibn Ahmad al-Faqih, on the authority of Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi, on the authority of Abu Mus'ab, on the authority of Malik, on the authority of al-'Ala' ibn Abd al-Rahman, on the authority of his father, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "Shall I not tell you of that by which God erases sins and raises ranks? Performing ablution perfectly despite the difficulties, taking many steps to the mosques, and waiting for the prayer after the prayer. That is stationing, that is stationing."

And fear God that you may succeed. Some of the masters of the language said: Be patient in the face of blessings, be patient in the face of hardship and distress, and remain steadfast in the home of enemies, and fear the God of the earth and the heavens that you may succeed in the eternal home.

most hostile enemy in patience in opposing desires, and specifying it after the command to be patient in general because of its severity. "And guard" your bodies and horses in the borders, waiting for the invasion, and your souls in obedience as he said, peace and blessings be upon him, "From guarding is waiting for the prayer after the prayer." And from him, peace and blessings be upon him, "Whoever guards for a day and a night in the way of God, it is as if he fasted the month of Ramadan and stood in prayer, not breaking his fast or turning away from his prayer except for a need. And fear God that you may be successful." So fear Him by disavowing everything other than Him so that you may succeed to the utmost degree, or fear ugliness so that you may succeed by attaining the three stations: the station which is patience in the face of the reluctance of obedience, the affliction of the soul in rejecting customs, and the secret guarding the side of the truth to watch for the incoming events expressed by the Shari'ah, the method, and the truth. The Prophet, may God's prayers and peace be upon him, said: "Whoever recites Surat Al Imran will be given for every verse of it safety on the bridge of Hell." And he, may God's prayers and peace be upon him, said: "Whoever recites the Surah in which Al Imran is mentioned on Friday, God and His angels will pray for him and grant him peace until the sun sets." And God knows best.

Tafsir al-Baidawi

200 "O you who have believed, be patient" in the hardships of obedience and the hardships that befall you. "And be patient" and overcome the enemies of God with patience in the hardships of war and your

Surat al-Nisa 4:1

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

Tafsir al-Jalalayn

O mankind meaning the people of Mecca **fear your Lord** meaning His punishment by obeying Him **Who created you from one soul** Adam **and created from it its mate** Eve with a long vowel from one of his left ribs **and dispersed** separated and spread **from them** from Adam and Eve **many men and women** many **and fear God, about whom you ask one another** in which the ta' in the original is assimilated into the seen, and in a reading with a lightened vowel by deleting it, meaning you ask one another **by Him** where some of you say to one another: I ask you by God and I implore you by God **and fear the wombs** lest you sever them, and in a reading with a jar in apposition to the pronoun in it and they used to implore one another by the womb **Indeed, God is ever, over you, an Observer** preserving your deeds and rewarding you for them, meaning He has always been characterized by that

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What is meant by the words of God Almighty: **O mankind, fear your Lord, who created you from one soul**, is: Beware, O people, of your Lord, lest you disobey Him in what He has commanded you and what He has forbidden you, lest He inflict upon you a punishment that you cannot bear.

Then the Most High described Himself as the One Who created all of mankind from one person, informing His servants of how the beginning of His creation was from one soul, and reminding them thereby that they are all the sons of one man and one mother, and that some of them are from others, and that the right of some of them over others is obligatory like the right of a brother over his brother, because they are united in lineage to one father and one mother, and that what is obligatory for them in caring for each other is the right of others, even if they meet in lineage to the father who unites them, like what is obligatory for them in that in the lower lineage, and thereby connecting some of them to others, so that they may be just and not wrong each other, and so that the strong one from himself may give the guest his right in a good manner according to what God has obligated him to do, so He said: **Who created you from one soul**, meaning: from Adam, as:

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: As for **He created you from one soul**, it is from Adam, peace be upon him.

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: **O mankind, fear your Lord, who created you from one soul**, meaning Adam, peace be upon him.

Sufyan ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid: **He created you from one soul**, he said: Adam.

Similar to his saying: **From one soul**, meaning a man, is the poet's saying:

Your father is a caliph, another woman gave birth to him, and you are a caliph, that is perfection

He said: Another woman gave birth to him, meaning the man, so he made it feminine because of the word *caliph*. And God Almighty said: **From one soul** because the word *soul* is feminine, and the meaning is: from one man. If it had been said: from one soul, and the word was made masculine because of the meaning, it would have been correct.

Abu Ja'far said: What He, the Most High, means by His statement, **And created from it its mate**, is that He created from the single soul its mate, meaning by mate, the second for it. And according to what the people of interpretation said, it is her wife Eve.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: And He created from her her mate, he said: Eve, from the short part of Adam while he was sleeping, then he woke up and said: Atha - in Nabataean, woman.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And He created from her her mate**, meaning Eve, she was created from Adam, from one of his ribs.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, he said: Adam was made to live in Paradise, and he walked around it like a wild animal, with no wife to comfort him. Then he slept and woke up, and there was a woman sitting at his head, whom God had created from his rib. He asked her, **Who are you?** She said, **A woman**. He said, **Why were you created?** She said, **To comfort me**.

Ibn Humayd told us, Salamah told us, on the authority of Ibn Ishaq, who said: The Sunnah was cast upon Adam, peace be upon him - according to what we have heard from the People of the Book, the People of the Torah and other people of knowledge, on the authority of Abdullah ibn Abbas and others - then he took a rib from his ribs, from his left side, and fixed its place, and Adam was asleep and did not wake up from his sleep, until God, the Blessed and Exalted, created from that rib his wife Eve, and made her a woman for him to find peace with her. When the Sunnah was removed from

Surat al-Nisa 4:1

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

him, he woke up from his sleep and saw her beside him, so he said - according to what they claim, and God knows best -: My flesh and blood and my wife! So he found peace with her.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And He created from her her mate**, He made Eve from Adam.

As for his saying: **And He spread from them many men and women**, he means: And He spread from them, meaning from Adam and Eve, **many men and women**, and he saw them, as the Most High said: **Like moths scattered** (al-Qari'ah 101:4).

It is said: God spread the creation, and spread them.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Al-Hussein told us, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And He dispersed from them many men and women**, and dispersed means created.

Abu Jaafar said: The reading of this differed.

The majority of the people of Medina and Basra read it as *tasa'alun* with emphasis, meaning: you ask each other. Then he assimilated one of the two ta's into the seen, making them both seen with emphasis.

Some of the Kufan readers read it as *tas'alun* with a light pronunciation, on the example of *tafa'alun*.

They are two well-known readings, and two eloquent languages - I mean the light and heavy pronunciation in His statement: **You ask one another about it** - and whichever one the reader reads, he is correct in it. Because the meaning of that, whichever way it is read, is not different.

As for its interpretation: And fear God, O people, who, when some of you ask others, asks by Him. So the questioner says to the one being asked: I ask you by God, and I adjure you by God, and I urge you by God, and so on. The Most High says: Just as you, O people, glorify your Lord with your tongues until you see that whoever gave you his covenant and you broke it, has done something great. So likewise glorify Him by obeying Him in what He has commanded you, and avoiding what He has forbidden you, and beware of His punishment for disobeying Him in what He has commanded you or forbidden you, as:

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **And fear God, through whom you ask one another**, he said, he says: Fear God, through whom you make a contract and pledge.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on

the authority of Al-Rabi', **And fear God, through whom you ask one another**, meaning: Fear God, through whom you make contracts and pledges.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of Al-Rabi' bin Anas, similarly.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, he said, Ibn Abbas said: **You ask each other about it**, he said: You sympathize with it.

As for his saying: **and the wombs**, the people of interpretation differed in its interpretation.

Some of them said: Its meaning is: And fear God, who, when you ask among yourselves, the questioner says to the one being asked: I ask you by Him and by kinship.

Who said that?

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Ibrahim: **Fear God, through whom you ask one another, and the wombs**. He said: Fear God, through whom you ask one another, and the wombs. He said: The man asks by God and by the womb.

Yaqub bin Ibrahim told me, he said, Hisham told us, on the authority of Mughirah, on the authority of Ibrahim, he said: It is like a man saying: I ask you by God, I ask you by the womb, meaning his saying: **And fear God, through whom you ask one another, and the wombs**.

Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Ibrahim: **Fear God, through whom you ask one another, and the wombs**. He said: He says: I ask you by God and by the womb.

Abu Kuraib told us, he said, Hisham told us, on the authority of Mughirah, on the authority of Ibrahim: It is like a man saying: I ask you by the womb.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Fear God, through whom you ask one another, and the wombs**. He said, he says: I ask you by God and by the womb.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Mansur - or Mughira - on the authority of Ibrahim regarding his statement: **And fear God, through whom you ask one another, and the wombs**, he said: It is the man saying: I ask you by God and the womb.

Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, on the authority of Muammar, on the authority of al-Hasan, who said: It is the saying of a man: I ask you by God and the womb. Muhammad said: And on this interpretation is the saying of some of those who

read His statement: and the wombs, in the accusative case, in apposition to the wombs, on the ha' in His statement: by it, as if he meant: And fear God, by whom you ask one another, and by the wombs, so he appositioned an apparent to a hidden, lowered word. And that is not eloquent in speech among the Arabs, because they do not coordinate an apparent to a hidden word in the accusative case, except in the necessity of poetry, and that is due to the narrowness of poetry. As for speech, there is nothing that compels the speaker to choose what is disliked in speech, and what is bad in grammar. And among what came in poetry in response to an apparent to a hidden word in the accusative case, is the saying of the poet:

We free our swords like masts, and what is between them and the heel is a ditch

So he connected the heel with the ha' and the alif in his saying: **between them** and it is implied.

Others said: The interpretation of that is: And fear God, through whom you ask one another, and fear severing the ties of kinship.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi, regarding his statement: **And fear God, through whom you ask one another, and the wombs**, he said: Fear God, and fear the wombs, do not sever them.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: "And fear God, through whom you ask one another, and the wombs. Indeed, God is ever, over you, an Observer." He mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: Fear God, and beautify the wombs, for it is more lasting for you in this world and better for you in the Hereafter.

Ali bin Dawud told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding the statement of God: **And fear God, through whom you ask one another, and the wombs**, he said: Fear God, through whom you ask one another, and fear God in the matter of the wombs, so maintain ties of kinship.

Abu Kuraib told us, he said, Hisham told us, on the authority of Mansour, on the authority of Al-Hasan, regarding his statement: **And fear God, through whom you ask one another, and the wombs**, he said: Fear God, through whom you ask one another, and fear Him regarding the wombs.

Sufyan told us, he said, my father told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Ikrimah, regarding the statement of God: **That by which you ask one another and the wombs**, he said: Beware of severing the wombs.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Al-Hasan regarding his statement: **And fear God, through whom you ask one another, and the wombs**, he said: It is the man's saying: I ask you by God and

the womb.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, that the Prophet, may God bless him and grant him peace, said: Fear God and maintain family ties.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **That by which you ask one another and the wombs**, he said: Beware of severing the wombs.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told me, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **That by which you ask one another and the wombs**, he said, he says: Fear God in regard to the wombs and maintain ties with them.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **And fear God, through whom you ask one another, and the wombs**. He said, he says: And fear God in the matter of the wombs, so maintain ties with them.

Al-Muthanna told us, he said, Ishaq told us, on the authority of Abd al-Rahman ibn Abi Hammad - and Abu Ja'far al-Khazzaz told us, on the authority of Juwaybir, on the authority of al-Dahhak: that Ibn Abbas used to recite: **And the wombs**, meaning: Fear God and do not sever them.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: Fear the wombs.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of Al-Rabi', he said: **Fear God, through whom you ask one another, and the wombs**, lest you sever them.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And fear God, through whom you ask one another**, and fear severing the ties of kinship, and he recited: **And those who maintain what God has commanded to be maintained** (al-Ra'd: 21).

Abu Ja'far said: According to this interpretation, those who read it in the accusative case read it with the meaning: And fear God, through whom you ask one another, and fear the wombs lest you sever them, in apposition to **the wombs**, in its accusative case, in the name of God, may He be exalted.

He said: The reading that we do not permit a reader to read other than that is the accusative: **And fear God, through whom you ask one another, and the wombs**, meaning: And fear the wombs lest you sever them, because we have already explained that the Arabs do not connect an apparent noun to a hidden noun in the accusative case, except in poetic necessity, as I have described before.

Abu Jaafar said: By this, God Almighty means: God has always been watching over you.

Surat al-Nisa 4:1

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

What he means by his saying: **upon you** is upon the people to whom God Almighty said: **O mankind, fear your Lord**. When the addressee and the absent person meet in the report, the Arabs make the speech address the addressee, so they say if you address one man or a group, she and others absent with them did an action, you did such and such, and you made such and such.

By his saying: **A watcher**, he means a guardian, one who keeps track of your deeds, who monitors your observance of the sanctity of your kinship ties and your maintaining ties with them, and your severing them and neglecting their sanctity, as:

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Indeed, God is ever a Watcher over you**, a Preserver.

Yunus told me, he said, Ibn Wahb told us, he said, I heard Ibn Zayd regarding his statement: **Indeed, God is ever, over you, an Observer**, over your deeds, He knows them and is aware of them.

And from it is the saying of Abu Dawud Al-Ayadi:

Like the seats of the guards for the strikers, their hands are like breasts.

Tafsir al-Qurtubi

It is Madani except for one verse that was revealed in Makkah in the year of the conquest concerning Uthman ibn Talhah the chamberlain, which is His statement: **Indeed, God commands you to render trusts to whom they are due** (al-Nisa 4:58), as will be explained below. Al-Naqqash said: It was said that it was revealed when the Prophet (peace and blessings of God be upon him) migrated from Makkah to Madinah. Some people have said that the statement of God, **O mankind** wherever it occurred is Makani. Alqamah and others said that it is invalid if the beginning of the surah is Makani, and whatever was revealed after the migration is Madani. Al-Nahhas said: This surah is Makani.

I said: The first is correct, for in Sahih al-Bukhari on the authority of Aisha that she said: Surat al-Nisa was not revealed except while I was with the Messenger of God, may God bless him and grant him peace, meaning he had consummated the marriage with her. There is no disagreement among the scholars that the Prophet, may God bless him and grant him peace, had consummated the marriage with Aisha in Medina. Whoever studies its rulings will know that it is Medinan, there is no doubt about that. As for the one who said: His saying, **O people**, is Meccan wherever it occurs, then that is not correct, for al-Baqarah is Medinan and in it is His saying, **O people**, in two places, and this has been mentioned previously. And God knows best.

There are six issues.

The first: The Almighty's saying: **O mankind, fear your Lord, who created you**. The derivation of people and the meaning of piety, Lord, creation, spouse, and spreading has already passed in Al-Baqarah, so there is no point in repeating it. And in the verse there is a warning about the Creator. And he said: *One* on the feminine of the word *soul*. And the word *soul* is feminine even if it means a masculine. And it is permissible in speech from one soul, and this is on consideration of the meaning, since what is meant by the soul is Adam, said Mujahid and Qatadah. And it is the reading of Ibn Abi Ubla, one without the ha': **And spread** means it dispersed and spread on the earth, and from it **and carpets scattered** (al-Ghashiyah 88:16) and it has already passed in Al-Baqarah, and **from them** means Adam and Eve. Mujahid said: Eve was created from the shorts of Adam. And in the hadith:

Woman was created from a crooked rib. It was mentioned in Surat Al-Baqarah. **Many men**. He limited their offspring to two types, so it was necessary that the hermaphrodite is not a type, but he has a reality that returns him to these two types, which is humanity, so he is attached to one of them, based on what was mentioned previously in Surat Al-Baqarah regarding the consideration of the deficiency and excess of organs.

The second - the Almighty's saying: **And fear God, through whom you ask one another, and the wombs**. He repeated the fear as an emphasis to alert the souls of those commanded. *Which* is in the accusative case as an adjective. *Wombs* is conjoined, meaning fear God lest you disobey Him, and fear the wombs lest you sever them. The people of Medina read *tas'alun* by assimilating the ta' into the seen. The people of Kufa read it by deleting the ta' because two ta's came together, and by softening the seen because the meaning is known. It is like His saying: **And do not cooperate in sin** (al-Ma'idah 5:2) and *tanza'* (al-Qadr 97:4) and the like. Ibrahim Al-Nakha'i, Qatadah, Al-A'mash, and Hamzah read *Al-Arham* in the genitive case. The grammarians have spoken about this. As for the Basrans, their leaders said that it is a mistake and it is not permissible to recite it. As for the Kufians, they said: It is ugly, and they did not add anything to this nor did they mention the reason for its ugliness. Al-Nahhas said: As far as I know.

Sibawayh said: It is not conjoined to the hidden noun in the genitive case, because it is like the tanween, and the tanween is not conjoined to it. A group said: It is conjoined to the manki, because they were asking questions with it. The man says: I ask you by God and the womb. This is how Al-Hasan, Al-Nakha'i and Mujahid explained it, and it is the correct view in the matter as will come. Some people, including Al-Zajaj, weakened it, and said: It is ugly to conjoin the apparent noun to the hidden noun in the genitive case except by showing the preposition, like his saying: **So We caused the earth to swallow him and his house** (al-Qasas 28:81). And it is ugly to say: I passed by him and Zayd. Al-Zajaj said on the authority of Al-Mazini:

Because the conjoined and the conjoined to are partners, each one of them takes the place of the other, so just as it is not permissible to say: I passed by Zayduk, likewise it is not permissible to say: I passed by you and Zayd. As for Sibawayh, it is ugly in his view and is not permissible except in poetry, as he said:

Today you are about to insult and curse us, so go away, what is wrong with you and the days?

The conjunction of days with the kaf in *bak* without the ba' is necessary, as is the saying of another:

We hang our swords on masts, and what is between them and the heel is a place of refuge for the weak.

The heel is attached to the pronoun in *Bayhanah* because of necessity. Abu Ali said: This is a weakness in analogy. In the book **At-Tadhkirah Al-Mahdiyya** on the authority of Al-Farisi that Abu Al-Abbas Al-Mubarrad said: If I prayed behind an imam who recites **And you are not my helpers** (Ibrahim 14:22) and fear God, through whom you ask one another, and the wombs, I would take my sandals and go. Al-Zajjaj said: Hamzah, with its weakness and ugliness in Arabic, is a great mistake in the fundamentals of the matter of religion, "because the Prophet, may God bless him and grant him peace, said:

Do not swear by your fathers. If swearing by other than God is not permissible, then how is it permissible by the womb? I saw Ismail bin Ishaq go to the view that swearing by other than God is a grave matter, and that it is specific to God Almighty. An-Nahhas said: And the saying of some of them and the wombs is a wrong division in meaning and grammar, because the hadith from the Prophet, may God bless him and grant him peace, indicates the accusative. And Shu'bah narrated on the authority of Awn bin Abi Hanifa, on the authority of Al-Mundhir bin Jarir, on the authority of his father, who said:

We were with the Prophet, may God bless him and grant him peace, when some people from Mudar came, barefoot and naked. I saw the face of the Messenger of God, may God bless him and grant him peace, when he saw their poverty. Then he prayed the noon prayer and addressed the people, saying: O people, fear your Lord and the ties of kinship. Then he said: A man gave in charity a dinar, a man gave in charity a dirham, a man gave in charity a sa' of dates, and he mentioned the hadith. The meaning of this is that it is an accusative, because he urged them to maintain ties of kinship. Also, it is authentically reported from the Prophet, may God bless him and grant him peace:

Whoever swears, let him swear by God or remain silent. This refutes the statement of the one who said: The meaning is I ask you by God and by kinship. Abu Ishaq said: The meaning of "you ask of Him" means you seek your rights by Him, and there is no meaning to the genitive case with this either.

I said: This is what I have come across from the statement of the scholars of language regarding the prohibition of reading *al-arham* in the accusative case, and Ibn Atiyyah chose it. Imam Abu al-Nasr Abd al-Rahman ibn Abd al-Karim al-Qushayri rejected it and chose the conjunction, saying: Such a statement is rejected by the imams of religion, because the

readings that the imams of the reciters recited were proven from the Prophet, may God bless him and grant him peace, by continuous transmission that is known to the people of the craft. If something is proven from the Prophet, may God bless him and grant him peace, that he recited, then whoever rejects that has rejected from the Prophet, may God bless him and grant him peace, and deemed what he recited ugly. This is a forbidden position, and the imams of language and grammar should not be imitated in it, because Arabic is received from the Prophet, may God bless him and grant him peace, and no one doubts his eloquence. As for what was mentioned from the hadith, there is consideration in it, "because peace be upon him said to Abu al-Ashra'.

And your father, even if you stab him in the side." Then the prohibition only came in swearing by other than God, and this is seeking intercession with others by right of kinship, so there is no prohibition in it. Al-Qushayri said: It has been said that this is an oath by kinship, meaning fear God and by right of kinship, as you say: Do such and such by right of your father. And it came in the revelation: By the star, and the Mount, and the fig, by your life, and this is an exaggeration.

I said: Do not bother about it, for it is not far-fetched that the wombs are of this type, so he swore by it just as he swore by his creations that indicate his oneness and power, emphasizing them until he linked them to himself. And God knows best. And God can swear by whatever He wills, and forbid whatever He wills, and permit whatever He wills, so it is not far-fetched that it is an oath. And the Arabs swear by the womb. And it is correct that the ba' was intended, so he omitted it, just as he omitted it in his saying:

Pessimists are not reformers of a tribe, nor do they caw except with the crow's cry.

Fajr, even if the letter Baa' is not preceded. Ibn Al-Dahan Abu Muhammad Saeed Ibn Mubarak said: The Kufi allows the apparent to be connected to the genitive, and does not prevent it. From this is his saying:

Abak APO Source of Red Jellah Jab Hashur

And from it

So go, what is wrong with you and the days?

And the other said:

And between it and the heel is a deep valley

And from it:

Enough for you and Al-Dahhak, the sword of Muhand

And the other said:

He sought the horizons of the sky, but found no ascent therein, nor a seat on earth.

And the other said:

What is in it and the matters of the destruction of what is protected from the matter of his absence occurred

And the other said:

Surat al-Nisa 4:1

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

I ordered the battalion, I don't know if I was celebrating or not

Fa sawaha is in the genitive case with fi. Some of them interpreted the words of God Almighty: **And We have made for you therein means of livelihood and for those for whom you are not providers** (al-Hijr 15:20) as such, so it was conjoined with the kaf and the mim. Abdullah bin Yazid read **and the wombs** in the nominative case as the subject and the predicate is understood, meaning: and the wombs are worthy of being connected. It is possible that it is an enticement because some Arabs raise the enticed. Al-Farra' recited:

Some of them are Umair and his likes, and among them is Al-Saffah.

Worthy of meeting if the brother of help says weapon weapon

It has been said: **Inna wa al-arham** in the accusative case is in apposition to the place of *bih*, because its place is accusative. From this is his saying:

We are neither mountains nor iron

They used to say: I ask you by God and the womb. It is more apparent that it is in the accusative case with an implied verb as we mentioned.

Third: The religion agreed that maintaining family ties is obligatory and that severing them is forbidden. It was authentically reported that the Prophet, may God bless him and grant him peace, said:

He said to Asmaa when she asked him, **Should I maintain ties with my mother?** Yes, maintain ties with your mother. So he ordered her to maintain ties with her even though she was a disbeliever. To confirm this, the merit was included in maintaining ties with the disbeliever, until the matter ended with Abu Hanifa and his companions, who said that relatives inherit if there is no agnatic relationship or a specified obligation, and they are freed by whoever buys them from among their relatives because of the sanctity of the womb. They supported that with what Abu Dawud narrated, "The Prophet, may God bless him and grant him peace, said:

Whoever owns a mahram relative is free." This is the opinion of most scholars. It was narrated on the authority of Umar ibn al-Khattab **may God be pleased with him** and Abdullah ibn Masoud, and no one among the Companions is known to have disagreed with them. It is the opinion of al-Hasan al-Basri, Jabir ibn Zayd, Ata', al-Sha'bi, and al-Zuhri, and it was adopted by al-Thawri, Ahmad, and Ishaq. Our scholars have several opinions on this matter: The first is that it is specific to fathers and grandfathers. The second is the two wings, meaning brothers. The third is like the opinion of Abu Hanifa. Al-Shafi'i said: No one may be emancipated on his behalf except his children, fathers, and mothers, and his brothers, or any of his relatives and blood relatives may be emancipated on his behalf.

The first is the correct opinion based on the hadith we mentioned, and it was narrated by al-Tirmidhi and al-Nasa'i. The best of its chains of transmission is al-Nasa'i's narration of it. It was narrated on the authority of Damrah on the authority of Sufyan on the authority of Abdullah ibn Dinar on the authority of Ibn Umar, who said: The Messenger of God (blessings and peace of God be upon him) said:

Whoever owns a mahram relative has freed a slave for his sake. This is an authentic hadith transmitted by a just person from a just person, and none of the imams have criticized it with a reason that would require abandoning it. However, al-Nasa'i said at the end of it: This is a strange hadith. Another said: It was transmitted by Damrah alone. This is the meaning of strange and odd in the terminology of the hadith scholars, and Damrah is a trustworthy just person, and the fact that a trustworthy person is alone in transmitting a hadith does not harm it. And God knows best.

Fourth: They differed on this matter regarding the mahrams through breastfeeding. Most scholars said that they are not included in the meaning of the hadith. Sharik al-Qadi said that they should be freed. The scholars of the apparent meaning and some of the theologians said that the father does not free the slave on behalf of his son if he owns him, and they provided evidence for this by saying, peace be upon him:

A son cannot repay his father unless he finds him a slave and buys him and frees him. They said: If the purchase is valid, then ownership is established, and the owner of the property has the right to dispose of it. This is ignorance on their part of the objectives of the Shari'ah, for God the Most High says: **And to parents, do good** (al-Baqarah 2:83). He has linked between His worship and doing good to parents in obligation, and it is not from doing good that his father remains in his possession and under his authority, so he must free him either for the sake of ownership, in accordance with the hadith, so he buys him and frees him, or for the sake of doing good, in accordance with the verse. The meaning of the hadith according to the majority is that when the son caused his father to be freed by buying him, the Shari'ah attributed the manumission to him as a result of his having done so. As for the scholars' disagreement about who is freed by ownership, the first view is based on what we have mentioned from the meaning of the Book and the Sunnah, and the second view is to include the forbidden close kinship with the father mentioned in the hadith, and there is no one closer to a man than his son, so it is attributed to the father, and the brother is close to him in that because he is related to paternity, for he says: I am the son of his father. As for the third view, it is related to the hadith of Damrah and We mentioned it and God knows best.

Fifth - The Almighty's saying: **And the wombs**. The womb is a name for all relatives, without any distinction between the mahram and the non-mahram. Abu Hanifa considers the mahram to be a prohibition

on taking back a gift, and it is permissible to take back the gift in the case of paternal uncles even though the severing of ties exists and kinship is established, and therefore inheritance, guardianship, and other rulings are related to it. So considering the mahram as an addition to the text of the Book without any basis. They see this as abrogation, especially since it indicates the justification of severing ties, and they have permitted it in the case of paternal uncles, maternal uncles, and maternal aunts, and God knows best.

Sixth - The Almighty said: **Indeed, God is ever, over you, an Observer** meaning a Guardian, according to Ibn Abbas and Mujahid. Ibn Zayd: All-Knowing. It was also said: A Guardian, a Preserver. It was also said: meaning an agent. So the Guardian is one of the attributes of God Almighty, and the Guardian is the Preserver and the Awaiter. You say: A Guardian, I watch over a neck and a guard, if you wait. The Guardian is the high, overlooking place, where the Guardian stands. The Guardian is the third arrow of the seven that have shares. It is also said that the Guardian is a type of snake, so it is a common word. And God knows best.

Tafsir Ibn Kathir

The Almighty says, commanding His creation to fear Him, which is to worship Him alone, with no partner for Him, and reminding them of His power with which He created them from a single soul, which is Adam, peace be upon him, **and created from it its mate**, which is Eve, peace be upon her, who was created from his left rib, from behind him while he was asleep. He woke up and saw her and she pleased him, so he felt comfortable with her and she felt comfortable with him. Ibn Abi Hatim said: My father told us, Muhammad bin Muqatil told us, Waki' told us, on the authority of Abu Hilal, on the authority of Qatada, on the authority of Ibn Abbas, who said: Woman was created from man, so her desire was made for man, and man was created from the earth, so his desire was made for the earth, so keep your women. And in the authentic hadith: "Woman was created from a rib, and the most crooked part of the rib is its top. If you try to straighten it, you will break it, and if you enjoy her, you will enjoy her even though she is crooked." And His statement: **And He dispersed from both of them many men and women** means He dispersed from them, that is, from Adam and Eve, many men and women, and He spread them in the regions of the world with their different types, characteristics, colors and languages, then to Him after that is the return and gathering. Then the Almighty said: **And fear God, through whom you ask one another, and the wombs** meaning, fear God by obeying Him. Ibrahim, Mujahid and Al-Hasan said, **Through whom you ask one another** meaning as it is said: I ask you by God and by the womb. Ad-Dahhak said: And fear God, through whom you make a contract and a promise, and fear the wombs that you sever them, but be kind to them and maintain ties of kinship. This was said by Ibn Abbas, Ikrimah, Mujahid, Al-Hasan, Ad-Dahhak, Ar-Rabi' and others. Some of them read: **and the wombs** in the accusative case in apposition to the pronoun in *by* meaning, you ask one

another by God and by the wombs, as Mujahid and others said. And His statement: **Indeed, God is ever, over you, an Observer** meaning, He is watching all your circumstances and actions, as He said: **And God is, over all things, Witness**. In the authentic hadith: **Worship God as if you see Him, and if you do not see Him, then He sees you**. This is guidance and an order to be aware of the Watcher. That is why God the Almighty mentioned that the origin of creation is from one father and one mother so that some of them may be kind to one another and compassionate towards their weak ones. It has been proven in Sahih Muslim from the hadith of Jarir ibn Abdullah al-Bajali that when those men from Mudar came to the Messenger of God (blessings and peace of God be upon him) and they were naked and poor, he stood up and addressed the people after the noon prayer and said in his sermon: **O people, fear your Lord, who created you from one soul, until he concluded the verse**. He said: **O you who have believed, fear God and let every soul look to what it has put forth for tomorrow**. Then he urged them to give charity, saying: **A man gives charity from his dinar, from his dirham, from a sa' of wheat, from a sa' of dates**. And he mentioned the rest of the hadith, and this is how Ahmad and the people of the Sunnah narrated it on the authority of Ibn Mas'ud in the sermon of need, in which he then recites three verses, one of which is: **O mankind, fear your Lord**.

Fath al-Qadir

It is all Medinan. Al-Qurtubi said: Except for one verse that was revealed in Mecca in the year of the conquest about Uthman bin Talha the chamberlain, which is the verse of God the Almighty: **Indeed, God commands you to render trusts to whom they are due** as will come, God willing. Al-Naqqash said: It was said: It was revealed when the Messenger of God (peace and blessings of God be upon him) migrated from Mecca to Medina. Based on what was mentioned previously by some scholars, that the verse of God the Almighty: **O people** wherever it occurs, is Meccan, it is necessary for this surah to be Meccan, and this is what Alqamah and others said. Al-Nahhas said: This verse is Meccan. Al-Qurtubi said: The first is correct, for in Sahih Al-Bukhari on the authority of Aisha that she said: Surat An-Nisa was not revealed except while I was with the Messenger of God (peace and blessings of God be upon him). Meaning, he had consummated the marriage with her. There is no disagreement among the scholars that the Prophet (peace and blessings of God be upon him) consummated the marriage with Aisha in Medina, and whoever studies its rulings will know that it is Medinan, there is no doubt about it. He said: As for the one who said: **O people**, it is Meccan wherever it occurred, it is not correct, because Surat Al-Baqarah is Medinan and it contains **O people** in two places. Ibn Al-Durai narrated in his Fadhail, and An-Nahhas in his Naskh, Ibn Mardawayh, and Al-Bayhaqi in Ad-Dala'il on the authority of Ibn Abbas, who said: Surat An-Nisa was revealed in Medina. In its chain of transmission is Al-Awfi, who is weak. Ibn Mardawayh narrated it on the authority of Abdullah bin Az-Zubayr and Zaid bin Thabit, and Ibn Al-Mundhir narrated it on the authority of Qatadah.

Regarding the merits of this Surah, Al-Hakim narrated

Surat al-Nisa 4:1

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

in his Mustadrak on the authority of Abdullah bin Masoud, who said: There are five verses in Surat An-Nisa that I would not be pleased to have the whole world and what is in it for them: **Indeed, God does not wrong by the weight of an atom 4:10, If you avoid the major sins you are forbidden 4:10, Indeed, God does not forgive association with Him 4:10, And if they were to wrong themselves 4:10.** Then he said: This is a sound chain of transmission if Abd al-Rahman bin Abdullah bin Masoud heard it from his father, and there is disagreement about that. Abd al-Razzaq narrated it on the authority of Muammar on the authority of a man on the authority of Ibn Masoud, who said: There are five verses from An-Nisa that I love more than the whole world: **If you avoid the major sins you are forbidden 4:10, And if it is a good deed, He multiplies it 4:10, Indeed, God does not forgive association with Him 4:10, Whoever does evil or wrongs himself 4:10, And those who believe in God and His Messengers and make no distinction between any of them 4:10.** Ibn Jarir narrated it. Then it was narrated by way of Salih al-Mari on the authority of Qatada on the authority of Ibn Abbas who said: Eight verses were revealed in Surat An-Nisa that are better for this nation than what the sun rises and sets upon. He mentioned what Ibn Masoud mentioned, and added **God wants to make clear to you the verse God wants to accept your repentance the verse God wants to lighten your burden the verse.** Ahmad, Ibn Ad-Durais, Muhammad ibn Nasr, Al-Hakim **who authenticated it** and Al-Bayhaqi narrated on the authority of Aisha that the Prophet (peace and blessings of God be upon him) said: **Whoever takes the seven is a scholar.** Al-Bayhaqi narrated in Ash-Shu'ab on the authority of Wathilah ibn Al-Asqa' who said: The Messenger of God (peace and blessings of God be upon him) said: **In place of the Torah, I was given the seven long ones and the hundreds, each surah reaching one hundred or more,** and the Mathani is each surah below one hundred and above the Mufassal. Abu Ya'la, Ibn Khuzaymah, Ibn Hibban, Al-Hakim **who authenticated it** and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Anas who said: "One night the Messenger of God (peace and blessings of God be upon him) felt something. When morning came, it was said: 'O Messenger of God, the effects of the pain on you are clear.' He said: 'As for me, as you can see, praise be to God, I have recited the seven long verses.'" Ahmad narrated on the authority of Hudhayfah who said: "I stood with the Messenger of God (peace and blessings of God be upon him) and he recited the seven long verses in seven rak'ahs." Abd al-Razzaq narrated on the authority of some of the Prophet's family that "the Prophet (peace and blessings of God be upon him) recited the seven long verses in one rak'ah." Al-Hakim narrated on the authority of Ibn Abbas that he said: **Ask me about Surat An-Nisa', for I recited the Qur'an when I was young.** Al-Hakim said: It is authentic according to the criteria of Al-Bukhari and Muslim, but they did not narrate it. Ibn Abi Shaybah narrated in Al-Musannaf on his authority that he said: **Whoever**

recites Surat An-Nisa' will know what is hidden from what is not hidden, the knowledge of inheritance.

The people who are present when addressed are from the children of Adam, and those who will exist are included by external evidence, which is the consensus that they are charged with what those who exist are charged with, or the predominance of those who exist over those who do not exist, as males are predominated over females in His statement, **Fear your Lord**, because this is specific to the masculine plural. What is meant by **one soul** here is Adam. Ibn Abi Ubla read *one* without a *ha* in consideration of the meaning, so the feminine is in consideration of the wording, and the masculine is in consideration of the meaning. His statement 1- **And created from it its mate** It was said: It is conjoined with an implied meaning indicated by the speech: i.e. He created you from one soul, which He created first, and created from it its mate. It was said: to your creation, so the second verb is included with the first in the scope of the relative clause. The meaning is: And He created from that soul, which is the expression of Adam, its mate, which is Eve. The meaning of piety, Lord, mate, and dissemination has already been mentioned in Al-Baqarah, and the pronoun in His statement **from it** refers to Adam and Eve, which are expressed by the soul and mate. His saying *much* is a description confirming what the plural form indicates, as it is one of the plurals of abundance. It was said: It is an attribute of a deleted source: i.e. a lot of dissemination. His saying **and women** means many, and leaving it explicit is sufficient with the first description. His saying **and fear God, through whom you ask one another, and the wombs** The people of Kufa read without the second *taa'*, and its original is *tatas'aa'alun* to make it easier to combine two similar words. The people of Medina, Ibn Kathir, Abu Amr and Ibn Amir read with the assimilation of the *taa'* into the seen, and the meaning is: Some of you ask one another by God and the womb, as they used to combine them in asking and appealing, so they would say: I ask you by God and the womb, and I implore you by God and the womb. Al-Nakha'i, Qatadah, Al-A'mash and Hamzah read **and the wombs** in the genitive case. The rest read it in the accusative case.

The scholars of grammar differed in explaining the reading of the accusative. As for the Basrans, they said: It is a mistake and it is not permissible to read it. As for the Kufians, they said: It is an ugly reading. Sibawayh said in explaining this ugliness: The hidden accusative is like the *tanween*, and the *tanween* is not conjoined with it. Al-Zajaj and a group said that it is ugly to conjoin the apparent noun with the hidden in the accusative except by repeating the preposition, like the Almighty's saying: **So We caused the earth to swallow him and his home.** Sibawayh permitted that in poetic necessity, and he recited:

Today you are about to insult and praise us, so go away, what is wrong with you and the days?

And the same is said by another:

Our swords are hung on the masts, and what is between them and the heel is a hall of fanfare.

By referring the heel to the pronoun in between them. Abu Ali al-Farisi narrated that al-Mubarrad said: If I prayed behind an imam who recites **And fear God, through whom you ask one another, and the wombs** in the accusative case, I would take my shoes and go. Imam Abu Nasr al-Qushayri responded to what those who criticized the accusative case said, saying: Such talk is rejected by the imams of religion, because the recitations recited by the imams of the reciters have been proven from the Prophet, may God bless him and grant him peace, by continuous transmission. It is not hidden from you that the claim of continuous transmission is false, as is known to those who know the chains of transmission that narrated it. However, the evidence for its permissibility should be based on the occurrence of that in the poetry of the Arabs, as mentioned above, and as in the saying of some of them:

And enough for you and Al-Dahhak Saif Muhand

And the other said:

He sought the horizons of the sky, but found no ascent therein, nor a seat on earth.

And the other said:

What is wrong with it and the things that are ruined?

And the other said:

I went to the battalion, I don't know if I celebrated there or not

So he made it in the accusative case in apposition to the pronoun in **in it**, and from this is the saying of God Almighty: **And We have made for you therein means of livelihood and for those for whom you are not providers**. As for the reading of the half, its meaning is clear and evident because it is an apposition of the womb to the noble name: that is, fear God and fear the wombs and do not sever them, for they are among what God has commanded to be connected. And it was said: It is an apposition to the position of the preposition and noun in His saying **by Him**, like your saying, **I passed by Zaid and Amr**, that is, fear God through whom you ask one another and ask one another by the wombs. And the first is more appropriate. And Abdullah bin Yazid read **and the wombs** in the nominative case as the subject and the predicate is understood: that is, and the wombs, maintain them, or and the wombs are worthy of being connected. And it was said: The nominative case is for enticement for those who raise it, and from this is the saying of the poet:

Some of them are Umair and those like Umair, and some of them are Al-Saffah.

Worthy of meeting if brother says help weapon weapon

Wombs: a name for all relatives, without distinction between mahrams and non-mahrams. There is no disagreement on this among the scholars of Islamic law or the linguists. Abu Hanifa and some of the Zaidis specified the womb as mahrams in prohibiting taking

back a gift, while agreeing that its meaning is more general. There is no basis for this specification. Al-Qurtubi said: The religion agreed that maintaining kinship ties is obligatory and that severing them is forbidden. End quote. Many authentic hadiths have been reported on this. The observer: the watcher, and it is an exaggerated form. It is said: I watched, I watched, I watched, I waited.

Tafsir al-Baghawi

1- The Almighty said: **O mankind, fear your Lord, who created you from one soul**, meaning: Adam, peace be upon him, **and created from it its mate**, meaning:

Eve, **And He spread from them**, spread and showed, **many men and women, and fear God, through whom you ask one another**, meaning: you ask one another, and the people of Kufa read with a light sin, deleting one of the two ta's, like the Almighty's saying: **And do not cooperate**, "and the wombs," the reading of the general public with the accusative, meaning: and fear the wombs lest you sever them, and Hamza read with the genitive, meaning: through Him and the wombs, as it is said: I asked you by God and the wombs, and the first reading is more eloquent because the Arabs hardly coordinate an apparent with a hidden except by repeating the genitive and saying: I passed by him and Zayd, except that it is permissible with its scarcity, **Indeed, God is ever, over you, a Watcher**, meaning: a Preserver.

Tafsir al-Baidawi

1 **O mankind** is an address to all the children of Adam. **Fear your Lord, who created you from a single soul** that is, Adam. **And created from it its mate** is in apposition to your creation, meaning He created you from a single person and created from it your mother Eve from one of his ribs, or something omitted, the estimate being from a single soul that He created and from it He created its mate, and it is a confirmation of their creation from a single soul. **And He dispersed from both of them many men and women** is an explanation of how they were born from them, and the meaning is, He dispersed from that soul and mate created from it many sons and daughters, and He was satisfied with describing men as being many instead of describing women as such, since wisdom requires that they be more, and He mentioned *many* in order to carry the plural and arrange the command to fear God based on this story because of what it contains of evidence of the overwhelming power that it is right to fear, and the dazzling blessing that requires obedience to its Master, or because what is meant by it is to prepare the command to fear God in what is connected to the rights of the people of his house and his kind, as indicated by the verses that follow it. The word *Khaliq* and *Bath* were read with the subject omitted, which is *Khaliq* and *Bath*. "And fear God, by whom you ask one another," meaning you ask one another, you say **I ask you by God**, and its original form is **you ask one another**, so the second *tā'* was assimilated into the *sīn*. Asim, Hamzah, and Al-Kisa'i

Surat al-Nisa 4:1

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

read it without mentioning it. **And the wombs** in the accusative case, in apposition to the place of the prepositional phrase, like saying **I passed by Zayd and Amr**, or **upon God**, meaning fear God and fear the wombs, maintain ties with them and do not sever them. Hamzah read it in the genitive case, in apposition to the genitive pronoun, which is weak because it is like some part of the word. It was read in the nominative case, as a subject with the predicate omitted, which is **and the wombs** likewise, meaning that which is feared or asked about. God, the Most High, has pointed out when He linked the wombs with His noble name that their connection is in a place in Him. And it was narrated from him, peace and blessings be upon him, **The womb is suspended from the throne, saying, 'Whoever maintains ties with me, God will maintain ties with him, and whoever severs ties with me, God will sever ties with him.'** "Indeed, God is ever, over you, a watcher," preserving and knowing.

Surat al-Nisa 4:2

And give the orphans their property, and do not exchange the bad for the good, and do not consume their property with your property. Indeed, that is a great sin.

Tafsir al-Jalalayn

And it was revealed about an orphan who asked his guardian for his money, but he refused him: **And give the orphans** the young ones who have no father **their money** when they reach adulthood **and do not exchange the bad** the forbidden **for the good** the permissible, that is, take it in its place as you do when you take the good money of the orphan and replace it with the bad money of your own **and do not consume their money** joined **to your money, for indeed** that is, consuming it **is a great sin** a grave fault.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By this, the Almighty means the guardians of orphans. He says to them: And give, O group of guardians of orphans [orphans] their money when they reach puberty and maturity, **and do not exchange the bad for the good**, meaning: And do not exchange their money that is forbidden to you for your money that is lawful for you, as:

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the words of God Almighty: **And do not exchange the bad for the good**, he said: The lawful for the unlawful.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Sufyan told us, he said, my father told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And do not exchange the bad for the good**, he said: The forbidden in place of the permissible.

Abu Jaafar said: Then the people of interpretation differed regarding the description of their changing the bad into the good, which they were forbidden from, and its meaning.

Some of them said: The guardians of the orphans used to take the good and the high of his money, and give the orphan the bad and the lowly in its place. That is their exchange, which God Almighty forbade them from.

Who said that?

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Mughira, on the authority of Ibrahim: **And do not exchange the bad for the good**, he said: Do not give falsehood and take the good.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Al-Suddi, and on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, and Muammar on the authority of Al-Zuhri, they said: He gives to the thin and takes to the fat.

And on his authority, on the authority of Sufyan, on the authority of a man, on the authority of Al-Dahhak, he said: Do not give to corrupt people, and take good people.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And do not exchange the bad for the good**. One of them would take a fat sheep from the orphan's flock and replace it with a skinny sheep, and say: A sheep for a sheep! And he would take the good dirham and replace it with the fake one, and say: A dirham for a dirham!!

Others said: The meaning of this is: Do not rush for unlawful sustenance and eat it before what is decreed for you from the lawful comes to you.

Who said that?

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And do not exchange the bad for the good**, he said: Do not rush into unlawful sustenance before the lawful sustenance that has been decreed for you comes to you.

And on his authority, on the authority of Sufyan, on the authority of Ismail, on the authority of Abu Saleh, the same.

Others said: The meaning of that is like the one who:

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **And do not exchange the good for the bad**, he said: The people of ignorance did not give inheritance to women or to children, the eldest would take it, and he recited: And you desire to marry them, he said: If they do not have anything: **And the weak among children** (al-Nisa 4:127), they do not give them inheritance. He said: So his share of the inheritance is good, and what he took is bad.

Abu Ja'far said: The most appropriate of these sayings in interpreting the verse is the saying of the one who said: The interpretation of that is: And do not exchange the wealth of your orphans - O guardians - that is forbidden to you and bad for you, so that you take its best, finest and finest, with the good and lawful for you from your wealth, [i.e. do not take] the bad and base in its place.

This is because exchanging one thing for another in the speech of the Arabs means taking one thing in place of another, giving it to the one from whom it was taken or making it in place of the one who took it.

If this is the meaning of exchange and substitution, then it is known that what Ibn Zayd said, that the meaning of this is that the eldest son of the deceased takes all the wealth of his deceased and his father, without the younger ones, to his wealth - is a statement that has no meaning. Because if the eldest

Surat al-Nisa 4:2

And give the orphans their property, and do not exchange the bad for the good, and do not consume their property with your property. Indeed, that is a great sin.

of his sons takes all his wealth without the younger ones, then he does not replace anything of what he took, so what is the exchange that God, the Most High, said: **And do not exchange the bad for the good**, and the taking is not replaced with a substitute?

As for what Mujahid and Abu Salih said, that the meaning of this is: Do not hasten to obtain unlawful provisions before the arrival of lawful provisions, then even if they did not mean by that something similar to the statement narrated on the authority of Ibn Mas'ud, who said: A man is deprived of provisions because of the sin he commits, then its corruption is similar to the corruption of the statement of Ibn Zayd. Because whoever hastens to obtain unlawful provisions and eats them, then God gives him lawful provisions, so He has not replaced one thing with another. And if they meant by that that God, the Most High, forbade His servants from hastening to obtain unlawful provisions and eating them before the arrival of lawful provisions, so that their eating of that would be a reason for depriving them of good provisions, then that is a well-known aspect and a reasonable doctrine that can be interpreted. However, the most similar [of the two statements] in that regard to the interpretation of the verse is what we have said, because that is the most apparent of its meanings, because God, the Most High, mentioned that in the story of the orphans' wealth and its rulings, so it is more appropriate for that to be of the same type as the ruling of the beginning and end of the verse than for it to be of a different type.

Abu Ja'far said: By that, the Most High means: Do not mix their money - meaning the money of orphans - with your money, so that you eat it with your money, as:

Ibn Bashar told us, he said, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And do not consume their wealth along with your wealth**, he said: Do not consume your wealth and their wealth, mixing them together and consuming them all together.

Al-Muthanna told us, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Mubarak, on the authority of Al-Hasan, he said: When this verse was revealed about the wealth of orphans, they were reluctant to mix with them, and the guardian of the orphan began to separate the wealth of the orphan from his own wealth, so they complained about that to the Prophet, may God bless him and grant him peace, so God revealed: "And they ask you about orphans. Say, 'Improvement for them is best. But if you mix with them, they are your brothers'" (al-Baqarah 2:220). He said: So mix with them and fear God.

Abu Ja'far said: God Almighty means [by His saying]: **Indeed, it was a great sin**, that your consuming the wealth of your orphans is a great sin.

The letter *ha* in his saying: *it* indicates the noun of the verb, I mean eating.

As for *hawb*, it is a sin. It is said from it: **A man sinned, he sinned, he committed a sin, he sinned, he**

committed a sin. It is also said from it: **A man sinned from such-and-such**, if he felt guilty about it. From it is the saying of Umayyah ibn al-Askar al-Laythi:

And the immigrants will surround him tomorrow, they have made a mistake and favored him

Hence, it was said: We descended into a place of bad land, or into a place of bad land, if they descended into a bad place of it.

And the great and mighty.

This means: If you consume the money of orphans along with your own money, it is a great sin before God.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Amr and Amr bin Ali told me, they said: Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **a great sin**, he said: a crime.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Indeed, it was a great sin**, he said: a great crime.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **It was a sin**. As for *sin*, it means a crime.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement, *sin*, he said: a sin.

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada: **It was a great sin**, meaning: a great injustice.

Yunus told me, he said, Ibn Wahb told us, he said, I heard Ibn Zayd say regarding His statement: **Indeed, it was a great sin**, he said: A great sin, and it is for the people of Islam.

Amr bin Ali told us, Yahya bin Saeed told us, Qara bin Khalid told us, I heard Al-Hasan say: **A great sin**, he said: A great sin, by God.

Tafsir al-Qurtubi

It has five issues:

The first is the Almighty's saying: **And give the orphans their property**. By orphans he meant those who were orphans, like the Almighty's saying: **And the magicians fell down prostrating** (al-A'raf 7:120). There is no

magic with prostration, so it is not complete with puberty. "The Prophet, may God bless him and grant him peace, was called: 'The orphan of Abu Talib,'" as a continuation of what was. And they gave means they gave. Giving and giving, and to so-and-so they gave, meaning a gift, Abu Zaid: they gave the man a gift, which is a bribe. And the orphan is the one who has not reached puberty, and it has been presented in full in Surat Al-Baqarah. This verse is addressed to the guardians and trustees. It was revealed - according to Muqatil and Al-Kalbi - about a man from Ghatafan who had a lot of money for his nephew who was an orphan. When the orphan reached puberty, he asked for the money but his uncle refused him, so it was revealed. The uncle said: We seek refuge in God from the great sin! And he returned the money. So the Prophet, may God bless him and grant him peace, said:

Whoever protects himself from the greed of his soul and returns with it like this, his home, meaning his paradise, will be made lawful. So when the young man received the money, he spent it in the way of God. So he, peace be upon him, said: The reward is established, but the sin remains. So it was said: How, O Messenger of God? So he said: The reward is established for the young man, but the sin remains for his father, because he was a polytheist.

Second: Giving orphans their money is done in two ways: One of them is providing food and clothing as long as the guardianship is in place, as this is not possible except for someone who does not deserve to take it completely and to dominate, such as the young and the foolish, such as the old. Second: Giving and handing over the money to him, and that is when he is tested and guided, and calling him a metaphor for the meaning: the one who was an orphan, and it is the continuation of the name, as in the saying of God the Almighty: **And the magicians fell down prostrating** meaning those who were magicians. And "the Prophet, may God bless him and grant him peace, was called: the orphan of Abu Talib" so if the guardian is certain of his maturity, it is forbidden for him to withhold his money from him and he is a disobedient person. Abu Hanifa said: If he reaches twenty-five years of age, he is given all of his money in any case, because he becomes a grandfather.

I said: Why did God not mention in this verse the perception of maturity and mention it in His saying: "And test the orphans until they reach the age of marriage. Then if you perceive in them maturity, release their property to them." Abu Bakr al-Razi al-Hanafi said in Ahkam al-Qur'an: Since maturity was not restricted in one place and restricted in another, it is obligatory to use both. So I say: If he reaches twenty-five years of age and he is a fool and maturity is not perceived in him, the money must be given to him. If he is younger than that, it is not obligatory, in accordance with the two verses. Abu Hanifa said: When he reaches maturity, he becomes fit to be a grandfather. So if he becomes fit to be a grandfather, how is it correct to give him money under the pretext of being an orphan and in the name of an orphan?! Is that not extremely far-fetched? Ibn al-Arabi said: This is invalid and has no basis, especially according to his principle that sees that predetermined things are not proven by analogy but rather are taken from the text,

and not in this issue. And what the scholars have said about the stone will come, God willing.

Third: The Almighty's saying: **And do not exchange the bad for the good.** That is, do not exchange the fat sheep from the orphan's money for the skinny one, nor the good dirham for the fake one. In the pre-Islamic period, due to their lack of religion, they did not hesitate to use the money of orphans. They would take the good and pure money from the orphans' money and exchange it for the bad money from their own money, and say: **A name for a name and a head for a head.** So God forbade them from doing that. This is the saying of Saeed bin Al-Musayyab, Al-Zuhri, As-Suddi, and Ad-Dahhak, and it is the apparent meaning of the verse. It was said: The meaning is do not eat the money of orphans while it is forbidden and bad and leave the good money which is yours. Mujahid and Abu Salih Bazan said: Do not rush to eat the bad money from their money and leave waiting for the lawful provision from God.

Ibn Zayd said: The people of the pre-Islamic era did not give inheritance to women and children, and the eldest would take the inheritance. Ata': Do not profit from your orphan who is with you while he is still a young child. These two statements are outside the apparent meaning of the verse, because it is said: **He exchanged something for something** meaning he took its place. And from this comes the word *badal*.

Fourth: The Almighty's saying: **And do not consume their wealth with your wealth.** Mujahid said: This verse prohibits mixing in spending, because the Arabs used to mix their spending with the spending of their orphans, so he prohibited that, then it was abrogated by His saying: **But if you mix with them, then they are your brothers.** (al-Baqarah 2:220) Ibn Furak said on the authority of Al-Hasan: People interpreted this verse as prohibiting mixing, so they avoided it on their own, so it was made easier for them in the verse of Al-Baqarah. A group of later scholars said: *To* means *with*, like the Almighty's saying: **Who will be my helpers for the sake of God?** (Al Imran 3:52), and Al-Qutbi recited:

They close the doors of the domes with atrophy to the stubbornness of the strong bonds

It is not good. The experts said that it is on its door and it includes addition, meaning do not add their money and include it with your money in eating. So they were forbidden to think of the money of orphans as their money and to take control of it by eating and benefiting from it.

Fifth: The Almighty's saying: **Indeed, it was a great sin.** It means eating. **It was a great sin**, meaning a great transgression, on the authority of Ibn Abbas, Al-Hasan, and others. It is said: A man committed a sin, if he sinned. Its origin is to deter camels, so the sin was called a sin because it is deterred from and with it. It is said in supplication: O God, forgive my sin, meaning my transgression. And the need is also needed. And from it in supplication: To You I raise my sin, meaning my need. And the need is loneliness, and from it is "his saying, peace be upon him, to Abu Ayoub.

The divorce of Umm Ayoub is a lie. There are three

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And give the orphans their property, and do not exchange the bad for the good, and do not consume their property with your property. Indeed, that is a great sin.

languages for it: "Huba" with a damma on the *ha*, which is the reading of the common people and the language of the people of the Hijaz. Al-Hasan read *Huba* with a fatha on the *ha*. Al-Akhfash said: It is the language of Tamim Muqatil, the language of the Abyssinians.

Al-Hawb is the source, as is al-Hayabah. Al-Hawb is the noun, and Abi bin Kaab read Haab as a source like al-Qal. It is permissible for it to be a noun like al-Zad. Al-Hawab **with a hamza after the waw**: the wide place, and al-Hawab is also water. It is said: God attached al-Hawbah to him, meaning poverty and need, and from this is his saying: He spent the night in a bad neighborhood, and the origin of the ya and the waw. So-and-so worshipped, meaning he threw away al-Hawb from himself, and al-Tahawb is also sadness. It is also a loud cry, like a warning, and so-and-so is in pain from such-and-such, and Tufail said:

So taste as we tasted on the day of the quarry, from the rage in our livers and the resentment.

Tafsir Ibn Kathir

God orders that the orphans' money be given to them when they reach puberty, in full and in sufficient quantity, and He forbids eating it and adding it to their money. That is why He said: **And do not exchange the bad for the good.** Sufyan al-Thawri said on the authority of Abu Salih: Do not hasten to take unlawful sustenance before the lawful sustenance that has been decreed for you comes to you. Saeed bin Jubair said: Do not exchange the unlawful wealth of the people for the lawful wealth of yours. He said: Do not squander your lawful wealth and eat their unlawful wealth. Saeed bin al-Musayyab and al-Zuhri said: Do not give to the lean and take the fat. Ibrahim al-Nakha'i and al-Dahhak said: Do not give to the fake and take the good. Al-Suddi said: One of them would take a fat sheep from the orphan's flock and replace it with a lean sheep and say: A sheep for a sheep, and he would take the good dirham and replace it with the fake and say: A dirham for a dirham. And His statement, **And do not consume their wealth with your wealth**, Mujahid, Saeed bin Jubair, Muqatil bin Hayyan, As-Suddi and Sufyan bin Husayn said: That is, do not mix them and consume them all. And His statement, **Indeed, it was a great sin**, Ibn Abbas said: That is, a great and immense sin. Ibn Mardawayh narrated on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, was asked about His statement, **a great sin**, and he said, **a great sin**. However, in its chain of transmission is Muhammad bin Yusuf Al-Kadimi, who is weak. It was narrated thus on the authority of Mujahid, Ikrimah, Saeed bin Jubair, Al-Hasan, Ibn Sirin, Qatadah, Muqatil bin Hayyan, Ad-Dahhak, Abu Malik, Zaid bin Aslam and Abu Sinan, like the statement of Ibn Abbas. And in the hadith narrated in Sunan Abi Dawud: **Forgive us our sins and our mistakes**. Ibn Mardawayh narrated on the authority of

Wasil, the freed slave of Abu Uyaynah, on the authority of Ibn Sirin, on the authority of Ibn Abbas, that Abu Ayyub divorced his wife, so the Prophet, may God bless him and grant him peace, said to him: **O Abu Ayyub, divorcing Umm Ayyub was a sin.** Ibn Sirin said: **Sin is wrong.** Then Ibn Mardawayh said: Abdul-Baqi told us, Bishr ibn Musa told us, Hudha ibn Khalifa told us, Awf told us, on the authority of Anas, that Abu Ayyub wanted to divorce Umm Ayyub, so he asked the Prophet's permission, may God bless him and grant him peace, and he said: **Divorce of Umm Ayyub is a sin.** So he kept her. Then Ibn Mardawayh and Al-Hakim narrated in his Mustadrak from the hadith of Ali ibn Asim, on the authority of Hamid Al-Tawil, I heard Anas ibn Malik also say: Abu Talhah wanted to divorce his wife Umm Sulaym, so the Prophet, may God bless him and grant him peace, said: **Divorce of Umm Sulaym is a sin.** So he stopped. The meaning is: Your consuming their wealth along with your wealth is a great sin and a grave mistake, so avoid it. And His statement: **And if you fear that you will not be able to deal justly with the orphan girls, then marry such women as seem good to you, two or three**, meaning, if there is an orphan girl under one of you and he fears that he will not be able to give her a dowry like hers, then let him turn to other women, for they are many and God has not made things difficult for him. Al-Bukhari said: Ibrahim bin Musa told us, Hisham told us, on the authority of Ibn Jurayj, Hisham bin Urwah told me, on the authority of his father, on the authority of Aisha: That a man had an orphan girl and he married her, and she had a bunch of dates, and he used to keep her for him, but she did not have any share in his money, so **And if you fear that you will not be able to deal justly**, was revealed concerning him. I think he said: She was his partner in that bunch of dates and in his money. Then Al-Bukhari said: Abdul Aziz bin Abdullah told us. Ibrahim bin Saad narrated to us on the authority of Salih bin Kaysan on the authority of Ibn Shihab who said: Urwah bin Az-Zubayr informed me that he asked Aisha about the statement of God the Almighty: **And if you fear that you will not deal justly with the orphan girls**, she said: O son of my sister, this orphan girl is in the care of her guardian and shares his wealth with him, and he is pleased with her wealth and her beauty, so her guardian wants to marry her without being just in her dowry, so he gives her the same as someone else, so they were forbidden to marry them unless they were just with them and gave them the highest dowry possible, and they were commanded to marry whatever women they liked other than them. Urwah said: Aisha said: The people asked the Messenger of God (peace be upon him) for a legal opinion after this verse, so God revealed: **And they ask you concerning women.** Aisha said: God's statement in the other verse: **And you desire to marry them** is the desire of one of you for his orphan girl if she is of little wealth and beauty. So they were forbidden to marry the orphan women whose wealth and beauty they desired except in a just manner, because of their desire for them if they are of little wealth and beauty. And His statement: **Two, three, four** means marry as many women as you wish other than them, if one of you wishes two, or three, or four.

God the Almighty said: **He has made the angels messengers with wings, two or three or four.** That is, some of them have two wings, some of them have three, and some of them have four. He does not deny anything other than that in the angels because of the evidence for it, unlike limiting men to four. This verse, as Ibn Abbas and the majority of scholars said, is an example of gratitude and permission. If it were permissible to marry more than four, He would have mentioned it. Al-Shafi'i said: The Sunnah of the Messenger of God, may God bless him and grant him peace, which is clear from God, indicates that it is not permissible for anyone other than the Messenger of God, may God bless him and grant him peace, to marry more than four women. What Al-Shafi'i, may God have mercy on him, said is agreed upon by the scholars, except for what was reported from a group of the Shi'a, that it is permissible to marry more than four up to nine. Some of them said: without limitation. Some of them may hold fast to the action of the Messenger of God, may God bless him and grant him peace, in combining more than four to nine, as proven in the two Sahihs. As for eleven, as mentioned in some of the words of Al-Bukhari: Al-Bukhari suspended it, and we have narrated on the authority of Anas that the Messenger of God, may God bless him and grant him peace, married fifteen women, and consummated thirteen of them, and he had eleven wives, and he died with nine. This is, according to scholars, one of his characteristics, unlike any other in the nation, because of the hadiths that we will mention indicating the limitation to four. Let us mention the hadiths on this matter. Imam Ahmad said: Ismail and Muhammad ibn Ja'far told us: Mu'mar told us, on the authority of al-Zuhri. Ibn Ja'far said in his hadith: Ibn Shihab told us, on the authority of Salim, on the authority of his father, that Ghailan bin Salamah al-Thaqafi converted to Islam and had ten wives. The Prophet, may God bless him and grant him peace, said to him, **Choose four of them.** When he was in the time of 'Umar, he divorced his wives and divided his wealth among his sons. report of that reached 'Umar, who said, "I think that the devil, in what he eavesdrops on, heard of your death and cast it into your mind. Perhaps you will not live long. By God, you will take back your wives and take back your wealth, or I will inherit them from you, and I will pass by your grave and stone you as the grave of Abu Righal was stoned." And thus it was narrated by Al-Shafi'i, Al-Tirmidhi, Ibn Majah, Al-Darqutni, Al-Bayhaqi and others, through various chains of transmission on the authority of Ismail bin Aliyah, Ghundar, Yazid bin Zari', Sa'id bin Abi Arubah, Sufyan Al-Thawri, 'Isa bin Yunus, 'Abd Al-Rahman bin Muhammad Al-Maharbi, Al-Fadl bin Musa and others from the Hafiz, on the authority of Mu'ammarr with his chain of transmission similar to it until he said: **Choose four of them.** The rest of the hadith in the story of 'Umar is from the individuals of Ahmad, and it is a good addition, but it is weak because Al-Bukhari explained this hadith in what Al-Tirmidhi narrated from him, where he said after narrating it: I heard Al-Bukhari say: This hadith is not preserved. What is correct is what Shu'ayb and others narrated on the authority of Al-Zuhri. I was told on the authority of Muhammad bin Suwaid Al-Thaqafi that Ghailan bin Salamah - and he mentioned it. Al-Bukhari said: The hadith of Al-Zuhri is on the authority of Salim, on the authority of his father,

that a man from Thaqeef divorced his wives, so 'Umar said to him: Either you take your wives back or I will stone your grave as the grave of Abu Righal was stoned. This explanation is questionable, and God knows best. Abd al-Razzaq narrated it from Muammarr from al-Zuhri as a mursal. Malik narrated it from al-Zuhri as a mursal in the same way. Abu Zur'ah said: It is more authentic. Al-Bayhaqi said: Aqil narrated it from al-Zuhri: It reached us from Uthman ibn Muhammad ibn Abi Suwayd. Abu Hatim said: This is a mistake, rather it is al-Zuhri, from Muhammad ibn Suwayd. It reached us that the Messenger of God, may God bless him and grant him peace, - and he mentioned it. Al-Bayhaqi said: It was narrated by Yunus and Ibn Uyaynah from al-Zuhri from Muhammad ibn Abi Suwayd, and this is as al-Bukhari explained it. This chain of transmission that we presented from the Musnad of Imam Ahmad, its men are trustworthy according to the conditions of the two sheikhs. Then it was narrated via other than Muammarr's path, and even al-Zuhri. Al-Bayhaqi said: Abu Abdullah Al-Hafiz told us, Abu Ali Al-Hafiz told us, Abu Abdul Rahman Al-Nasa'i told us, Abu Burayd Amr bin Yazid Al-Jarmi told us, Saif bin Ubaid God told us, Sarar bin Mujshar told us, on the authority of Ayoub, on the authority of Nafi' and Salim, on the authority of Ibn Umar, that Ghailan bin Salamah had ten wives, so he converted to Islam and they converted to Islam with him, so the Prophet, may God bless him and grant him peace, ordered him to choose four of them. This is how Al-Nasa'i narrated it in his Sunan. Abu Ali bin Al-Sakn said: Sarar bin Mujshar is the only one who narrated it, and he is trustworthy. Ibn Ma'in also authenticated him. Abu Ali said: This is how Al-Sumaida' bin Wahib narrated it on the authority of Sarar. Al-Bayhaqi said: We narrated from the hadith of Qays bin Al-Harith or Al-Harith bin Qays, and Urwah bin Mas'ud Al-Thaqafi and Sufyan bin Umayyah, meaning the hadith of Ghailan bin Salamah. The evidence is that if it were permissible to combine more than four, the Messenger of God, may God bless him and grant him peace, would have permitted him to have the rest of them while the ten remained, and they had converted to Islam with him. So when he ordered him to keep four and separate from the rest, it indicates that it is not permissible to combine more than four under any circumstances. So if this is the case permanently, then it is more appropriate to start over, and God Almighty knows best what is correct. **Another hadith on this subject** Abu Dawud and Ibn Majah narrated in their Sunans on the authority of Muhammad ibn Abd al-Rahman ibn Abi Layla on the authority of Humaydah ibn al-Shamardal, and with Ibn Majah bint al-Shamardal, Abu Dawud narrated that some of them say al-Shamardal with the voiced dhal on the authority of Qays ibn al-Harith, and with Abu Dawud in the narration of al-Harith ibn Qays ibn Umayrah al-Asadi, he said: I converted to Islam and I had eight wives, so I mentioned it to the Prophet, may God bless him and grant him peace, and he said: **Choose four of them.** This chain of transmission is good, and this mere difference does not harm the like of it because of the corroborating evidence for the hadith. **Another hadith on this subject** Al-Shafi'i said in his Musnad: He told me who heard Ibn Abi Al-Zinad say: Abdul Majeed bin Suhayl bin Abdul Rahman told me on the authority of Awf bin Al-Harith on the

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And give the orphans their property, and do not exchange the bad for the good, and do not consume their property with your property. Indeed, that is a great sin.

authority of Nawfal bin Mu'awiyah Al-Dayli, may God be pleased with him, who said: I converted to Islam and I had five wives. The Messenger of God, may God bless him and grant him peace, said to me: **Choose four of them, whichever you wish, and leave the others.** So I went to the oldest of them, an old barren woman who had been with me for sixty years, and I divorced her. All of these are evidences of the authenticity of what was mentioned above from the hadith of Ghailan, as Al-Bayhaqi, may God have mercy on him, said. And His statement: **But if you fear that you will not be able to be just, then [marry only] one or those your right hands possess,** meaning if you fear that you will not be able to be just between women, as God Almighty said, **And you will never be able to be just between wives, even if you should strive to do so,** so whoever fears that, let him limit himself to one or to concubines, for it is not obligatory to divide it between them, but it is recommended. So whoever does that, it is good, and whoever does not, there is no blame. And His statement: **That is more likely that you will not be poor,** some of them said that it is more likely that you will not have many children, as Zaid bin Aslam, Sufyan bin Uyaynah, and Al-Shafi'i, may God have mercy on them, said. It is taken from God Almighty's statement: **And if you fear poverty,** meaning poverty, **then God will enrich you from His bounty, if He wills.** And the poet said:

The poor man does not know when he will become rich, and the rich man does not know when he will be dependent.

The Arabs say: A man is poor and provides for a family, but there is a problem with this interpretation here, because just as a large family is feared due to the number of free women, so too is a large family feared due to the number of concubines. The correct opinion is that of the majority: **That is more likely that you will not be poor,** meaning that you will not be unjust. It is said: He is unjust in judgment if he is fair, oppressive, and unjust. Abu Talib said in his famous poem:

With a just balance that does not fail a single grain of grain, and he has a witness from himself, not a supporter.

Hisham said on the authority of Abu Ishaq, who said: Uthman bin Affan wrote to the people of Kufa about something they rebuked him for: I am not a scale that cannot be relied upon. It was narrated by Ibn Jarir, and Ibn Abi Hatim, Abu Hatim Ibn Mardawayh, and Ibn Hibban narrated in his Sahih on the authority of Abd al-Rahman Ibn Ibrahim Dahim, who said: Muhammad Ibn Shu'ayb told us on the authority of 'Umar Ibn Muhammad Ibn Zayd on the authority of 'Abdullah Ibn 'Umar on the authority of Hisham Ibn 'Urwah, on the authority of his father on the authority of 'Aishah on the authority of the Prophet, may God bless him and grant him peace: **That is more likely that you will not be unjust.** He said: **Do not be unjust.** Ibn Abi Hatim said: My father said, this is an incorrect hadith, and the correct one is: on the authority of 'Aishah, it is suspended. Ibn Abi Hatim said: It was narrated on the authority of Ibn 'Abbas, 'Aishah, Mujahid, 'Ikrimah,

al-Hasan, Abu Malik, Abu Razin, al-Nakha'i, al-Sha'bi, al-Dahhak, 'Ata' al-Khurasani, Qatadah, al-Suddi, and Muqatil Ibn Hayyan that they said: Do not be unjust. 'Ikrimah, may God have mercy on him, cited as evidence the verse of Abu Talib that we presented, but he did not recite it as it is narrated in the Seerah. Ibn Jarir narrated it and then recited it well and chose that. And the Almighty said: **And give the women their dowries as a free gift.** Ali bin Abi Talha said, on the authority of Ibn Abbas: The free gift is the dowry. Muhammad bin Ishaq said, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha: A free gift is an obligation. Muqatil, Qatadah, and Ibn Jurayj said: A free gift means an obligation. Ibn Jurayj added: It is named. Ibn Zayd said: The word *benevolence* in the speech of the Arabs means: *obligatory*. He says: **Do not marry her except for something obligatory for her.** It is not appropriate for anyone after the Prophet, may God bless him and grant him peace, to marry a woman except for an obligatory dowry. It is not appropriate for the dowry to be named falsely without right. The meaning of their words is that the man must definitely pay the dowry to the woman, and he must be content with that, just as he prevents the gift and gives the benevolence with it, likewise he must give the woman her dowry with it, so if she is content with it after he names it or with something of it, then let him eat it lawfully and goodly. For this reason, he said: **But if they give you up contentedly of it, then eat it with enjoyment and satisfaction.** Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, on the authority of Sufyan, on the authority of al-Suddi, on the authority of Yaqub ibn al-Mughira ibn Shu'bah, on the authority of Ali, who said: "If one of you complains of something, let him ask his wife for three dirhams or something like that, and let him buy honey with it, then let him take rainwater, and it will gather together, content and delicious, a blessed cure." Hisham said on the authority of Sayyar on the authority of Abu Salih who said: When a man married his daughter, he would take her dowry without hers, so God forbade them from that, and the verse was revealed: **And give the women their dowries as a free gift.** Narrated by Ibn Abi Hatim and Ibn Jarir. Ibn Abi Hatim said: Muhammad ibn Ismail al-Ahmasi told us, Waki' told us on the authority of Sufyan on the authority of Umair al-Khathami on the authority of Abd al-Malik ibn al-Mughira al-Ta'ifi on the authority of Abd al-Rahman ibn al-Baylamani who said: The Messenger of God, may God bless him and grant him peace, said: **And give the women their dowries as a free gift.** They said: O Messenger of God, what are the ties between them? He said: **What their families agree upon.** Ibn Mardawayh narrated on the authority of Hajjaj ibn Arta'ah on the authority of Abd al-Malik ibn al-Mughira on the authority of Abd al-Rahman ibn al-Baylamani on the authority of Umar ibn al-Khattab who said: The Messenger of God, may God bless him and grant him peace, addressed us and said: **Marry the single women three times.** A man stood up and said: O Messenger of God, what are the ties between them? He said: **What their families agree upon.** Ibn al-Baylamani is weak and there is also a break in the chain of transmission.

Fath al-Qadir

His statement 2- **And give the orphans their property** is addressed to the guardians and trustees. Giving means giving. The orphan is the one who has no father. The Shari'ah has specified it for those who have not reached puberty. The explanation of its meaning has been presented in full in Surat Al-Baqarah. The name orphan is given to them when they are given their property, although they are not given it except after the name of orphanhood is removed by reaching puberty, metaphorically, considering what they were like. It is possible that what is meant by orphans is the real meaning, and by giving is what the guardians and trustees pay to them of expenses and clothing, not paying them all. This verse is restricted by the other verse, which is the Almighty's statement: **But if you perceive in them sound judgment, then release to them their property**, so the mere removal of the orphanhood by reaching puberty is not a justification for releasing their property to them until sound judgment is perceived in them. His saying, **And do not exchange the bad for the good** is a prohibition for them to do what the people of ignorance did with the money of orphans, for they would take the good from the money of orphans and replace it with the bad from their money and they did not see any harm in that. It was said that the meaning is: Do not eat the money of orphans while it is forbidden and bad and leave the good from your money. It was said that what is meant is: Do not rush to eat the bad from their money and leave waiting for the lawful provision from God. The first is more appropriate, for exchanging one thing for another in the language means taking its place and so is substituting it. From this is the saying of God the Almighty: **And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way** Al-Baqarah 2:177 and His saying: **Would you exchange that which is better for that which is worse?** As for substitution, it may be used in this way as in His saying: **And We exchanged for them their two gardens, two gardens** Al-Baqarah 2:177 and another time the opposite as in your saying **I exchanged the ring for the ring** Al-Baqarah 2:177 if you melted it and made it a ring, as Al-Azhari stated. His saying, **And do not consume their wealth with your wealth**. A group of commentators said that what is prohibited in this verse is mixing, so the verb includes the meaning of adding: that is, do not consume their wealth added to your wealth. Then this was abrogated by the Almighty's saying, **And if you mix with them, then they are your brothers**. It was said that *to* means *with* like the Almighty's saying, **Who are my helpers for God?** The first is more appropriate. And *al-Hawb* means sin. It is said: A man committed a sin, and its origin is the warning to camels, so sin was called *al-Hawb* because it is warned against. And *al-Hawb* means need. And *al-Hawb* also means loneliness, and it has three languages: *Damma* on the *ha*, which is the reading of the majority. And *Fat-ha*, which is the reading of al-Hasan. Al-Akhfash said: It is the language of Tamim. And the third is *al-Hab*. Abi bin Ka'b read *haab* as a source like *qala qalan*. And *al-Tahawb* means sadness, and from it is the saying of Tufail:

So taste as we tasted, and let the anger and resentment in our hearts be removed.

Tafsir al-Baghawi

2- The Almighty said: **And give the orphans their property**. Muqatil al-Kalbi said: "It was revealed about a man from Ghatafan who had a lot of money for his orphan nephew. When the orphan reached puberty, he asked for the money, but his uncle refused him. They brought their case to the Prophet, may God bless him and grant him peace, and this verse was revealed. When the uncle heard it, he said: We obey God and we obey the Messenger. We seek refuge in God from the great sin. So he gave him his money. The Prophet, may God bless him and grant him peace, said: Whoever protects himself from the greed of his soul and obeys his Lord in this way, then his home, meaning: his paradise, will be lawful for him. When the young man took his money, he spent it in the way of God. The Prophet, may God bless him and grant him peace, said: The reward is established, but the burden remains. They said: How does the burden remain? He said: The reward is established for the boy, but the burden remains for his father."

His saying, **And give** is addressed to the guardians and trustees, and orphans: the plural of orphan, and orphan: the name of a young person who has no father or grandfather, and the money is only given to them after reaching puberty, and he called them orphans here in the sense that they were orphans.

And do not exchange meaning: do not replace **the bad with the good** meaning: their money that is forbidden to you with the permissible money from yours. They differed about this exchange. Saeed bin Al-Musayyab, Al-Nakha'i and Al-Suddi said: The guardians of the orphans used to take the good money from the orphan and replace it with the bad. Perhaps one of them would take a fat sheep from the orphan's money and replace it with a thin one, and take a good dirham and replace it with a fake one, and say: A dirham for a dirham. So they were forbidden from doing that.

It was said: The people of the Age of Ignorance did not inherit the elderly and children, and the eldest would take the inheritance, so his share of the inheritance was good, and what he took was bad. Mujahid said: Do not rush into unlawful sustenance before the lawful comes to you.

And do not consume their wealth with your wealth, meaning: with your wealth, as God Almighty says: **Who are my helpers for God?** meaning: with God, **Indeed, it was a great sin**. meaning: a great transgression.

Tafsir al-Baidawi

2 **And give orphans their property** meaning when they reach maturity. Orphans is the plural of orphan, which is the one whose father has died, from orphanhood, which means being alone. And from this comes the word **orphan pearl**, either because it is the plural of nouns like knight and companion, then it was changed and it was said orphans, or because it is the plural of

Surat al-Nisa 4:2

And give the orphans their property, and do not exchange the bad for the good, and do not consume their property with your property. Indeed, that is a great sin.

yatimi like *asri* because it is from the category of *afflictions*. Then *yatimi* was pluralized as *yatami* like *asri* and *asra*, and the derivation requires that it applies to young and old, but custom specified it for those who have not reached maturity. Its occurrence in the verse is either for maturity according to the original or the expansion due to their recent age of childhood, urging that their property be given to them as soon as they reach maturity before this name is removed from them if maturity is felt in them, and for this reason he ordered that they be tested while they are young or not yet mature, and the ruling is restricted as if he said, and give them when they reach maturity. The first is supported by what was narrated: A man from Ghatafan had a lot of money for his orphaned nephew. When he reached the age of puberty, he asked him for the money, but he refused him, so this was revealed. When the uncle heard it, he said: We obey God and His Messenger. We seek refuge in God from the great sin. **And do not exchange the bad for the good.** Do not exchange the unlawful of their wealth for the lawful of your wealth, or the bad thing, which is reducing their wealth for the good thing, which is preserving it. It was said: Do not take the high of their wealth and give the lowly in its place, and this is an exchange, not a change. **And do not consume their wealth with your wealth.** Do not consume it added to your wealth, meaning do not spend them together or treat them equally. This is lawful and that is unlawful, and it is in what is more than his reward, according to the Almighty's saying: **So let him eat in moderation.** "He" the pronoun refers to eating.

It was a great sin a great crime. It was read as *hawban* and it is the source of *haba* "hawban and haba like qala qawlan wa qawal".

Surat al-Nisa 4:3

And if you fear that you will not be just toward the orphan girls, then marry women of your choice, two or three or four; but if you fear that you will not be just, then only one or those your right hands possess. That is more suitable that you may not incur injustice.

Tafsir al-Jalalayn

When it was revealed, they were reluctant to take care of orphans, and among them were those who had ten or eight wives, and he would not be just between them. So it was revealed: **And if you fear that you will not deal justly** deal justly **with orphan girls**, so you were reluctant to deal with them, and also feared that you would not deal justly between women if you married them, **then marry** marry *those* meaning those *whom* (are lawful for you of women, two or three or four), meaning two by two, three by three, and four by four, and do not exceed that. **But if you fear that you will not deal justly** with them in spending and dividing **then one** marry her *or* limit yourself to **those whom your right hands possess** of female slaves, since they do not have the same rights as wives. *That* meaning marrying four only or one or taking concubines **is less** closer to **that you not be unjust** be unjust.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of that.

Some of them said: The meaning of this is: If you fear, O group of guardians of orphans, that you will not be just in their dowries, then be just in it, and give their dowries the dowries of their peers, then do not marry them, but marry others from the strange women whom God has made lawful for you and made good, from one to four. And if you fear that you will be unjust - if you marry more than one of the strange women - then do not be just, then marry one of them, or what your right hands possess.

Who said that?

Ibn Humayd narrated to us, he said: Ibn al-Mubarak narrated to us, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha: **And if you fear that you will not be able to deal justly with the orphan girls, then marry women of your choice.** She said: O son of my sister, she is an orphan girl who is in the care of her guardian, and he desires her wealth and beauty, and he wants to marry her for less than one year of her dowry, so they were forbidden to marry them unless they deal justly with them in completing the dowry, and they were commanded to marry other women.

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Yunus ibn Yazid told me, on the authority of Ibn Shihab, he said, Urwah ibn al-Zubayr told me: He asked Aisha, the wife of the Prophet, may God

bless him and grant him peace, about the statement of God, the Most High: {And if you fear that you will not deal justly with the orphan girls, then marry such women as seem good to you}. She said: O son of my sister, this orphan girl will be in the care of her guardian and share his wealth, and he will be pleased with her wealth and beauty. So her guardian wants to marry her without being just in her dowry, so he will give her the same as he gives others, so they were forbidden to marry them unless they were just with them and reached the highest level of their dowry, and they were commanded to marry such women as seem good to them other than them. Yunus ibn Yazid said, Rabi'ah said about the statement of God, {And if you fear that you will not deal justly with the orphan girls}. He said: He means: Leave them, for four have been made lawful for you.

Al-Hasan bin Al-Junayd narrated to us and Saeed bin Maslama narrated to us, they said: Ismail bin Umayya narrated to us, on the authority of Ibn Shihab, on the authority of Urwah, he said: I asked Aisha, the Mother of the Believers, and I said: O Mother of the Believers, what do you think of the words of God: **And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women?** She said: O son of my sister, she is the orphan girl who is in the care of her guardian, and he desires her beauty and wealth, and he wants to marry her for less than the dowry of her other wives, so they were forbidden from that: that they should marry them unless they deal justly and complete their dowry, then they were commanded to marry other women if they did not complete their dowry.

Al-Muthanna told me, he said, Abu Salih told us, he said, Al-Layth told me, he said, Yunus told me, on the authority of Ibn Shihab, he said, Urwah ibn Al-Zubayr told me: that he asked Aisha, the wife of the Prophet, may God bless him and grant him peace, and he mentioned something similar to the hadith of Yunus, on the authority of Ibn Wahb.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, like the hadith of Ibn Hamid, on the authority of Ibn al-Mubarak.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Hisham, on the authority of his father, on the authority of Aisha, who said: The verse was revealed - meaning His statement: **And if you fear that you will not deal justly with the orphan girls**, the verse - about an orphan girl who is with a man, and she has wealth, so perhaps he marries her for her wealth and she does not please him, then he beats her and treats her badly, so he was admonished about that.

Abu Jaafar said: According to this interpretation, the answer to his statement: **And if you fear that you will not be just**, is his statement: **Then marry.**

Others said: Rather, the meaning of this is: the prohibition of marrying more than four, in order to beware of the orphans' money being wasted by their guardians. This is because the Quraysh men would marry ten women, more or less, and if they became

Surat al-Nisa 4:3

And if you fear that you will not be just toward the orphan girls, then marry women of your choice, two or three or four; but if you fear that you will not be just, then only one or those your right hands possess. That is more suitable that you may not incur injustice.

destitute, they would take the money of their orphan who was in their custody and spend it or marry with it. So they were forbidden from doing this, and it was said to them: If you fear that you will spend the money of your orphans, then do not be just in it, because of your need for it because of the expenses of your women, so do not exceed the number of women you marry to four. And if you also fear that you will not be just in their money, then limit yourself to one, or to what your right hands possess.

Who said that?

Muhammad ibn al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Samak, who said, I heard 'Ikrimah say about this verse: **And if you fear that you will not deal justly with the orphan girls**, he said: A man from Quraysh would have wives and orphans, and his money would be lost, and he would lean on the money of the orphans. He said: Then this verse was revealed: **And if you fear that you will not deal justly with the orphan girls, then marry women of your choice**.

Hannad bin Al-Sarri narrated: Abu Al-Ahwas narrated, on the authority of Samak, on the authority of 'Ikrimah, regarding his statement: "And if you fear that you will not deal justly with the orphan girls, then marry such women as seem good to you, two or three or four. But if you fear that you will not be just, then one or those your right hands possess," he said: A man would marry four, five, six or ten, and a man would say: What prevents me from marrying as so-and-so married? So he would take his orphan's money and marry with it, so they were forbidden to marry more than four.

Sufyan bin Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Habib bin Abi Thabit, on the authority of Tawus, on the authority of Ibn Abbas, he said: Men were limited to four because of the money of orphans.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And if you fear that you will not deal justly with the orphan girls**, that a man would marry with the orphan's money as God Almighty willed, but God forbade that.

Others said: Rather, the meaning of this is that the people were afraid that they would not be just with the orphans' money, and they were afraid that they would not be just with the women. So it was said to them: Just as you feared that you would not be just with the orphans, so fear that you would not be just with the women, and do not marry from them except from one to four, and do not exceed that. And if you fear that you will not be just with more than one, then do not marry except those with whom you do not fear that you will be unjust, from one or those whom your right hands possess.

Who said that?

Ya'qub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Ayoub, on the authority of Sa'id ibn Jubayr, he said: The people were in their ignorance, unless they were commanded to do something or forbidden from doing it. He said: Then they mentioned orphans, and this verse was revealed: "And if you fear that you will not be just toward orphan girls, then marry women of your choice, two or three or four. But if you fear that you will not be just, then only one or those your right hands possess." He said: Just as you feared that you would not be just toward orphan girls, so too they feared that you would not be just toward women.

Muhammad bin Al-Husayn narrated to us, Ahmad bin Mufaddal narrated to us, Asbat narrated to us, on the authority of Al-Suddi: **And if you fear that you will not be just toward the orphan girls, to your oaths**, they were strict with the orphan girls, but not with the women. One of them would marry women and not be just toward them. So God Almighty said: Just as you fear that you will not be just toward the orphan girls, so fear regarding the women, so marry one to four. But if you fear that you will not be just, then one or what your right hands possess.

Bishr bin Mu'adh narrated to us, he said: Yazid bin Zari' narrated to us, he said: Saeed narrated to us, on the authority of Qatada, regarding his statement: **And if you fear that you will not deal justly with the orphan girls, then marry such women as seem good to you**, until he reached **nearer that you will not incur injustice**, meaning: Just as you feared injustice with regard to the orphan girls and were concerned with that, so too fear it with regard to gathering women. In the Age of Ignorance, a man would marry ten or fewer, but God, the Most High, permitted four, then He made them four, His statement: "Two or three or four. But if you fear that you will not be just, then one," meaning: If you fear that you will not be just with four, then three, otherwise two, otherwise one. And if you fear that you will not be just with regard to one, then with regard to what your right hand possesses.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Mu'ammal told us, on the authority of Ayoub, on the authority of Saeed bin Jubair, regarding his statement: **And if you fear that you will not be just toward the orphan girls, then marry those that please you of [other] women**, meaning: those that are lawful for you of women, **two or three or four**, so fear regarding women what you fear regarding orphan girls: that you will not be just toward them.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Ayoub, on the authority of Saeed bin Jubair, he said: Islam came while people were in their state of ignorance, unless they were commanded to do something and followed it, or forbidden to do something and avoided it, until they asked about orphans, so God Almighty revealed: **Then marry such women as seem good to you, two or three or four**.

Al-Muthanna narrated, Abu Al-Nu'man A'rim narrated,

Hammad bin Zaid narrated, on the authority of Ayoub, on the authority of Saeed bin Jubair, who said: God, the Blessed and Exalted, sent Muhammad, may God bless him and grant him peace, while the people were following the path of their ignorance, unless they were commanded to do something or forbidden from doing it. They used to ask him about orphans, so God, the Blessed and Exalted, revealed: **And if you fear that you will not be able to deal justly with the orphan girls, then marry such women as seem good to you, two or three or four.** He said: Just as you fear that you will not be able to deal justly with the orphan girls, fear that you will not be able to deal justly with women.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And if you fear that you will not deal justly with the orphan girls, he said:** In the pre-Islamic era, they used to marry ten single women, and they used to respect the orphan, so they looked into the matter of the orphan in their religion, and they abandoned what they used to marry in the pre-Islamic era. So he said: **And if you fear that you will not deal justly with the orphan girls, then marry such women as seem good to you, two or three or four,** and he forbade them from what they used to marry in the pre-Islamic era.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say about His statement: **And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women,** that in their Jahiliyyah they did not receive anything from the orphan's wealth, and they would marry ten women, and they would marry the women of their fathers. So they looked into their religion regarding women, so God admonished them regarding orphans and women, and He said regarding orphans: **And do not exchange the good for the bad until Indeed, that is a great sin,** and He admonished them regarding women, so He said: **Then marry those that please you of [other] women** and the verse, and He said: **And do not marry those women your fathers married** (An-Nisa': 22).

It was narrated on the authority of Ammar, on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And if you fear that you will not be just toward the orphan girls to those whom your right hands possess,** he said: If you fear injustice toward the orphan girls and that distresses you, then fear in the same way regarding gathering women. He said: A man used to marry ten in the pre-Islamic era or less, but God permitted four and made them four. He said: **But if you fear that you will not be just, then one,** and if you fear that you will not be just toward one, then toward those whom your right hands possess.

Others said: The meaning of this is: Just as you feared for the sake of orphans, so fear for the sake of women that you may commit adultery with them, but marry as many women as you like.

Who said that?

Muhammad ibn Amr told us, Abu Asim told us, Isa told

us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And if you fear that you will not deal justly with the orphans,** he said: If you are reluctant to take over the guardianship of orphans and consume their wealth out of faith and belief, then likewise be reluctant to commit adultery and marry women in a good marriage, "two or three or four. But if you fear that you will not be just, then one or those your right hands possess."

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Others said: Rather, the meaning of this is: If you fear that you will not be just towards the orphan girls over whom you are guardians, then do not marry them, but marry those of them that are lawful for you.

Who said that?

Sufyan bin Wakee' told us, he said, my father told us, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha: **And if you fear that you will not deal justly with the orphan girls,** he said: It was revealed about an orphan girl who is with a man, he is her guardian and she has no guardian other than him, and no one can dispute with him over her, and he does not marry her for her money, so that he harms her and treats her badly.

Humayd ibn Mas'adah told us, Yazid ibn Zari' told us, Yunus told us, on the authority of al-Hasan, regarding this verse: **And if you fear that you will not be just toward the orphan girls, then marry those that please you,** meaning: what is permissible for you from your orphaned female relatives, "two or three or four. But if you fear that you will not be just, then only one or those your right hands possess."

Abu Ja'far said: The most correct of the opinions we have mentioned in this regard regarding the interpretation of the verse is the opinion of those who said: Its interpretation is: **And if you fear that you will not deal justly with the orphan girls, then fear also regarding the women, and do not marry any of them except those with whom you do not fear that you will wrong them, from one to four.** But if you fear that you will wrong one of them also, then do not marry her, but you should marry those whom your right hands possess, for that is more likely that you will not wrong them.

Rather, we said that this is more appropriate for the interpretation of the verse, because God, the Most High, began the verse before it with the prohibition of eating the wealth of orphans unjustly and mixing it with other wealth. God, the Most High, said: "And give the orphans their wealth, and do not exchange the bad for the good, and do not consume their wealth with your own wealth. Indeed, that is a great sin." Then He informed them that if they fear God in that and are cautious about it, then what is obligatory upon them in fearing God and being cautious in the matter of women is the same as what is obligatory upon them in the matter of orphans. And He informed them how to rid themselves of injustice towards them, just as the Savior informed them of injustice regarding the wealth of orphans, saying: **Marry, if you are safe from injustice**

Surat al-Nisa 4:3

And if you fear that you will not be just toward the orphan girls, then marry women of your choice, two or three or four; but if you fear that you will not be just, then only one or those your right hands possess. That is more suitable that you may not incur injustice.

towards yourselves regarding women, what I have permitted you and made lawful for you, two, three, or four. If you also fear injustice to yourselves in the matter of one woman, such that you will not be able to do her justice, then do not marry her, but take a slave woman, for you are more likely not to be unjust to them, because they are your property and your wealth, and you are not obligated to them as you are obligated to free women, so that will be closer to you being safe from sin and injustice.

In the speech - since the meaning is what we have said - there is something left out that is not necessary to mention due to the evidence of what appears in the speech. That is because the meaning of the speech is: And if you fear that you will not be just in dealing with the orphans' wealth, then be just with it. Likewise, fear that you will not be just in dealing with the rights of women that God has made obligatory upon you, so do not marry any of them except those with whom you are safe from injustice, two, three, or four. And if you also fear that, then one. And if you fear that regarding one, then those whom your right hands possess. So mentioning His statement: Likewise, fear that you will not be just in dealing with the rights of women, was left out due to the evidence of what appears in the statement of God the Almighty: **But if you fear that you will not be just, then one or those whom your right hands possess.**

If someone says, what is the answer to his statement: **And if you fear that you will not deal justly with the orphans?**

It was said: His saying, **Then marry whomever pleases you**, but the meaning that indicates that what is meant by that is what we said is his saying, "But if you fear that you will not be just, then one or what your right hands possess. That is more suitable that you will not be unjust."

We have previously explained that the meaning of equity in the speech of the Arabs is justice and fairness, and that equity is injustice and unfairness, so there is no need to repeat it in this place.

As for *orphans*, it is the plural of male and female orphans in this context.

As for his saying: **Then marry those women that please you**, he means: Then marry those that are permissible for you from among them, without those that are forbidden to you from among them, such as:

Ibn Hamid told us, he said, Ibn al-Mubarak told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Malik, regarding his statement: **Then marry such women as seem good to you**, that is, what is permissible for you.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Ayoub, on the authority of Saeed bin Jubair, regarding his statement: **Then marry such women as seem good to you**, he said: what is permissible for you.

If someone says: How is it said: **Marry whatever women please you**, and not: **Marry whoever pleases you?** Rather, *what* is said for other than people.

It was said: The meaning of this is not the way you went, but rather its meaning is: Then marry a good marriage, as:

Muhammad bin Amr told me, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Then marry such women as seem good to you**, so marry women in a good marriage.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

The meaning of his saying: **what is good for you** is the action, not the women's bodies and persons. That is why it is said *what* and not *whom*, just as one would say: **Take from my slaves what you want**, if you mean: **Take from them what you want**. If you meant: **Take from them what you want**, you would say: **Take from my slaves whomever you want from them**. Likewise his saying: **or what your right hands possess**, meaning: **or what your right hands possess**.

Rather, the meaning of his statement: **Then marry such women as seem good to you, two, three, or four**, is that each one of you should marry two, three, or four, as it was said: **And those who accuse chaste women but do not produce four witnesses - flog them with eighty lashes** (al-Nur 24:4).

As for his saying: **two, three, and four**, he did not perform them because they are modified from two, three, and four, just as Omar modified from Amer, and Zafar from Zafar, so he did not perform them. Likewise, ahad, thana, muwahhid, muthanna, muthallath, and murabba', all of these are not performed for the reason mentioned about the deviation from their faces. What indicates that this is the case, and that the male and female are equal in it, is what was said in this surah and Surah Fatir, [1]: **two, three, and four** refers to the wing, and the wing is male - and it is also not added to what three and three are added to, and the definite article does not enter it - so in that was evidence that it is a name for a number in the definite form, and if it were indefinite, the definite article would have entered it, and it would have been added as three and four are added. What clarifies that is the saying of Tamim bin Abi bin Muqbil:

You see the blue flags under his gum, singular and dual, his howls stunned them.

Individual, singular and dual, on the basis of the nouns, which are definite. The Arabs may make them indefinite and make them indefinite, as the poet said:

The boy who was obsessed with his memory, we killed him among the two and the one

Four of you and another fifth and he sat with the darkness in the spear of the temple

What shows that the words *thana* and *ahad* are not continuous is the poet's saying:

I killed you, praising and monotheizing you, and left once, like yesterday, the one who turned away.

And the poet said:

It is not your destiny to meet me one by one in a lawful month

It was not heard from the Arabs that what exceeds a quarter or a square is inverted from its direction. It was not heard from them that there is a fifth or a fifth, nor a seventh or a seventh, and likewise what is above a quarter except in a verse by Al-Kumait. It is narrated from him in the tenth, as-`ashar, which is his saying:

They did not wait for you until you threw ten traits at the men.

He wants: ten, ten. It is said: he did not hear anything else.

As for his saying: **But if you fear that you will not be just, then one**, the accusative of *one* means: If you fear that you will not be just, in what is required of you in terms of justice with regard to the more than one of the women you have with you through marriage, in what God has obligated upon you for them, then marry one of them.

If the reading had been in the nominative case, it would have been permissible, meaning: one is sufficient, or: one is sufficient, as God Almighty said: **But if there are not two men, then a man and two women** (al-Baqarah 2:282).

If someone were to say to us: You know that what is permissible for you from all free women is to marry four, so how is it said: **Then marry such women as seem good to you, two, three, or four**, when the number is nine?

It was said: The interpretation of that is: Then marry as many women as you like, either two if you are safe from injustice from yourselves in what is due to you for them - or three, if you do not fear that - or four, if you are safe from that in them.

The correctness of this is indicated by his statement: **But if you fear that you will not be just, then one**, because the meaning is: If you fear that you will not be just with regard to two, then marry one. Then he said: And if you fear that you will not be just with regard to one, then what your right hands possess.

If someone says: God's command and prohibition are obligatory and binding until evidence is established that this is for discipline, guidance and information. God Almighty said: **Marry such women as seem good to you**, and this is a command. Is there any evidence that it is a command that is not obligatory and binding?

It was said: Yes, and the evidence for that is his statement: **But if you fear that you will not be just, then one**. So it was known from this that his statement: **Then marry such women as seem good to you**, even if it was taken as a command, was in the sense of indicating the prohibition of marrying what the husband fears will be unjust in terms of the number of women,

not in the sense of commanding marriage, for what is meant by it is: And if you fear that you will not be just with the orphans, and you feel embarrassed regarding them, then likewise feel embarrassed regarding women, so do not marry except those of them in which you are safe from injustice, what I have made lawful for you from one to four.

We have shown in other places that the Arabs use the wording of a command, and its meaning is a prohibition or a threat or warning, as God Almighty said: **So whoever wills - let him believe; and whoever wills - let him disbelieve** (al-Kahf 18:29), and as He said: **So that they may disbelieve in what We have given them, then enjoy yourselves, and you will soon know** (Al-Nahl: 55- al-Rum 30:34). So this was used as a command, and what is meant by it is a threat, warning, deterrence, and prohibition. Likewise, His statement: **Then marry such women as seem good to you**, means a prohibition: Do not marry except such women as seem good to you.

And in the same way that we said about the meaning of his saying: **or what your right hands possess**, the people of interpretation said.

Who said that?

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **But if you fear that you will not be just, then one or what your right hands possess**, meaning: If you fear that you will not be just in one case, then what your right hand possesses.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Or what your right hands possess**, the concubines.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **But if you fear that you will not be just, then one or what your right hands possess**. If you fear that you will not be just in one case, then what your right hands possess.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, his statement: **If you fear that you will not be just**, he said: in sexual intercourse and love.

Abu Ja'far said: By that, the Most High means: And if you fear that you will not be just with two, or three, or four, and you marry one, or you fear that you will not be just with one, and you marry a slave girl whom your right hands possess, then it is *closer* meaning: closer, **that you do not deviate**, meaning: that you do not wrong or deviate.

It is said: The man is dependent, so he is dependent on dependence and dependence, if he is indebted and unjust. Jamnah: He is dependent on the shares of the obligatory shares, because if their shares increase, they will decrease.

As for need, it is said: **The man is in need**, and that is when he is in need, as the poet said:

The poor man does not know when he will become rich, and the rich man does not know when he will be dependent.

Surat al-Nisa 4:3

And if you fear that you will not be just toward the orphan girls, then marry women of your choice, two or three or four; but if you fear that you will not be just, then only one or those your right hands possess. That is more suitable that you may not incur injustice.

Meaning: lacking.

And the people of interpretation said something similar to what we said about that.

Who said that?

Humayd ibn Mas'adah told us, Yazid ibn Zari' told us, Yunus told us, on the authority of al-Hasan: **That is more likely to prevent you from being unjust.** He said: Unjustness is the inclination towards women.

Ibn Hamid told us, he said, Hakam told me, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement: **That is more likely that you will not deviate,** he said: Do not deviate.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **That is more likely that you will not be deviant,** meaning that you will not deviate.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Muhammad ibn al-Muthanna told us, Abu al-Nu'man Muhammad ibn al-Fadl told us, Hisham told us, Dawud ibn Abi Hind told us, on the authority of Ikrimah: **That you do not deviate,** he said: That you do not lean toward others. Then he said: Have you not heard the words of Abu Talib:

In the balance of the installment, its weight is not the family

Al-Muthanna told me, he said, Hajjaj told us, he said, Hammad bin Zaid told us, on the authority of Al-Zubayr, on the authority of Harith, on the authority of Ikrimah, regarding this verse: **That you do not deviate,** he said: That you do not incline. He said: And he recited a verse of poetry that he claimed Abu Talib said:

With a just balance that does not lose a grain of grain, and a true balancer whose weight is not weak.

Abu Jaafar said: This verse is narrated in a different narration:

With a scale of truth that does not defraud a grain of wheat, and has a witness from himself, not a supporter.

Yaqub bin Ibrahim told me, he said, Hisham told us, on the authority of Mughirah, on the authority of Ibrahim, regarding his statement: **that you do not deviate,** he said: that you do not deviate.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Mughirah, on the authority of Ibrahim, similarly.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Abu Ishaq

Al-Kufi, he said: Uthman bin Affan, may God be pleased with him, wrote to the people of Kufa about something for which they rebuked him: I am not a scale that cannot be relied upon.

Abu Kuraib told us, he said, Othman bin Ali told us, he said, Ismail bin Abi Khalid told us, on the authority of Abu Malik, regarding his statement, **It is more likely that you will not be deviant,** he said: Do not lean.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **That is more likely that you will not be deviant,** more likely that you will not deviate.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **that you do not deviate,** he said: lean toward others.

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of al-Rabi': **That is more likely that you will not be deviant,** meaning: that you will not be deviant.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **That is more likely that you will not be deviant,** meaning: that you will not be inclined.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **It is more likely that you will not be deviant,** meaning: that you will not deviate.

Muhammad bin Saad told us, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **That is more likely that you will not be deviant,** he says: That is more likely that you will not deviate.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Husayn told us, on the authority of Abu Malik, regarding his statement: **That is more likely that you will not be unjust,** he said: that you will not be unjust.

Al-Muthanna told me, he said, Amr bin Awn and Aarem Abu Al-Nu'man told us, they said, Hisham told us, on the authority of Hisin, on the authority of Abu Malik, similarly.

Ibn Wakee' told us, he said, my father told us, on the authority of Yunus, on the authority of Abu Ishaq, on the authority of Mujahid: **That is more likely that you will not be deviant,** he said: lean toward it.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said: **That is more suitable for you not to be dependent,** that is less for your expenses, one is less than two, three, or four, and your female slave is easier to spend on than a free woman, **that you not be dependent,** that is easier for you in terms of the family.

Tafsir al-Qurtubi

It contains fourteen issues:

First: The Almighty's saying: **And if you fear** is a condition, and its response is **then marry**. That is, if you fear that you will not be just in their dowries and in spending on them, **then marry those that please you** meaning other than that. The imams narrated, and the wording is from Muslim, on the authority of Urwah ibn al-Zubayr on the authority of Aisha regarding the saying of God Almighty: **And if you fear that you will not be just toward the orphan girls, then marry those that please you of [other] women, two or three or four**. She said:

O my nephew, the orphan girl is in the care of her guardian, sharing his wealth. He is pleased with her wealth and beauty, so her guardian wants to marry her without being fair in her dowry, so he gives her the same as someone else would give her. So they were forbidden to marry them unless they were fair to them and gave them the highest dowry possible. They were ordered to marry whomever they liked of women other than them. He mentioned the hadith, and Ibn Khuwayz Mandad said: For this reason we said that it is permissible for the guardian to buy from the orphan's wealth for himself, and to sell from himself without favoritism.

The principal has the right to review what his agent has bought or sold for himself. The sultan has the right to review what the guardian does in this regard. As for the father, no one has the right to review him unless favoritism is apparent, in which case the sultan may object to him. This has been discussed in Surat Al-Baqarah. Ad-Dahhak, Al-Hasan and others said: The verse abrogates what was in the pre-Islamic era and in the beginning of Islam: that a man may marry as many free women as he wishes, so the verse limited them to four. Ibn Abbas, Ibn Jubayr and others said: The meaning is: If you fear that you will not be just with the orphans, then likewise fear with regard to women, because they were cautious with regard to orphans but not with regard to women. And you feared the opposites, for what is feared is known to happen, and it may be suspected. Therefore, the scholars differed in interpreting this fear. Abu Ubaidah said: You feared means you were certain. Others said: You feared means you suspected. Ibn Atiyah said: This is what the experts have chosen, and it is based on suspicion, not certainty. The estimate is that whoever is most likely to be negligent in being fair to the orphan girl should be equitable on her behalf. And taqassatu means be just. It is said: a man is aqsat if he is just.

And qist if he came and wronged his companion. God Almighty said: **As for the unjust, they will be fuel for Hell** (al-Jinn 72:15) meaning the unjust. And he, peace be upon him, said:

Those who are just in religion will be on pulpits of light on the Day of Resurrection. That is, the just. Ibn Waththab and Al-Nakha'i read *Taqastu* with the opening of the *ta* of *qasta* on the assumption of an increase, as if he said: **And if you fear that you will be unjust**.

Second: The Almighty's saying: **Then marry such**

women as seem good to you. If it is said: How did *what* come to be for humans, when its origin is for things that do not have reason? There are five answers to this. The first is that *man* and *what* may alternate. God Almighty said: **And the heaven and He who constructed it** (Ash-Shams: 5), meaning He who constructed it. He also said: **And among them are those who walk on their bellies, and among them are those who walk on two legs, and among them are those who walk on four** (al-Nur 24:45). So *man* here refers to those who have reason, and they are women, because He said after that of **women** clarifying what is unclear. Ibn Abi Ubla read *man ta'aba* mentioning those who have reason. Second: The Basrans said: **what is ta'aq** refers to attributes as it occurs for things that do not have reason. It is said: **what do you have?** and it is said: *gracious* and *generous*. So the meaning is: then marry the good women, meaning the permissible, and what God has forbidden is not good. And in the revelation: **And what is the Lord of the worlds?** (al-Shu'ara 26:23) So Moses answered him according to what he asked, and the third will come - Some people have said that what is in this verse is circumstantial, meaning as long as you approve of marriage. Ibn Atiyyah said: There is weakness in this approach. Fourth answer - Al-Farra' said: What here is a source. An-Nahhas said: This is very far-fetched, it is not correct, so marry the good ones. Al-Jawhari said: The thing is good, it is good, good and pure. Alqamah said:

As if its fragrance is smelled in the nose

Fifth answer: What is meant here is the contract, i.e. marry a good marriage. The reading of Ibn Abi Ubla refutes these three opinions. Abu Amr ibn al-Ala' narrated that when the people of Mecca heard thunder, they would say: **Glory be to Him whom the thunder glorifies**. That is, **Glory be to Him whom the thunder glorifies**. Similar to this is their saying: **Glory be to Him whom He has subjected you to us**. That is, **He who has subjected you**. All those who are familiar with the sciences agree that the words of God the Almighty, **And if you fear that you will not be just toward the orphan girls**, have no implication, as the Muslims have agreed that whoever does not fear that you will not be just toward the orphan girls may marry more than one: two, three, or four, just like someone who fears. This indicates that the verse was revealed as an obligation for whoever fears that, and its ruling is more general than that.

Third: Abu Hanifa relied on this verse to permit the marriage of an orphan girl before puberty. He said: She is an orphan before puberty, and after puberty she is a divorced woman, not an orphan, based on the fact that if he had intended the adult woman, he would not have prohibited her from deducting the dowry of her peers, because she chooses that, so it is permissible by consensus. Malik, Al-Shafi'i and the majority of scholars held that this is not permissible until she reaches puberty and is consulted, based on the statement of God the Almighty: **And they ask you concerning women** (An-Nisa': 127). Women is a name given to adults as men are to males, and the name man does not include a child, so the name women and woman does not include a child.

Surat al-Nisa 4:3

And if you fear that you will not be just toward the orphan girls, then marry women of your choice, two or three or four; but if you fear that you will not be just, then only one or those your right hands possess. That is more suitable that you may not incur injustice.

He said: **In the orphan women** (An-Nisa': 127) and what is meant by it there is the orphans here, as Aisha, may God be pleased with her, said: The adult orphan girl is included in the verse, so she is not to be married except with her permission, and the young girl is not to be married because she does not have permission. So when she reaches puberty, it is permissible to marry her, but she is not to be married except with her permission, as Al-Daraqutni narrated from the hadith of Muhammad ibn Ishaq, on the authority of Nafi' on the authority of Ibn Umar, who said:

My maternal uncle Qudamah ibn Maz'un married me to the daughter of his brother Uthman ibn Maz'un. Then Al-Mughirah ibn Shu'bah entered upon her mother and encouraged her with money and proposed to her. He brought her case to the Prophet, may God bless him and grant him peace, and Qudamah said: O Messenger of God, she is the daughter of my brother and I am the successor of her father and I have not neglected her. I have married her to someone whose virtue and kinship I know. The Messenger of God, may God bless him and grant him peace, said to him: She is an orphan and the orphan has more right to her affair. So she was taken away from me and married to Al-Mughirah ibn Shu'bah. Al-Daraqutni said: Muhammad ibn Ishaq did not hear it from Nafi', but he heard it from Umar ibn Husayn from him. Ibn Abi Dhi'b narrated it from Umar ibn Husayn ibn Nafi' from Abdullah ibn Umar: that he married the daughter of his maternal uncle Uthman ibn Maz'un. He said: Her mother went to the Messenger of God, may God bless him and grant him peace, and said: My daughter hates that. So the Prophet, may God bless him and grant him peace, ordered him to separate from her, so he separated from her. And he said: "And do not marry orphan girls until you consult them. If she remains silent, then it is her permission. So marry her after Abdullah, Al-Mughira bin Shu'ba." This refutes what Abu Hanifa says: that if she reaches puberty, she does not need a guardian, based on his principle that the guardian is not a condition for the validity of marriage, and he mentioned it in Al-Baqarah. So there is no meaning to their saying that this hadith is applied to those who have not reached puberty, because he said:

Except with her permission." For there would be no meaning to mentioning the orphan, and God knows best.

Fourth - In Aisha's interpretation of the verse about maintenance, what Malik said about the dowry of her peers, and the return is a god in what is corrupted from the dowry and the fraud occurred in its amount, because she said: with less than the year of her dowry, so the dowry of her peers must be known to every class of people according to their circumstances. Malik said: People have marriages that are known to them and they are known for them. That is, charity and equals. Malik was asked about a man who married his daughter to his poor nephew, and her mother objected, so he said: I see that she has a reason to speak to her about that, so he permitted her to speak to him until he

made his opinion clear, which would invalidate the mother's objection to him. It was narrated: I do not see with the addition of the alif, and the first is more correct. It is permissible for a non-orphan to marry for less than the dowry of her peers because the verse was only issued about orphans. This is its meaning, and a non-orphan is different.

Fifth: If the orphan girl reaches puberty and the guardian has been fair in her dowry, it is permissible for him to marry her, and he is the one who marries and the one who is married, as Aisha explained. Abu Hanifa, Al-Awza'i, Al-Thawri, and Abu Thawr said the same, and from the Tabi'in, Al-Hasan and Rabi'ah said the same, and it is the saying of Al-Layth. Zafar and Al-Shafi'i said: It is not permissible for him to marry her except with the permission of the ruler, or her guardian who is more able to take care of her than him, or is similar to him in being able to take care of her. As for taking care of both parties to the contract himself, then he is the one who marries and is married, then no. They argued that guardianship is a condition of the contract, because of his saying, peace be upon him:

There is no marriage except with a guardian and two just witnesses. So, it is obligatory to have multiple witnesses, the one being married, and the witnesses. If two of them are the same, one of the two mentioned is dropped. There is a third opinion on the issue, which is that she should entrust her matter to a man to marry her to. This was narrated on the authority of Al-Mughira bin Shu'ba, and Ahmad said the same, as Ibn Al-Mundhir mentioned.

Sixth - The Almighty's saying: **Whatever women are lawful for you** means what is permissible for you, according to Al-Hasan, Ibn Jubayr and others. He was satisfied with mentioning those who are permissible to marry, because the forbidden women are many. Ibn Ishaq, Al-Jahdary and Hamza read *taab* with imala, and in the Mushaf of Abu Tayyib with a ya'. This is evidence of the imala from *al-nisa* and evidence that *al-nisa* is not used except for someone who has reached puberty. The singular of *al-nisa* is *nisa'wa*, and there is no singular for *nisa'wa* from its wording, but rather it is said *imra'ah*.

Seventh: The Almighty said: **two by two and three by four** and its position in grammar is accusative as a substitute for *what* and it is an indefinite noun that is not declined, because it is modified and an adjective, as Abu Ali said. Al-Tabari said: They are definite nouns, because the definite article does not enter them, and they are like Omar in the definition, as Al-Kufi said. Al-Zajjaj made a mistake in this statement. It was said: It is not declined because it is modified from its wording and meaning, so *ahad* is modified from one by one, and *muthanna* is modified from two by two, and *thalatha* is modified from three by three, and *ribaa* is modified from four by four. And in each one of them there are two languages: *fa'al* and *mufa'al*, it is said *ahad* and *muwahhid* and *thana* and *muthanna* and *thalatha* and *muthallath* and *ribaa* and *murabba'*, and likewise to *ma'shar* and *ashar*, and Abu Ishaq

al-Tha'labi narrated a third language: ahad and thulth and rib' like Omar and Zafar, and Al-Nakha'i read this verse likewise, and Al-Mahdawi narrated from Al-Nakha'i and Ibn Wathab three and a quarter without an alif in quarter, so it is shortened from ribaa' for the sake of humiliation as he said:

A flood came from God, rushing like a storm of the heavens.

Al-Tha'labi said: Nothing is added to this structure beyond the four except a verse from Al-Kumait:

They did not wait until you threw ten traits at the man.

Meaning, I stabbed ten. Ibn Al-Dahan said: Some of them stop at what is heard, which is from one to four, and the verse is not considered due to its anomaly. Abu Amr Ibn Al-Hajib said: It is said one, one, monotheist, two, two, three, triangle, four, and square. Is it said in what is beyond that to nine, or is it not said? There is a difference of opinion, the most correct of which is that it is not proven, and Al-Bukhari stated that in his Sahih.

The fact that it is modified from its meaning is that it is not used in a place where unmodified numbers are used. You say: **Two and three came to me**. And *two* and *three* are not permissible unless a plural precedes it, such as **the people came to me ones, twos, threes, and fours** without repetition. It is in the position of a state here and in the verse, and it is an adjective. An example of these numbers being an adjective is shown in the Almighty's saying: **They have wings, twos, threes, and fours**. (Fatir 35:1) It is an adjective for wings, and it is indefinite. Sa'idah ibn Ju'bah said:

But my people in Wadi Anisa are wolves who seek people out in pairs and in groups.

Al-Farra recited:

We killed four of you, one of them two and one of them one.

He described wolves, which are indefinite, with dual and singular forms, and the same is the case with Al-Farra', meaning we killed people with it. Therefore, these names are not declined in definite or indefinite forms. Al-Kisa'i and Al-Farra' permitted it to be declined in numbers as an indefinite noun. Al-Akhfash claimed that if it is named with it, it is declined in definite and indefinite forms, because justice has been removed from it.

Eighth - Know that this number, two, three, and four, does not indicate the permissibility of nine, as he said after understanding the Book and the Sunnah, and he ignored what the predecessors of this nation were upon, and he claimed that the waw is comprehensive, and he supported that by the fact that the Prophet, may God bless him and grant him peace, married nine, and combined them in his marriage, and what led to this ignorance, and he said this statement, the Rafidah and some of the people of the apparent meaning made two like two, and likewise three and four. Some of the people of the apparent meaning also went to something uglier than that, and they said that all of them are permissible between eighteen, holding on to the fact that justice in those formulas indicates

repetition and the waw is for all, so he made two to mean two by two, and likewise three and four. All of this is ignorance of the language and the Sunnah, and contradiction of the consensus of the nation, since it was not heard from any of the Companions or the Followers that he combined in his marriage more than four. Malik reported in his Muwatta', and al-Nasa'i and al-Darqutni in their Sunans, "The Prophet, may God bless him and grant him peace, said to Ghailan ibn Umayya al-Thaqafi, who had converted to Islam and had ten wives:

Choose four of them and leave the rest." In the book of Abu Dawood, "On the authority of Al-Harith bin Qais, he said:

I converted to Islam and I had eight wives, so I mentioned that to the Prophet, may God bless him and grant him peace, and he said: Choose four of them. Muqatil said: Qays ibn al-Harith had eight free wives, and when this verse was revealed, the Messenger of God, may God bless him and grant him peace, ordered him to divorce four and keep four. This is what he said: Qays ibn al-Harith, but the correct view is that it was Harith ibn Qays al-Asadi, as Abu Dawud mentioned. Muhammad ibn al-Hasan also narrated in the Book of the Great Biography: that it was Harith ibn Qays, and he is known among the jurists. As for what was permitted of that to the Prophet, may God bless him and grant him peace, it is from his special characteristics, as will be explained in al-Ahzaab. As for their saying: The waw is comprehensive, this has been said, but God Almighty addressed the Arabs in the most eloquent of languages. The Arabs do not abandon saying nine and say two, three, and four. Likewise, they find it ugly when someone says: Give so-and-so four, six, eight, and does not say eighteen. Rather, the waw in this case is a substitute, meaning marry three instead of two, and four instead of three, and for this reason it was connected with the conjunction waw and not with the conjunction or. If it had been connected with the conjunction or, it would have been permissible for the owner of the dual to not have three, nor for the owner of the three to have four. As for their saying: that dual requires two, and three requires three, and four requires four, then they are ruling with what the people of the language do not agree with you on, and it is ignorance on their part. Likewise, the ignorance of others, that dual requires two by two, and three by three, and four by four, and they did not know that two by two, and three by three, and four by four, is a limitation of the number. And dual, three, and four are the opposite, for in the modified number among the Arabs there is an increase in meaning that is not in the original, and that is that when they say: The horses came in pairs, they mean by that two by two, meaning they came in pairs. Al-Jawhari said: And so is the modified number. Another said: If you say, "A group of people came to me in twos, threes, singly, or ten," what you mean is that they came to you one by one, or two by two, or three by three, or ten by ten. This is not the original meaning, because if you say, **A group of people came to me in threes**, or **A group of people in ten**, then you have limited the number of the people by saying three and ten. So if you say, **They came to me in fours and twos**, then you have not limited their number. What you mean is that they came to you in fours or two by

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And if you fear that you will not be just toward the orphan girls, then marry women of your choice, two or three or four; but if you fear that you will not be just, then only one or those your right hands possess. That is more suitable that you may not incur injustice.

two. It does not matter whether their number was greater or less in this case, so limiting each formula to the least that it requires, in his opinion, is decisive.

As for the difference of opinion among Muslim scholars regarding a man who marries a fifth wife while he has four, they are:

Ninth - Malik and Al-Shafi'i said: He is to be punished if he was knowledgeable. Abu Thawr said the same. Al-Zuhri said: He is to be stoned if he was knowledgeable, and if he was ignorant, the lesser of the two punishments is flogging. She is entitled to her dowry and they are to be separated and never come together. A group said: He is not to be punished for any of that. This is the opinion of Al-Nu'man. Ya'qub and Muhammad said: He is to be punished for the person who is in a state of ihram, but he is not to be punished for any other marriage.

Such as marrying a Zoroastrian woman or five in a single marriage, or a temporary marriage, or marrying without witnesses, or a slave woman whom he married without the permission of her master. Abu Thawr said: If he knows that this is not permissible for him, he must be punished for all of it except for marrying without witnesses. There is a third opinion, which was stated by Al-Nakha'i, regarding a man who deliberately marries a fifth wife before the waiting period of his fourth wife is over: he should be flogged one hundred times, but he should not be exiled. This is the fatwa of our scholars regarding the fifth wife, as Ibn Al-Mundhir mentioned, so how about what is above that?

Tenth - Al-Zubayr bin Bakkar mentioned that Ibrahim Al-Hizami told me on the authority of Muhammad bin Ma'n Al-Ghifari who said: A woman came to Omar bin Al-Khattab, may God be pleased with him, and said: O Commander of the Faithful, my husband fasts during the day and prays at night, and I hate to complain about him, while he works in obedience to God Almighty. He said to her: Your husband is a good husband. She kept repeating the words to him and he kept repeating the answer to her. Ka'b Al-Asadi said to him: O Commander of the Faithful, this woman is complaining about her husband keeping her away from his bed. Omar said: As I understood her words, so judge between them. Ka'b said: Bring her husband to me. He brought him and said to him: Your wife complains about you. He said: Is it about food or drink? He said: No. The woman said:

O wise judge, his guidance has distracted my friend from my bed and made him pray.

His asceticism in my bed is his worship, so judge the judgement Kaab and do not hesitate

He does not sleep day or night, so I do not praise him for his women

Her husband said:

My asceticism in her bed and in the partridge is that I am a man who is amazed by what has been revealed

In the Surah, in the seven long Surahs, and in the Book of God, there is a great fear.

Kaab said:

She has a right over you, O man, and her share is in four for the one who is wise.

So give her that and leave the excuses

Then he said: God Almighty has made lawful for you two, three, or four women. You have three days and three nights in which to worship your Lord. Omar said: By God, I do not know which of your two actions is more amazing: your understanding of their matter or your judgment between them? Go, for I have appointed you as the judge of Basra. Abu Hudbah Ibrahim bin Hudbah narrated that Anas bin Malik said:

A woman came to the Prophet, may God bless him and grant him peace, seeking forgiveness for her husband, and said: "I do not have what women have. My husband fasts all the time." He said: "You have one day and he has one day. One day is for worship and the woman has one day."

Eleventh - The Almighty said: {But if you fear that you will not be just, then one.} Ad-Dahhak and others said: In inclination, love, sexual intercourse, companionship, and division between four, three, or two wives, then one. So he forbade the increase that would lead to abandoning justice in division and good companionship. This is evidence of the obligation of that, and God knows best. It was read in the nominative case, meaning one is sufficient or sufficient. Al-Kisa'i said: One satisfies. It was read in the accusative case with an implied verb, meaning marry one.

Twelfth - The Almighty said: **Or what your right hands possess** meaning female slaves, and it is in apposition to **then one** meaning if he fears that he will not be just with regard to one, then with what his right hand possesses. And in this is evidence that the right hand has no right to intercourse or to share, because the meaning is **But if you fear that you will not be just** in sharing, **then one or what your right hands possess** so he made the right hand's possession all like one, and thus it negated that the female slaves have a right to intercourse or to share. However, the right hand's possession of justice is based on the obligation of good management and kindness to the slave. And the Almighty attributed the possession to the right hand since it is a praiseworthy attribute, and the right hand is specifically for good deeds because of its ability. Do you not see that it is the one that spends? As he, peace be upon him, said:

So that his left hand does not know what his right hand is spending. This is the pledge of allegiance, and the right hand is called the right hand because of it. It is the recipient of the banners of glory, as he said:

If a banner is raised for glory, Araba will receive it with her right hand.

Thirteenth - The Almighty said: **That is more likely that you will not deviate from the truth and act unjustly.**

That is, that is more likely that you will not deviate from the truth and act unjustly, according to Ibn Abbas, Mujahid, and others. It is said: A man is unjust and deviates. And from this is their saying: An arrow deviates from the target, meaning it deviates from it. Ibn Omar said: It is deficient in measure and weight. The poet said:

They said, **We have followed the Messenger of God**, and they rejected the words of the Messenger and raised the scales.

They were unjust. Abu Talib said:

With a scale of truth that does not defraud a grain of wheat, and has a witness from himself, not a supporter.

He wants something that is not tilted. The other said:

Three souls and three flocks, time has become too hard for my family

Any neighbor, money, and support for men is supported if he becomes poor and becomes a burden. And from this is the saying of God Almighty: **And if you fear poverty** (al-Tawbah 9:28) and from this is the saying of the poet:

The poor man does not know when he will become rich, and the rich man does not know when he will be dependent.

He is a family and a people of family, and extreme poverty is need, and the thing overwhelmed me and made me dependent if it overwhelmed me and became heavy for me, and the matter became severe and aggravated. Al-Shafi'i said: Do not be dependent, do not increase your dependents. Al-Tha'labi said: No one else said this, but it is said: He increased his dependents if he increased his dependents. Ibn Al-Arabi claimed that *A'ala* has seven meanings and no eighth, *A'ala* means wealth, the second means increase, the third means neighbor, the fourth means poverty, and the fifth means heaviness. Ibn Duraid narrated it, Al-Khansa' said:

The clan is enough for it

The sixth is the one who provides for his family, and from this is his saying, peace be upon him:

And start with those you support. The seventh is 'Aal Ghalab, from which comes 'Ayla Sabra, meaning he overcame. It is also said: A man supported himself by having many dependents. As for 'Adl, meaning he had many dependents, it is not correct.

I said: As for what al-Tha'labi said, what others said, al-Daraqutni attributed in his Sunan on the authority of Zayd ibn Aslam, and it is the saying of Jabir ibn Zayd. These two are imams from the scholars of the Muslims and their imams who preceded al-Shafi'i in it. As for what Ibn al-Arabi mentioned about the restriction and the lack of authenticity, it is not authentic. We have mentioned: The matter became severe and intensified, as narrated by al-Jawhari. Al-Harawi said in Gharibah: Abu Bakr said: It is said that a man 'ala fi al-ard ya'il fiha, meaning he struck it. Al-Ahmar said: It is said that

something 'alanee ya'ilni 'aylan wa mu'ayil if it bothers you. As for 'ala, meaning he increased his dependents, it was mentioned by al-Kisa'i, Abu 'Umar al-Duri, and Ibn al-A'rabi. Al-Kisa'i Abu al-Hasan Ali ibn Hamza said: The Arabs say 'ala ya'ul and 'a'ala ya'il, meaning he increased his dependents. Abu Hatim said: al-Shafi'i was more knowledgeable about the Arabic language than us, and perhaps it is a language. al-Tha'labi, the interpreter, said: Our teacher Abu al-Qasim ibn Habib said: I asked Abu 'Umar al-Duri about this, and he was an imam in the language, and he did not dispute it, so he said: It is the language of Himyar, and he recited:

Death takes every living thing, no doubt, even if it walks tall.

Meaning, even if his livestock and children are many. Abu Umair bin Al-Ala said: The faces of the Arabs have become so many that I feared that I might take a mistake from someone who makes a mistake. Talha bin Masraf read: **Except they are dependents**, and this is the argument of Al-Shafi'i, may God be pleased with him. Ibn Atiyyah said: Al-Zajjaj and others criticized the interpretation of *aal*/from *aal*/by saying: God Almighty has permitted the multiplication of concubines, and in that there is the multiplication of children, so how can it be closer to not having many children? This criticism is incorrect, because concubines are property that can be disposed of by selling, and the children that are criticized are the free women who have due rights. Ibn Al-A'rabi narrated that the Arabs say: A man is aal if his children are many.

Fourteenth - This verse was related by those who permitted a slave to marry four women, because God the Almighty said: **Then marry such women as seem good to you** meaning two, three, or four, and He did not specify a slave over a free man. This is the opinion of Dawud and At-Tabari, and it is the well-known opinion of Malik and the basis of his doctrine is in his Muwatta'. Ibn Al-Qasim and Ashab also narrated from him. Ibn Al-Mawaz mentioned that Ibn Wahb narrated from Malik that a slave may not marry more than two women. He said: This is the opinion of Al-Layth. Abu Omar said: Al-Shafi'i, Abu Hanifa and their companions, Al-Thawri, and Al-Layth bin Sa'd said: A slave may not marry more than two women, and Ahmad and Ishaq said the same. It was narrated from Omar bin Al-Khattab, Ali bin Abi Talib, and Abd Al-Rahman bin Awf that a slave may not marry more than two women, and I do not know of any disagreement among the Companions. This is the opinion of Al-Sha'bi, Ata', Ibn Sirin, Al-Hakam, Ibrahim, and Hammad. The evidence for this opinion is the correct analogy to his divorce alone. And whoever says that his punishment is half the punishment of a free man, and his divorce is two divorces and his *ila'a* is two months, and similar rulings, then it is not far-fetched to say: He contradicted himself in his statement that he may marry four women, and God knows best.

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And if you fear that you will not be just toward the orphan girls, then marry women of your choice, two or three or four; but if you fear that you will not be just, then only one or those your right hands possess. That is more suitable that you may not incur injustice.

Tafsir Ibn Kathir

God orders that the orphans' money be given to them when they reach puberty, in full and in sufficient quantity, and He forbids eating it and adding it to their money. That is why He said: **And do not exchange the bad for the good.** Sufyan al-Thawri said on the authority of Abu Salih: Do not hasten to take unlawful sustenance before the lawful sustenance that has been decreed for you comes to you. Saeed bin Jubair said: Do not exchange the unlawful wealth of the people for the lawful wealth of yours. He said: Do not squander your lawful wealth and eat their unlawful wealth. Saeed bin al-Musayyab and al-Zuhri said: Do not give to the lean and take the fat. Ibrahim al-Nakha'i and al-Dahhak said: Do not give to the fake and take the good. Al-Suddi said: One of them would take a fat sheep from the orphan's flock and replace it with a lean sheep and say: A sheep for a sheep, and he would take the good dirham and replace it with the fake and say: A dirham for a dirham. And His statement, **And do not consume their wealth with your wealth**, Mujahid, Saeed bin Jubair, Muqatil bin Hayyan, As-Suddi and Sufyan bin Husayn said: That is, do not mix them and consume them all. And His statement, **Indeed, it was a great sin**, Ibn Abbas said: That is, a great and immense sin. Ibn Mardawayh narrated on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, was asked about His statement, **a great sin**, and he said, **a great sin**. However, in its chain of transmission is Muhammad bin Yusuf al-Kadimi, who is weak. It was narrated thus on the authority of Mujahid, Ikrimah, Saeed bin Jubair, Al-Hasan, Ibn Sirin, Qatadah, Muqatil bin Hayyan, Ad-Dahhak, Abu Malik, Zaid bin Aslam and Abu Sinan, like the statement of Ibn Abbas. And in the hadith narrated in Sunan Abi Dawud: **Forgive us our sins and our mistakes**. Ibn Mardawayh narrated on the authority of Wasil, the freed slave of Abu Uyaynah, on the authority of Ibn Sirin, on the authority of Ibn Abbas, that Abu Ayyub divorced his wife, so the Prophet, may God bless him and grant him peace, said to him: **O Abu Ayyub, divorcing Umm Ayyub was a sin**. Ibn Sirin said: **Sin is wrong**. Then Ibn Mardawayh said: Abdul-Baqi told us, Bishr ibn Musa told us, Hudha ibn Khalifa told us, Awf told us, on the authority of Anas, that Abu Ayyub wanted to divorce Umm Ayyub, so he asked the Prophet's permission, may God bless him and grant him peace, and he said: **Divorce of Umm Ayyub is a sin**. So he kept her. Then Ibn Mardawayh and Al-Hakim narrated in his Mustadrak from the hadith of Ali ibn Asim, on the authority of Hamid Al-Tawil, I heard Anas ibn Malik also say: Abu Talhah wanted to divorce his wife Umm Sulaym, so the Prophet, may God bless him and grant him peace, said: **Divorce of Umm Sulaym is a sin**. So he stopped. The meaning is: Your consuming their wealth along with your wealth is a great sin and a grave mistake, so avoid it. And His statement: **And if you fear that you will not be able to deal justly with the orphan girls, then marry such women as seem good to you, two or three,**

meaning, if there is an orphan girl under one of you and he fears that he will not be able to give her a dowry like hers, then let him turn to other women, for they are many and God has not made things difficult for him. Al-Bukhari said: Ibrahim bin Musa told us, Hisham told us, on the authority of Ibn Jurayj, Hisham bin Urwah told me, on the authority of his father, on the authority of Aisha: That a man had an orphan girl and he married her, and she had a bunch of dates, and he used to keep her for him, but she did not have any share in his money, so **And if you fear that you will not be able to deal justly**, was revealed concerning him. I think he said: She was his partner in that bunch of dates and in his money. Then Al-Bukhari said: Abdul Aziz bin Abdullah told us. Ibrahim bin Saad narrated to us on the authority of Salih bin Kaysan on the authority of Ibn Shihab who said: Urwah bin Az-Zubayr informed me that he asked Aisha about the statement of God the Almighty: **And if you fear that you will not deal justly with the orphan girls**, she said: O son of my sister, this orphan girl is in the care of her guardian and shares his wealth with him, and he is pleased with her wealth and her beauty, so her guardian wants to marry her without being just in her dowry, so he gives her the same as someone else, so they were forbidden to marry them unless they were just with them and gave them the highest dowry possible, and they were commanded to marry whatever women they liked other than them. Urwah said: Aisha said: The people asked the Messenger of God (peace be upon him) for a legal opinion after this verse, so God revealed: **And they ask you concerning women**. Aisha said: God's statement in the other verse: **And you desire to marry them** is the desire of one of you for his orphan girl if she is of little wealth and beauty. So they were forbidden to marry the orphan women whose wealth and beauty they desired except in a just manner, because of their desire for them if they are of little wealth and beauty. And His statement: **Two, three, four** means marry as many women as you wish other than them, if one of you wishes two, or three, or four. God the Almighty said: **He has made the angels messengers with wings, two or three or four**. That is, some of them have two wings, some of them have three, and some of them have four. He does not deny anything other than that in the angels because of the evidence for it, unlike limiting men to four. This verse, as Ibn Abbas and the majority of scholars said, is an example of gratitude and permission. If it were permissible to marry more than four, He would have mentioned it. Al-Shafi'i said: The Sunnah of the Messenger of God, may God bless him and grant him peace, which is clear from God, indicates that it is not permissible for anyone other than the Messenger of God, may God bless him and grant him peace, to marry more than four women. What Al-Shafi'i, may God have mercy on him, said is agreed upon by the scholars, except for what was reported from a group of the Shi'a, that it is permissible to marry more than four up to nine. Some of them said: without limitation. Some of them may hold fast to the action of the Messenger of God, may God bless him and grant him

peace, in combining more than four to nine, as proven in the two Sahihs. As for eleven, as mentioned in some of the words of Al-Bukhari: Al-Bukhari suspended it, and we have narrated on the authority of Anas that the Messenger of God, may God bless him and grant him peace, married fifteen women, and consummated thirteen of them, and he had eleven wives, and he died with nine. This is, according to scholars, one of his characteristics, unlike any other in the nation, because of the hadiths that we will mention indicating the limitation to four. Let us mention the hadiths on this matter. Imam Ahmad said: Ismail and Muhammad ibn Ja'far told us: Mu'ar told us, on the authority of al-Zuhri. Ibn Ja'far said in his hadith: Ibn Shihab told us, on the authority of Salim, on the authority of his father, that Ghailan ibn Salamah al-Thaqafi converted to Islam and had ten wives. The Prophet, may God bless him and grant him peace, said to him, **Choose four of them.** When he was in the time of 'Umar, he divorced his wives and divided his wealth among his sons. report of that reached 'Umar, who said, "I think that the devil, in what he eavesdrops on, heard of your death and cast it into your mind. Perhaps you will not live long. By God, you will take back your wives and take back your wealth, or I will inherit them from you, and I will pass by your grave and stone you as the grave of Abu Righal was stoned." And thus it was narrated by Al-Shafi'i, Al-Tirmidhi, Ibn Majah, Al-Darqutni, Al-Bayhaqi and others, through various chains of transmission on the authority of Ismail bin Aliyah, Ghundar, Yazid bin Zari', Sa'id bin Abi Arubah, Sufyan Al-Thawri, 'Isa bin Yunus, 'Abd Al-Rahman bin Muhammad Al-Maharbi, Al-Fadl bin Musa and others from the Hafiz, on the authority of Mu'ammir with his chain of transmission similar to it until he said: **Choose four of them.** The rest of the hadith in the story of 'Umar is from the individuals of Ahmad, and it is a good addition, but it is weak because Al-Bukhari explained this hadith in what Al-Tirmidhi narrated from him, where he said after narrating it: I heard Al-Bukhari say: This hadith is not preserved. What is correct is what Shu'ayb and others narrated on the authority of Al-Zuhri. I was told on the authority of Muhammad bin Suwaid Al-Thaqafi that Ghailan bin Salamah - and he mentioned it. Al-Bukhari said: The hadith of Al-Zuhri is on the authority of Salim, on the authority of his father, that a man from Thaqeef divorced his wives, so 'Umar said to him: Either you take your wives back or I will stone your grave as the grave of Abu Righal was stoned. This explanation is questionable, and God knows best. Abd al-Razzaq narrated it from Muammir from al-Zuhri as a mursal. Malik narrated it from al-Zuhri as a mursal in the same way. Abu Zur'ah said: It is more authentic. Al-Bayhaqi said: Aqil narrated it from al-Zuhri: It reached us from Uthman ibn Muhammad ibn Abi Suwayd. Abu Hatim said: This is a mistake, rather it is al-Zuhri, from Muhammad ibn Suwayd. It reached us that the Messenger of God, may God bless him and grant him peace, - and he mentioned it. Al-Bayhaqi said: It was narrated by Yunus and Ibn Uyaynah from al-Zuhri from Muhammad ibn Abi Suwayd, and this is as al-Bukhari explained it. This chain of transmission that we presented from the Musnad of Imam Ahmad, its men are trustworthy according to the conditions of the two sheikhs. Then it was narrated via other than Muammir's path, and even al-Zuhri. Al-Bayhaqi said:

Abu Abdullah Al-Hafiz told us, Abu Ali Al-Hafiz told us, Abu Abdul Rahman Al-Nasa'i told us, Abu Burayd Amr bin Yazid Al-Jarmi told us, Saif bin Ubaid God told us, Sarar bin Mujshar told us, on the authority of Ayoub, on the authority of Nafi' and Salim, on the authority of Ibn Umar, that Ghailan bin Salamah had ten wives, so he converted to Islam and they converted to Islam with him, so the Prophet, may God bless him and grant him peace, ordered him to choose four of them. This is how Al-Nasa'i narrated it in his Sunan. Abu Ali bin Al-Sakn said: Sarar bin Mujshar is the only one who narrated it, and he is trustworthy. Ibn Ma'in also authenticated him. Abu Ali said: This is how Al-Sumaida' bin Wahib narrated it on the authority of Sarar. Al-Bayhaqi said: We narrated from the hadith of Qays bin Al-Harith or Al-Harith bin Qays, and Urwah bin Mas'ud Al-Thaqafi and Sufyan bin Umayyah, meaning the hadith of Ghailan bin Salamah. The evidence is that if it were permissible to combine more than four, the Messenger of God, may God bless him and grant him peace, would have permitted him to have the rest of them while the ten remained, and they had converted to Islam with him. So when he ordered him to keep four and separate from the rest, it indicates that it is not permissible to combine more than four under any circumstances. So if this is the case permanently, then it is more appropriate to start over, and God Almighty knows best what is correct. **Another hadith on this subject** Abu Dawud and Ibn Majah narrated in their Sunans on the authority of Muhammad ibn Abd al-Rahman ibn Abi Layla on the authority of Humaydah ibn al-Shamardal, and with Ibn Majah bint al-Shamardal, Abu Dawud narrated that some of them say al-Shamardal with the voiced dhal on the authority of Qays ibn al-Harith, and with Abu Dawud in the narration of al-Harith ibn Qays ibn Umayrah al-Asadi, he said: I converted to Islam and I had eight wives, so I mentioned it to the Prophet, may God bless him and grant him peace, and he said: **Choose four of them.** This chain of transmission is good, and this mere difference does not harm the like of it because of the corroborating evidence for the hadith. **Another hadith on this subject** Al-Shafi'i said in his Musnad: He told me who heard Ibn Abi Al-Zinad say: Abdul Majeed bin Suhayl bin Abdul Rahman told me on the authority of Awf bin Al-Harith on the authority of Nawfal bin Mu'awiyah Al-Dayli, may God be pleased with him, who said: I converted to Islam and I had five wives. The Messenger of God, may God bless him and grant him peace, said to me: **Choose four of them, whichever you wish, and leave the others.** So I went to the oldest of them, an old barren woman who had been with me for sixty years, and I divorced her. All of these are evidences of the authenticity of what was mentioned above from the hadith of Ghailan, as Al-Bayhaqi, may God have mercy on him, said. And His statement: **But if you fear that you will not be able to be just, then [marry only] one or those your right hands possess,** meaning if you fear that you will not be able to be just between women, as God Almighty said, **And you will never be able to be just between wives, even if you should strive to do so,** so whoever fears that, let him limit himself to one or to concubines, for it is not obligatory to divide it between them, but it is recommended. So whoever does that, it is good, and whoever does not, there is no blame. And His statement: **That is more likely that you will not be poor,**

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And if you fear that you will not be just toward the orphan girls, then marry women of your choice, two or three or four; but if you fear that you will not be just, then only one or those your right hands possess. That is more suitable that you may not incur injustice.

some of them said that it is more likely that you will not have many children, as Zaid bin Aslam, Sufyan bin Uyaynah, and Al-Shafi'i, may God have mercy on them, said. It is taken from God Almighty's statement: **And if you fear poverty**, meaning poverty, **then God will enrich you from His bounty, if He wills**. And the poet said:

The poor man does not know when he will become rich, and the rich man does not know when he will be dependent.

The Arabs say: A man is poor and provides for a family, but there is a problem with this interpretation here, because just as a large family is feared due to the number of free women, so too is a large family feared due to the number of concubines. The correct opinion is that of the majority: **That is more likely that you will not be poor**, meaning that you will not be unjust. It is said: He is unjust in judgment if he is fair, oppressive, and unjust. Abu Talib said in his famous poem:

With a just balance that does not fail a single grain of grain, and he has a witness from himself, not a supporter.

Hisham said on the authority of Abu Ishaq, who said: Uthman bin Affan wrote to the people of Kufa about something they rebuked him for: I am not a scale that cannot be relied upon. It was narrated by Ibn Jarir, and Ibn Abi Hatim, Abu Hatim Ibn Mardawayh, and Ibn Hibban narrated in his Sahih on the authority of Abd al-Rahman Ibn Ibrahim Dahim, who said: Muhammad Ibn Shu'ayb told us on the authority of `Umar Ibn Muhammad Ibn Zayd on the authority of `Abdullah Ibn `Umar on the authority of Hisham Ibn `Urwah, on the authority of his father on the authority of `Aishah on the authority of the Prophet, may God bless him and grant him peace: **That is more likely that you will not be unjust**. He said: **Do not be unjust**. Ibn Abi Hatim said: My father said, this is an incorrect hadith, and the correct one is: on the authority of `Aishah, it is suspended. Ibn Abi Hatim said: It was narrated on the authority of Ibn `Abbas, `Aishah, Mujahid, `Ikrimah, al-Hasan, Abu Malik, Abu Razin, al-Nakha'i, al-Sha`bi, al-Dahhak, `Ata' al-Khurasani, Qatadah, al-Suddi, and Muqatil Ibn Hayyan that they said: Do not be unjust. `Ikrimah, may God have mercy on him, cited as evidence the verse of Abu Talib that we presented, but he did not recite it as it is narrated in the Seerah. Ibn Jarir narrated it and then recited it well and chose that. And the Almighty said: **And give the women their dowries as a free gift**. Ali bin Abi Talha said, on the authority of Ibn Abbas: The free gift is the dowry. Muhammad bin Ishaq said, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha: A free gift is an obligation. Muqatil, Qatadah, and Ibn Jurayj said: A free gift means an obligation. Ibn Jurayj added: It is named. Ibn Zayd said: The word *benevolence* in the speech of the Arabs means: *obligatory*. He says: **Do not marry her except for something obligatory for her**. It is not appropriate for anyone after the Prophet, may God bless him and grant him peace, to marry a woman except for an

obligatory dowry. It is not appropriate for the dowry to be named falsely without right. The meaning of their words is that the man must definitely pay the dowry to the woman, and he must be content with that, just as he prevents the gift and gives the benevolence with it, likewise he must give the woman her dowry with it, so if she is content with it after he names it or with something of it, then let him eat it lawfully and goodly. For this reason, he said: **But if they give you up contentedly of it, then eat it with enjoyment and satisfaction**. Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, on the authority of Sufyan, on the authority of al-Suddi, on the authority of Yaqub ibn al-Mughira ibn Shu'bah, on the authority of Ali, who said: "If one of you complains of something, let him ask his wife for three dirhams or something like that, and let him buy honey with it, then let him take rainwater, and it will gather together, content and delicious, a blessed cure." Hisham said on the authority of Sayyar on the authority of Abu Salih who said: When a man married his daughter, he would take her dowry without hers, so God forbade them from that, and the verse was revealed: **And give the women their dowries as a free gift**. Narrated by Ibn Abi Hatim and Ibn Jarir. Ibn Abi Hatim said: Muhammad ibn Ismail al-Ahmasi told us, Waki' told us on the authority of Sufyan on the authority of Umair al-Khathami on the authority of Abd al-Malik ibn al-Mughira al-Ta'ifi on the authority of Abd al-Rahman ibn al-Baylamani who said: The Messenger of God, may God bless him and grant him peace, said: **And give the women their dowries as a free gift**. They said: O Messenger of God, what are the ties between them? He said: **What their families agree upon**. Ibn Mardawayh narrated on the authority of Hajjaj ibn Arta'ah on the authority of Abd al-Malik ibn al-Mughira on the authority of Abd al-Rahman ibn al-Baylamani on the authority of Umar ibn al-Khattab who said: The Messenger of God, may God bless him and grant him peace, addressed us and said: **Marry the single women three times**. A man stood up and said: O Messenger of God, what are the ties between them? He said: **What their families agree upon**. Ibn al-Baylamani is weak and there is also a break in the chain of transmission.

Fath al-Qadir

His statement 3- **And if you fear that you will not be able to deal justly with the orphan girls, then marry [other girls]**. The reason for the connection between the penalty and the condition is that the man was taking care of the orphan girl because he was her guardian and wanted to marry her, but he was not being just with her in her dowry: that is, he was not being fair in it and giving her what he would give to other husbands, so God forbade them from marrying them unless they were just with them and gave them the highest dowry that was due to them, and they were commanded to marry them unless they were just with them and gave them the highest dowry that was due to them, and they were commanded to marry whatever women they liked other than them, so this is the

reason for the revelation of the verse as will come, so it is a prohibition specific to this situation. A group of the Salaf said: This verse abrogates what was in the pre-Islamic era and in the beginning of Islam, that a man could marry as many free women as he wished. So this verse limited them to four. So the reason for the connection between the penalty and the condition is that if they feared that they would not be fair to the orphans, then they would also fear that they would not be fair to the women, because they were cautious about the orphans but not the women. And fear is from opposites, because what is feared may be known or it may be suspected. For this reason the imams differed about its meaning in the verse. Abu Ubaidah said: **You feared** means you were certain. Others said: **You feared** means you thought. Ibn Atiyyah said: This is what the experts chose and that it is based on suspicion, not certainty. The meaning is: Whoever is most likely to be negligent in being fair to the orphan girl, then let him leave her and marry someone else. Al-Nakha'i and Ibn Watthab read *Taqastu* with the opening of the ta' from qast: if you are unjust, so this reading is based on the assumption of adding /a, as if he said: and if you fear that you will be just. Al-Zajjaj narrated that qasat is used as qast, and it is known among linguists that qasat means justice, and qasat means unjust, and ma in his statement **ma taaba** is a relative pronoun, and he used ma in place of min because they may alternate and each one of them takes the place of the other as in his statement **and the heaven and He who built it** "and among them is he who walks on his bellies and among them is he who walks on two legs and among them is he who walks on four". The Basrans said: ma is used for attributes as it is used for inanimate objects, it is said ma indak, so it is said: elegant and generous, so the meaning is: then marry the good women: meaning the permissible, and what God has forbidden is not good. It was said: ma here is a maddah: meaning as long as you are pleased with marriage, and Ibn Atiyyah weakened it. Al-Farra' said: ma here is a source. Al-Nahas said: This is very far-fetched. Ibn Abi Ubla read: **Then marry those that please you**. The scholars have agreed that this condition mentioned in the verse has no meaning, and that it is permissible for someone who does not fear that he will be just with the orphans to marry more than one. The **of women** in his statement **of women** is either explanatory or partial, because what is meant is not orphans. His statement **two, three, or four** is in the accusative case as a substitute for *what* as Abu Ali al-Farisi said, and it was said as a state, and these words are not modified for justice and description as is explained in the science of grammar and etymology: Marry those women that please you, two by two, three by three, and four by four.

The verse has been used as evidence for the prohibition of anything more than four, and they have explained that it is addressed to the entire nation, and that every married person has the right to choose whatever he wants from this number, just as it is said to a group: Divide this money, which is a thousand dirhams, or this money in the badra, two dirhams by two, three by three, and four by four. This is accepted if the divided amount has been mentioned in its entirety or its location has been specified. However, if it is absolute, as is said: Divide the dirhams, and what is

meant by it is what they have earned, then the meaning is not like this. The verse is from the other chapter, not the first. If someone says to a group of people who are dividing a large amount of money: Divide it into twos, threes, or fours, and they divide some of it among themselves two dirhams by two, and three by three, and some of it four by four, this is the Arabic meaning. It is known that if someone says, **The people came to me in twos, and they are one hundred thousand**, the meaning is that they came to him two by two, and so on in **The people came three by four**. The address to all is like the address to each individual, as in His saying, **Kill the polytheists**, "Establish prayer," **Give zakat**, and the like. So His saying, **Then marry such women as seem good to you, two by two, three by three, and four by four**, means that each individual among you should marry such women as seem good to him, two by two, three by three, and four by four. This is what the Arabic language requires. The verse indicates the opposite of what they used as evidence for it, and this is supported by His saying, the Most High, at the end of the verse: **But if you fear that you will not be just, then one**, for even if it is addressed to all, it is like the address to each individual. It is better to prove the prohibition of increasing more than four by the Sunnah, not by the Qur'an.

As for the argument of those who used the verse as evidence for the permissibility of marrying nine based on the comprehensive waw, it is as if he said: Marry the total of this mentioned number. This is ignorance of the Arabic meaning. If he had said: Marry two, three, and four, this statement would have had a point. However, with the use of the formula of justice, no. Rather, the Almighty used the comprehensive waw without or, because the choice indicates that only one of the mentioned numbers is permissible and not the other, and that is not what is intended by the Qur'anic system. Al-Nakha'i and Yahya ibn Watthab read **a third and a quarter** without an alif. His statement, **But if you fear that you will not be just, then one** then marry one as is indicated by His statement, **Then marry what is good**. It was said that the meaning is: then adhere to it or choose one. The first is more appropriate, and the meaning is: If you fear that you will not be just between wives in division and the like, then marry one. It prevents anyone who fears that from increasing more than one. It was read in the nominative case as the subject and the predicate is omitted. Al-Kisa'i said: That is, one is enough. It was said that the estimate is: one is enough. It is permissible for one to be, in the nominative reading, the predicate of a deleted subject: that is, one is enough. His statement, **or what your right hands possess** is conjoined with one: that is, then marry one or marry what your right hands possess of concubines, even if their number is large, as the relative pronoun indicates. What is meant is marrying them by way of ownership, not by way of marriage. This is evidence that female slaves have no right to a share, as is indicated by making it a sharer of one in security from injustice, and attributing ownership to the oath, because it is the direct receipt and delivery of money and all other matters that are usually attributed to a person. From this:

If a banner is raised for glory, Araba will receive it with her right hand.

Surat al-Nisa 4:3

And if you fear that you will not be just toward the orphan girls, then marry women of your choice, two or three or four; but if you fear that you will not be just, then only one or those your right hands possess. That is more suitable that you may not incur injustice.

His saying, **That is more likely that you will not be unjust**. That is, that is more likely that you will not be unjust, from the root word *'ala* **the man leaned** meaning that he deviated and was unjust. From this comes their saying, **the arrow deviated from the target**: it deviated from it, and **the scale tilted** if it tilted. From this comes:

They said, **We have followed the Messenger of God**, and they rejected the words of the Messenger and raised the scales.

And from it is the saying of Abu Talib:

With a scale of truth that does not defraud a grain of grain, and has a witness from himself, not a supporter.

And also from it:

We are three and three flocks, time has become too harsh on our children

Meaning: If you fear injustice between wives, then this which you have been commanded to do is closer to not being unjust. It is said: A man is poor and becomes dependent, and from this is the saying of God Almighty: **And if you fear poverty**, and from this is the saying of the poet:

The poor man does not know when he will become rich, and the rich man does not know when he will be dependent.

Al-Shafi'i said: "That you do not support" means that your children are not many. Al-Tha'labi said: No one else said this. Rather, it is said that he has many children. Ibn al-Arabi mentioned that 'aal has seven meanings: The first is wealth. The second is provision. The third is a neighbor. The fourth is poverty. The fifth is burden. The sixth is taking care of the children, and from this is the saying of the Prophet (peace and blessings of God be upon him): "And start with those you support." The seventh is to overcome, and from this is 'ayl sabri. He said: It is said that a man has many children. As for 'aal in the sense of having many children, it is not correct. The response to Al-Tha'labi's denial of what Al-Shafi'i said, as well as Ibn al-Arabi's denial of it, is that Zayd ibn Aslam and Jabir ibn Zayd preceded Al-Shafi'i in saying this, and they are two imams from the imams of the Muslims who do not interpret the Qur'an, they and Imam Al-Shafi'i, with what has no basis in Arabic. Al-Daraqutni reported this from them in his Sunan. Al-Qurtubi narrated it on the authority of Al-Kisa'i, Abu Omar Al-Duri and Ibn Al-A'rabi. Abu Hatim said: Al-Shafi'i was more knowledgeable about the Arabic language than us, and perhaps it is a language. Al-Tha'labi said: Our teacher Abu Al-Qasim Ibn Habib said: I asked Abu Omar Al-Duri about this, and he was an imam in the language, without dispute, and he said: It is the language of Himyar, and he recited:

Death takes every living thing without a doubt, even if it walks tall.

Meaning: Even if his livestock and children are many.

Talha bin Masraf read: **that you should not worship**. Ibn Atiyyah said: Al-Zajaj castigated the interpretation of *high* from *children* by saying that God Almighty has permitted many concubines, and in that is the multiplication of children, so how can it be closer to them not being many? This castigation is incorrect, because concubines are property that can be disposed of by selling, and children are free women with due rights. Ibn al-A'rabi narrated that the Arabs say: A man is high if his children are many, and that is sufficient.

The word *Aa/* has been mentioned for meanings other than the seven mentioned by Ibn al-Arabi, including *Aa/* meaning to become intense and severe, as narrated by al-Jawhari. **A man is strong on the ground** means to strike it, as narrated by al-Harawi. *Aa/* means to make himself helpless, as narrated by al-Ahmar. These are three meanings other than the seven, and the fourth is *Aa/* meaning to have many dependents, so the total meanings of *Aa/* are eleven meanings.

Tafsir al-Baghawi

3-And the Almighty's saying: **And if you fear that you will not be just toward the orphan girls, then marry those that please you of [other] women, two or three or four**. The verse: They differed in their interpretation. Some of them said: Its meaning is that if you fear, O guardians of the orphans, that you will not be just toward them when you marry them, then marry others of the strangers, two or three or four.

It was narrated to us by Abdul Wahid bin Ahmad Al-Malhi, on the authority of Ahmad bin Abdullah Al-Nuaimi, on the authority of Muhammad bin Yusuf, on the authority of Muhammad bin Ismail, on the authority of Abu Al-Yaman, on the authority of Shu'ayb, on the authority of Al-Zuhri, who said: Urwah bin Al-Zubayr used to narrate that he asked Aisha, may God be pleased with her, **And if you fear that you will not be able to deal justly with the orphan girls, then marry women of your choice**. She said: She is an orphan who is in the care of her guardian, and he desires her beauty and wealth and wants to marry her at a rate lower than the norm of her wives, so they were forbidden from marrying them unless they were able to deal justly with them in completing the dowry, and they were ordered to marry women other than them. Aisha, may God be pleased with her, said: Then the people asked the Messenger of God, may God bless him and grant him peace, for a fatwa, so God, the Most High, revealed: "And they ask you concerning women. Say, 'God gives you a fatwa concerning them.'" until His saying, **And you desire to marry them**. So God, the Most High, explained in this verse that if the orphan girl was beautiful or wealthy, they would desire to marry her and they would not include her in her norm of completing the dowry, and if She was undesirable because of her lack of money and beauty, so they left her and sought other women. He said: Just as they leave her when they want her, they have no

right to marry her if they want her unless they give her the fullest dowry and give her her rights.

Al-Hasan said: There was a man from the people of Medina who had orphans among whom there was one whom he was permitted to marry, so he married her for her wealth, but she did not please him, out of dislike for a stranger to enter and share her wealth with him. Then he treated her badly and waited for her to die so that he could inherit her. God Almighty condemned that, and God revealed this verse.

Ikrimah said: A man from Quraysh would marry ten women or more, and if he became destitute of the means to provide for his wives, he would turn to the orphan in his care and spend on him. So it was said to them: Do not exceed four, so that you will not need to take the money of the orphans. This is the narration of Tawus on the authority of Ibn Abbas, may God be pleased with them both.

Some of them said: They were reluctant to deal with the orphans' money and were lenient with women, so they would marry whomever they wanted, and sometimes they were just and sometimes they were not just. So when God the Most High revealed about the orphans' money, **And give the orphans their property**, He revealed this verse, **And if you fear that you will not deal justly with the orphans**, meaning that just as you feared that you will not deal justly with the orphans, so too were they afraid that you will not deal justly with the women, so do not marry more than you can fulfill their rights, because women are like orphans in weakness. This is the saying of Saeed bin Jubayr, Qatadah, Ad-Dahhak, and As-Suddi. Then He permitted marrying four women, saying: "Then marry such women as seem good to you, two or three or four. But if you fear that you will not be just" with them, **then one**. Mujahid said: Its meaning is that if you are reluctant to take care of the orphans and their money out of faith, then likewise were reluctant to commit adultery, so marry lawful women in a good marriage. Then He explained to them a number, and they would marry whomever they wanted without Number, the Almighty said: **Then marry such women as seem good to you** meaning: whoever seems good, as the Almighty said: **And the heaven and He who constructed it Ash-Shams 5**, meaning: And who constructed it? "Pharaoh said: And what is the Lord of the worlds?" **Ash-Shu'ara 23**. The Arabs place **and what** in place of each other, as the Almighty said: **And among them is he who walks on his bellies, and among them is he who walks on two legs An-Nur 45**. And *good* means: It is permissible for you to marry two, three, or four women, in derivation from two, three, or four, and therefore they are not declined. And the waw means or, for choice, as the Almighty said: **That you stand before God in pairs and singly Saba 46: Those with wings, two, three, or four Ghafir 1**. This is a consensus that no one from the nation is permitted to have more than four wives, and the increase was from the characteristics of the Prophet, may God bless him and grant him peace, and no one from the nation shared it with him. It was narrated that "Qais bin Al-Harith had eight wives, so when this verse was revealed, he said: The Messenger of God, may God bless him and grant him peace, said: "I divorced four and kept four. I said to the woman who had not given birth, 'So-and-so, go

away,' and to the woman who had given birth, 'So-and-so, come back.'" It was narrated that "Ghailan ibn Salamah al-Thaqafi converted to Islam and he had ten wives, so the Prophet, may God bless him and grant him peace, said to him: "Keep four and leave the rest."

If a free man marries four free women, it is permissible. As for a slave, it is not permissible for him to marry more than two women according to most scholars. Abdul Wahhab bin Ahmad Al-Khatib told us, Abdul Aziz Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Shafi'i told us, Sufyan told us, on the authority of Muhammad bin Abdul Rahman, the freed slave of Abu Talhah, on the authority of Sulayman bin Yasar, on the authority of Abdullah bin Utbah, on the authority of Umar bin Al-Khattab, may God be pleased with him, that he said: A slave may marry two women and divorce them twice, and a female slave must observe the waiting period of two menstrual cycles. If she does not menstruate, then two months or a month and a half. Rabi'ah said: It is permissible for a slave to marry four women, just like a free man.

If you fear, or it was said: if you know, **that you will not be just**, between the four wives, **then marry one**, meaning: marry one. Abu Ja'far read *one* in the nominative case, **or what your right hands possess**, meaning concubines, who are not required to have the same rights as free women, nor are they entitled to a share, nor are their numbers restricted. The mention of oaths is an explanation, meaning: or what you possess. Some of the scholars of meaning said: or what your right hands possess, meaning: what your shares are enforced in, making it an oath of oath, not an oath of injury. **That is closer**, "that you do not deviate," meaning: do not be unjust or inclined. It is said: a family scale, meaning: unjust and inclined. This is the saying of most of the commentators. Mujahid said: that you do not go astray. Al-Farra' said: that you do not exceed what God has imposed upon you. The root of *'awl* is to exceed, and from it is the **'awl of the obligatory duties**. Al-Shafi'i, may God have mercy on him, said: that your children do not become many, and no one said that it is only said from the multitude of children: **'a'ala ya'il 'iyala**, if his children become many. Abu Hatim said: Al-Shafi'i, may God be pleased with him, was more knowledgeable. In the language of the Arabs, it is perhaps a language. It is said that it is the language of Himyar. Talha bin Masraf read **that you do not be dependent**, and it is an argument for the statement of Al-Shafi'i, may God be pleased with him.

Tafsir al-Baidawi

3 "And if you fear that you will not be just toward the orphan girls, then marry women of your choice." That is, if you fear that you will not be just toward the orphan girls if you marry them, then marry women of your choice from others. If a man finds an orphan girl who is wealthy and beautiful, then he marries her out of concern for her, then he may have a number of them and not be able to fulfill their rights. Or if you fear that you will not be just toward the orphan girls and you feel embarrassed about them, then also fear that you will

Surat al-Nisa 4:3

And if you fear that you will not be just toward the orphan girls, then marry women of your choice, two or three or four; but if you fear that you will not be just, then only one or those your right hands possess. That is more suitable that you may not incur injustice.

not be just toward the women, then marry a number that you can fulfill their rights, because the one who feels embarrassed about sin should feel embarrassed about all sins, according to what was narrated: When the matter of orphans became so great, they felt embarrassed about taking care of orphans, but they did not feel embarrassed about fornication. So it was said to them, if you fear that you will not be just toward the orphan girls, then fear fornication, then marry those who are lawful for you. Rather, they were referred to as *what* in order to treat them as non-rational beings due to their lack of reason. Similar to it is **or what your right hands possess**. It was also read **be just** with the opening of the ta' on the basis that *la* is an additional word, meaning if you fear that you will be unjust. **Two, three, and four** are modified from repeated numbers, which are: two by two, three by three, and four by four. They are not declined for justice and the attribute, as they are built as attributes, even though their origins were not built for them. It was said that it is due to the repetition of justice, as it is modified in consideration of the attribute and repetition, accusative as a state of the agent of *taaba* and its meaning is: permission for every married person who wants to combine to marry as many as he wants from the mentioned number, whether they agree on it or differ, like you saying: divide this lot two by two, and three by three. If it was singular, the meaning would be to allow combining between these numbers without distributing, and if it was mentioned with *or*, it would allow the difference in number. **If you fear that you will not be just** between these numbers as well. "One" So choose or marry one and leave the multitude. It was read in the nominative case as if it is a deleted subject or its predicate, meaning that one is sufficient for you, or the convincing one is. "Or what your right hands possess" except between one of the wives and the number of concubines due to the lightness of their provisions and the lack of obligation to divide them among them. "That" meaning reducing them or choosing one or taking a concubine. "Nearer that you do not incline" is closer than that you do not deviate. It is said that the scale is tilted if it tilts and the ruler is unfair if he is unjust, and the inheritance is tilted if it deviates from the limit of the named shares. It was interpreted as not having many children, as it is from the man who provides for his children, he provides for them if he is faithful to them, so he expressed the many children as the many believers by metaphor. This is supported by the reading "Do not incline" from the man who provides if his children are many, and perhaps what is meant by children is the husbands, even if it is meant children, because concubines are a cause of few children in addition to marriage, due to the permissibility of withdrawal in it, like marrying one in addition to marrying four.

Surat al-Nisa 4:4

And give the women their bridal gifts as a free gift. But if they give up willingly to you anything of it, then take it in enjoyment and ease.

Tafsir al-Jalalayn

And give to women their dowries plural of dowry, their bridal gifts **as a gift** a verbal noun, a gift willingly **but if they give up willingly to you any part of it** a specification converted from the subject, meaning their souls are willing to give you any part of the dowry and they give it to you **then eat it in enjoyment** pleasantly **and with good results** a praiseworthy outcome, with no harm in it for you in the Hereafter. It was revealed in response to those who disliked that.

Tafsir al-Suyuti

God Almighty said: And give the women their dowries as a free gift. Ibn Abi Hatim narrated on the authority of Abu Salih that he said: When a man married his daughter, he would take her dowry without hers, so God forbade them from that and revealed: And give the women their dowries as a free gift.

Tafsir al-Tabari

Abu Jaafar said: By that, God Almighty means: And give women their dowries as a mandatory gift and a binding obligation.

It is said: So-and-so bestowed such-and-such upon so-and-so, so he bestows upon him a gift and gifts, as in:

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: **And give the women their dowries as a free gift**, meaning: an obligation.

Al-Muthanna told me, he said, Abu Salih told us, he said: Muawiyah bin Salih told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And give the women their dowries as a gift**, meaning by the gift, the dowry.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And give the women their dowries as a free gift**, he said: A named obligation.

Yunus told me, he said, Ibn Wahb told us, he said, I heard Ibn Zayd say about His statement, **And give the women their dowries as a free gift**, he said: The free gift in the speech of the Arabs means the obligatory. He says: He does not marry her except for something obligatory for her, a dowry that he names for her as obligatory. And it is not appropriate for anyone to marry a woman, after the Prophet, may God bless him and grant him peace, except for an obligatory dowry, and it is not appropriate for the dowry to be named falsely without right.

Others said: Rather, what he meant by his saying: **And give the women their dowries as a free gift** is the

guardians of the women, because they used to take their dowries.

Who said that?

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Sayyar, on the authority of Abu Salih, he said: When a man married his widow, he would take her dowry without her, so God Almighty forbade them from that, and the following was revealed: **And give the women their dowries as a free gift**.

Others said: Rather, it was from the guardians of women, that a man would give his sister to a man, on the condition that the other would give him his sister, on the condition that there would not be much dowry between them, so they were forbidden from that.

Who said that?

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir bin Sulayman told us, on the authority of his father, he said: A Hadrami claimed that some people used to give this man his sister, and take the man's sister, and they did not take much of a dowry, so God Almighty said: **And give the women their dowries as a free gift**.

Abu Ja'far said: The most correct of the interpretations we have mentioned in this regard is the interpretation we have said. That is because God, the Blessed and Exalted, began mentioning this verse by addressing those who marry women, and forbade them from oppressing and being unjust to them, and showed them the way to escape from oppressing them. There is no indication in the verse that the address was diverted from them to others. Since that is the case, it is known that those to whom it was said, **Then marry such women as seem good to you, two or three or four**, are those to whom it was said, **And give the women their dowries**, and that its meaning is: And give the women you marry their dowries as a gift, because He said at the beginning of [the verse], **Then marry such women as seem good to you**, and He did not say, **Then marry**, so His statement, **And give the women their dowries**, is diverted to the fact that it is intended for the guardians of the women and not their husbands.

This is an order from God to the husbands of women who have been consummated with and whose dowry has been specified, to give them their dowries, except for those who have been divorced before consummation and for whom no dowry has been specified in the marriage contract.

Abu Ja'far said: By that, may His praise be glorified, He means: If your women give you, O men, something from their dowries, willingly so, then eat it with enjoyment and pleasure, as:

Muhammad bin Abdul A'la told us, he said, Bishr bin Al-Mufaddal told us, he said, Amara told us, on the authority of Ikrimah: **But if they give up willingly to you anything of it**, he said: the dowry.

Muhammad bin Al-Muthanna told us, he said, Harami bin Amara told me, he said, Shu'bah told us, on the authority of Amara, on the authority of Ikrimah, on the authority of Amara, regarding the statement of God

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Almighty: **But if they give up willingly to you anything of it**, he said: Charity.

Al-Muthanna told me, he said, Al-Hammani told me, he said, Sharik told us, on the authority of Salim, on the authority of Saeed: **But if they give up willingly to you anything of it**, he said: The spouses.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Ubaidah, he said, Ibrahim said to me: I ate from the delicious and fragrant food! I said: What is that? He said: Your wife gave you from her dowry.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Ibrahim, he said: A man entered upon Alqamah while he was eating from the food in front of him, from something that his wife had given him as part of her dowry or something else, so Alqamah said to him: Come closer and eat from the delicious and refreshing food.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **But if they give up willingly to you anything of it, then take it in enjoyment and good health**, meaning: If it is not harmful or deceiving, then it is good health and good health, as God Almighty said.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **But if they give up willingly to you any part of it**, he said: the dowry, **then eat it in enjoyment and good health**.

Yunus told me, he said, Ibn Wahb told us, he said, I heard Ibn Zayd say regarding His statement: **But if they give up willingly to you anything of it**, after you have made it obligatory for them and made it permissible for them, **then eat it in enjoyment and good health**.

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir told us, on the authority of his father, he said: A Hadrami claimed that some people were afraid that one of them would ask for a divorce regarding something that he had given to his wife, so God Almighty said: **But if they give up willingly to you anything of it, then take it in enjoyment and with good health**.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **But if they give you up willingly anything of it, then eat it with enjoyment and right satisfaction**. He said: Whatever you are willingly eating, without dislike or humiliation, God has made it permissible for you to eat it with enjoyment and right satisfaction.

Others said: Rather, this statement refers to the guardians of women, so it was said to them: If the souls of the women whose marriage is yours are content with their dowries, then eat it with enjoyment and pleasure.

Who said that?

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Sayyar told us, on the authority of Abu Salih, regarding his statement: **But if they, of their own good pleasure, give up to you anything thereof**, he said: When a man married his daughter, he would take her dowry and say: So this verse was revealed about the guardians: **But if they, of their own pleasure, give up to you anything thereof, then take it in enjoyment and ease**.

Abu Ja'far said: The more correct of the two interpretations is the one we have mentioned, that the verse is addressed to the spouses, because the opening of the verse begins with mentioning them, and His statement: **But if they give up willingly to you anything of it**, is in the same context.

If someone were to say: How is it said: **If they give up willingly to you anything of it**, when you know that the meaning of the statement is: If they give up willingly to you anything? And how is it that the word *soul* is used alone, while the meaning is for all? That is because the Most High said: **And give the women their dowries as a free gift**.

It was said: As for transferring the action of the souls to the owners of the souls, this is widespread in the speech of the Arabs. Among their well-known sayings is: I was fed up with this matter an arm and a cubit, and I was satisfied with this matter an eye, and the meaning is: My arm was fed up with it, and my eye was satisfied with it, as the poet said:

If the muscular Tiyaz is in need, we say: Here you go, here you go! His arms are too tight for him.

He transferred the attribute of the arm to the Lord of the arm, then brought out the arm as an explanation of the location of the action.

Likewise, the soul was united in His statement: **But if they give up willingly to you anything of it**, since the soul explains the location of the report.

As for the unification of the soul from the souls, because he only meant passion, and passion is a group, as the poet said:

It has corpses of sorrow, but its bones are white, and its skin is a cross.

As the other said:

In your creation there is greatness and we have been saddened

Some grammarians of Kufa said: It is permissible for the soul in this place to be plural or singular, **If they willingly give you up something of it**, and souls and I am fed up with it an arm and an arm and arms, because it is attributed to you and to the one you are informing about, so the singular was sufficient for the plural for that reason, and the illusion did not go to that it does not have the meaning of a plural, because before it there was a plural.

Abu Jaafar said: The correct statement in this regard, according to us, is that the soul is the place of the

names that come in the singular form, conveying its meaning if mentioned in the singular form, and that it means the plural for all.

As for his saying: **Bon appetit**, it is taken from: **I treated the camel with tar**, if it was tried and treated with it, as the poet said:

He is a vulgar man whose virtues are apparent, and he places happiness in the places of the burrow.

So the meaning of his saying: **Eat it with pleasure and satisfaction** is: eat it as a healing medicine.

It is said: The food made me happy and satisfied, meaning it became a cure and a healing treatment for me. It made me happy and satisfied with the broken form, and it is rare. Those who say this saying say: He made me happy and satisfied, and those who say: He made me happy say: He made me happy and satisfied. So when they say it alone, they say: This food made me satisfied. It is said: He made the people happy if he treated them well. Some Arabs were heard saying: It was named Hani' to be happy, meaning: to provide for and suffice.

Tafsir al-Qurtubi

It contains ten issues:

First: The Almighty said: **And give the women their dowries**. Dowries are the plural of sadaqah. Al-Akhfash said: Banu Tamim say sadaqah, and the plural is sadaqat. If you wish, you can open it or leave it silent. Al-Mazini said: It is said that a woman's dowry is with a kasrah, but it is not said with a fathah. Yaqub and Ahmad bin Yahya narrated with a fathah from Al-Nahhas. The address in this verse is to the husbands, as said by Ibn Abbas, Qatadah, Ibn Zayd, and Ibn Jurayj. God Almighty commanded them to give dowries voluntarily as a gift from them to their husbands. It was said: The address is to the guardians, as said by Abu Salah. The guardian used to take the woman's dowry and not give her anything, so they were forbidden from that and ordered to give it to them. Al-Kalbi said in his narration: In the days of ignorance, if the guardian married her off, and she was with him for ten years, he would not give her much or little of her dowry, and if she was a stranger, he would carry her on a camel to her husband and would not give her anything other than that camel. Then this verse was revealed: **And give the women their dowries as a free gift**. Al-Mu'tamir bin Sulayman said on the authority of his father: A Hadrami claimed that what was meant by the verse were the quarreling ones who married one woman to another, so they were ordered to set dowries. The first is more apparent, because the pronouns are one and the whole of them refer to the husbands, so they understood what was meant because he said: **And if you fear that you will not deal justly with the orphan girls** until his saying: **And give the women their dowries as a free gift**. This necessitates the harmony of the pronouns and that the first in them is the last.

Second: This verse indicates the obligation of the dowry for the woman, and this is agreed upon and

there is no disagreement about it except what was narrated from some of the scholars of Iraq that if the master marries his slave to his female slave, then no dowry is obligatory, and it is nothing, because the Almighty said: **And give the women their dowries as a free gift**. So He made it general and said: **Then marry them with the permission of their people and give them their compensation according to what is reasonable**. (An-Nisa': 25) The scholars also agreed that there is no limit to its large amount, and they differed about its small amount, as will be explained in His statement: **And you have given one of them a great amount**. (An-Nisa': 20) The majority read their dowries with a fat-ha on the sad and a damma on the dal, and Qatadah read their dowries with a damma on the sad and a sukoon on the dal. An-Nakha'i and Ibn Wathab read them with a damma on both of them, and the unification is their dowry.

Third: The Almighty's saying: **A gift**. The word *an-nahlah* and *an-nahlah*, with the *nun* pronounced with a kasrah or a damma, are two languages. Its origin is from giving, *na-ha-t-fulan* means I gave something to someone. So the dowry is a gift from God Almighty to the woman. It was said: **a gift** means with the consent of the husbands without dispute. Qatadah said: The meaning of **a gift** is an obligatory duty.

Ibn Jurayj and Ibn Zayd: A named obligation. Abu Ubaid said: The gift cannot be unless it is named and known. Al-Zajaj said: A gift of religion. The gift is religion and faith. It is said: This is his gift, meaning his religion. This is good with the address being to the guardians who used to take it in the pre-Islamic era, until some women said about their husbands:

He doesn't take sweets from our daughters.

She says: He does not do anything else. So God took it away from them and ordered it for the women. And **a gift** is in the accusative case as a state of the spouses by implying a verb from its wording, the meaning of which is **they bestowed upon them a gift**. And it was said: It is in the accusative case as an explanation. And it was said: It is a source on a non-source in the place of a state.

Fourth: The Almighty's saying: **But if they, of their own good pleasure, give up to you anything thereof**, is addressed to husbands, and indicates in general that a woman's gift of her dowry to her husband, whether she is a virgin or previously married, is permissible. The majority of jurists said this. Malik forbade a virgin from giving her dowry to her husband and made that for the guardian, even though she still owned it. Al-Farra' claimed that it is addressed to guardians, because they used to take the dowry and not give the woman anything from it, so they were not permitted anything from it except what the woman was willing to give. The first statement is more correct, because the guardians were not mentioned before, and the pronoun in *thereof* refers to the dowry. This is what Ikrimah and others said. The reason for the verse, as mentioned, is that some people were embarrassed to have anything of what they gave to their wives returned to them, so **but if they, of their own pleasure, give up to you** was revealed.

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Fifth: The scholars agreed that if a woman who is in control of her own affairs gives her dowry to her husband, this is enforceable against her and she has no right to take it back, except that Shuraih saw that she has the right to take it back, and he provided evidence for this by saying: **But if they give up willingly to you any part of it**, and if she was seeking it, she would not be willing to give it to her. Ibn al-Arabi said: This is invalid, because she has given up willingly and he has eaten, so she has no right to speak, since what is meant is not the image of eating, but rather it is a metaphor for making it permissible and lawful, and this is clear.

Sixth: If she stipulated that he should not marry another woman during the marriage contract, and she reduced part of her dowry for that, then he married another woman, then she has nothing against him, according to the narration of Ibn al-Qasim, because she stipulated something that was not permissible to stipulate. Just as the people of Barirah stipulated that Aisha should free her and that the loyalty should be to her seller, so the Prophet, may God bless him and grant him peace, validated the contract and nullified the stipulation. Likewise here it is permissible to drop part of the dowry from him and the marriage is invalidated. Ibn Abd al-Hakam said: If there remains of her dowry the equivalent of the dowry of her peers or more, she does not get anything back from him. But if she reduced part of her dowry and he married another woman, she gets back from him the full dowry of her peers, because he stipulated a condition for himself and took from him compensation that was due to her, so he must fulfill it, based on his saying, peace be upon him:

Believers are bound by their conditions.

Seventh: This verse is evidence that manumission is not a dowry, because it is not money, as the woman cannot give it as a gift nor the husband eat it. This is what Malik, Abu Hanifa, Zufar, Muhammad, and Al-Shafi'i said. Ahmad ibn Hanbal, Ishaq, and Ya'qub said: It is a dowry and she has no dowry other than manumission, according to the hadith of Safiyya - narrated by the Imams:

"The Prophet, may God bless him and grant him peace, freed her and made her freedom her dowry." It was narrated on the authority of Anas that he did so, and he is the narrator of the hadith of Safiyyah. The first scholars responded by saying: There is no proof in the hadith of Safiyyah, because the Prophet, may God bless him and grant him peace, was specifically permitted to marry without a dowry, and he wanted Zaynab, so she was forbidden to Zayd, so he entered upon her without a guardian or dowry, so it is not appropriate to use such evidence, and God knows best.

Eighth - The Almighty's saying: **A soul**. It was said: It is in the accusative case for clarification, and neither Sibawayh nor the Kufians permit that what was in the accusative case for clarification should precede it. Al-Mazini and Abu al-Abbas al-Mubarrad permitted

that if the agent was a verb. And he recited:

And no soul finds comfort in separation

And in the revelation: **They shall come forth with their eyes humbled** (al-Qamar 54:7). Based on this, it is permissible to say **fat that has been burst** and **face that has been made beautiful**. And the companions of Sibawayh said: "A soul is in the accusative case with the implication of a verb, the meaning of which is 'I mean a soul', and it is not in the accusative case as a distinction. If this is the case, then there is no proof in it." And Al-Zajaj said: The narration:

And it was not my soul...

Everyone agreed that it is not permissible to present the distinguished if the worker is not acting, such as twenty dirhams.

Ninth - The Almighty's statement: **Then eat it**. What is meant is not the form of eating, but rather what is meant by it is permissibility in any way, which is what is meant by His statement in the verse that follows it: **Indeed, those who devour the property of orphans unjustly** (An-Nisa': 10). What is meant is not the eating itself, but since eating is the most complete form of enjoying money, He expressed actions with eating. Similar to it is the statement of the Almighty: **When the call is made for prayer on the day of Jumu'ah, then proceed to the remembrance of God and leave off business** (al-Jumuah 62:9). It is known that the form of business is not intended, but rather what is meant is what distracts him from the remembrance of God, such as marriage and other things, but the mention of business is because it is the most important thing that distracts him from the remembrance of God.

Tenth - The Almighty's saying: **Enjoyable and pleasant** is in the accusative case as a state of the letter *ha* in *kulhu*. It was said: It is an adjective for a deleted source, meaning, enjoyable eating with good souls. The food and drink pleased him, and it was not enjoyable. He was certainly pleased, and the source is happiness. And everything that does not come with difficulty or hardship is enjoyable. And *Hani* is an active participle from *hanu* like *dharif* from *zarf*, and *Hani* is *yuhanna* so it is *Hani* on the basis of a verb like *zman*. And the food pleased me and *marana* on the basis of following, so if *marana* is not mentioned, you say: **the food pleased me** with the letter *alif*, meaning it was digested. Abu Ali said: This is as it came in the hadith:

Return, you who are rewarded and not sinful. So they changed the waw of the word *rewarded* to an alif, following the word *rewarded*. Abu al-Abbas said on the authority of Ibn al-A'rabi: It is said *hani'* and *hanaani* and *marana* and *maranay* and it is not said *mar'ani*. Al-Harawi narrated it. Al-Qushayri narrated that it is said *hani'ani* and *mar'ani* with the kasra, *yuhanani* and *mar'ani*, and it is rare. It was said: *hani'an* with no sin in it, and *maru'an* with no disease in it. Katheer said:

Happy visible, not a hidden disease, for the glory of those who turn away from us what is permissible

A man entered upon Alqamah while he was eating something that his wife had given him as a gift from her dowry. He said to him: Eat from the delicious and well-digested food. It was said: The delicious food is the good and palatable food that is not spoiled by anything, and the well-digested food is the one that has a praiseworthy outcome, is completely digested, does not harm or cause harm. He said: You will not be required to do anything in this world, nor will you be held accountable for it in the Hereafter. This is indicated by what Ibn Abbas narrated on the authority of the Prophet, may God bless him and grant him peace, that he was asked about this verse: **But if they give up willingly to you anything of it, then eat it**, so he said:

If she gives her husband a gift willingly and not under duress, no authority will decree it against you, nor will God Almighty hold you accountable for it in the Hereafter." It was narrated on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: If one of you complains of something, let him ask his wife for a dirham from her dowry, then buy honey with it and drink it with rainwater, and God Almighty will bring together for him pleasure, happiness, and blessed water. And God knows best.

Tafsir Ibn Kathir

God orders that the orphans' money be given to them when they reach puberty, in full and in sufficient quantity, and He forbids eating it and adding it to their money. That is why He said: **And do not exchange the bad for the good**. Sufyan al-Thawri said on the authority of Abu Salih: Do not hasten to take unlawful sustenance before the lawful sustenance that has been decreed for you comes to you. Saeed bin Jubair said: Do not exchange the unlawful wealth of the people for the lawful wealth of yours. He said: Do not squander your lawful wealth and eat their unlawful wealth. Saeed bin al-Musayyab and al-Zuhri said: Do not give to the lean and take the fat. Ibrahim al-Nakha'i and al-Dahhak said: Do not give to the fake and take the good. Al-Suddi said: One of them would take a fat sheep from the orphan's flock and replace it with a lean sheep and say: A sheep for a sheep, and he would take the good dirham and replace it with the fake and say: A dirham for a dirham. And His statement, **And do not consume their wealth with your wealth**, Mujahid, Saeed bin Jubair, Muqatil bin Hayyan, As-Suddi and Sufyan bin Husayn said: That is, do not mix them and consume them all. And His statement, **Indeed, it was a great sin**, Ibn Abbas said: That is, a great and immense sin. Ibn Mardawayh narrated on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, was asked about His statement, **a great sin**, and he said, **a great sin**. However, in its chain of transmission is Muhammad bin Yusuf Al-Kadimi, who is weak. It was narrated thus on the authority of Mujahid, Ikrimah, Saeed bin Jubair, Al-Hasan, Ibn Sirin, Qatadah, Muqatil bin Hayyan, Ad-Dahhak, Abu Malik, Zaid bin Aslam and Abu Sinan, like the statement of Ibn Abbas. And in the hadith narrated in Sunan Abi Dawud: **Forgive us our sins and our**

mistakes. Ibn Mardawayh narrated on the authority of Wasil, the freed slave of Abu Uyaynah, on the authority of Ibn Sirin, on the authority of Ibn Abbas, that Abu Ayyub divorced his wife, so the Prophet, may God bless him and grant him peace, said to him: **O Abu Ayyub, divorcing Umm Ayyub was a sin**. Ibn Sirin said: **Sin is wrong**. Then Ibn Mardawayh said: Abdul-Baqi told us, Bishr ibn Musa told us, Hudha ibn Khalifa told us, Awf told us, on the authority of Anas, that Abu Ayyub wanted to divorce Umm Ayyub, so he asked the Prophet's permission, may God bless him and grant him peace, and he said: **Divorce of Umm Ayyub is a sin**. So he kept her. Then Ibn Mardawayh and Al-Hakim narrated in his Mustadrak from the hadith of Ali ibn Asim, on the authority of Hamid Al-Tawil, I heard Anas ibn Malik also say: Abu Talhah wanted to divorce his wife Umm Sulaym, so the Prophet, may God bless him and grant him peace, said: **Divorce of Umm Sulaym is a sin**. So he stopped. The meaning is: Your consuming their wealth along with your wealth is a great sin and a grave mistake, so avoid it. And His statement: **And if you fear that you will not be able to deal justly with the orphan girls, then marry such women as seem good to you, two or three**, meaning, if there is an orphan girl under one of you and he fears that he will not be able to give her a dowry like hers, then let him turn to other women, for they are many and God has not made things difficult for him. Al-Bukhari said: Ibrahim bin Musa told us, Hisham told us, on the authority of Ibn Jurayj, Hisham bin Urwah told me, on the authority of his father, on the authority of Aisha: That a man had an orphan girl and he married her, and she had a bunch of dates, and he used to keep her for him, but she did not have any share in his money, so **And if you fear that you will not be able to deal justly**, was revealed concerning him. I think he said: She was his partner in that bunch of dates and in his money. Then Al-Bukhari said: Abdul Aziz bin Abdullah told us. Ibrahim bin Saad narrated to us on the authority of Salih bin Kaysan on the authority of Ibn Shihab who said: Urwah bin Az-Zubayr informed me that he asked Aisha about the statement of God the Almighty: **And if you fear that you will not deal justly with the orphan girls**, she said: O son of my sister, this orphan girl is in the care of her guardian and shares his wealth with him, and he is pleased with her wealth and her beauty, so her guardian wants to marry her without being just in her dowry, so he gives her the same as someone else, so they were forbidden to marry them unless they were just with them and gave them the highest dowry possible, and they were commanded to marry whatever women they liked other than them. Urwah said: Aisha said: The people asked the Messenger of God (peace be upon him) for a legal opinion after this verse, so God revealed: **And they ask you concerning women**. Aisha said: God's statement in the other verse: **And you desire to marry them** is the desire of one of you for his orphan girl if she is of little wealth and beauty. So they were forbidden to marry the orphan women whose wealth and beauty they desired except in a just manner, because of their desire for them if they are of little wealth and beauty. And His statement: **Two, three, four** means marry as many women as you wish other than them, if one of you wishes two, or three, or four. God the Almighty said: **He has made the angels messengers with wings, two or three or four**. That is,

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And give the women their bridal gifts as a free gift. But if they give up willingly to you anything of it, then take it in enjoyment and ease.

some of them have two wings, some of them have three, and some of them have four. He does not deny anything other than that in the angels because of the evidence for it, unlike limiting men to four. This verse, as Ibn Abbas and the majority of scholars said, is an example of gratitude and permission. If it were permissible to marry more than four, He would have mentioned it. Al-Shafi'i said: The Sunnah of the Messenger of God, may God bless him and grant him peace, which is clear from God, indicates that it is not permissible for anyone other than the Messenger of God, may God bless him and grant him peace, to marry more than four women. What Al-Shafi'i, may God have mercy on him, said is agreed upon by the scholars, except for what was reported from a group of the Shi'a, that it is permissible to marry more than four up to nine. Some of them said: without limitation. Some of them may hold fast to the action of the Messenger of God, may God bless him and grant him peace, in combining more than four to nine, as proven in the two Sahihs. As for eleven, as mentioned in some of the words of Al-Bukhari: Al-Bukhari suspended it, and we have narrated on the authority of Anas that the Messenger of God, may God bless him and grant him peace, married fifteen women, and consummated thirteen of them, and he had eleven wives, and he died with nine. This is, according to scholars, one of his characteristics, unlike any other in the nation, because of the hadiths that we will mention indicating the limitation to four. Let us mention the hadiths on this matter. Imam Ahmad said: Ismail and Muhammad ibn Ja'far told us: Mu'ar told us, on the authority of al-Zuhri. Ibn Ja'far said in his hadith: Ibn Shihab told us, on the authority of Salim, on the authority of his father, that Ghailan ibn Salamah al-Thaqafi converted to Islam and had ten wives. The Prophet, may God bless him and grant him peace, said to him, **Choose four of them.** When he was in the time of 'Umar, he divorced his wives and divided his wealth among his sons. report of that reached 'Umar, who said, "I think that the devil, in what he eavesdrops on, heard of your death and cast it into your mind. Perhaps you will not live long. By God, you will take back your wives and take back your wealth, or I will inherit them from you, and I will pass by your grave and stone you as the grave of Abu Righal was stoned." And thus it was narrated by Al-Shafi'i, Al-Tirmidhi, Ibn Majah, Al-Darqutni, Al-Bayhaqi and others, through various chains of transmission on the authority of Ismail bin Aliyah, Ghundar, Yazid bin Zari', Sa'id bin Abi Arubah, Sufyan Al-Thawri, 'Isa bin Yunus, 'Abd Al-Rahman bin Muhammad Al-Maharbi, Al-Fadl bin Musa and others from the Hafiz, on the authority of Mu'ammarr with his chain of transmission similar to it until he said: **Choose four of them.** The rest of the hadith in the story of 'Umar is from the individuals of Ahmad, and it is a good addition, but it is weak because Al-Bukhari explained this hadith in what Al-Tirmidhi narrated from him, where he said after narrating it: I heard Al-Bukhari say: This hadith is not preserved. What is correct is what Shu'ayb and others narrated on the authority of Al-Zuhri. I was told on the authority of Muhammad bin Suwaid Al-Thaqafi that Ghailan bin Salamah - and he mentioned it. Al-Bukhari said: The hadith of Al-Zuhri is

on the authority of Salim, on the authority of his father, that a man from Thaqeef divorced his wives, so 'Umar said to him: Either you take your wives back or I will stone your grave as the grave of Abu Righal was stoned. This explanation is questionable, and God knows best. Abd al-Razzaq narrated it from Muammar from al-Zuhri as a mursal. Malik narrated it from al-Zuhri as a mursal in the same way. Abu Zur'ah said: It is more authentic. Al-Bayhaqi said: Aqil narrated it from al-Zuhri: It reached us from Uthman ibn Muhammad ibn Abi Suwayd. Abu Hatim said: This is a mistake, rather it is al-Zuhri, from Muhammad ibn Suwayd. It reached us that the Messenger of God, may God bless him and grant him peace, - and he mentioned it. Al-Bayhaqi said: It was narrated by Yunus and Ibn Uyaynah from al-Zuhri from Muhammad ibn Abi Suwayd, and this is as al-Bukhari explained it. This chain of transmission that we presented from the Musnad of Imam Ahmad, its men are trustworthy according to the conditions of the two sheikhs. Then it was narrated via other than Muammar's path, and even al-Zuhri. Al-Bayhaqi said: Abu Abdullah Al-Hafiz told us, Abu Ali Al-Hafiz told us, Abu Abdul Rahman Al-Nasa'i told us, Abu Burayd Amr bin Yazid Al-Jarmi told us, Saif bin Ubaid God told us, Sarar bin Mujshar told us, on the authority of Ayoub, on the authority of Nafi' and Salim, on the authority of Ibn Umar, that Ghailan bin Salamah had ten wives, so he converted to Islam and they converted to Islam with him, so the Prophet, may God bless him and grant him peace, ordered him to choose four of them. This is how Al-Nasa'i narrated it in his Sunan. Abu Ali bin Al-Sakn said: Sarar bin Mujshar is the only one who narrated it, and he is trustworthy. Ibn Ma'in also authenticated him. Abu Ali said: This is how Al-Sumaida' bin Wahib narrated it on the authority of Sarar. Al-Bayhaqi said: We narrated from the hadith of Qays bin Al-Harith or Al-Harith bin Qays, and Urwah bin Mas'ud Al-Thaqafi and Sufyan bin Umayyah, meaning the hadith of Ghailan bin Salamah. The evidence is that if it were permissible to combine more than four, the Messenger of God, may God bless him and grant him peace, would have permitted him to have the rest of them while the ten remained, and they had converted to Islam with him. So when he ordered him to keep four and separate from the rest, it indicates that it is not permissible to combine more than four under any circumstances. So if this is the case permanently, then it is more appropriate to start over, and God Almighty knows best what is correct. **Another hadith on this subject** Abu Dawud and Ibn Majah narrated in their Sunans on the authority of Muhammad ibn Abd al-Rahman ibn Abi Layla on the authority of Humaydah ibn al-Shamardal, and with Ibn Majah bint al-Shamardal, Abu Dawud narrated that some of them say al-Shamardal with the voiced dhal on the authority of Qays ibn al-Harith, and with Abu Dawud in the narration of al-Harith ibn Qays ibn Umayrah al-Asadi, he said: I converted to Islam and I had eight wives, so I mentioned it to the Prophet, may God bless him and grant him peace, and he said: **Choose four of them.** This chain of transmission is good, and this mere difference does not harm the like of it because of the corroborating evidence for the

hadith. **Another hadith on this subject** Al-Shafi'i said in his Musnad: He told me who heard Ibn Abi Al-Zinad say: Abdul Majeed bin Suhayl bin Abdul Rahman told me on the authority of Awf bin Al-Harith on the authority of Nawfal bin Mu'awiyah Al-Dayli, may God be pleased with him, who said: I converted to Islam and I had five wives. The Messenger of God, may God bless him and grant him peace, said to me: **Choose four of them, whichever you wish, and leave the others.** So I went to the oldest of women, an old barren woman who had been with me for sixty years, and I divorced her. All of these are evidences of the authenticity of what was mentioned above from the hadith of Ghailan, as Al-Bayhaqi, may God have mercy on him, said. And His statement: **But if you fear that you will not be able to be just, then [marry only] one or those your right hands possess**, meaning if you fear that you will not be able to be just between women, as God Almighty said, **And you will never be able to be just between wives, even if you should strive to do so**, so whoever fears that, let him limit himself to one or to concubines, for it is not obligatory to divide it between them, but it is recommended. So whoever does that, it is good, and whoever does not, there is no blame. And His statement: **That is more likely that you will not be poor**, some of them said that it is more likely that you will not have many children, as Zaid bin Aslam, Sufyan bin Uyaynah, and Al-Shafi'i, may God have mercy on them, said. It is taken from God Almighty's statement: **And if you fear poverty, meaning poverty, then God will enrich you from His bounty, if He wills.** And the poet said:

The poor man does not know when he will become rich, and the rich man does not know when he will be dependent.

The Arabs say: A man is poor and provides for a family, but there is a problem with this interpretation here, because just as a large family is feared due to the number of free women, so too is a large family feared due to the number of concubines. The correct opinion is that of the majority: **That is more likely that you will not be poor**, meaning that you will not be unjust. It is said: He is unjust in judgment if he is fair, oppressive, and unjust. Abu Talib said in his famous poem:

With a just balance that does not fail a single grain of grain, and he has a witness from himself, not a supporter.

Hisham said on the authority of Abu Ishaq, who said: Uthman bin Affan wrote to the people of Kufa about something they rebuked him for: I am not a scale that cannot be relied upon. It was narrated by Ibn Jarir, and Ibn Abi Hatim, Abu Hatim Ibn Mardawayh, and Ibn Hibban narrated in his Sahih on the authority of Abd al-Rahman Ibn Ibrahim Dahim, who said: Muhammad Ibn Shu'ayb told us on the authority of Umar Ibn Muhammad Ibn Zayd on the authority of Abdullah Ibn Umar on the authority of Hisham Ibn Urwah, on the authority of his father on the authority of Aishah on the authority of the Prophet, may God bless him and grant him peace: **That is more likely that you will not be unjust.** He said: **Do not be unjust.** Ibn Abi Hatim said: My father said, this is an incorrect hadith, and the correct one is: on the authority of Aishah, it is suspended. Ibn Abi Hatim said: It was narrated on the

authority of Ibn Abbas, Aishah, Mujahid, Ikrimah, al-Hasan, Abu Malik, Abu Razin, al-Nakha'i, al-Sha'bi, al-Dahhak, Ata' al-Khurasani, Qatadah, al-Suddi, and Muqatil Ibn Hayyan that they said: Do not be unjust. Ikrimah, may God have mercy on him, cited as evidence the verse of Abu Talib that we presented, but he did not recite it as it is narrated in the Seerah. Ibn Jarir narrated it and then recited it well and chose that. And the Almighty said: **And give the women their dowries as a free gift.** Ali bin Abi Talha said, on the authority of Ibn Abbas: The free gift is the dowry. Muhammad bin Ishaq said, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha: A free gift is an obligation. Muqatil, Qatadah, and Ibn Jurayj said: A free gift means an obligation. Ibn Jurayj added: It is named. Ibn Zayd said: The word *benevolence* in the speech of the Arabs means: *obligatory*. He says: **Do not marry her except for something obligatory for her.** It is not appropriate for anyone after the Prophet, may God bless him and grant him peace, to marry a woman except for an obligatory dowry. It is not appropriate for the dowry to be named falsely without right. The meaning of their words is that the man must definitely pay the dowry to the woman, and he must be content with that, just as he prevents the gift and gives the benevolence with it, likewise he must give the woman her dowry with it, so if she is content with it after he names it or with something of it, then let him eat it lawfully and goodly. For this reason, he said: **But if they give you up contentedly of it, then eat it with enjoyment and satisfaction.** Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, on the authority of Sufyan, on the authority of al-Suddi, on the authority of Yaqub ibn al-Mughira ibn Shu'bah, on the authority of Ali, who said: "If one of you complains of something, let him ask his wife for three dirhams or something like that, and let him buy honey with it, then let him take rainwater, and it will gather together, content and delicious, a blessed cure." Hisham said on the authority of Sayyar on the authority of Abu Salih who said: When a man married his daughter, he would take her dowry without hers, so God forbade them from that, and the verse was revealed: **And give the women their dowries as a free gift.** Narrated by Ibn Abi Hatim and Ibn Jarir. Ibn Abi Hatim said: Muhammad ibn Ismail al-Ahmasi told us, Waki' told us on the authority of Sufyan on the authority of Umair al-Khathami on the authority of Abd al-Malik ibn al-Mughira al-Ta'ifi on the authority of Abd al-Rahman ibn al-Baylamani who said: The Messenger of God, may God bless him and grant him peace, said: **And give the women their dowries as a free gift.** They said: O Messenger of God, what are the ties between them? He said: **What their families agree upon.** Ibn Mardawayh narrated on the authority of Hajjaj ibn Arta'ah on the authority of Abd al-Malik ibn al-Mughira on the authority of Abd al-Rahman ibn al-Baylamani on the authority of Umar ibn al-Khattab who said: The Messenger of God, may God bless him and grant him peace, addressed us and said: **Marry the single women three times.** A man stood up and said: O Messenger of God, what are the ties between them? He said: **What their families agree upon.** Ibn al-Baylamani is weak and there is also a break in the chain of transmission.

Surat al-Nisa 4:4

And give the women their bridal gifts as a free gift. But if they give up willingly to you anything of it, then take it in enjoyment and ease.

Fath al-Qadir

His saying 4- **And give the women their dowries as a free gift** The address is to the husbands, and it was said: to the guardians. And the dowries with the damma of the dal is the plural of sadaqaḥ like thamarah, Al-Akhfash said: And the Banu Tamim say sadaqaḥ and the plural is sadaqaṭ, and if you wish you can open it and if you wish you can sukun it. And the gift with the kasra of the noon and the damma is two languages, and its origin is the giving, I gave to someone, and based on this it is accusative as a source, because giving means giving, and it was said: the palm tree is religiousness, so the meaning of a gift is religiousness, said Al-Zajaj, and based on this it is accusative as a direct object. And Qatada said: the gift is the obligation, and based on this it is accusative as a state, and it was said: the gift is good-naturedness, Abu Ubaid said: And the gift does not come except from good-naturedness. The meaning of the verse, if addressed to husbands, is: Give the women whom you have married their dowries which you owe them, as a gift or a debt from you or an obligation from you or a good deed from yourselves. And its meaning, if addressed to guardians, is: Give the women of your relatives whose dowries you have received from their husbands those dowries. In the pre-Islamic period, the guardian would take the dowry of his relative and not give her anything. This was narrated from Abu Salih and Al-Kalbi. The first is more appropriate because the pronouns from the beginning of the context refer to the husbands. And in the verse there is evidence that the dowry is obligatory on husbands for women, and this is agreed upon as Al-Qurtubi said: The scholars agreed that there is no limit to its large amount, and they differed about its small amount. Qatadah read their dowries with a damma on the sad and a sukoon on the dal. An-Nakha'i and Ibn Wathab read them with a damma on both. The majority read it with a fatha on the sad and a damma on the dal. His statement, **But if they give up willingly to you any part of it, then take it in enjoyment and with good health.** The pronoun in **it** refers to the dowry, which is one of the charities, or to what is mentioned, which is the charities, or it is like a demonstrative pronoun, as if he said **of that**, and *of* is a distinguishing feature. The companions of Sibawayh said: It is accusative because of an implied verb, not a distinguishing feature: that is, I mean *of soul*. The first is more appropriate, and the majority said the same. The meaning is: If they, the women, give up willingly to you, O husbands or guardians, any part of the dowry, **then take it in enjoyment and with good health.** In his statement, **with good health** is evidence that what is considered in making that permissible from them to them is the willingness of the soul, not merely the words that emanate from them that do not confirm the willingness of the soul. So if something appears from her that indicates that she is not willing, then it is not permissible for the husband or guardian, even if she uttered a gift or a vow or something similar. What a strong indication this verse is that the words that women utter that convey ownership are not to be taken into consideration on their own, due to their lack of intelligence, weak perception, and quick deception and

attraction to what is desired from them with the slightest encouragement or intimidation. And his saying **enjoyable and pleasant** are in the accusative case as two attributes of a deleted source: i.e. enjoyable and pleasant eating, or they are in place of the source, or as a state. It is said: **Hanahu al-ta'am al-dhirab yahyinhū wa marrahu wa amarrahu** from *al-hani'* and *al-mar'a*, and the verb *hana'* and *marra'* means: it came without difficulty or anger. It was said: it is the good that does not spoil it, and it was said: the praiseworthy outcome is the good digestion, and it was said: what there is no sin in it, and what is meant here is that it is permissible for them, pure of impurities, and eating was singled out because it is most of what is desired with money, even though all other benefits from it are permissible like eating.

Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, **He created you from one soul**, he said: Adam. **And created from it its mate**, he said: Eve was from Adam's short ribs. Abu al-Shaykh narrated something similar on the authority of Ibn Abbas. Abd ibn Humayd and Ibn al-Mundhir narrated that Eve was created from Adam's left back. Ibn Abi Hatim narrated on the authority of al-Dahhak that he said: From the back rib, which is the lowest of the ribs. Ibn Jarir narrated on the authority of Ibn Abbas, **And fear God, through whom you ask one another**, he said: Commit to Him. Abd ibn Humayd, Ibn Jarir and Ibn Abi Hatim narrated on the authority of al-Rabi' that he said: Contract and promise. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid that he said: He says, **I ask you by God and the womb**. Ibn Jarir narrated something similar on the authority of al-Hasan. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: Fear God, through whom you ask one another, and fear the wombs and maintain ties of kinship. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid, **Indeed, God is ever, over you, a Watcher**. He said: A Preserver. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, who said: A man from Ghatafan had a lot of money that belonged to his nephew. When he reached the age of orphanhood, he asked for his money, but his uncle refused him. So he argued with him before the Prophet, may God bless him and grant him peace, and the following was revealed: **And give the orphans their property**, meaning the guardians. He said: Give the orphans their money. **And do not exchange the bad for the good**, meaning: Do not exchange the unlawful money of the people for the lawful money of yours. He said: Do not abandon your lawful money and consume their unlawful money. Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in Shu'ab Al-Iman narrated on the authority of Mujahid, who said: Do not rush into unlawful provision before the lawful provision that was decreed for you comes to you. **And do not consume their money with your money**, he said: Mix it with your money and consume it all. **Indeed, it is a sin**. Ibn Jarir narrated on the authority of Ibn Zayd regarding the verse, he said: The people of the Age of Ignorance did not give inheritance to women or to

children. The eldest would take it, so his share of the inheritance was good, and the one who takes it is bad. Abd bin Hamid and Ibn al-Mundhir narrated on the authority of Qatadah, he said: With your money. Ibn Jarir narrated on the authority of al-Hasan, he said: When this verse was revealed regarding the money of orphans, they were reluctant to mix with them, and the guardian of the orphan would separate the orphan's money from his own money, so they complained about that to the Prophet, may God bless him and grant him peace, so God revealed: They ask you about orphans. Say: "Improvement for them is best. But if you mix with them, they are your brothers." He said: So mix with them. Al-Bukhari, Muslim and others narrated that Urwah asked Aisha about the statement of God the Almighty: **And if you fear that you will not be able to deal justly with the orphan girls**, she said: O son of my sister, this orphan girl is in the care of her guardian, she shares her wealth with him, and he is pleased with her wealth and her beauty, so her guardian wants to marry her without being fair in her dowry, so he gives her the same as he gives her to someone else, so they were forbidden to marry them unless they were fair to them and brought them to the highest age in terms of dowry, and they were commanded to marry whomever they liked from other women, and that the people consulted the Messenger of God, may God bless him and grant him peace, after this verse, so God revealed: **And they consult you concerning women**, Aisha said: And God's statement in the other verse: **And you desire to marry them**, is the desire of one of you to marry his orphan girl when she is of little wealth and beauty, so they were forbidden to marry the wealth and beauty of the remaining women whom they desire except in fairness because of their desire. On their authority if they were of little wealth and beauty. Al-Bukhari narrated on the authority of Aisha: A man had an orphan girl and married her, and she had a bunch of dates, so he used to keep her for him and she did not have anything from him, so the verse was revealed: **And if you fear that you will not deal justly with the orphan girls**, I think he said: She was his partner in that bunch of dates and in his wealth. This meaning has been narrated from many chains of narration. Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas regarding the verse, he said: A man used to marry with the orphan's wealth as much as God willed, but God forbade that. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority that he said: Men were limited to four women because of the orphans' wealth. Khas'eed bin Mansour, Abd bin Hameed, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Sa'eed bin Jubair regarding his statement: **And if you fear that you will not deal justly with the orphan girls**, he said: A man used to marry as much as he wanted, so he said: Just as you fear that you will not deal justly with the orphan girls, so they feared that you will not be just with them, so he limited them to four. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse, he said: In the pre-Islamic era, they used to marry ten widowed women, and they used to respect the orphan, so they looked into the matter of orphans in their religion and abandoned what they used to marry in the pre-Islamic era. Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding the verse, he said: Just as you fear that you will not be just towards

the orphans, fear that you will not be just towards the women if you gather them with you. Ibn Abi Hatim narrated on the authority of Muhammad Ibn Abi Musa Al-Ash'ari, he said: If you fear adultery, then marry them, meaning: Just as you fear that you will not be just with the wealth of orphans, so fear for yourselves as long as you do not marry. Abd Ibn Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated something similar from Mujahid. Ibn Abi Shaybah, Abd Ibn Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Malik, **what is lawful for you**, he said: what is lawful for you. Ibn Jarir narrated something similar from Al-Hasan and Saeed Ibn Jubayr. Ibn Abi Shaybah and Ibn al-Mundhir narrated something similar on the authority of Aishah. Ash-Shafi'i, Ibn Abi Shaybah, Ahmad, At-Tirmidhi, Ibn Majah, An-Nahhas in his Naskh, Ad-Darqutni and Al-Bayhaqi narrated on the authority of Ibn Umar that "Ghailan ibn Salamah Ath-Thaqafi converted to Islam and had ten wives. The Prophet (peace and blessings of God be upon him) said to him: 'Choose from among them.'" In another version: **Keep four of them and leave the rest**. This hadith was narrated by these aforementioned people through various chains of transmission on the authority of Ismail ibn Ulayyah, Ghundar, Zayd ibn Zari', Sa'id ibn Abi 'Aruba, Sufyan Ath-Thawri, 'Isa ibn Yunus, 'Abdur-Rahman ibn Muhammad Al-Maharibi, Al-Fadl ibn Musa and others among the hadith masters on the authority of Mu'ammarr on the authority of Az-Zuhri on the authority of Salim on the authority of his father, and he mentioned it. Al-Bukhari gave a reason for this hadith, and At-Tirmidhi narrated on his authority that he said: This hadith is not preserved. The correct version is what was narrated on the authority of Shu'ayb and others on the authority of Al-Zuhri: I was told on the authority of Muhammad ibn Suwayd Al-Thaqafi that Ghailan ibn Salamah, and he mentioned it. As for the hadith of Al-Zuhri on the authority of his father: That a man from Thaqeef divorced his wives, so 'Umar said to him: I will stone your grave as the grave of Abu Righal was stoned. Mu'ammarr narrated it on the authority of Al-Zuhri in a mursal form, and Malik narrated it in the same way on the authority of Al-Zuhri in a mursal form. Abu Zur'ah said: And it is more correct. 'Aqeel narrated it on the authority of Al-Zuhri: It reached us on the authority of 'Uthman ibn Muhammad ibn Abu Suwayd. Abu Hatim said: This is a mistake, rather it is Al-Zuhri who reached us on the authority of 'Uthman ibn Abi Suwayd. Ahmad named it with the men of the Sahih and said: Isma'il and Muhammad ibn Ja'far narrated to us: They said: Mu'mar narrated to us on the authority of Al-Zuhri. Abu Ja'far said in his hadith: Ibn Shihab informed us on the authority of Salim on the authority of his father that Ghailan, and he mentioned it. It was narrated via other than the path of Mu'mar and Al-Zuhri, so Al-Bayhaqi included it on the authority of Ayoub on the authority of Nafi' and Salim on the authority of Ibn 'Umar that Ghailan, and he mentioned it. Abu Dawud and Ibn Majah narrated in their Sunan on the authority of Umair al-Asadi who said: I converted to Islam and I had eight wives. I mentioned this to the Prophet (peace and blessings of God be upon him) and he said: Choose four of them. Ibn Kathir said: Its chain of transmission is hasan. Ash-Shafi'i narrated in his Musnad on the authority of Nawfal ibn Mu'awiyah

Surat al-Nisa 4:4

And give the women their bridal gifts as a free gift. But if they give up willingly to you anything of it, then take it in enjoyment and ease.

ad-Dailami who said: I converted to Islam and I had five wives. The Messenger of God (peace and blessings of God be upon him) said: Keep four and divorce the other. Ibn Majah and an-Nahhas narrated in his Naskh on the authority of Qays ibn al-Harith al-Asadi who said: I converted to Islam and I had eight wives. I came to the Prophet (peace and blessings of God be upon him) and told him. He said: "Keep four and leave the others." Ibn Majah and An-Nahhas in his Naskh narrated on the authority of Qays ibn Al-Harith Al-Asadi who said: "I converted to Islam and I had eight wives. I came to the Prophet (peace and blessings of Allah be upon him) and informed him. He said: 'Choose four of them and leave the rest.' So I did." These are supporting evidence for the first hadith, as Al-Bayhaqi said. Ibn Abi Shaybah and Al-Bayhaqi narrated in his Sunan on the authority of Al-Hakam who said: The companions of the Messenger of Allah (peace and blessings of Allah be upon him) agreed that a slave may not have more than two women. Abd ibn Humayd, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatadah regarding the verse: If you fear that you will not be able to deal justly with four, then with three. Otherwise, with two. Otherwise, with one. If you fear that you will not be able to deal justly with one, then with those whom your right hand possesses." Ibn Jarir narrated a similar narration on the authority of Ar-Rabi'. He also narrated on the authority of Ad-Dahhak: "But if you fear that you will not be able to deal justly with them," he said: with regard to sexual intercourse and love. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi: "Or what your right hands possess," he said: Concubines. Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Hibban narrated in his Sahih on the authority of Aisha, on the authority of the Prophet, peace and blessings be upon him: "That is more likely that you will not be unjust," he said: that you will not be unjust. Ibn Abi Hatim said: My father said: This hadith is wrong, and the correct one on the authority of Aisha is suspended. Saeed bin Mansour, Ibn Abi Shayba in Al-Musannaf, Abd bin Humayd, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated through various chains of narration on the authority of Ibn Abbas, regarding his statement: "that you will not be unjust," he said: that you will not be unjust. Saeed bin Mansour, Abd bin Humayd, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ikrimah, he said: that you will not be unjust, then he said: Have you not heard the saying of Abu Talib:

With a just balance that does not lose a grain of wheat, and a true balancer whose weight is not weak.

Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid: He said: Do not lean. Ibn Abi Shaybah narrated on the authority of Abu Razin, Abu Malik and Al-Dahhak something similar. Ibn Abi Hatim narrated on the authority of Zayd ibn Aslam regarding the verse: That is more likely to prevent many of those you support. Ibn Abi Hatim narrated on the authority of Sufyan ibn Uyaynah: He said: Do not become poor. Saeed ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir

and Ibn Abi Hatim narrated on the authority of Abu Salih: When a man married a female slave, he would take her dowry without hers, so God forbade them from that and the verse was revealed: **And give the women their bridal-money as a gift.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement: **As a gift**, he said: By the gift he meant the dowry. Ibn Abi Hatim narrated on the authority of Aisha: **As a gift**, she said: Obligatory. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj: **And give the women their bridal-money as a gift**, he said: A specified obligation. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatada something similar. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, **If they give up willingly to you**, he said: It refers to the husbands. Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ikrimah, **If they give up willingly to you anything of it**, he said: Of the dowry. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali on the authority of Ibn Abbas, **If they give up willingly to you anything of it**, he said: If it is without harm or deception, then it is pleasant and easy as God said.

Tafsir al-Baghawi

4- And give the women their dowries as a free gift.

Al-Kalbi and Mujahid said: This address is to the guardians, because if the woman's guardian married her off, if she was with them in the clan, he would not give her from her dowry, little or much. If her husband was a stranger, they would carry her to him on a camel and would not give her from her dowry other than that. So God forbade them from that and commanded them to give the right to its people.

Al-Hadrami said: The guardians of women would give this man his sister on condition that the other would give him his sister, and there was no dowry between them. They forbade that and ordered that the dowry be named in the contract. Abu al-Hasan al-Sarakhsi told us, on the authority of Zahir ibn Ahmad, on the authority of Abu Ishaq al-Hashemi, on the authority of Abu Mus'ab, on the authority of Malik ibn Nafi', on the authority of Abdullah ibn Umar, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, forbade shighar.

Al-Shighar: is when a man marries his daughter on the condition that another man marries his daughter, and there is no dowry between them.

Others said: The address is to the husbands who were commanded to give their wives the dowry, and this is more correct because the address before was to the married couple, and the charities: the dowries, the singular of which is charities *gift*. Qatada said: an obligation, and Ibn Jurayj said: a named obligation, Abu Ubaidah said: and the gift can only be named and known, and Al-Kalbi said: a gift and a donation, and Abu Ubaidah said: willingly, and Al-Zajaj said: as a

gift.

Abdul Wahid bin Ahmad told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Yusuf told us, Al-Layth told us, Yazid bin Abi Habib told us, on the authority of Abu Al-Khair, on the authority of Uqbah bin Amir, who said: The Messenger of God, may God bless him and grant him peace, said: **The conditions that are most deserving of being fulfilled are those by which you make private parts lawful.**

"If they give up willingly to you anything of it," meaning: If their souls are willing to give up anything of it, then they give it to you. So the action was transferred from the souls to their owners, so the soul was explained, and that is the definition of the soul, as God Almighty said: **And he was straitened by them** (Hud 11:77).

Al-Ankabut -33 And be refreshed Maryam 026 It was said: Its wording is one and its meaning is plural, **So eat it with pleasure and enjoyment**, palatable and good. It is said that *hana* in food is *yanha* with the opening of the *nun* in the past tense and the breaking of it in the rest. It was said: *hani* is the good and palatable that lacks nothing, and *mari'* is the praiseworthy outcome, complete digestion that does not harm. Abu Ja'far read **hani'an mari'an** with a shaddah on the *ya* in both of them without a hamza, and likewise *bari*, "bariyun," *bariyyun*, and *kahiyyah*, and the others use a hamza on it.

Tafsir al-Baidawi

4 And give the women their dowries their bridal gifts. It is read with the opening of the *sad* and the sukoon of the *dal* for the sake of alleviation, and with the damma of the *sad* and the sukoon of the *dal*, the plural of sadaqah like *ghurfah*, and with the damma of both of them for the sake of unification, which is the emphasis of sadaqah like darkness in darkness. *Nahlah* means a gift. It is said that a gift is such and such, a gift or a gift if he gives it to him willingly without expecting compensation. Whoever interprets it as an obligation or something similar looks at the meaning of the verse, not the subject of the word, and places it in the accusative case as a source because it is in the meaning of giving or a state of the *waw*, or the charities, meaning give them their dowries, gifted or gifted. It was said that the meaning is a gift from God and a favor from Him to them, so it is a state of the charities. It was said that religion comes from their saying that someone assumed such-and-such if he believed in it as an action for it, or a state of charity, meaning a religion from God Almighty that He legislated, and the address is to the husbands, and it was said to the guardians because they used to take the dowries of their female slaves. **If they willingly give up to you anything of it** for the dowry, based on the meaning or it is used as a demonstrative pronoun like the saying of Ru'bah:

It is as if there is vitiligo in the skin

When he was asked, he said: I meant as if that. It was said for giving, and a soul is a distinction to clarify the type and therefore it was made singular, and the

meaning is if they gave you something from the dowry willingly, but the main thing was made good of the soul for exaggeration and he made it transitive with 'an to include the meaning of turning away and transgression, and he said from it a motive for them to reduce the gift **So eat it with enjoyment and pleasure** so take it and spend it lawfully without consequence. Enjoyment and pleasure are two attributes of the food enjoyment and pleasure if it is palatable without choking, they were established in place of their sources or the source was described by them or they were made a state of the pronoun. It was said that enjoyment is what a person enjoys, and pleasure is what its outcome is praiseworthy. It was narrated: that some people were sinful for one of them to accept from his wife something that was brought to her. So it was revealed.

Surat al-Nisa 4:5

And do not give the foolish your property which Allah has made a means of support for you, but provide for them from it and clothe them and speak to them words of appropriate kindness.

Surat al-Nisa 4:5

And do not give the foolish your property which God has made a means of support for you, but provide for them from it and clothe them and speak to them words of appropriate kindness.

Tafsir al-Jalalayn

And do not give O guardians **to the foolish** the wasteful men, women and children **your wealth** that is, their wealth that is in your hands **which God has made a means of support for you** the source of qama, meaning it supports your livelihood and the well-being of your children, so that they spend it in the wrong way. In the reading {qiyaman} the plural of qiyamah, what is used to value goods **and provide for them therein** feed them from it **and clothe them and speak to them words of kindness** count them a beautiful count by giving them their wealth if they are mature.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding the *fools* to whom God Almighty forbade His servants from giving their money.

Some of them said: They are women and children.

Who said that?

Muhammad bin Bashir told us, he said, Abd al-Rahman bin Mahdi told us, he said, Israel told us, on the authority of Abd al-Karim, on the authority of Saeed bin Jubair, he said: Orphans and women.

Al-Muthanna told us, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Yunus, on the authority of Al-Hasan, regarding his statement: **And do not give your wealth to the foolish**, he said: Do not give it to the young and the women.

Ibn Bashir told us, he said, Abd al-Rahman told us, he said, Yazid ibn Zari' told us, on the authority of Yunus, on the authority of al-Hasan, he said: The woman and the boy.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Sharik, on the authority of Abu Hamza, on the authority of Al-Hasan, he said: Women and children, and women are the most foolish of fools.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Al-Hasan, regarding his statement: **And do not give your wealth to the foolish**, he said: **The foolish** are your foolish son and your foolish wife. It was mentioned that "the Messenger of God, may God bless him and grant him peace, said: Fear God with regard to the two weak

ones, the orphan and the woman."

Al-Muthanna told us, he said, Al-Hammani told us, he said, Hamid told us, on the authority of Abd al-Rahman al-Ru'asi, on the authority of al-Suddi - he said: He traces it back to Abdullah - he said: Women and children.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And do not give your wealth to the foolish**. As for **the foolish**, it refers to the child and the woman.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us, on the authority of Al-Dahhak, regarding his statement: **And do not give your wealth to the foolish**, meaning by that: a man's son and his wife, who is the most foolish of the fools.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **And do not give your wealth to the foolish**, he said: **The foolish** are the children, and women are the most foolish of the foolish, so they become lords over you.

Ahmad bin Hazim Al-Ghafari told us, Abu Naim told us, Sufyan told us, on the authority of Salamah bin Nabit, on the authority of Al-Dahhak, who said: Your children and your women.

Al-Muthanna told me, he said, Al-Hammani told us, he said, my father told us, on the authority of Salamah, on the authority of Al-Dahhak, he said: Women and children.

Ahmad bin Hazim told us, Abu Naim told us, Sufyan told us, on the authority of Hamid Al-Araj, on the authority of Mujahid: **And do not give your wealth to the foolish**, he said: women and children.

Ahmad told us, Abu Naim told us, Ibn Abi Ghania told us, on the authority of Al-Hakam: **And do not give your wealth to the foolish**, he said: women and children.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And do not give the foolish your wealth which God has made a means of support for you**, God commanded that this wealth be stored and its storage be improved, and that it not be owned by the foolish woman or the foolish boy.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Ibn Al-Mubarak told us, on the authority of Ismail, on the authority of Abu Malik, he said: Women and children.

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And do not give your wealth to the foolish**, he said: Your wife and children, and he said: **The foolish ones** are the children, and women are the most foolish of the foolish ones.

Others said: Rather, the fools are the boys in particular.

Who said that?

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed bin Jubair, regarding his statement: **And do not give your property to the foolish**, he said: They are the orphans.

Ibn Wakee' told us, he said, my father told me, on the authority of Sharik, on the authority of Salim, on the authority of Saeed, he said: **The fools** are the orphans.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Yunus told us, on the authority of Al-Hasan, regarding his statement: **And do not give your wealth to the weak**, he said: Do not give the young ones your wealth.

Others said: Rather, he meant by that: the foolish ones among the man's children.

Who said that?

Saeed bin Yahya Al-Umawi told us, he said, Ibn Al-Mubarak told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Malik, regarding his statement: **And do not give your wealth to the foolish**, he said: Do not give your wealth to your foolish child, lest he spoil him, who is your support after God Almighty.

Muhammad bin Saad told us, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And do not give your wealth to the foolish**, meaning: Do not give authority to the foolish among your children. Ibn Abbas used to say: This was revealed about the foolish, and orphans have nothing to do with it.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Firas, on the authority of al-Sha'bi, on the authority of Abu Burdah, on the authority of Abu Musa al-Ash'ari, that he said: Three people call upon God, but He does not answer them: a man who had a wife of bad character and did not divorce her, a man who gave his money to a fool, although God said: **And do not give your wealth to fools**, and a man who owed a man money and did not testify against him.

Yunus told us, he said, Ibn Wahb told us, he said, I heard Ibn Zayd: **And do not give your wealth to the foolish**, the verse, he said: Do not give the foolish among your children a head, nor a wall, nor anything of your money that is valuable to you.

Others said: Rather, **the fools** in this context refer to women in particular, and no one else.

Who said that?

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir bin Sulayman told us, on the authority of his father, he said: A Hadrami claimed that a man deliberately gave his money to his wife, and she used it unlawfully, so God Almighty said: **And do not give your wealth to the foolish**.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Hamid, on the

authority of Mujahid: **And do not give your wealth to the foolish**, he said: women.

Yunus bin Abdul A'la told us, he said, Ibn Wahb told us, he said, Sufyan told us, on the authority of Al-Thawri, on the authority of Hamid, on the authority of Qais, on the authority of Mujahid, regarding his statement: **And do not give your wealth to the foolish**, he said: They are women.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **And do not give the foolish your property which God has made a means of support for you**, he said: He forbade men from giving their money to women, even if they are foolish, whether they are wives, mothers, or daughters.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Ibn Bashar told us, he said, Abd al-A'la told us, he said, Hisham told us, on the authority of al-Hasan, he said: The woman.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Juwaybir told us, on the authority of Al-Dahhak, who said: Women are among the most foolish of fools.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Abu Awana, on the authority of Asim, on the authority of Muwarriq, he said: A woman passed by Abdullah ibn Umar who had a mark and a figure, so Ibn Umar said to her: **And do not give the fools your wealth which God has made a means of support for you**.

Abu Jaafar said: The correct interpretation of this, according to us, is that God Almighty was general in His statement: **And do not give your wealth to fools**, and He did not specify one fool over another. So it is not permissible for anyone to give his wealth to a fool, whether he is a young boy, an adult man, or a female.

The fool whose guardian is not allowed to give him his money is the one who deserves to be placed under guardianship due to his squandering of his money, his corruption, his mismanagement, and his mismanagement of it.

We said what we said, that what is meant by His statement: **And do not give to the foolish** is the one we described and not others, because God Almighty said in the verse that follows it: "And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them." So He commanded the guardians of the orphans to release their property to them if they reach the age of marriage and perceive in them sound judgment. *Orphans* may include both males and females, so He did not specify in the command to release their property to the males without the females, nor the females without the males.

Since this is the case, it is known that those whose guardians were ordered to pay their money to them, and Muslims were permitted to buy and deal with them, are not those whose guardians were ordered to

Surat al-Nisa 4:5

And do not give the foolish your property which Allah has made a means of support for you, but provide for them from it and clothe them and speak to them words of appropriate kindness.

withhold their money from them, and Muslims were prohibited from owing and dealing with them.

If this is the case, then it is clear that the **foolish ones** to whom God forbade the believers from giving their money are the ones who deserve to be restricted and who are entitled to have their money taken over by them, and they are those whose description we described earlier, and that anyone other than that is not a fool, because restriction is not deserved by someone who has reached maturity and has attained maturity.

As for the statement of those who said: **The fools** are women in particular, then this is an interpretation of the language in a way that is not proper. This is because the Arabs hardly ever pluralize fa'il as fa'alaa except in the plural of males, or males and females. But if they want to pluralize females in particular with no males with them, they pluralize it as fa'a'il and fa'ilat, like gharibiyyah, which is the plural of gharib and gharibat, but as for gharib, it is the plural of gharib.

The people of interpretation differed in the interpretation of his saying: **Your wealth which God has made a means of support for you, and provide for them from it and clothe them.**

Some of them said: He meant by that: Do not give the foolish women and children - according to what we mentioned about the difference of opinion of those we mentioned before - O you who are of sound mind, your wealth that you own, so that you give them power over it so that they spoil it and waste it, but provide for them from it if you are obligated to spend on it, and clothe them, and speak to them kind words.

We have mentioned the narration of a group of those who said that, including: Abu Musa al-Ash'ari, Ibn Abbas, al-Hasan, Mujahid, Qatadah, and Hadrami. We will mention the saying of others whose saying was not mentioned before.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And do not give the foolish your property which God has made a means of support for you, but provide for them from it**, meaning: Do not give your wife and children your money, lest they be the ones who support you, and feed them from your money and clothe them.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: "And do not give the foolish your wealth which God has made a means of support for you. But provide for them from it and clothe them and speak to them words of appropriate kindness." He said: Do not give authority to the foolish among your children over your wealth, and command him to provide for him from it and clothe him.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And do not give your wealth to the foolish**, he said: Do not give the fool

anything of your wealth that is yours.

Others said: Rather, the meaning of this is: Do not give the fools their money, but it was attributed to the governors, because they are its guardians and managers.

Who said that?

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed bin Jubair, regarding his statement: **And do not give your wealth to the foolish**, it is the wealth of the orphan that you have, he says: Do not give it to him, and spend it on him until he reaches maturity. And he only added to the guardians and said: **your wealth**, because they are its support and its managers.

Abu Ja'far said: His statement, **And do not give your wealth to the foolish**, may include the wealth of those who are forbidden to give it, and the wealth of **the foolish**. Because his statement, **your wealth**, does not specify some wealth and not others. And this does not prevent the Arabs from addressing a people directly, so that some of the speech is report about them and some is about the unseen. This is like saying, **You, so-and-so, have eaten your wealth unjustly**, so the individual is addressed in a collective manner, meaning, **You and your companions or your people have eaten your wealth**. Likewise, his statement, **And do not give your wealth to the foolish**, means: O people, do not give your foolish people your wealth, some of which is yours and some of which is theirs, so that they waste it.

Since this is the case, and God Almighty mentioned that He had prohibited giving all money to fools, and did not specify one thing over another, it was clear from that that the meaning of His statement: **which God has made a means of support for you** is that which God has made a means of support for you and for them, but the fools were included in the mention of those addressed by His statement: **for you**.

As for his saying: **which God has made for you a means of support**, then qiyam, qiyam, and qawam have the same meaning. The root of qiyam is qawam, except that the qaf before the waw was broken, so the waw was made a ya' because of the kasra of what preceded it, just as one says: samt siyaman, and salaat siyalan, and it is said from this: so-and-so is the qawam of his household and the qiyam of his household.

There are different readings of this.

Some of them read: **Which God has appointed for you as a guardian**, with a kasra on the qaf and a fatha on the ya', without an alif.

Others read: standing with an alif.

Muhammad said: The reading that we chose is *qiyama* with an alif, because it is the well-known reading in the readings of the Islamic countries, even though the other one is not wrong or corrupt. We chose what we

chose from that because if the readings differ in wording but agree in meaning, then the one that pleases us is what is most apparent and well-known in the readings of the Islamic countries.

And similar to what we said in the interpretation of His statement: *standing*, the people of interpretation said.

Who said that?

Saeed bin Yahya Al-Umawi told us, he said, Ibn Al-Mubarak told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Malik: **Your wealth that God has made a means of support for you**, which is your support after God.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Your wealth which God has made a means of support for you**, for wealth is the means of support for people, the foundation of their livelihood. He says: Be the one who is in charge of your family, and do not give your wife and children your wealth, lest they be the ones who are in charge of you.

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas, regarding his statement: **And do not give to the foolish your property which God has made a means of support for you**, God the Almighty says: Do not take your property and what God has given you and made for you a livelihood, and give it to your wife or children, then look at what is in their hands. Rather, keep your property and put it to good use, and be the one who spends on them in clothing them, providing for them, and providing for them. He said: His statement, *maintaining*, means: your support in your livelihood.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Al-Hasan, regarding his statement: *Standing*, he said: Standing in your life.

Al-Muthanna told me, he said, Ishaq told us, he said, Bakr bin Shurud told us, on the authority of Mujahid: that he read: **which God has made a means of support for you**, with an alif, meaning: the means of your life.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Your wealth which God has made a means of support for you**, he said: Do not give anything to the foolish among your children, it is a means of support for you from your wealth.

As for his statement: **And provide for them therein and clothe them**, the people of interpretation differed in its interpretation. As for those who said: God Almighty meant by His statement: **And do not give the foolish your wealth**, the wealth of the guardians of the foolish, not the wealth of the foolish, they said: The meaning of that is: And provide, O people, for your foolish women and children, from your wealth their food and what they need of their provisions and clothing.

We have mentioned some of those who said this previously, and we will mention those who did not mention it.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi

Nujayh, on the authority of Mujahid, who said: They were commanded to provide for their fools - their wives, mothers, and daughters - from their money.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim told us, he said, Al-Hussein told us, he said: Hajjaj told me on the authority of Ibn Jurayj, he said, Ibn Abbas said, regarding his statement: **And provide for them**, he said, he means: spend on them.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And provide for them therein and clothe them**, he said: Feed them from your wealth and clothe them.

As for those who said: What he meant by his statement: **And do not give the foolish your wealth**, is the wealth of the foolish, that their guardians should not give it to them, they said: The meaning of his statement: **And provide for them therein and clothe them**, is: Provide, O rulers, rulers of the wealth of the foolish, for your foolish ones from their wealth, their food and what they need of their provisions and clothing. And we have already mentioned that.

Abu Ja'far said: As for what we see as correct in his statement: **And do not give your wealth to the foolish**, of the interpretation, we have mentioned it, and we have demonstrated the correctness of what we said in that regard in a way that makes it unnecessary to repeat it.

The interpretation of His statement: **And provide for them therein and clothe them** is based on the interpretation we mentioned in His statement: **And do not give your wealth to the foolish**, and spend on your foolish children and women whom you are obligated to support from their food and clothing from your wealth, and do not give them power over your wealth so that they destroy it, and on your foolish ones among them, whose support you are not obligated to support, and others whose affairs you are in charge of, from their wealth in what they need of their provisions in their food, drink and clothing. Because that is what is obligatory from the ruling according to the statement of all the proofs, there is no disagreement among them in that, with the apparent meaning of the revelation indicating what we said in that.

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: The meaning of this is: He considered them a beautiful number of righteousness and kinship.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And speak to them a kind word**, he said: They were commanded to speak to them a kind word in righteousness and kinship, meaning women, and they are the fools in his view.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the

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authority of Mujahid: **And speak to them a kind word**, he said: A number that you promise them.

Others said: Rather, the meaning of this is: Pray for them.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And speak to them a kind word**, if he is not one of your children nor one of those on whom your wealth is obligated to spend, then speak to them a kind word, say to them: May God keep us and you safe, may God bless you.

Abu Ja'far said: The most correct of these statements on this matter is what Ibn Jurayj said. That is, the meaning of his statement: **And speak to them a good word**, is: Say, O group of foolish rulers, a good word to the foolish: If you are righteous and guided, we will hand over your wealth to you and leave you alone with it, so fear God in yourselves and your wealth, and similar statements that encourage obedience to God and forbid disobedience to Him.

Tafsir al-Qurtubi

It contains ten issues:

First: When God the Almighty commanded that the money of orphans be given to them in His saying: **And give orphans their property** (An-Nisa': 2) and that charity be given to wives, it is clear that the money of a fool or a minor cannot be given to him. This indicates the validity of the guardian, trustee and guarantor for orphans. The scholars agreed that a will to a free, trustworthy and just Muslim is permissible. They differed regarding a will to a free woman. The majority of scholars said: A will to her is permissible. Ahmad argued that Umar **may God be pleased with him** made a will to Hafsa. It was narrated on the authority of Ata' ibn Abi Rabah that he said about a man who made a will to his wife: A woman cannot be a guardian, and if he does, she is transferred to a man from his people. They differed regarding a will to a slave. Al-Shafi'i, Abu Thawr, Muhammad and Ya'qub forbade it, while Malik, Al-Awza'i and Ibn Abd Al-Hakam permitted it. This is the opinion of Al-Nakha'i if he made a will to a slave. The discussion of this has already been completed in Surat Al-Baqarah.

Second: The Almighty's saying: **The foolish ones**. The meaning of foolishness in language has already been mentioned in Surat Al-Baqarah. Scholars differed about who these fools are. Salim Al-Aftas narrated on the authority of Saeed bin Jubair, who said: They are orphans. Do not give them your money. Al-Nahhas said: This is one of the best things said about the verse. Ismail bin Abi Khalid narrated on the authority of Abu Malik, who said: They are young children. Do not give them your money, lest they spoil it and you be left with nothing. Sufyan narrated on the authority of Hamid Al-Araj on the authority of Mujahid, who said: They are women. Al-Nahhas and others said: This statement is not correct. Rather, the Arabs say about women:

Sufaya or *Sufayahat* because it is most common in the plural of *Fa'ila*. It is also said: Do not give it to your owner for speculation, nor to an agent who is not good at trading. It was narrated on the authority of Omar that he said: Whoever does not understand jurisprudence should not trade in our market. This is what the Almighty said: **And do not give your money to the foolish ones**, meaning those who are ignorant of the rulings. It is also said: Do not give it to the infidels. This is why scholars disliked a Muslim appointing a non-Muslim to buy and sell, or giving him his money for speculation. Abu Musa al-Ash'ari **may God be pleased with him** said: The foolish here are all those who deserve to be placed under guardianship. This is comprehensive. Ibn Khuwaiz Mandat said: As for the guardianship of the foolish, the foolish has three conditions: a condition in which he is placed under guardianship due to his youth, a condition in which he is mentally unsound due to insanity or otherwise, and a condition in which he takes poor care of himself and his wealth. As for the unconscious person, Malik preferred not to place him under guardianship because of the speed with which his condition goes away. Guardianship is sometimes for a person and sometimes for others. As for the person placed under guardianship in his own right from those we mentioned, and the person placed under guardianship in the right of others is the slave, the debtor, the sick person in two-thirds, the bankrupt, the married woman in the right of the husband, and the virgin in her right. As for the minor and the insane, there is no disagreement about their being placed under guardianship. As for the adult, it is because he does not take good care of himself and his wealth, and there is no guarantee that he will waste his wealth in other ways, so he is similar to the boy, and there is disagreement about this that will come. There is no difference between his wealth being wasted in sins or in permissible and pious acts. Our companions differed about whether his wealth is wasted in acts of worship, some of them placed him under guardianship, and some of them did not place him under guardianship.

There is no disagreement about the slave. The debtor takes what is in his possession for his creditors, according to the consensus of the Companions. Umar did that with Asifa' Juhayna, as mentioned by Malik in Al-Muwatta'. As for the virgin, as long as she is in the chamber, she is forbidden, because she does not know how to look at herself. Until she marries and people enter to her and she goes out and her face is exposed, she will know the harms from the benefits. As for the one who has a husband, "because the Messenger of God, may God bless him and grant him peace, said:

A woman whose husband has taken control of her property is not permitted to make a judgment on her property except for a third of it.

I said: As for the one who is ignorant of the rulings, even if he is not under guardianship for increasing his wealth and not managing it, the money is not given to him, due to his ignorance of corrupt and valid sales, what is permissible and what is forbidden. Likewise,

the dhimmi is like him in his ignorance of sales and because of the fear of dealing with usury and other things. And God knows best. They differed about the reason for attributing the money to those addressed in this regard, which is for the foolish. It was said: He attributed it to them because it is in their hands and they are the ones who oversee it, so it was attributed to them in a broad sense, like the saying of God the Almighty: "So be safe upon yourselves" (al-Nur 24:61) and His saying: **Then kill yourselves** (al-Baqarah 2:54). It was said: He attributed it to them because it is of the same type as their money, for money is made to be shared among people and is transferred from hand to hand, and from one king to another, meaning it is theirs if they need it, like your money that protects your honor, safeguards you, and magnifies your status, and by it your affairs are based. A second saying was said by Abu Musa Al-Ash'ari, Ibn Abbas, Al-Hasan and Qatadah: What is meant is the money of those addressed in reality. Ibn Abbas said: Do not give your wealth, which is the reason for your livelihood, to your wife and son and remain poor in relation to them and to what is in their hands. Rather, you should be the one who spends on them. According to this, the foolish ones are the women and children, the young children of a man and his wife. This is excluded with the statement of Mujahid and Abu Malik regarding the foolish ones.

Third: The verse indicates the permissibility of placing a guardian over a foolish person, based on the command of God Almighty to do so in His saying: **And do not give your wealth to the foolish.** And He said: **But if the one upon whom the right is is a fool or weak.** So He established guardianship over the foolish person, just as He established it over the weak. The meaning of the weak refers to the young, and the meaning of the foolish person refers to the adult who has reached puberty, because foolishness is a name of blame, and a person is not blamed for what he did not earn, and the pen is lifted from the one who is not an adult, so blame and hardship are negated from him, as Al-Khattabi said.

Fourth: The scholars differed regarding the actions of the fool before he was placed under guardianship. Malik and all his companions except Ibn al-Qasim said: The actions and commands of the fool are all permissible until the imam strikes his hand. This is the opinion of al-Shafi'i and Abu Yusuf. Ibn al-Qasim said: His actions are not permissible even if the imam does not strike him. Asbagh said: If he was clearly foolish, his actions are rejected, but if he was not clearly foolish, his actions are not rejected until the imam places him under guardianship. Sahnun relied on Malik's opinion when he said: If the actions of the fool were rejected before he was placed under guardianship, the ruler would not need to place anyone under guardianship. Ibn al-Qasim's evidence is what al-Bukhari narrated from the hadith of Jabir:

A man freed a slave who had no other property, so the Prophet, may God bless him and grant him peace, returned him and he had not been placed under any guardianship before that.

Fifth: They differed regarding the guardianship of an adult. Malik and the majority of jurists said: He is to be

placed under guardianship. Abu Hanifa said: A sane adult is not to be placed under guardianship unless he is corrupting his wealth. If that is the case, he is prevented from handing over the money to him until he reaches twenty-five years of age. If he reaches that age, he is to be handed over to him in any case, whether he is corrupting or not, because he will become pregnant at twelve years of age, then a child will be born to him at six months, and he will become a grandfather and a father. I am ashamed to place under guardianship someone who is fit to be a grandfather. It was said about him: During the period of being prevented from the money, if he reaches the age of corruption, his actions are valid in general, and he is only prevented from handing over the money as a precaution. All of this is weak in terms of its consideration and effect. Al-Daraqutni narrated: Muhammad ibn Ahmad ibn al-Hasan al-Sawaaf told us, Hamid ibn Shu'ayb told us, Shuraih ibn Yunus told us, Ya'qub ibn Ibrahim - he is Abu Yusuf al-Qadi - told us, Hisham ibn Urwah told us, on the authority of his father, that Abdullah ibn Ja'far came to al-Zubayr and said: I have bought such and such a sale, and Ali wants to go to the Commander of the Faithful and ask him to place me under guardianship in it. Al-Zubayr said: I am your partner in the sale. Then Ali went to Uthman and said: Ibn Ja'far bought such and such a sale, so place him under guardianship. Al-Zubayr said: I am his partner in the sale. Uthman said: How can I place a man under guardianship in the sale of his partner in al-Zubayr? Ya'qub said: I take the guardianship and see it, and I place the guardianship and nullify the sale and purchase of the one under guardianship. If he buys or sells before the guardianship, I approve his sale. Ya'qub ibn Ibrahim said: Abu Hanifa does not place the guardianship or take the guardianship. Uthman's statement: How can I place a man under guardianship? This is evidence of the permissibility of placing an adult under guardianship. Abdullah ibn Ja'far was born in Abyssinia and he was the first child born in Islam there. He came with his father to the Prophet (peace and blessings of God be upon him) in the year of Khaybar and heard from him and memorized from him. Khaybar was in the fifth year of the Hijra. This refutes Abu Hanifa's statement. His proof will come, God willing.

Sixth: The Almighty said: **Which God has made for you a means of support** meaning for your livelihood and the improvement of your religion. There are three languages for *which*: *which* and *lat* with a kasra on the *ta* and *lat* with a sukoon on it. There are also three languages for its dual: *allat* and *allat* with the deletion of the *nun* and *allat* with a shaddah on the *nun*. As for the plural, its languages will come in their place in this surah, God willing. And *al-qiyam* and *al-qawam*: that which establishes you with the same meaning. It is said: So-and-so, his family is called **his family** and **the qawam of his house**, and he is the one who establishes his affairs, meaning he fixes them. And when the *qaf* of *qawam* was broken, they replaced the *waw* with a *ya*, and the people of Medina read *qayman* without an *alif*. Al-Kisa'i and Al-Farra' said: *qayman* and *qawam* mean *qiyman* and it is in the accusative case according to them, meaning do not give the fools your money with which to improve your affairs so that they can stand up with it. Al-Akhfash said: The

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meaning is **standing up with your affairs**, and he believes that it is a plural. The Basrans said: Qiyama is the plural of qiyamah like daimah and daim, meaning God made it a value for things. Abu Ali made this statement wrong and said: It is a verbal noun like qiyam and qawwam and its origin is qawm, but it was anomalous in returning to the ya' as is confirmed by their saying: jiyad in the plural of jawad and the like. And qawman, qawwam, and qiyama mean steadfastness in the good state and permanence in that. Al-Hasan and Al-Nakha'i read al-lati as a plural of al-lati, and the general reading of al-lati is in the wording of the group. Al-Farra' said: The most common in the speech of the Arabs is women al-lati and wealth al-lati and also other than wealth, as mentioned by Al-Nahhas.

Seventh - The Almighty's saying: **And provide for them therein and clothe them.** It was said: Its meaning is, make a provision for them or impose a tax on them therein. This is for those whose expenses and clothing a man is obligated to provide for, such as his wife and his younger daughters. So this was evidence of the obligation of the child's expenses on the child and the wife's expenses on her husband. In Al-Bukhari, "On the authority of Abu Hurairah, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said:

The best charity is that which is left by the rich. The upper hand is better than the lower hand. And start with those whom you support. The woman says, "Either feed me or divorce me." The slave says, **Feed me and employ me.** The son says, **Feed me.** To whom will you leave me?" They said, "O Abu Hurairah, did you hear this from the Messenger of God, may God bless him and grant him peace?" He said, **No, this is from Abu Hurairah's pocket!** Al-Muhallab said: Spending on one's family and children is obligatory by consensus, and this hadith is evidence for that.

Eighth - Ibn al-Mundhir said: They differed regarding the maintenance of children who have reached puberty and have no money or earnings. A group said: The father must provide for his male children until they reach puberty, and for women until they marry and he consummates the marriage with them. If he divorces her after consummation or dies, then her father has no responsibility for her maintenance. If he divorces her before consummation, then she is responsible for her maintenance.

Ninth - There is no maintenance for the grandfather's son, this is the opinion of Malik. A group said: He should spend on his son's son until they reach puberty and menstruation. Then there is no maintenance for him if they are of legal age, and this applies equally to males and females as long as they do not have money, and this applies equally to his son or his son's son, even if they are of lower status, as long as they do not have a father below him who is able to spend on them. This is the opinion of Al-Shafi'i. A group made maintenance obligatory for all children and adults, men and women, if they do not have money that would make them independent of their father's maintenance,

based on the apparent meaning of his saying, peace be upon him, to Hind:

Take what is sufficient for you and your child in a reasonable manner. And in the hadith of Abu Hurairah:

The son says, **Feed me to whomever you leave me.** This indicates that only the one who has no power to earn or work says that, and the one who has reached the age of maturity does not say that because he has reached the age of striving for himself and earning for himself, as evidenced by the words of God Almighty: **Until they reach the age of marriage** (An-Nisa': 6) and the verse. So he made reaching the age of marriage a limit in that, and "In His words: The woman says, 'Either you feed me or you divorce me'" does not separate due to insolvency, and the woman must be patient, and the maintenance is his responsibility, according to the ruling of the judge. This is the saying of Ata' and Az-Zuhri, and the Kufians agreed with it, adhering to the words of God Almighty: **But if he is in hardship, then let there be postponement until he is able to do so** (al-Baqarah 2:280). They said: So it is obligatory to wait until he becomes able to do so, and the words of God Almighty: **And marry those among you who are single** (al-Nur 24:32). They said: So God Almighty encouraged the marriage of the poor, so poverty cannot be a reason for separation while he is encouraged to marry with it. They have no proof in this verse, as will be explained in its place. The hadith is explicit in the matter of disagreement. It was said: The address is to the guardian of the orphan to spend on him from his money that is under his supervision, based on what was mentioned previously of disagreement in adding money. The guardian spends on the orphan according to his money and his condition. If he is young and his money is abundant, he should appoint a wet nurse and wet nurses for him and be generous with him in spending. If he is old, he should provide him with soft clothing, delicious food and servants. If he is less than that, then according to his needs. If he is less than that, then rough food and clothing according to his need. If the orphan is poor and has no money, then the imam must take care of him from the public treasury. If the imam does not do so, then it is the duty of the Muslims, the most special to him, and his mother is the most special to him, so she must breastfeed him and take care of him and she does not have recourse to him or anyone else. This has already been mentioned in Al-Baqarah when he said: **Mothers shall breastfeed their children** (al-Baqarah 2:233).

Tenth - The Almighty said: **And speak to them a kind word.** He meant to soften the speech and make a beautiful promise. There is a difference of opinion about the kind word. It was said: Its meaning is to pray for them: May God bless you, surround you and do for you, and I am watching over you, and this precaution will benefit you. It was said: Its meaning is to promise them a good promise, meaning if you are guided, we will give you your money. And the father says to his son: My money is yours to return, and you, God willing, will own it if you master your guidance and know how to act.

Tafsir Ibn Kathir

God Almighty forbids enabling fools to dispose of the money that God has made for people to maintain, that is, to support their livelihoods from trade and other things. From here, the guardianship is taken from the fools and they are divided into categories. Sometimes the guardianship is for young age, because the young person is deprived of expression, and sometimes the guardianship is for madness, and sometimes for bad management due to a lack of reason or religion, and sometimes for bankruptcy, which is when debts surround a man and his money is too tight to pay them, so if the creditors ask the ruler to guardianship him, he is guardianship over him. Ad-Dahhak said on the authority of Ibn Abbas, in his saying **And do not give the foolish your wealth**, he said: They are your children and women. Ibn Masoud, Al-Hakam bin Uyaynah, Al-Hasan and Ad-Dahhak said the same: They are women and children. Saeed bin Jubayr said: They are orphans. Mujahid, Ikrimah and Qatadah said: They are women. Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Sadaqah bin Khalid told us, Uthman bin Abi Al-Atika told us on the authority of Ali bin Yazid. On the authority of Al-Qasim, on the authority of Abu Umamah, he said: The Messenger of God, may God bless him and grant him peace, said: **The only foolish women are those who obey their guardians.** Ibn Mardawayh narrated it at length. Ibn Abi Hatim said: It was mentioned on the authority of Muslim bin Ibrahim, Harb bin Surayh told us, on the authority of Muawiyah bin Qurrah, on the authority of Abu Hurayrah: **And do not give your property to the foolish.** He said: They are the servants, and they are the devils among mankind. And His statement: **And provide for them therein and clothe them and speak to them words of kindness.** Ali bin Abi Talha said on the authority of Ibn Abbas, he said: Do not take your wealth and what God has given you and made for you a livelihood and give it to your wife or children and then look at what is in their hands, but keep your wealth and improve it and be the one who spends on them from their clothing, provisions and livelihood. Ibn Jarir said: Ibn Al-Muthanna told us, Muhammad bin Jaafar told us, Shu'bah told us on the authority of Firas, on the authority of Al-Sha'bi, on the authority of Abu Burdah, on the authority of Abu Musa, he said: Three people call upon God and He does not answer them: A man who had a wife of bad character and did not divorce her, a man who gave his wealth to a fool, and God said: **And do not give your wealth to fools**, and a man who owed a man money and did not testify against him. Mujahid said: **And speak to them a kind word**, meaning in righteousness and kinship. This noble verse includes kindness to the family and those under guardianship by action in spending on clothing and provisions, kind words and improving morals. God the Almighty said: **And test the orphans**, Ibn Abbas, Mujahid, Al-Hasan, Al-Suddi and Muqatil bin Hayyan: That is, test them **until they reach the age of marriage.** Mujahid said: It means the age of maturity. The majority of scholars said that puberty in a boy is sometimes due to a dream, which is when he sees in his sleep that which brings forth the gushing water from which the child is born. In Sunan Abi Dawud, on

the authority of Ali, he said: I memorized from the Messenger of God, may God bless him and grant him peace, **There is no puberty after a wet dream, nor is there fasting from day to night.** In another hadith, on the authority of Aisha and other companions, may God be pleased with them, on the authority of the Prophet, may God bless him and grant him peace, he said: "The pen is lifted from three: from the boy until he reaches the age of maturity, from the sleeper until he wakes up, and from the insane person until he recovers," or completes fifteen years. They took that from the hadith established in the two Sahihs on the authority of Ibn Umar, who said: I presented myself to the Prophet, may God bless him and grant him peace, on the day of Uhud when I was fourteen years old, but he did not allow me. I presented myself to him on the day of the Trench when I was fifteen years old, and he allowed me. When this hadith reached Umar ibn Abdul Aziz, he said: This is the difference between the young and the old. They differed about the growth of coarse hair around the vulva, which is the hair, does it indicate puberty or not? There are three opinions. In the third, there is a distinction between Muslim boys, in which case it does not indicate that due to the possibility of treatment, and the boys of the People of the Covenant, in which case it is considered puberty in their case because it is not hastened to impose the jizya on them. He does not treat it, and the correct view is that it is puberty for everyone because this is an innate matter in which people are equal and the possibility of treatment is remote. Then the Sunnah indicated that in the hadith narrated by Imam Ahmad on the authority of Atiyah al-Qurazi, may God be pleased with him, who said: We were presented to the Prophet, may God bless him and grant him peace, on the day of Qurayzah, and whoever had hair was killed and whoever did not have hair was released, so I was among those who did not have hair and I was released. The four scholars of Sunan narrated it in a similar manner, and Al-Tirmidhi said: It is good and authentic, and it was only like that because Sa'd ibn Mu'adh had ruled that the fighters should be killed and the children should be taken captive. Abu 'Ubayd al-Qasim ibn Salam said in the Book of al-Gharib: Ibn 'Ulayyah told us on the authority of Ismail ibn 'Umayyah, on the authority of Muhammad ibn Yahya ibn Haban, on the authority of 'Umar, that a young man had slandered a girl in his hair, so 'Umar, may God be pleased with him, said: Look at him and he did not find hair, so he averted the punishment from him. Abu 'Ubayd said: He slandered her, meaning he accused her, and slander is to say that he did it to her while he is lying, but if he is truthful then it is slander. Al-Kumait said in his poetry:

It is ugly for someone like me to describe a girl either out of admiration or out of curiosity.

And the Almighty said: **If you perceive in them sound judgment, release their property to them.** Saeed bin Jubair said: He means righteousness in their religion and preservation of their property. And likewise it was narrated from Ibn Abbas, Al-Hasan Al-Basri and more than one of the Imams. And likewise the jurists said: When the boy reaches puberty and is reforming his religion and his money, the guardianship is lifted from him and his money that is in the hands of his guardian is given to him in his own way. And His statement: **And**

And do not give the foolish your property which Allah has made a means of support for you, but provide for them from it and clothe them and speak to them words of appropriate kindness.

do not consume it extravagantly and hastily, lest they grow up God the Almighty forbids eating the money of orphans without a necessary need **extravagantly and hastily** meaning hastening before they reach puberty. Then God the Almighty said: **And whoever is rich, let him abstain** whoever is not in need of the orphan's money, let him abstain from it and not eat anything from it. Al-Sha'bi said that it is like carrion and blood to him. **And whoever is poor, let him eat in moderation** Ibn Abi Hatim said: Al-Ashja' told us, Abdullah bin Sulayman told us, Hisham told us on the authority of his father on the authority of Aisha, **And whoever is rich, let him abstain** was revealed regarding the money of the orphan. And Al-Ashja' and Harun bin Ishaq told us, they said: Abdah bin Sulayman told us on the authority of Hisham on the authority of the authority of Aisha, "And whoever is poor, let him eat in moderation ... The guardian of the orphan who takes care of him and takes care of him if he is in need, he should eat from it. My father told us, Muhammad bin Saeed Al-Asbahani told us, Ali bin Masaher told us on the authority of Hisham on the authority of his father on the authority of Aisha, she said: This verse was revealed about the guardian of the orphan: "And whoever is rich, let him abstain. And whoever is poor, let him eat within reason," according to his care for him. Al-Bukhari narrated it on the authority of Ishaq on the authority of Abdullah bin Numayr on the authority of Hisham on his authority. The jurists said: He may eat the lesser of two things: the wages of his peers or the amount of his need. They differed as to whether he should be returned if he becomes wealthy. There are two opinions **one of them** No, because he ate for the wages of his work and he was poor. This is the correct opinion according to the companions of Al-Shafi'i, because the verse permitted eating without compensation. Ahmad said: Abdul-Wahhab told us, Hussain told us on the authority of Amr bin Shuaib on the authority of his father, on the authority of his grandfather: A man asked the Messenger of God, may God bless him and grant him peace, and said: I do not have any money, and I have a guardian for an orphan? He said: **Whoever takes care of your orphan, without being extravagant, wasteful, or hoarding money, and without saving your money - or he said - redeeming your money with his money.** Husayn was not sure. Ibn Abi Hatim said: Abu Sa'id al-Ashja' told us, Abu Khalid al-Ahmar told us, Husayn al-Maktab told us, on the authority of 'Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: A man came to the Prophet, may God bless him and grant him peace, and said: I have an orphan who has money but he has nothing. Should I eat from his money? He said: **In a reasonable manner, not extravagantly.** Abu Dawud, al-Nasa'i and Ibn Majah narrated it from the hadith of Husayn al-Mu'allim, and Ibn Hibban narrated it in his Sahih and Ibn Mardawayh in his Tafsir from the hadith of Ya'la ibn Mahdi, on the authority of Ja'far ibn Sulayman, on the authority of Abu 'Amir al-Khazzaz, on the authority of 'Amr ibn Dinar, on the authority of Jabir, that a man said: O Messenger of God, how should I beat my orphan? He said: **I would not strike your son with it unless you protect your property with his property or take money**

from him. Ibn Jarir said: Al-Hasan bin Yahya told us, Abd al-Razzaq told us, Ath-Thawri told us, on the authority of Yahya bin Saeed, on the authority of al-Qasim bin Muhammad, who said: A Bedouin came to Ibn Abbas and said: There are orphans in my care and they have camels and I have camels, and I am generous with my camels and I am poor, so what is permissible for me from their milk? He said: If you seek its lost one and enjoy its mange and lubricate its trough and give it water to drink, then drink without harming the offspring, and do not neglect the milking. Malik narrated it in his Muwatta' on the authority of Yahya bin Saeed with it. And with this statement, which is not paying the substitute, Ata bin Abi Rabah, Ikrimah, Ibrahim al-Nakha'i, Atiyah al-Awfi and al-Hasan al-Basri say: **The second** Yes, because the orphan's money is forbidden, and it is only permitted out of need, so its substitute is returned, like eating someone else's money for someone in need. Ibn Abi Al-Dunya said: Ibn Khaithama told us, Waki' told us, on the authority of Sufyan and Israel, on the authority of Abu Ishaq, on the authority of Haritha bin Mudrib, who said: Umar, may God be pleased with him, said: I have placed myself in the same position with regard to this money as the guardian of an orphan. If I am rich, I abstain, and if I am in need, I borrow, and if I am wealthy, I pay it back.

Another way Sa'id ibn Mansur said: Abu al-Ahwas told us, on the authority of Abu Ishaq, on the authority of al-Bara', who said: 'Umar, may God be pleased with him, said: I have placed myself in relation to God's wealth in the position of the guardian of an orphan. If I am in need, I take from it, and if I am wealthy, I return it, and if I am rich, I abstain. A sound chain of transmission. Al-Bayhaqi narrated something similar to that from Ibn 'Abbas, and Ibn Abi Hatim narrated it in this way from 'Ali ibn Abi Talhah, on the authority of Ibn 'Abbas, regarding his statement: **And whoever is poor, let him eat according to what is reasonable,** meaning a loan. He said: And it was narrated from 'Ubaydah, Abu al-'Aliyah, Abu Wa'il, Sa'id ibn Jubayr in one of the narrations, Mujahid, al-Dahhak, and al-Suddi something similar to that, and it was narrated from al-Suddi from 'Ikrimah from Ibn 'Abbas regarding his statement: **And let him eat according to what is reasonable,** he said: He eats with three fingers. Then he said: Ahmad ibn Sinan told us, Ibn Mahdi told us from Sufyan from al-Hakam from Muqsim from Ibn 'Abbas: **And whoever is poor, let him eat according to what is reasonable,** he said: He eats from his wealth to support his orphan so that he does not need the wealth of the orphan. He said: It was narrated on the authority of Mujahid and Maymun ibn Mihran in one of the narrations and the ruling is similar to that, and Aamer al-Sha'bi said: He should not eat from it unless he is forced to do so, just as he is forced to eat dead meat. If he eats from it, he should make up for it. Narrated by Ibn Abi Hatim. Ibn Wahb said: Nafi' ibn Abi Na'im al-Qari told us: I asked Yahya ibn Sa'id al-Ansari and Rabi'ah about the statement of God the Most High: **And whoever is poor, let him eat according to what is reasonable** (al-Baqarah 2:14), and they said: That is in the case of an orphan, if he is poor, he should spend

on him according to his poverty, and the guardian should not have anything from it. This is far from the context, because he said: **And whoever is rich, let him abstain** meaning from the guardians. **And whoever is poor** meaning among them **let him eat in moderation** meaning in the best way as He said in the other verse **And do not approach the property of an orphan except in a way that is best until he reaches maturity** meaning do not approach it except to improve it, then if you need it, eat from it in moderation. And His statement: **And when you have handed over their property to them** meaning after they have reached puberty and you have seen them mature, then at that time hand over their property to them. So when you hand over their property to them **then have witnesses over them** This is a command from God Almighty to the guardians to bear witness over the orphans when they have reached puberty and handed over their property to them so that some of them do not deny or reject what they have taken and received. Then He said: **And sufficient is God as a Reckoner** meaning and sufficient is God as a Reckoner, Witness, and Watcher over the guardians when they look after the orphans and when they hand over the property, is it complete and plentiful or is it deficient, shortchanged, and misleading in its accounts and its affairs? God knows all of that, and that is why it was proven in Sahih Muslim that the Messenger of God, may God bless him and grant him peace, said: "O Abu Dharr, I see that you are weak, and I love for you what I love for myself. Do not be in charge of two people, and do not be lenient with the wealth of an orphan."

Fath al-Qadir

This is a reference to the rest of the rulings related to orphans' money. The command to pay their money to them was mentioned in the Almighty's saying: **And give the orphans their property**. Here, the Almighty made it clear that the money of a fool or a minor is not permissible to be given to him. The meaning of foolishness in language was mentioned in Surat Al-Baqarah.

Scholars differed about who these fools are. Saeed bin Jubair said: They are orphans; do not give them your money. An-Nahhas said: This is one of the best things said about the verse. Malik said: They are young children; do not give them your money lest they spoil it and you are left with nothing. Mujahid said: They are women. An-Nahhas and others said: This statement is not correct; the Arabs say *safa'ih* or *safaihat*. They differed about the reason for adding the money to those being addressed, even though it is for the fools. It was said: He added it to them because it is in their hands and they are the ones looking after it, like His saying, **So greet yourselves** and His saying, **So kill yourselves** meaning: Let some of you greet others and let some of you kill others. It was also said: He added it to them because it is of the same type as their money, since money was originally made common among creation. It was also said: What is meant is the money of those being addressed in reality, and this is what Abu Musa al-Ash'ari, Ibn Abbas, al-Hasan, and Qatadah said. The intended meaning is to prohibit giving it to those who do not know how to manage it, such as women and children, and those who are weak

in understanding and do not find ways to benefit from money, nor avoid ways to harm it that destroy it and waste it. His statement 5- **which God has made a means of support for you** The first object is omitted, and the meaning is which God has made for you, and *values* is the reading of the people of Medina and Abu Amir, and others read *Qiyaman* and Abdullah bin Omar read *Qawam*, and *Qiyam* and *Qawam*: what makes you stand, it is said: So-and-so is the support of his family and the support of his house, and he is the one who maintains his affairs: that is, he fixes them, and when the qaf was broken in *Qawam*, they replaced the waw with a ya. Al-Kisa'i and Al-Farra' said: *Qiyaman* and *Qawam* mean *Qiyaman*, and it is accusative as a source: that is, do not give the fools your money that improves your affairs, so you can maintain it. Al-Akhfash said: The meaning is that it is standing for your affairs, so he went to it being a plural. The Basrans said *Qiyam* is the plural of *Qiyamah* like *Dima* and *Daym*: that is, God made it a value for things. Abu Ali Al-Farisi made a mistake in this statement and said: It is a source like *qiyam* and *qawam*. The meaning is that it is the improvement and stability of the situation. As for the statement of those who said that what is meant is their money according to what the apparent addition requires, the meaning is clear. As for the statement of those who said that it is the money of orphans, the meaning is that it is from the same type of money that supports your livelihood and improves your situation. Al-Hasan and Al-Nakha'i read **that which He made**. Al-Farra' said: Most of the words in the speech of the Arabs are women who and money that, and likewise other than money, Al-Nahhas mentioned it. His statement **and provide for them therein and clothe them** means: make for them a provision therein or assign them a tax for them. This is for those whose expenses and clothing are obligatory from wives, children and the like. As for the statement of those who said that the money is the money of orphans, the meaning is trade in it until you profit and spend them from the profits, or make for them from their money a provision that they spend on themselves and clothe themselves with. This verse has been used as evidence for the permissibility of placing the fools under guardianship, and the majority said the same. Abu Hanifa said that a sane adult is not to be placed under guardianship, and he also used it as evidence for the obligation of providing for relatives, and the disagreement on this is well-known in its context. His statement, **And speak to them a kind word**, it was said that you should pray for them: May God bless you, protect you, and do for you. It was also said that its meaning is: Promise them a good promise, say to them: If you are guided, we will give you your money. And the father says to his son: My money will go to you, and you will, God willing, own it, and so on. What is apparent from the verse is what is called a good word, as it guides to good manners with family and children or with sponsored orphans. The Prophet, may God bless him and grant him peace, said in what was authentically reported from him: **The best of you is the best to his family, and I am the best of you to my family.**

Surat al-Nisa 4:5

And do not give the foolish your property which Allah has made a means of support for you, but provide for them from it and clothe them and speak to them words of appropriate kindness.

Tafsir al-Baghawi

5- The Almighty said: **And do not give the foolish your property which God has made a means of support for you.** They differed about these foolish people. Some people said: They are women. Ad-Dahhak said: Women are among the most foolish of the foolish. Mujahid said: He forbade men from giving their money to women while they are foolish, whether they are wives, daughters or mothers. Others said: They are children. Az-Zuhri said: He says, do not give your foolish child your property which is your means of support after God the Almighty, lest he spoil him. Some of them said: They are women and children. Al-Hasan said: They are your foolish wife and your foolish son. Ibn Abbas said: Do not take your property which God has given you and made for you a livelihood and give it to your wife or children so that they are the ones who support you, then look at what is in their hands. Rather, keep your property and fix it and be the one who spends on them in their livelihood and provision. Al-Kalbi said: If a man knows that his wife is foolish and corrupt and His son is a fool and a corrupt person, so he should not give either of them power over his money and corrupt it. Saeed bin Jubair and Ikrimah said: It is the orphan's money as it is with you, meaning do not give it to him and spend on him until he reaches adulthood. He only added to the guardians and said: **your money** because they are its support and its managers.

The foolish person whose guardian is not allowed to give him his money is the one who deserves to be placed under guardianship, and that is if he is a spendthrift with his money or corrupts his religion. So the Most High said: **And do not give to the foolish** meaning: those who are ignorant of the right place, your money which God has made a means of support for you.

Ibn Amir recited *qayman* without an alif, while others recited *qiymān*, which originally was *qawwaman*, but the *waw* was changed to a *ya* because of the kasra of what preceded it. It is the essence of the matter and that by which the matter is based. Here he meant the basis of your livelihood by which you live. Ad-Dahhak said: By it the Hajj, jihad, and righteous deeds are established, and by it the necks are freed from the Fire.

And provide for them therein/meaning: feed them, **and clothe them**, for those whose care and maintenance you are obligated to provide for. He said *therein* and did not say: from it, because he meant: make provision for them therein, for provision from God is a gift without limit, and from the servants it is a temporary, limited procedure. **And speak to them a kind word** is a beautiful phrase. Ata' said: If you win, I will give you, and if you gain, I will make a share for you. It was said: It is a supplication. Ibn Zayd said: If he is not one of those whose maintenance you are obligated to provide for, say to him: May God keep you and us healthy, may God bless you. It was said: A gentle word that will please their souls.

Tafsir al-Baidawi

5 **And do not give your wealth to the foolish** is a prohibition for guardians not to give their wealth to those who are not wise and waste it. The wealth was attributed to the guardians because it is at their disposal and under their authority, which is appropriate for the previous and later verses. It was said that it is a prohibition for everyone to go to the money that God Almighty has granted him and give it to his wife and children, then look at their hands. He called them fools in contempt of their minds and in disdain for making them protectors of themselves, which is more appropriate for His statement: **which God has made for you a means of support** meaning that you stand up and are revived by it. According to the first, it is interpreted as being of the same type as what God has made for you a means of support, and what is used for standing up was called standing up for emphasis. Nafi' and Ibn 'Amir read *qayyima* with its meaning, like 'awdh meaning 'iyyadh. And it was read *qawwaman* which is that which is used for standing up. **And provide for them therein and clothe them.** Make it a place for their provision and clothing by trading in it and obtaining from its benefits what they need. **And speak to them kind words.** A beautiful set of words that will please their souls. Kind is what the Shari'ah or reason recognizes as good, and evil is what one of them rejects because it is ugly.

Surat al-Nisa 4:6

And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them. And do not consume it extravagantly and hastily, lest they grow up. And whoever is rich, let him abstain, and whoever is poor, let him eat according to what is acceptable. And when you release their property to them, So bring witnesses against them, and sufficient is God as Accountant.

Tafsir al-Jalalayn

And test test the orphans before puberty in their religion and their conduct in their affairs **until they reach the age of marriage** that is, they become eligible for it by puberty or the age, which is the completion of fifteen years according to Al-Shafi'i **and if you perceive** see in them sound judgment righteousness in their religion and their wealth **then release their property to them and do not consume it** O guardians *extravagantly* without right **and hasten to spend it** that is, rush to spend it for fear **that they will grow up** of sound judgment and then you will be obliged to hand it over to them **and whoever is rich, let him abstain** that is, let him abstain from the orphan's money and refrain from eating it **and whoever is poor, let him eat** from it **according to what is reasonable** according to the wages for his work **and when you release to them** that is, to the orphans **their property, have witnesses over them** that they have received it and are innocent so that there will be no disagreement and you will refer to the evidence, and this matter is guidance **and sufficient is God** Baa is redundant *Haseeban* the preserver of the deeds of His creation and their accountant

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His saying: **And test the orphans**, and test the minds of your orphans in their understanding, their righteousness in their religion, and their improvement of their money, as:

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada and al-Hasan regarding his statement: **And test the orphans**, they said, he says: Test the orphans.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: As for **test the orphans**, it means test their minds.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And test the orphans**, he said: their minds.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the

authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And test the orphans**, he said: Test them.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And test the orphans until they reach the age of marriage**, he said: Test him in his opinion and his mind, how he is. If he knows that he has seen maturity in him, his money is given to him. He said: And that is after the wet dream.

Abu Jaafar said: We have previously demonstrated that the meaning of affliction is testing, to the point where it is sufficient not to repeat it.

As for his saying: **When they reach the age of marriage**, he means: When they reach puberty, as:

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Until they reach the age of marriage**, until they reach puberty.

Ali bin Dawud told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **Until they reach the age of marriage**, he said: at puberty.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Until they reach the age of marriage**, he said: the age of puberty.

Abu Jaafar said: What he means by his saying: **If you perceive in them sound judgment**, is if you find in them and recognize, as:

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **If you perceive in them sound judgment**, he said: you recognize them.

It is said: I found goodness and kindness from someone - with an extended alif - insan and I found him to be friendly, with a short alif, if I became familiar with him.

It was mentioned that in Abdullah's reading: **If you sense from them guidance**, meaning: you sensed, i.e. you found.

The interpreters differed about the meaning of *guidance* that God mentioned in this verse.

Some of them said: The meaning of maturity in this context is reason and righteousness in religion.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **If you perceive in them sound judgment**, meaning intelligence and righteousness.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **If you perceive in them sound judgment**, meaning: righteousness in his mind and religion.

Others said: The meaning of this is: improvement of their religion and improvement of their money.

Surat al-Nisa 4:6

And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them. And do not consume it extravagantly and hastily, lest they grow up. And whoever is rich, let him abstain, and whoever is poor, let him eat according to what is acceptable. And when you release their property to them, So bring witnesses against them, and sufficient is Allah as Accountant.

Who said that?

Ibn Wakee' told us, he said, my father told me, on the authority of Mubarak, on the authority of Al-Hasan, he said: Guidance in religion, righteousness, and preservation of wealth.

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **If you perceive in them sound judgment**, in their situation, and reform in their money.

Others said: Rather, it is the mind, in particular.

Who said that?

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, he said: We do not give the orphan his money, even if he takes hold of his beard, and even if he is an old man, until we see that he has become mature and wise.

Ibn Bashir told us, Yahya told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **You have seen from them sound judgment**, he said: reason.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Abu Shabrama told us, on the authority of Al-Sha'bi, he said: I heard him say: A man may grab his beard even though he has not reached maturity.

Others said: Rather, it is righteousness and knowledge of what is good for him.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **If you perceive in them sound judgment**, he said: righteousness and knowledge of what is good for him.

Abu Ja'far said: The most appropriate of these sayings, in my opinion, to mean maturity in this context is reason and the improvement of one's wealth, because everyone agrees that if he is like that, he is not one of those who deserves to be placed under guardianship over his wealth, and to have what is in his hand taken away from him, even if he is immoral in his religion. And since that is the consensus of everyone, then the same is the ruling for him if he reaches maturity and has wealth in the hands of his father's guardian, or in the hands of a ruler who has been in charge of his wealth since his childhood. It is obligatory for him to hand over his wealth to him, if he is sane, an adult, in charge of his wealth, and not corrupt, because the meaning by which he deserves to be in charge of his wealth that is in his hand is the meaning by which he deserves to be prevented from his wealth that is in the hands of a guardian, so there is no difference between them.

And in their consensus that it is not permissible to possess what is in his hand while his mind is sound and what is in his hand is in good condition, and the clear evidence that it is not permissible to prevent his hand from what is his in such a situation, even if it was in someone else's hand before that, there is no difference between them. And whoever differentiates between that, the statement in that is reversed to him, and he is asked about the difference between them from an origin or an equivalent, so he will not say a statement about one of them except that he will impose the same on the other.

Since what we have described is a consensus among all, it is clear that the maturity by which the orphan deserves, if he reaches maturity, his money is given to him, as we said about his sound mind and the improvement of his money.

Abu Jaafar said: By this, the Almighty means the guardians of the orphans' money. God says to them: When your orphans reach puberty, and you perceive in them reason and good management of their money, then give them their money and do not withhold it from them.

As for his saying: **And do not eat it excessively**, he means: without what God has permitted you, such as:

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada and al-Hasan: **And do not consume it excessively**, meaning: Do not be excessive in it.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And do not eat it excessively**, he said: He eats excessively.

The root of extravagance is: exceeding the permissible limit to what is not permissible. This may be due to excess, or due to negligence. However, if it is due to excess, the language used in it is to say: he was extravagant, he was extravagant, and if it is due to negligence, then the expression derived from it is: he was extravagant, he was extravagant, it is said: I passed by you and was extravagant, meaning: I forgot about you and missed you, as the poet said:

They gave Hanida eight hundred dirhams, and there was no extravagance in their giving.

What he means by his saying: **And no extravagance, no error in it**, is that they hit the places of giving and do not miss them.

Abu Jaafar said: God Almighty means by His saying: **And immediately** to take the initiative.

It is a source of the saying: I took the initiative in this matter and hastened.

Rather, what He, the Most High, means by this are the

guardians of the orphans' money. He says to them: Do not consume their money extravagantly - meaning what God has permitted you to eat - and do not hasten to bring them up and make them mature, lest they reach maturity and you be obliged to hand it over to them, as:

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **Extravagance and haste**, meaning: eating the orphan's money, rushing him to reach maturity, and preventing him from his money.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada and al-Hasan: **And do not consume it extravagantly or hastily**, meaning: Do not be extravagant with it and do not rush into it.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And they hastened to grow up and take their money**.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about his statement: **Extravagance and waste**, he said: This is for the guardian of the orphan to eat. They made it so that he could eat with him, if he did not find anything he would put his hand with it, so he would go and delay it, saying: I will not give him his money, and you began to eat it, desiring to eat it, because if you did not give it to him you would have a share in it, and if you gave it to him you would have no share in it.

The position of *that* in his saying: **that they grow up** is in the accusative case because of the initiative, because the meaning of the statement is: Do not eat it in the initiative of their growing up.

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **And whoever is rich**, is the guardian of the orphans' money over their money, so let him refrain from eating it with his money - without extravagance and hastening to grow it - with what God has permitted him to eat it with, such as:

Ibn Bashir told us, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Al-A'mash and Ibn Abi Laila, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, regarding his statement: **And whoever is rich, let him abstain**, he said: By being rich from his own wealth, until he is independent of the orphan's wealth.

And he said, Sufyan told us, on the authority of Mansour, on the authority of Ibrahim, regarding his statement: **And whoever is rich, let him abstain**, with his wealth.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Layth, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, regarding his statement: **And whoever is rich, let him abstain, and whoever is poor, let him eat in moderation**, he said: From his own wealth, and whoever among them is poor and in need of it, let him eat in moderation.

Abu Jaafar said: Then the people of interpretation differed regarding the good that God Almighty permitted the guardians of their wealth to consume, if they were people of poverty and need for it.

Some of them said: This is a loan that he borrows from his own money, then pays it back.

Who said that?

Abu Kuraib told us, he said, Wakee' told us, on the authority of Sufyan and Israel, on the authority of Abu Ishaq, on the authority of Haritha bin Mudrib, he said: Umar bin Al-Khattab, may God be pleased with him, said: I have placed the wealth of God Almighty in my position as the wealth of an orphan. If I am rich, I abstain, and if I am poor, I eat in moderation, and if I am wealthy, I pay it back.

Abu Kuraib told us, he said, Ibn Atiyah told us, on the authority of Zuhair, on the authority of Al-Ala' bin Al-Musayyab, on the authority of Hammad, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **And whoever is poor, let him eat according to what is reasonable**, he said: It is a loan.

Muhammad ibn Abd al-A'la told us, he said, al-Mu'tamir told us, he said, I heard Yunus, on the authority of Muhammad ibn Sirin, on the authority of Ubaydah al-Salmani, that he said regarding this verse: **And whoever is rich, let him abstain, and whoever is poor, let him eat within reason**, he said: Whoever spends from the orphan's money, it will be considered a loan to him.

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, he said, Salamah ibn Alqamah told us, on the authority of Muhammad ibn Sirin, he said, I asked Ubaydah about his statement: **And whoever is rich, let him abstain, and whoever is poor, let him eat within reason**, he said: It is only a loan. Don't you see that he said: **And when you hand over their property to them, have witnesses over them?** He said: I thought that he said it based on his own opinion.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Hisham told us, on the authority of Muhammad, on the authority of Ubaydah, regarding his statement: **And whoever is poor, let him eat according to what is reasonable**, and it is a loan on him.

Yaqub told me, he said, Hisham told us, on the authority of Salamah bin Alqamah, on the authority of Ibn Sirin, on the authority of Ubaidah, regarding his statement: **And whoever is poor, let him eat within reason**, he said: Reasonable is a loan. Do you not see his statement: **And when you hand over their property to them, have witnesses over them?**

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Ayoub, on the authority of Ibn Sirin, on the authority of Ubaydah, like the hadith of Hisham.

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And whoever is poor, let him eat in moderation**, meaning a

Surat al-Nisa 4:6

And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them. And do not consume it extravagantly and hastily, lest they grow up. And whoever is rich, let him abstain, and whoever is poor, let him eat according to what is acceptable. And when you release their property to them, So bring witnesses against them, and sufficient is Allah as Accountant.

loan.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And whoever is rich, let him abstain, and whoever is poor, let him eat within reason.** He said: If he is rich, then it is not permissible for him to eat anything from the orphan's money, and if he is poor, then let him borrow from him, and if he finds it easy, then let him give him what he borrowed from him, and that is eating within reason.

Abu Kuraib told us, he said, Ibn Idris told us, he said, I heard my father mention, on the authority of Hammad, on the authority of Saeed bin Jubair, he said: He eats a loan in a reasonable manner.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Hajjaj told us, on the authority of Saeed bin Jubair, he said: It is the loan, whatever he takes from it he pays it back when he becomes able, meaning his saying: **And whoever is rich, let him abstain, and whoever is poor, let him eat in moderation.**

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Hisham al-Dastawai, he said, Hammad told us, he said, I asked Saeed bin Jubair about this verse: **And whoever is poor, let him eat within reason,** he said: If he takes from his wealth an amount equal to his sustenance as a loan, then if he becomes able after that, he pays it back, and if death comes to him and he is not able, he releases him from the orphan, and if he is a minor, he releases him from his guardian.

Humayd ibn Mas'adah told us, Bishr ibn al-Mufaddal told us, Shu'bah told us, on the authority of Hammad, on the authority of Sa'id ibn Jubayr: So let him eat a loan.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Hammad, on the authority of Sa'id ibn Jubayr: **And whoever is poor, let him eat in moderation,** he said: It is a loan.

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr ibn Abi Qais, on the authority of Ata ibn al-Sa'ib, on the authority of al-Sha'bi: **And whoever is rich, let him abstain, and whoever is poor, let him eat in moderation.** He said: He should not eat it unless he is forced to do so, just as he is forced to eat carrion. If he eats some of it, he should make up for it.

Humayd ibn Mas'adah told us, Bishr ibn al-Mufaddal told us, Shu'bah told us, on the authority of 'Abdullah ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Then let him eat in moderation,** he said: A loan.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abdullah Ibn Abi Nujayh, on the authority

of Mujahid, similarly.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **So let him eat in moderation,** he said: An advance from the money of his orphan.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, and on the authority of Hammad, on the authority of Saeed bin Jubayr, **Then let him eat in moderation,** they said: It is a loan. Al-Thawri said: Al-Hakam also said it. Do you not see that he said: **Then when you give them their money, have witnesses over them?**

Yaqub told me, he said, Hisham told us, he said, Hajjaj told us, on the authority of Mujahid, he said: It is the loan, whatever he takes from it he pays it back when he becomes wealthy, **And whoever is poor, let him eat in moderation.**

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-A'aliyah: **Then let him eat in moderation.** He said: The loan. Do you not see his saying: **Then when you have given them their property?**

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Asim, on the authority of Abu Wa'il, he said: A loan.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Al-Hakam, on the authority of Saeed bin Jubair, who said: If the guardian is in need or poor and does not find anything, he should eat from the orphan's money and write it down. If he becomes wealthy, he should pay it back. If he does not become wealthy until death approaches him, he should call the orphan and make lawful what he has eaten from him.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, he said, Ibn Abi Nujayh told us, on the authority of Mujahid, regarding his statement: **And whoever is poor, let him eat in moderation,** from the orphan's money, without extravagance, and without making him pay for what he ate from it.

Those who said this differed on the meaning of: eating that in a reasonable manner.

Some of them said: He should eat his food with his fingertips, and not wear any of it.

Who said that?

Ibn Bashar told us, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Al-Suddi, he said, he told me who heard Ibn Abbas say: **And whoever is poor, let him eat in moderation,** he said:

with the tips of his fingers.

Abu Kuraib told us, he said, Abdullah Al-Ashja'i told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of someone who heard Ibn Abbas say, and he mentioned something similar.

Muhammad ibn al-Husayn told us, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi: "And whoever is rich, let him abstain. And whoever is poor, let him eat in moderation." He said: So whoever is rich, whoever is in charge of an orphan's money, let him abstain from eating it. **And whoever is poor**, whoever is in charge of an orphan's money, let him eat with it with his fingers, not being excessive in eating, nor wearing it.

Ibn Al-Muthanna told us, he said, Harami bin Amara told us, he said, Shu'bah told us, on the authority of Amara, on the authority of Ikrimah, regarding the orphan's money: Your hand is with their hands, and do not make a skullcap out of it.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Uyaynah told us, on the authority of Amr bin Dinar, on the authority of Ata' and Ikrimah, they said: Place your hand with his hand.

Others said: Rather, what is known in this regard is that he should eat what satisfies his hunger and wear what covers his private parts.

Who said that?

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Mughira told us, on the authority of Ibrahim, he said: The good is not wearing linen or garments, but what satisfies hunger and covers the private parts.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mughira, on the authority of Ibrahim, he said: It was said: What is known is not wearing linen and fine clothes, but what is known is what satisfies hunger and covers the private parts.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Mughirah, on the authority of Ibrahim, something similar.

Ali bin Sahl told us, Al-Walid bin Muslim told us, Abu Ma'bad told us: Makhul was asked about the guardian of an orphan, what should he eat in moderation if he is poor? He said: His hand with his hand. It was said to him: What about clothing? He said: He wears from his clothes, but as for taking from his money for himself, no.

Abu Kuraib narrated that Al-Ashja'i narrated to us, on the authority of Sufyan, on the authority of Mughirah, on the authority of Ibrahim, regarding his statement: **Then let him eat in moderation**, he said: What satisfies hunger and covers the private parts. But he wore linen clothing and fine linen.

Others said: Rather, that is what is known, eating a date and drinking the water of his livestock, by his taking care of that. As for gold and silver, he is not allowed to take anything from them except as a loan.

Who said that?

Al-Hasan bin Yahya narrated, he said: Abd al-Razzaq narrated, he said: Muammar narrated, on the authority of al-Zuhri, on the authority of al-Qasim bin Muhammad, he said: A man came to Ibn Abbas and said: I have in my custody the money of orphans. He asked his permission to take from it, so Ibn Abbas said: Do you not seek out their lost property? He said: Yes! He said: Do you not enjoy their scabies? He said: Yes! He said: Do you not wet their watering place? He said: Yes! He said: Do you not spend too much time with them on the day of their arrival? He said: Yes! He said: Then take from their milk! Meaning: from their milk.

Al-Hasan bin Yahya narrated, he said: Abd al-Razzaq narrated, he said: Ath-Thawri narrated, on the authority of Yahya bin Saeed, on the authority of al-Qasim bin Muhammad, he said: A Bedouin came to Ibn Abbas and said: I have orphans in my care, and they have camels, and I have camels, and I am generous with my camels and I am poor, so what is permissible for me from their milk? He said: If you seek its lost one, and enjoy its mange, and lubricate its trough, and give it water to drink, then drink without harming the offspring, nor depriving it of milk.

Al-Muthanna told me, he said, Abdul-Wahhab told us, he said, Dawud told us, on the authority of Abu Al-Aaliyah, regarding this verse: **And whoever is rich, let him abstain, and whoever is poor, let him eat in moderation**, he said: From the surplus of the messengers and dates.

Ibn Al-Muthanna told us, he said, Abd Al-A'la told us, he said, Dawud told us, on the authority of Abu Al-A'la regarding the guardian of an orphan's money, he said: He eats from the livestock and dates, because he is in charge of it, but he does not eat from the money. And he said: Do you not see that he said: **Then when you give them their money?**

Abu Kuraib told us, he said, Ibn Idris told us, he said, I heard Dawud, on the authority of Rafi' Abu Al-Aliyah, he said: The guardian of the orphan was permitted to take from the messengers and eat from the dates, but as for the gold and silver, they must be returned. Then he recited: **And when you have given them their property**, do you not see that he said: It must be given?

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Aouf told us, on the authority of Al-Hasan, that he said: Their wealth at that time was only palm trees and livestock, so they were given permission if one of them was in need to take from the messengers.

Yaqub told me, he said, Hisham told us, he said, Ismail bin Salem told us, on the authority of Al-Sha'bi, regarding his statement: **And whoever is poor, let him eat in moderation**, he said: If he is poor, he should eat dates, drink milk, and receive the blessings of God.

Bishr ibn Muadh narrated to us, Yazid narrated to us, Saeed narrated to us, on the authority of Qatada: **And whoever is poor, let him eat in moderation**. It was mentioned to us that "the uncle of Thabit ibn Rifa'ah - and Thabit was an orphan in his care at that time - from the Ansar, came to the Prophet of God, may God bless him and grant him peace, and said: O Prophet of God, my nephew is an orphan in my care, so what is

Surat al-Nisa 4:6

And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them. And do not consume it extravagantly and hastily, lest they grow up. And whoever is rich, let him abstain, and whoever is poor, let him eat according to what is acceptable. And when you release their property to them, So bring witnesses against them, and sufficient is Allah as Accountant.

permissible for me from his wealth? He said: To eat in moderation, without protecting your wealth with his wealth, and not to take from his wealth as a surplus.” The orphan would have a wall of palm trees, and his guardian would take care of its maintenance and watering, and would take from its dates, or he would have livestock, and his guardian would take care of its maintenance, or he would take care of its treatment and provision, and would take from its shears, its branches, and its udders. As for the freeholds of the wealth and the principal of the wealth, he would not have the right to consume it.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us: I heard Ad-Dahhak say regarding His statement: **And whoever is poor, let him eat within reason**, meaning riding an animal and serving a servant. So if he takes a loan from his money when he is rich, then he must repay it, and he is not allowed to eat anything from his money.

Others among them said: He may eat from all the money, if he is responsible for it, even if it consumes the money, and there is no obligation on him to make up for it.

Who said that?

Abu Kuraib narrated that Ismail bin Subaih narrated to us, on the authority of Abu Uwais, on the authority of Yahya bin Saeed and Rabi'ah, both of them, on the authority of Al-Qasim bin Muhammad, who said: Umar bin Al-Khattab, may God be pleased with him, was asked about what is appropriate for the guardian of an orphan. He said: If he is rich, then let him abstain, and if he is poor, then let him eat in moderation.

Yunus told me, he said, Ibn Wahb told us, he said, Yahya bin Ayoub told us, on the authority of Muhammad bin Ajlan, on the authority of Zaid bin Aslam, on the authority of his father: that Umar bin Al-Khattab used to say: What is permissible for the guardian of an orphan is permissible for the one in authority: **And whoever is rich, let him abstain, and whoever is poor, let him eat in moderation.**

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Al-Fadl bin Atiyah told us, on the authority of Ata bin Abi Rabah, regarding his statement: **And whoever is poor, let him eat according to what is reasonable**, he said: If he is in need, let him eat according to what is reasonable, and if he becomes able after that, then he does not have to make up for it.

Ibn Hamid told us, Yahya bin Wadh told us, Al-Hussein bin Waqid told us, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah and Al-Hasan Al-Basri, who said: God Almighty mentioned the wealth of orphans and said: **And whoever is rich, let him abstain, and whoever is poor, let him eat according to what is reasonable.** What is reasonable is that he should fear

God in his orphan.

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Ibrahim: that he did not see any judgment against the guardian of the orphan if he ate while he was in need.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Mughira, on the authority of Hammad, on the authority of Ibrahim: **So let him eat in moderation**, in the case of the guardian. He said: There is no obligation on him to make up for it.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Mansur, on the authority of Ibrahim, that he said regarding this verse: **And whoever is poor, let him eat according to what is reasonable**, he said: If the guardian of the orphan works on it, he will eat according to what is reasonable.

Bishr bin Muhammad told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, who said: Al-Hasan used to say: If he is in need, he should eat from the money in moderation, as food from God to him.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uyyaynah told us, on the authority of Amr bin Dinar, on the authority of al-Hasan al-Basri, he said: “A man said to the Prophet, may God bless him and grant him peace: I have an orphan in my care, so should I beat him? He said: What you used to beat is your son. He said: Should I take from his wealth? He said: In a reasonable manner, not to hoard wealth, nor to protect your wealth from his wealth.”

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Ibn Abi Nujayh, on the authority of al-Zubayr bin Musa, on the authority of al-Hasan al-Basri, the same.

Muhammad bin Amr told us, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Ata', that he said: He places his hand with their hands and eats with them, according to the amount of his service and the amount of his work.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, she said: The guardian of the orphan, if he is in need, should eat in moderation, because he takes care of his money.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said, and I asked him about the statement of God Almighty: **And whoever is rich, let him abstain, and whoever is poor, let him eat within reason**, he said: If he is rich, let him refrain, and if he is poor, let him eat

within reason. He said: He ate with his hand with them, because he was in charge of their money and protected it, eating from what they ate from it. And if he was rich, he refrained from it and did not eat anything from it.

Abu Ja'far said: The most correct of the sayings on this matter is the saying of the one who said: The good that God Almighty meant in His saying: **And whoever is poor, let him eat according to what is reasonable**, is eating the orphan's money when necessary and in need of it, in the manner of borrowing from him. As for in any other manner, it is not permissible for him to eat it.

This is because everyone agrees that the guardian of an orphan does not own the money of his orphan except to take care of his interests. Since it was unanimously agreed upon by them that he is not its owner, and it was not permissible for anyone to consume the money of someone other than him, whether the owner of the money was an orphan or a mature adult, and if he transgressed and consumed it by eating or otherwise, he must guarantee it to the one who consumed it, by unanimous agreement of all, and the guardian of an orphan has the same right as anyone else in that he does not own the money of his orphan, so his ruling is the same in what he is obligated to do with it if he eats from it, his right is the same as anyone else's, and if he differs from him in that he has the right to borrow from him when he needs it, it is sufficient for him to borrow from him when he needs what he borrows from him, if he is a guardian of what is in his interests.

There is no meaning in what was said by those who said: What is meant by what is known in this context is the guardian of an orphan eating from the orphan's money, because he is responsible for it in return for his work and effort. Because the guardian of an orphan may hire himself out to him to take care of his affairs, if the orphan is in need of that, for a known wage, just as he hires other workers for him, and just as he buys someone to help him, whether the guardian is rich or poor.

And since this is the case, and God Almighty has indicated by His saying: **And whoever is rich, let him abstain, and whoever is poor, let him eat within reason**, that eating the orphan's money is only permitted to whomever among his guardians permits it in a state of poverty and need, and the state in which the guardians are allowed to hire themselves out to the orphans, with the orphans' need for workers, is not limited to a state of wealth or a state of poverty, it is known that the meaning in which it is permitted to them from the money of their orphans in all their states is not the meaning in which it is permitted to them in one state and not another.

And whoever rejects what we have said, from among those who claim that the guardian of an orphan has the right to eat the money of his orphan when he needs it, other than as a loan, based on this verse, it is said to him: Is it agreed that what you said is the interpretation of His statement: **And whoever is poor, let him eat according to what is reasonable**?

If he says: No!

He was asked: What is your proof that this is its interpretation, when you know that he does not own his orphan's money?

If he said: Because God allowed him to eat it!

He was asked: Is he allowed to eat it absolutely or with a condition?

If he said: On one condition, which is that he eats it in a reasonable manner.

He was asked: What is that known fact? You know that those who said it from the Companions, the Followers, and those who came after them from the Successors, say that it is eating it as a loan or an advance?

It is also said to them: Have you seen the guardians of their money from the insane and the mentally ill, the guardians of their money, that they eat from their money when they need it other than as a loan, not as compensation for their taking care of it, as you said that about the money of orphans, so you permitted it to them?

If they say: That is theirs, they have left the entire argument.

And if they say: That is not for them.

It was said to them: What is the difference between their money and the money of orphans, when the ruling on their guardians is the same: that they are guardians of the money of others? They will not say anything about one of them without being obligated to do the same about the other.

They also ask about the person under guardianship: Can the person in charge of his money eat his money when he needs it? Similar to our question about the money of the insane and the mentally ill.

Abu Ja'far said: By that, may His praise be glorified, He means: And if you, O group of guardians of the orphans' money, give the orphans their money, **then have them bear witness over them**, meaning: then have the orphans bear witness that they have received it from you and given it to them, as:

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **So when you hand over their property to them, have witnesses over them**, meaning: If an orphan's property is given to him, then let him give it to him with witnesses, as God Almighty has commanded him.

Abu Jaafar said: God Almighty says: And God is sufficient as a witness to the orphan's guardian's giving him his orphan's money, such as:

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And sufficient is God as a Reckoner**, meaning: a witness.

It is said: I think that what I have, meaning it is enough for me. It was heard from the Arabs: I think you are among the black ones, meaning: among water and dates. The one who is considered high-born among men, and the one who is considered is the one who is

Surat al-Nisa 4:6

And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them. And do not consume it extravagantly and hastily, lest they grow up. And whoever is rich, let him abstain, and whoever is poor, let him eat according to what is acceptable. And when you release their property to them, So bring witnesses against them, and sufficient is Allah as Accountant.

sufficient.

Tafsir al-Qurtubi

It contains seventeen issues.

First: The Almighty's saying: **And test the orphans.** Testing is a test, and it has been mentioned before. This verse is addressed to everyone in explaining how to pay their money. It was said that it was revealed about Thabit bin Rifa'ah and his uncle. Rifa'ah died and left behind his son who was young. Thabit's uncle came to the Prophet, may God bless him and grant him peace, and said: My nephew is an orphan in my care, so what is permissible for me from his money, and when should I pay him his money? Then God Almighty revealed this verse.

Second: The scholars differed regarding the meaning of testing. It was said: It is for the guardian to contemplate the morals of his orphan and listen to his intentions, so that he may gain knowledge of his nobility, and the knowledge of striving for his interests and controlling his money, and neglecting that. If he sees good, our scholars and others said: There is nothing wrong with giving him something from his money that allows him to dispose of it. If he grows it and looks after it well, then the test has taken place and it is obligatory for the guardian to hand over all of his money to him. If he looks after it poorly, then it is obligatory for him to keep his money with him. There is no scholar who says that if the boy is tested and found to be of sound mind, guardianship is lifted from him, and that his money must be given to him and he must be given free rein to dispose of it, based on the Almighty's saying: **Until they reach the age of marriage.** A group of jurists said: The minor is not free from one of two things: either he is a boy or a girl. If he is a boy, he should be given back the supervision of the household expenses for a month, or he should be given something small to dispose of, so that he knows how to manage and dispose of it, and he should also look after it so that he does not destroy it. If he destroys it, the guardian is not liable. If he sees him being careful, he should hand over his money to him and have him bear witness to it. If she is a girl, he should return to her what is given to the mistress of the house in terms of managing her house and looking into it in spinning and examining the spinners in paying the cotton and its wages and completing the spinning and its quality. If he sees her to be of sound mind, he should also hand over her money to her and have him bear witness to it. Otherwise, they should remain under guardianship until they become adults. Al-Hasan, Mujahid and others said: Test them in their minds, their religion and the development of their money.

Third: The Almighty's saying: **Until they reach the age**

of marriage meaning puberty, as the Almighty said: **And when the children among you reach puberty** (al-Nur 24:59) meaning puberty and the state of marriage. Puberty occurs with five things: three that men and women share, and two that are specific to women, which are menstruation and pregnancy. As for menstruation and pregnancy, the scholars did not differ that it is puberty, and that the obligatory duties and rulings become due with them, and they differed regarding the three. As for puberty and age, Al-Awza'i, Al-Shafi'i and Ibn Hanbal said: Fifteen years is puberty for one who has not reached puberty, and this is the saying of Ibn Wahb, Asbagh, Abdul-Malik bin Al-Majishun, Omar bin Abdul-Aziz and a group of the people of Madinah, and Ibn Al-Arabi chose it, and the prescribed punishments and obligations become due for those who have reached this age. Asbagh bin Al-Faraj said: What we say is that the age of puberty at which the prescribed duties and punishments become due is fifteen years, and this is what I like best and prefer, because it is the age at which one participates in jihad and for those who attend the fighting. He cited as evidence the hadith of Ibn Umar when he was presented on the day of the Trench when he was fifteen years old and was allowed to go, but he was not allowed to go on the day of Uhud because he was fourteen years old. Narrated by Muslim. Abu Umar ibn Abd al-Barr said: This is for one whose birthplace is known. As for one whose birthplace is unknown or who denies it, then the action in this case is based on what Nafi' narrated on the authority of Aslam on the authority of Umar ibn al-Khattab **may God be pleased with him** that he wrote to the commanders of the armies: Do not impose the jizya except on one who has been granted compensation. Uthman said about a young man who stole: Look, if his apron has turned green, then cut it off. And 'Atiyyah al-Qurazi said: The Messenger of God (blessings and peace of God be upon him) presented the Banu Qurayzah and whoever had hair he killed according to the ruling of Sa'd ibn Mu'adh, and whoever had no hair he took as a slave. I was among those who had no hair and he let me go." Malik, Abu Hanifah and others said: No judgment is given to someone who has not yet reached puberty until he reaches what no one reaches until he has reached puberty, which is seventeen years. Then the hadd is due on him if he does what the hadd is due on him. Malik said once: He reaches puberty when his voice becomes deep and his nose becomes swollen. Another narration from Abu Hanifa: Nineteen years, which is the most common. He said about a girl: She reaches puberty at seventeen years, and she must be examined. Al-Lulu'i narrated from him: Eighteen years. Dawud said: He does not reach puberty by age unless he has had a wet dream, even if he reaches forty years. As for the growth of hair, some of them said: It is used as evidence of puberty. It was narrated from Ibn al-Qasim and Salim, and Malik said it once, and al-Shafi'i in one of his two opinions, and Ahmad, Ishaq, and Abu Thawr said the same. It was said: It is puberty,

unless it is ruled by it in the case of the infidels, so whoever has hair is killed and whoever does not have hair is considered among the children. Al-Shafi'i said in the other opinion, based on the hadith of Atiyya al-Qurazi. Greenery and down are not taken into consideration, but the ruling is based on the hair. Ibn al-Qasim said: I heard Malik say: The practice in my opinion is based on the hadith of Umar ibn al-Khattab: If the razors were applied to him, I would have punished him. Asbagh said: Ibn al-Qasim said to me: I prefer that the punishment not be carried out on him except by the combination of growth and puberty. Abu Hanifa said: No ruling is established by puberty, and it is not puberty or evidence of puberty. Al-Zuhri and Ata' said: There is no punishment for someone who has not had a wet dream. This is the opinion of Al-Shafi'i, and Malik once leaned towards it, and some of his companions said it. It appears that puberty and age are not considered. Ibn Al-Arabi said: If the hadith of Ibn Umar is not evidence for age, then every number of years they mention is a claim, and the age that the Messenger of God (peace and blessings of God be upon him) permitted is more valid than a sunnah that he did not consider and for which there is no evidence in the Shari'ah. Likewise, the Prophet (peace and blessings of God be upon him) considered puberty in Banu Qurayzah. So who is my excuse for someone who left two matters that the Prophet (peace and blessings of God be upon him) considered, and interprets them and considers what the Prophet (peace and blessings of God be upon him) did not consider verbally, and God did not make for it in the Shari'ah?

I said this is what he said here, and he said the opposite in Surat Al-Anfal, since he did not refer to the hadith of Ibn Umar there, and our scholars interpreted it, and that its implication is the difference between someone who is able to fight and is given a share when he is fifteen years old, and someone who is not able to fight and is not given a share and is given to his dependents, and this is what Umar ibn Abdul Aziz understood from the hadith. And God knows best.

Fourth: The Almighty's saying: **If you perceive in them sound judgment, release their property to them.** That is, if you see and perceive, and from this is the Almighty's saying: **He perceived a fire on the side of the mountain** (al-Qasas 28:29), that is, he saw and perceived.

Al-Azhari said: The Arabs say, **Go and see if you see anyone**, meaning, *see*. Al-Nabigha said:

....On a tame and lonely basis

He wanted a wild bull to see if he could see a hunter so he could beware of him. It was said: **I perceived**, "I sensed," and **I found** have the same meaning, and from this is the saying of God Almighty: **If you perceive in them sound judgment**, meaning you know. The original meaning is *absertam*. The reading of the common people is *rashdan* with a damma on the *ra* and a sukoon on the *sheen*. As-Salami, Isa, Al-Thaqafi, and Ibn Masoud, may God be pleased with them, read *rashdan* with a fatha on the *ra* and the *sheen*. They are two dialects. It was said: *rashdan* is a source of *rashd*. "rashdan" is a source of *rashd*, and so is *ar-rashad*, and God knows best.

Fifth: Scholars differed in the interpretation of *rashd*. Al-Hasan, Qatada, and others said: **Goodness in mind and religion**. Ibn Abbas, Al-Suddi, and Al-Thawri said: **Goodness in mind and preservation of wealth**.

Saeed bin Jubair and Al-Sha'bi said: A man may take hold of his beard even if he has not reached maturity, so he should not give the orphan his money even if he is old until he is certain that he has reached maturity. Ad-Dahhak said the same: An orphan should not be given money even if he has reached the age of one hundred until he is certain that he will put his money in good condition. Mujahid said: Maturity means in terms of reason only. Most scholars agree that maturity does not come about except after puberty, and that if he is not mature after reaching maturity, even if he is old, the guardianship does not go away from him. This is the view of Malik and others. Abu Hanifa said: A free adult should not be placed under guardianship if he has reached the age of men, even if he is the most wicked and wasteful of people, if he is sane. This is what Zafar bin Al-Hudhayl said, and this is the view of An-Nakha'i. They cited as evidence for this what Qatada narrated on the authority of Anas that Hubban bin Munqidh used to buy something while his knot was weak, so it was said:

O Messenger of God, put him under guardianship, for he is buying and his contract is weak. So the Prophet, may God bless him and grant him peace, summoned him and said: Do not sell. He said: I will not be patient. He said to him: **So if you sell, say, 'No deception, and you have the option of three days.'** They said: "When the people asked him to place him under guardianship because of the fraud in his actions, and he did not do so, peace be upon him, it was established that placing him under guardianship is not permissible. They have no proof for this, because it is specifically for that, as we explained in Surat Al-Baqarah, and others are different from it. Al-Shafi'i said: If he is corrupting his wealth and religion, or if he is corrupting his wealth but not his religion, he is placed under guardianship. If he is corrupting his religion and improving his wealth, then there are two views: One of them is to place him under guardianship, which is the choice of Abu Al-Abbas Ibn Shuraih. The second is that he is not placed under guardianship, which is the choice of Abu Ishaq Al-Marwazi. The most apparent view of Al-Shafi'i's school of thought: Al-Tha'labi said: What we mentioned about placing the fool under guardianship is the view of Uthman, Ali, Al-Zubayr, Aisha, Ibn Abbas, Abdullah Ibn Ja'far, may God be pleased with them, and from the followers Shuraih, and the jurists said the same: Malik, the people of Medina, Al-Awza'i, the people of Ash-Sham, Abu Yusuf, Muhammad, Ahmad, Ishaq, and Abu Thawr. Al-Tha'labi said: Our companions claimed consensus on this issue.

Sixth - If this is proven, then know that paying money is subject to two conditions: proof of maturity and reaching puberty. If one of them is present without the other, then it is not permissible to hand over the money. This is also the text of the verse, which is the narration of Ibn al-Qasim, Ashab, and Ibn Wahb on the authority of Malik in the verse. It is the opinion of the majority of jurists except Abu Hanifa, Zufar, and al-Nakha'i, who dropped proof of maturity at reaching twenty-five years of age. Abu Hanifa said: Because he is a grandfather.

Surat al-Nisa 4:6

And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them. And do not consume it extravagantly and hastily, lest they grow up. And whoever is rich, let him abstain, and whoever is poor, let him eat according to what is acceptable. And when you release their property to them, So bring witnesses against them, and sufficient is Allah as Accountant.

This indicates the weakness of his statement, and the weakness of what Abu Bakr al-Razi used as evidence in his rulings on the Qur'an regarding the use of the two verses as mentioned above, because this is from the category of the absolute and the restricted, and the absolute is returned to the restricted by agreement of the scholars of the principles of jurisprudence. What is the benefit of his being a grandfather if he is not a grandfather, i.e., a fortune teller?

However, our scholars stipulated that the husband should consummate the marriage with the girl upon reaching puberty, and then the test of maturity occurs. Abu Hanifa and Al-Shafi'i did not see this and saw the test in the male and female as mentioned above.

Our scholars differentiated between them by saying: The female is different from the boy because she is veiled, does not experience matters, and does not appear for the sake of virginity, so it is based on the existence of marriage, and through it all objectives are understood. The male is different, because through his behavior and interaction with people from his early childhood until he reaches puberty, he is tested, and his mind is completed by puberty, so he achieves his goal. What Al-Shafi'i said is more correct, because the act of intercourse itself by inserting the glans does not increase her maturity if she is aware of all her affairs and objectives, and is not wasteful of her money. Then our scholars added and said: After her husband enters, a period of time must pass in which she practices the conditions. Ibn Al-Arabi said: The scholars mentioned many sayings regarding its definition, including five years, six, and seven years in the case of the father. They set one year after the entry of the orphan girl who has no father or guardian, and they set a life sentence for the one under her guardianship until her maturity is proven. There is no evidence for all of this, and setting years in the case of the father is difficult, and setting a year in the case of the orphan girl is even more difficult. As for the continuation of the guardianship over the woman over whom she is under guardianship until her maturity is proven, and the guardian removes her from it, or the judge removes her from it, this is apparent in the Qur'an, and the intended meaning of all of this falls under the statement of God Almighty: "If you perceive in them maturity," so it is necessary to consider maturity, but its perception differs according to the different conditions of the mature person. So know it and act upon it, and avoid arbitrariness for which there is no evidence.

Seventh - They differed regarding what the father did during that period. It was said: It is considered to be rejected because of the continuation of the guardianship, and what she did after that is considered permissible. Some of them said: What she did during that period. It was said: It is considered to be rejected because of the continuation of the guardianship, and what she did after that is considered permissible. Some of them said: What she did during that period is

considered to be rejected unless it is proven to be correct, and what she did after that is considered to be approved until it is proven to be foolish.

Eighth - They differed regarding paying money to the person under guardianship, does it require the authority or not? A group said: It must be referred to the authority, and his maturity must be proven to him, then his money is given to him. A group said: That is left to the discretion of the guardian without the need to refer it to the authority. Ibn Atiyah said: The correct view regarding guardians of our time is that it is not necessary to refer it to the authority and prove his maturity to him, because it was preserved from the collusion of guardians to make the boy mature, and to acquit the person under guardianship due to his foolishness and lack of education at that time.

Ninth: If the money is given to him while he is of sound mind, then he returns to foolishness with apparent extravagance and lack of management, then the guardianship returns to him, and according to Al-Shafi'i in one of his two opinions. Abu Hanifa said: He does not return, because he is an adult of sound mind, based on the permissibility of his admission in cases of prescribed punishments and retaliation. Our evidence is the words of God the Almighty: **And do not give to the foolish your property which God has made a means of support for you.** And God the Almighty said: **But if the one upon whom the right is is foolish or weak or is unable to dictate himself, then let his guardian dictate with justice.** (al-Baqarah 2:282) He did not differentiate between the person under guardianship being foolish or that this happened to him after the release.

Tenth: The guardian may do with the orphan's money what the father would have done in terms of trade, merchandise, buying and selling. He must pay zakat from all of his money: property, crops, livestock, and fitrah. He must also pay blood money for crimes, the value of damaged items, the maintenance of the parents, and all other necessary rights. He may marry him off and pay the dowry on his behalf, buy him a female slave to be his concubine, and make peace with him and him in a manner that is considered appropriate. If the guardian settles some of the creditors and there remains a remainder of the money that will pay off the debt owed by him, the guardian's action is permissible. If the remainder of the money is lost, the guardian does not owe the remaining creditors anything, nor does he owe those who collected it. If the creditors collect all of the money and then other creditors come, if he was aware of the remaining debt or the deceased was known for the remaining debt, the guardian shall guarantee for these creditors what would have been due to them in the settlement, and he shall have recourse to those who collected their debt thereby. If he was not aware of this and the deceased was not known for the debt, the guardian does not owe anything. If the guardian pays

the debt of the deceased without witnesses, he shall be liable. If he testifies and time passes until the witnesses die, then nothing is required of him. It has already been mentioned in Surat Al-Baqarah, when God Almighty says: **And if you mix with them, then they are your brothers** (al-Baqarah 2:220), from the rulings of the guardian in spending and other matters, which is sufficient, and praise be to God.

Eleventh - The Almighty's saying: **And do not consume it extravagantly or hastily, lest they grow old.** He does not mean that eating their money without extravagance is permissible, so that there would be evidence for it, but rather what is meant is do not eat their money, for it is extravagance. So God Almighty forbade the guardians from eating the money of orphans except in a manner that is permissible for them, as will be explained. Extravagance in language means excess and exceeding the limit. It was mentioned previously in Al Imran and extravagance is a mistake in spending, and from it is the saying of the poet:

They gave Hanida eight hundred dirhams, and there was no extravagance in their giving.

That is, they do not make mistakes in the scholars' positions. Another said:

And their speaker said, while the horses were beating them, **You have been extravagant.** So we replied, **We have been extravagant.**

Al-Nadr ibn Shumayl said: Extravagance is wastefulness, and extravagance is heedlessness. The meaning of extravagance will be explained further in Al-An'am, God willing. **And hastening** means to hasten their adulthood, which is the state of puberty. And hastening and taking the initiative are like fighting and combat, and it is conjoined with israfan. And **that they grow up** is in the accusative case of hastening, meaning do not take advantage of the money of your ward and eat it and say I hasten his adulthood so that he does not grow up and take his money, according to Ibn Abbas and others.

Twelfth - The Almighty said: **And whoever is rich, let him abstain.** The verse explains what is permissible for them from their money. He ordered the rich to withhold and permitted the poor guardian to eat from the money of his guardian in a reasonable manner. It is said: A man abstained from something and refrained from it. Abstaining from something means leaving it. From this is the Almighty's saying: **And let those who do not find the wherewithal for marriage abstain.** (al-Nur 24:33) Abstinence means refraining from what is not permissible and must not be done. Abu Dawud narrated from the hadith of Husayn al-Mu'allim, "On the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, that a man came to the Prophet, may God bless him and grant him peace, and said:

I am poor, I have nothing, and I have an orphan. He said: Give to your orphan the money, but do not be extravagant, wasteful, or greedy.

Thirteenth - The scholars differed about who is addressed and what is meant by this verse. In Sahih Muslim, on the authority of Aisha, regarding the words

of God the Almighty: "And whoever is poor, let him eat within reason." She said: It was revealed about the guardian of the orphan who takes care of him and takes care of him. If he is in need, it is permissible for him to eat from it. In another narration: According to his wealth within reason. Some of them said: What is meant is the orphan. If he is rich, he should be generous with him and his wealth should be spared. If he is poor, he should spend on him within reason. This was said by Rabi'ah and Yahya Saeed. The first is the opinion of the majority and it is the correct opinion because the orphan is not addressed regarding the disposal of his wealth due to his youth and foolishness. And God knows best.

Fourteenth - The majority differed on what is eating in a known manner? Some people said: It is a loan if he needs it and it is repaid if he becomes wealthy. This was said by Umar ibn al-Khattab, Ibn Abbas, Ubaydah, Ibn Jubayr, al-Sha'bi, Mujahid, and Abu Aliyah. It is the opinion of al-Awza'i: He should not borrow more than he needs. Umar said: I have placed myself in the position of a guardian with regard to the wealth of God in the position of a guardian with regard to the wealth of an orphan. If I become wealthy, I will abstain, and if I become poor, I will eat in moderation. If I become wealthy, I will pay it back. Abdullah ibn al-Mubarak narrated from Asim from Abu Aliyah: **And whoever is poor, let him eat in moderation.** He said: A loan. Then he recited: **And when you hand over their property to them, bring witnesses over them.** A second opinion narrated from Ibrahim, Ata', al-Hasan al-Basri, al-Nakha'i, and Qatadah: There is no repayment on the poor guardian regarding what he eats in moderation because that is the right of supervision, and the jurists agreed on this. Al-Hasan said: It is food from God to him, and that is because he eats what satisfies his hunger and wears what covers his private parts and does not wear linen or fine clothing. The evidence for the correctness of this opinion is the consensus of the nation that the imam who oversees the Muslims is not obligated to pay for what he eats in moderation because God the Almighty has imposed his share in God's money, so they have no argument in the statement of Omar: **If you are able, I will pay it.** It has been narrated from Ibn Abbas, Abu Al-Aaliyah and Al-Sha'bi that eating in moderation is like benefiting from the milk of livestock, employing slaves, and riding beasts if it does not harm the principal of the money, such as comforting the mangy, searching for lost animals, plowing the pond, and harvesting dates. As for the assets and principal of the money, the guardian is not allowed to take them. All of this is excluded from the statement of the jurists: He takes according to the wages for his work, and a group said that this is what is known, and there is no judgment against him, and anything more than that is forbidden. Al-Hasan bin Saleh bin Hayy - and it is said Ibn Hayyan - distinguished between the guardian of the father and the ruler. The guardian of the father may eat in moderation, but the guardian of the ruler has no way to the money in any way, and this is the third statement. A fourth statement was narrated on the authority of Mujahid, who said: He is not allowed to take a loan or anything else. He went to the view that the verse was abrogated, abrogated by the Almighty's statement: **O you who have believed, do not consume one another's**

Surat al-Nisa 4:6

And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them. And do not consume it extravagantly and hastily, lest they grow up. And whoever is rich, let him abstain, and whoever is poor, let him eat according to what is acceptable. And when you release their property to them, So bring witnesses against them, and sufficient is Allah as Accountant.

wealth unjustly but only [in lawful] business by mutual consent. (An-Nisa': 29) This is not business. Zaid bin Aslam said: The permission in this verse was abrogated by the Almighty's saying: **Indeed, those who devour the property of orphans unjustly** (An-Nisa': 10), and Bishri bin Walid narrated on the authority of Abu Yusuf who said: No, perhaps this verse was abrogated by the Almighty's saying: **O you who believe! Do not consume one another's wealth unjustly except [in lawful] business by mutual consent.** And a fifth opinion - which is the difference between residence and travel - is that if he is residing with him from the city, then if he needs to travel for it, then he may take what he needs, and not acquire anything, said Abu Hanifa and his two companions Abu Yusuf and Muhammad. And a sixth opinion - Abu Qilabah said: So let him eat in moderation from what he earns from the produce, but as for the mature money, then he may not take anything from it as a loan or otherwise. Seventh statement: Ikrimah narrated on the authority of Ibn Abbas: **And whoever is poor, let him eat in moderation.** He said: If he is in need and compelled. Al-Sha'bi said: Likewise, if it is like blood or pork, then it is taken from him. If he finds it, then it is sufficient. Al-Nahhas said: This is meaningless, because if he is compelled by this compulsion, then he can take what sustains him from the money of his orphan or someone else, near or far. Ibn Abbas also said: What is meant is that the guardian should eat in moderation from his own money so that he does not need the money of the orphan, so the rich man is chaste with his wealth, and the poor man is stingy with himself so that he does not need the money of his orphan. Al-Nahhas said: This is one of the best things narrated in the interpretation of the verse, because people's money is forbidden and nothing of it is permissible except with conclusive evidence.

I said: Al-Kaya al-Tabari chose this statement in his Ahkam al-Quran, saying: Some people who imagined from the sword, based on the verse, imagined that the guardian can eat from the child's money an amount that does not reach the level of extravagance, and this is contrary to what God the Almighty commanded in His saying: **And do not consume one another's wealth unjustly except it be trade by mutual consent.** This is not realized in the case of the orphan's money. His saying: **And whoever is rich, let him abstain** refers to eating his own money and not the orphan's money. Its meaning is: Do not eat the orphan's money with your money, but rather limit yourself to eating your own money, as indicated by His saying the Almighty: "And do not consume their wealth along with your wealth. Indeed, that is a great sin." (An-Nisa': 2) And it is clear from His saying the Almighty: **And whoever is rich, let him abstain; and whoever is poor, let him eat within reason.** The limitation to what is sufficient is clear so that there is no need to eat the orphan's money. This is the complete meaning of the verse. We have found clear verses that prohibit eating the money of others

without their consent, especially with regard to the orphan. We have found this verse to be open to meanings, so interpreting it according to the clear verses is necessary. If someone who supports the doctrine of the Salaf says: Judges take their wages for their work for Muslims, so why shouldn't the guardian be like that if he works for an orphan? Why doesn't he take wages according to his work? He is told: I know that none of the Salaf permitted the guardian to take from the money of a child when the guardian was rich, unlike the judge. This is a difference between the two issues. Also, what the jurists and judges who are in charge of the affairs of Islam take does not have an owner, and God has made the lost money for categories with descriptions, and the judges are among them, and the guardian only takes the money of a specific person through his work without his consent, and his work is unknown and his wages are unknown, and this is far from being deserved.

I said: Our Sheikh, Imam Abu al-Abbas, used to say: If the orphan's wealth is a lot and needs a great person to take care of it, such that the guardian is distracted from his needs and duties, then he is required to pay for his work. But if it is insignificant and does not distract him from his needs, then he should not eat anything from it. However, it is recommended for him to drink a little milk and eat a little food and butter, without it being harmful to him or making it too much for him, rather it is according to what is customary to be lenient in it. Our Sheikh said: What you mentioned about the wage and obtaining a little of dates and milk, each one of them is well-known, so it is appropriate to interpret the verse according to that, and God knows best.

I said: It is better to avoid it, God willing.

As for what the judge of the division takes and calls it a fee and the loot of his followers, I do not know of any justification or solution for it, and they are included in the generality of the Almighty's saying: **Indeed, those who consume the property of orphans unjustly are only consuming into their bellies fire** (An-Nisa': 10).

Fifteenth - The Almighty said: **So when you hand over their property to them, bring witnesses against them.** God the Almighty commanded to bring witnesses as a warning of protection and to remove accusations. This bringing witnesses is recommended according to a group of scholars, because the word of the guardian is the word of the trustee, because he is trustworthy. A group said: It is obligatory, and this is the apparent meaning of the verse, and he is not trustworthy so his word is accepted, like the agent if he claims that he has returned what was given to him or the depositor, but he is a trustee for the father, and when the father entrusts him, his word is not accepted against anyone else. Do you not see that if the agent claimed that he had paid Zaid what he ordered him to do out of justice, his word is not accepted except with evidence? The

same applies to the guardian. Omar bin Al-Khattab **may God be pleased with him** and Ibn Jubayr saw that this bringing witnesses is only for the guardian to pay in his ease what he borrowed from the orphan's money when he was poor. Ubaidah said: This verse is evidence of the obligation to make up for the debt of the one who ate. The meaning is: So if you borrow or eat, bring witnesses if you are in debt. The correct view is that the wording includes this and others.

It appears that what is meant is that if you spend something on the person under guardianship, then have witnesses, so that if a dispute occurs, it is possible to establish evidence, because any money received as a trust with witnesses is not released from it except by having witnesses to its payment, according to the Almighty's saying: **Then have witnesses**. So if it is paid to him without witnesses, then there is no need for witnesses to pay it if he received it without witnesses, and God knows best.

Sixteenth - Just as the guardian and guarantor must protect the orphan's money and invest it, so too must he protect the child's body. He protects the money by controlling it, and he protects the body by keeping it close. This meaning has already been mentioned in Surat Al-Baqarah. It was narrated that a man said to the Prophet, may God bless him and grant him peace:

There is an orphan in my care. Should I eat from his money? He said: Yes, but not because I have money and I do not have enough money to support myself. He said: O Messenger of God, should I hit him? He said: I would not hit your son because of it. Ibn al-Arabi said: Even if it is not proven in a chain of transmission, no one will find a reliable source for it.

Seventeenth - The Almighty's saying: **And sufficient is God as a Reckoner**. That is, sufficient is God as a reckoner of your deeds and a rewarder for them. In this is a warning to every denier of the truth. The *ba* is redundant and is in the nominative case.

Tafsir Ibn Kathir

God Almighty forbids enabling fools to dispose of the money that God has made for people to maintain, that is, to support their livelihoods from trade and other things. From here, the guardianship is taken from the fools and they are divided into categories. Sometimes the guardianship is for young age, because the young person is deprived of expression, and sometimes the guardianship is for madness, and sometimes for bad management due to a lack of reason or religion, and sometimes for bankruptcy, which is when debts surround a man and his money is too tight to pay them, so if the creditors ask the ruler to guardianship him, he is guardianship over him. Ad-Dahhak said on the authority of Ibn Abbas, in his saying **And do not give the foolish your wealth**, he said: They are your children and women. Ibn Masoud, Al-Hakam bin Uyaynah, Al-Hasan and Ad-Dahhak said the same: They are women and children. Saeed bin Jubayr said: They are orphans. Mujahid, Ikrimah and Qatadah said: They are women. Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Sadaqah bin Khalid told us,

Uthman bin Abi Al-Atika told us on the authority of Ali bin Yazid. On the authority of Al-Qasim, on the authority of Abu Umamah, he said: The Messenger of God, may God bless him and grant him peace, said: **The only foolish women are those who obey their guardians**. Ibn Mardawayh narrated it at length. Ibn Abi Hatim said: It was mentioned on the authority of Muslim bin Ibrahim, Harb bin Surayh told us, on the authority of Muawiyah bin Qurrah, on the authority of Abu Hurayrah: **And do not give your property to the foolish**. He said: They are the servants, and they are the devils among mankind. And His statement: **And provide for them therein and clothe them and speak to them words of kindness**. Ali bin Abi Talha said on the authority of Ibn Abbas, he said: Do not take your wealth and what God has given you and made for you a livelihood and give it to your wife or children and then look at what is in their hands, but keep your wealth and improve it and be the one who spends on them from their clothing, provisions and livelihood. Ibn Jarir said: Ibn Al-Muthanna told us, Muhammad bin Jaafar told us, Shu'bah told us on the authority of Firas, on the authority of Al-Sha'bi, on the authority of Abu Burdah, on the authority of Abu Musa, he said: Three people call upon God and He does not answer them: A man who had a wife of bad character and did not divorce her, a man who gave his wealth to a fool, and God said: **And do not give your wealth to fools**, and a man who owed a man money and did not testify against him. Mujahid said: **And speak to them a kind word**, meaning in righteousness and kinship. This noble verse includes kindness to the family and those under guardianship by action in spending on clothing and provisions, kind words and improving morals. God the Almighty said: **And test the orphans**, Ibn Abbas, Mujahid, Al-Hasan, Al-Suddi and Muqatil bin Hayyan: That is, test them **until they reach the age of marriage**. Mujahid said: It means the age of maturity. The majority of scholars said that puberty in a boy is sometimes due to a dream, which is when he sees in his sleep that which brings forth the gushing water from which the child is born. In Sunan Abi Dawud, on the authority of Ali, he said: I memorized from the Messenger of God, may God bless him and grant him peace, **There is no puberty after a wet dream, nor is there fasting from day to night**. In another hadith, on the authority of Aisha and other companions, may God be pleased with them, on the authority of the Prophet, may God bless him and grant him peace, he said: "The pen is lifted from three: from the boy until he reaches the age of maturity, from the sleeper until he wakes up, and from the insane person until he recovers," or completes fifteen years. They took that from the hadith established in the two Sahihns on the authority of Ibn Umar, who said: I presented myself to the Prophet, may God bless him and grant him peace, on the day of Uhud when I was fourteen years old, but he did not allow me. I presented myself to him on the day of the Trench when I was fifteen years old, and he allowed me. When this hadith reached Umar ibn Abdul Aziz, he said: This is the difference between the young and the old. They differed about the growth of coarse hair around the vulva, which is the hair, does it indicate puberty or not? There are three opinions. In the third, there is a distinction between Muslim boys, in which case it does not indicate that due to the possibility of treatment, and the boys of the People of the Covenant,

Surat al-Nisa 4:6

And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them. And do not consume it extravagantly and hastily, lest they grow up. And whoever is rich, let him abstain, and whoever is poor, let him eat according to what is acceptable. And when you release their property to them, So bring witnesses against them, and sufficient is Allah as Accountant.

in which case it is considered puberty in their case because it is not hastened to impose the jizya on them. He does not treat it, and the correct view is that it is puberty for everyone because this is an innate matter in which people are equal and the possibility of treatment is remote. Then the Sunnah indicated that in the hadith narrated by Imam Ahmad on the authority of Atiyah al-Qurazi, may God be pleased with him, who said: We were presented to the Prophet, may God bless him and grant him peace, on the day of Qurayzah, and whoever had hair was killed and whoever did not have hair was released, so I was among those who did not have hair and I was released. The four scholars of Sunan narrated it in a similar manner, and al-Tirmidhi said: It is good and authentic, and it was only like that because Sa'd ibn Mu'adh had ruled that the fighters should be killed and the children should be taken captive. Abu 'Ubayd al-Qasim ibn Salam said in the Book of al-Gharib: Ibn 'Ulayyah told us on the authority of Ismail ibn 'Umayyah, on the authority of Muhammad ibn Yahya ibn Haban, on the authority of 'Umar, that a young man had slandered a girl in his hair, so 'Umar, may God be pleased with him, said: Look at him and he did not find hair, so he averted the punishment from him. Abu 'Ubayd said: He slandered her, meaning he accused her, and slander is to say that he did it to her while he is lying, but if he is truthful then it is slander. Al-Kumait said in his poetry:

It is ugly for someone like me to describe a girl either out of admiration or out of curiosity.

And the Almighty said: **If you perceive in them sound judgment, release their property to them.** Saeed bin Jubair said: He means righteousness in their religion and preservation of their property. And likewise it was narrated from Ibn Abbas, Al-Hasan Al-Basri and more than one of the Imams. And likewise the jurists said: When the boy reaches puberty and is reforming his religion and his money, the guardianship is lifted from him and his money that is in the hands of his guardian is given to him in his own way. And His statement: **And do not consume it extravagantly and hastily, lest they grow up** God the Almighty forbids eating the money of orphans without a necessary need **extravagantly and hastily** meaning hastening before they reach puberty. Then God the Almighty said: **And whoever is rich, let him abstain** whoever is not in need of the orphan's money, let him abstain from it and not eat anything from it. Al-Sha'bi said that it is like carrion and blood to him. **And whoever is poor, let him eat in moderation** Ibn Abi Hatim said: Al-Ashja' told us, Abdullah bin Sulayman told us, Hisham told us on the authority of his father on the authority of Aisha, **And whoever is rich, let him abstain** was revealed regarding the money of the orphan. And Al-Ashja' and Harun bin Ishaq told us, they said: Abdah bin Sulayman told us on the authority of Hisham on the authority of his father on the authority of Aisha, "And whoever is poor, let him eat in

moderation ... The guardian of the orphan who takes care of him and takes care of him if he is in need, he should eat from it. My father told us, Muhammad bin Saeed Al-Asbahani told us, Ali bin Masaher told us on the authority of Hisham on the authority of his father on the authority of Aisha, she said: This verse was revealed about the guardian of the orphan: "And whoever is rich, let him abstain. And whoever is poor, let him eat within reason," according to his care for him. Al-Bukhari narrated it on the authority of Ishaq on the authority of Abdullah bin Numayr on the authority of Hisham on his authority. The jurists said: He may eat the lesser of two things: the wages of his peers or the amount of his need. They differed as to whether he should be returned if he becomes wealthy. There are two opinions **one of them No**, because he ate for the wages of his work and he was poor. This is the correct opinion according to the companions of Al-Shafi'i, because the verse permitted eating without compensation. Ahmad said: Abdul-Wahhab told us, Hussain told us on the authority of Amr bin Shuaib on the authority of his father, on the authority of his grandfather: A man asked the Messenger of God, may God bless him and grant him peace, and said: I do not have any money, and I have a guardian for an orphan? He said: **Whoever takes care of your orphan, without being extravagant, wasteful, or hoarding money, and without saving your money - or he said - redeeming your money with his money.** Husayn was not sure. Ibn Abi Hatim said: Abu Sa'id al-Ashja' told us, Abu Khalid al-Ahmar told us, Husayn al-Maktab told us, on the authority of 'Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: A man came to the Prophet, may God bless him and grant him peace, and said: I have an orphan who has money but he has nothing. Should I eat from his money? He said: **In a reasonable manner, not extravagantly.** Abu Dawud, al-Nasa'i and Ibn Majah narrated it from the hadith of Husayn al-Mu'allim, and Ibn Hibban narrated it in his Sahih and Ibn Mardawayh in his Tafsir from the hadith of Ya'la ibn Mahdi, on the authority of Ja'far ibn Sulayman, on the authority of Abu 'Amir al-Khazzaz, on the authority of 'Amr ibn Dinar, on the authority of Jabir, that a man said: O Messenger of God, how should I beat my orphan? He said: **I would not strike your son with it unless you protect your property with his property or take money from him.** Ibn Jarir said: Al-Hasan bin Yahya told us, Abd al-Razzaq told us, Ath-Thawri told us, on the authority of Yahya bin Saeed, on the authority of al-Qasim bin Muhammad, who said: A Bedouin came to Ibn Abbas and said: There are orphans in my care and they have camels and I have camels, and I am generous with my camels and I am poor, so what is permissible for me from their milk? He said: If you seek its lost one and enjoy its mange and lubricate its trough and give it water to drink, then drink without harming the offspring, and do not neglect the milking. Malik narrated it in his Muwatta' on the authority of Yahya bin Saeed with it. And with this statement,

which is not paying the substitute, Ata bin Abi Rabah, Ikrimah, Ibrahim al-Nakha'i, Atiyah al-Awfi and al-Hasan al-Basri say: **The second** Yes, because the orphan's money is forbidden, and it is only permitted out of need, so its substitute is returned, like eating someone else's money for someone in need. Ibn Abi Al-Dunya said: Ibn Khaithama told us, Waki' told us, on the authority of Sufyan and Israel, on the authority of Abu Ishaq, on the authority of Haritha bin Mudrib, who said: Umar, may God be pleased with him, said: I have placed myself in the same position with regard to this money as the guardian of an orphan. If I am rich, I abstain, and if I am in need, I borrow, and if I am wealthy, I pay it back.

Another way Sa'id ibn Mansur said: Abu al-Ahwas told us, on the authority of Abu Ishaq, on the authority of al-Bara', who said: 'Umar, may God be pleased with him, said: I have placed myself in relation to God's wealth in the position of the guardian of an orphan. If I am in need, I take from it, and if I am wealthy, I return it, and if I am rich, I abstain. A sound chain of transmission. Al-Bayhaqi narrated something similar to that from Ibn 'Abbas, and Ibn Abi Hatim narrated it in this way from 'Ali ibn Abi Talhah, on the authority of Ibn 'Abbas, regarding his statement: **And whoever is poor, let him eat according to what is reasonable**, meaning a loan. He said: And it was narrated from 'Ubaydah, Abu al-'Aliyah, Abu Wa'il, Sa'id ibn Jubayr in one of the narrations, Mujahid, al-Dahhak, and al-Suddi something similar to that, and it was narrated from al-Suddi from 'Ikrimah from Ibn 'Abbas regarding his statement: **And let him eat according to what is reasonable**, he said: He eats with three fingers. Then he said: Ahmad ibn Sinan told us, Ibn Mahdi told us from Sufyan from al-Hakam from Muqsim from Ibn 'Abbas: **And whoever is poor, let him eat according to what is reasonable**, he said: He eats from his wealth to support his orphan so that he does not need the wealth of the orphan. He said: It was narrated on the authority of Mujahid and Maymun ibn Mihran in one of the narrations and the ruling is similar to that, and Aamer al-Sha'bi said: He should not eat from it unless he is forced to do so, just as he is forced to eat dead meat. If he eats from it, he should make up for it. Narrated by Ibn Abi Hatim. Ibn Wahb said: Nafi' ibn Abi Na'im al-Qari told us: I asked Yahya ibn Sa'id al-Ansari and Rabi'ah about the statement of God the Most High: **And whoever is poor, let him eat according to what is reasonable** (al-Baqarah 2:14), and they said: That is in the case of an orphan, if he is poor, he should spend on him according to his poverty, and the guardian should not have anything from it. This is far from the context, because he said: **And whoever is rich, let him abstain** meaning from the guardians. **And whoever is poor** meaning among them **let him eat in moderation** meaning in the best way as He said in the other verse **And do not approach the property of an orphan except in a way that is best until he reaches maturity** meaning do not approach it except to improve it, then if you need it, eat from it in moderation. And His statement: **And when you have handed over their property to them** meaning after they have reached puberty and you have seen them mature, then at that time hand over their property to them. So when you hand over their property to them **then have witnesses over them** This is a command from God Almighty to the

guardians to bear witness over the orphans when they have reached puberty and handed over their property to them so that some of them do not deny or reject what they have taken and received. Then He said: **And sufficient is God as a Reckoner** meaning and sufficient is God as a Reckoner, Witness, and Watcher over the guardians when they look after the orphans and when they hand over the property, is it complete and plentiful or is it deficient, shortchanged, and misleading in its accounts and its affairs? God knows all of that, and that is why it was proven in Sahih Muslim that the Messenger of God, may God bless him and grant him peace, said: "O Abu Dharr, I see that you are weak, and I love for you what I love for myself. Do not be in charge of two people, and do not be lenient with the wealth of an orphan."

Fath al-Qadir

His saying: 6- **And test the orphans** Testing: The test. Its investigation has been presented above. They differed on the meaning of testing. It was said: It is for the guardian to examine the morals of his orphan to know his nobility and good behavior, so he gives him his money when he reaches the age of marriage and sees maturity in him. It was said: The meaning of testing: That he gives him some of his money and orders him to dispose of it until he knows the truth of his situation. It was said: The meaning of testing: That he returns to him the expenses of the house to know how to manage it, and if she is a girl, what is returned to the mistress of the house in managing her house is returned to her. What is meant by reaching the age of marriage is reaching puberty, as God the Almighty says: **And when the children among you reach puberty** and among the signs of puberty are hair growth and reaching fifteen years. Malik, Abu Hanifa and others said: A person who has not reached puberty is not judged to have reached puberty until after seventeen years have passed. These signs include males and females, and pregnancy and menstruation are specific to females. His statement, **If you perceive** means: if you see and perceive, and from this is his statement, **He perceived a fire from the side of the mountain**. Al-Azhari said: The Arabs say, **Go and perceive, do you see anyone?** meaning: perceive. It was said: here it means find and learn: meaning if you find and learn from them guidance. The majority read *Rashdan* with a damma on the ra' and a sukoon on the sheen. Ibn Mas'ud, Al-Salami, and Isa Al-Thaqafi read it with a fatha on the ra' and the sheen. It was said that they are two dialects. It was said: with a damma it is the source of guidance and with a fatha it is the source of guidance.

Scholars differed about the meaning of maturity here. Some said: It is soundness in mind and religion, and some said: In mind only. Saeed bin Jubair and Al-Shaabi said: The orphan's money is not given if he is not seen as mature, even if he is an old man. Ad-Dahhak said: Even if he reaches the age of one hundred. The majority of scholars agree that maturity does not occur except after puberty, and that if he is not seen as mature after reaching puberty, the guardianship does not lift from him. Abu Hanifa said: A free adult is not placed under guardianship, even if he is the most immoral and wasteful of people. Al-Nakha'i

Surat al-Nisa 4:6

And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them. And do not consume it extravagantly and hastily, lest they grow up. And whoever is rich, let him abstain, and whoever is poor, let him eat according to what is acceptable. And when you release their property to them, So bring witnesses against them, and sufficient is Allah as Accountant.

and Zufar said the same. The apparent meaning of the Qur'anic system is that their money is not given to them except after they reach the goal of marriage, restricting this goal to seeing maturity. So the two matters must be combined, so the money of orphans is not given before puberty, even if they are known to be mature, nor after puberty except after seeing maturity. What is meant by maturity is its type, which is related to managing one's money well, not being wasteful with it, and putting it in its proper place. His statement, **And do not consume it extravagantly or hastily, lest they grow up.** Extravagance in the language means: excess and going beyond the limit. An-Nadr ibn Shumayl said: Extravagance and wastefulness, and haste is the initiative **lest they grow up** is in the accusative case with His statement, *hastily*. That is, do not consume the money of orphans extravagantly or hastily because of their age, or do not eat for the sake of extravagance and hastily, or do not consume it extravagantly and hastily because of their age and say, **We spend the money of orphans on what we desire before they reach maturity** so they snatch it from our hands. His statement, **And whoever is rich, let him abstain, and whoever is poor, let him eat within reasonable limits.** God, the Almighty, explained what is permissible for them from the money of orphans, so He commanded the rich to abstain and save the money of the boy for him and not take it from him, and He permitted the poor to eat within reasonable limits.

Scholars differed about what is meant by eating in moderation? Some people said: It is a loan if needed and it is repaid when God makes it easy for him. This is what Umar ibn al-Khattab, Ibn Abbas, Ubaydah al-Salmi, Ibn Jubayr, al-Sha'bi, Mujahid, Abu al-Aaliyah, and al-Awza'i said. Al-Nakha'i, Ata', al-Hasan, and Qatadah said: There is no obligation on the poor to make up for what he eats in moderation. This is more consistent with the Qur'anic system, as the permissibility of eating for the poor indicates that it is permissible for him to do so without a loan. What is meant by moderation is what is commonly known among people. So he should not indulge in luxury with the orphans' money and go to extremes in enjoying food, drink, and clothing, and he should not neglect to satisfy his need and cover his private parts. The address in this verse is to the guardians of orphans who are responsible for their well-being, such as the father, the guardian, and their trustees. Some scholars said: What is meant by the verse is the orphan: if he is rich, he should be generous with his money and refrain from spending on him, and if he is poor, he should spend on him according to what he obtains. This statement is extremely flawed. His saying: **So when you give them their money, have witnesses over them** meaning: If the requirement for payment has been fulfilled and you give them their money, have witnesses over them that they have received it from you so that accusations may be removed from you and you may be safe from the consequences of the

lawsuits issued by them. It was said: The permissible witnessing is what the guardians spent on them before they reached maturity, and it was said that it is to return what they borrowed to their money. The apparent structure of the Qur'an is the permissibility of having witnesses over what was given to them from their money, and it includes spending before maturity, and giving to all of them after maturity. **And sufficient is God as a Reckoner** meaning: He is a reckoner of your deeds and a witness over you in everything you do, and among that is your treatment of orphans in their money, and in it is a great threat, and the *ba* is redundant, meaning God is sufficient.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And do not give your wealth to the foolish**, meaning: Do not take your wealth and what God has given you and made for you as a livelihood, and give it to your wife or daughter, then be forced to use what is in their hands. Rather, keep your wealth and make it good, and be the one who spends on them in clothing, providing for them and providing for them. He said: His statement, *maintaining* means maintaining your livelihood. Ibn Jarir and Ibn Abi Hatim narrated on his authority, on the authority of Al-Awfi, regarding the verse, saying: Do not give authority to the foolish among your children over your wealth and order him to provide for him from it and clothe him. Ibn Abi Hatim narrated on his authority, saying: They are your children and women. Ibn Abi Hatim narrated on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **The foolish women are only those who obey their guardians.** Ibn Abi Hatim narrated on the authority of Abu Hurairah, who said: They are the servants, and they are the devils among mankind. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Masoud, who said: Women and children. Ibn Jarir narrated on the authority of Hadrami: That a man deliberately gave his money to his wife and she used it unlawfully, so God said: **And do not give your wealth to the foolish.** Abd ibn Humayd and Ibn Jarir narrated on the authority of Saeed ibn Jubayr who said: They are the orphans and women. Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Ikrimah who said: It is the orphan's money that you have with you, he says: Do not give it to him and spend on him until he reaches maturity. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding His statement: **And provide for them** he said: Spend on them. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid: **And speak to them words of kindness** he said: They were commanded to speak to them words of kindness and kinship. Ibn Jarir narrated on the authority of Ibn Jurayj: **And speak to them words of kindness** he said: A number you count them. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas regarding his statement, **And test the**

orphans, meaning test the orphans when they are puberty, **and if you perceive in them sound judgment**, in their condition and in their wealth, **then release their property to them and do not consume it extravagantly and hastily**, meaning consume the orphan's wealth in haste before he reaches puberty and stand between him and his wealth. Al-Bukhari and others narrated on the authority of Aisha who said: This verse was revealed about the guardian of the orphan, "And whoever is rich, let him abstain. And whoever is poor, let him eat according to what is reasonable," according to what he is responsible for. Abd bin Hamid, Ibn Jarir, and Ibn Abi Hatim narrated, and he authenticated it, on the authority of Ibn Abbas, **And whoever is rich, let him abstain**, he said, **because of his wealth**. "And whoever is poor, let him eat according to what is reasonable," he said: He eats from his wealth to sustain himself so that he does not need the orphan's wealth. Ibn Jarir narrated on his authority that he said: It is a loan. Abd bin Hamid and Al-Bayhaqi narrated on the authority of Ibn Abbas who said: If he is poor, he takes from the surplus milk and from the surplus food but does not exceed that, and from the clothes that cover his private parts. If he becomes able to do so, he pays it back, but if he is unable, he is absolved. Abd Al-Razzaq, Ibn Saad, Saeed bin Mansour, Ibn Nasa'i, Ibn Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Al-Bayhaqi narrated in his Sunan through various chains of transmission on the authority of Umar bin Al-Khattab who said: I have treated myself with regard to God's wealth as the guardian of an orphan. If I am rich, I abstain, and if I am in need, I take from it in a reasonable manner, and if I am able, I pay it back. Ahmad, Abu Dawud, Al-Nasa'i, Ibn Majah and Ibn Abi Hatim narrated on the authority of Ibn Umar that a man asked the Messenger of God (blessings and peace of God be upon him) and said: I do not have the wealth of a guardian of an orphan. He said: Eat from the wealth of your orphan, but do not be extravagant, wasteful, hoarding wealth, and do not protect your wealth with his wealth. Abu Dawud and An-Nahhas both included in An-Nasikh and Ibn Al-Mundhir on the authority of Ibn Abbas regarding his statement, **And whoever is poor, let him eat according to what is reasonable**, he said: It was abrogated by **Indeed, those who consume the property of orphans** the verse.

Tafsir al-Baghawi

6- The Almighty said: **And test the orphans**, the verse was revealed about Thabit bin Rifa'a and his uncle, because Rifa'a died and left his son Thabit who was young, so his uncle came to the Prophet, peace and blessings be upon him, and said: My nephew is an orphan in my care, so what is permissible for me from his money and when should I give him his money? So God Almighty revealed this verse **And test the orphans** Test them in their minds, religion and their ability to keep their money, **until they reach the age of marriage**, meaning: the age of men and women, **and if you perceive**, you see, **in them sound judgment**, the commentators said that it means: intelligence, righteousness in religion, keeping money and knowledge of what is good for it. Saeed bin Jubair, Mujahid and Al-Sha'bi said: His money should not be

given to him even if he is an old man until you perceive that he has reached sound judgment.

The test varies according to their circumstances. If he is someone who deals in the market, the guardian should give him a small amount of money and look into his dealings. If he is someone who does not deal in the market, he should test him in his household expenses, spending on his slaves and his wages. The woman should be tested in the matter of her home, preserving her belongings, spinning and spinning. If he sees his good management and his dealings in matters repeatedly, his heart will be overcome by his wisdom, then the money should be given to him.

Know that God Almighty has made the removal of guardianship from a minor and the permissibility of giving money to him conditional on two things: reaching puberty and maturity. Puberty occurs with one of **four things**, two of which are shared by men and women, and two of which are specific to women:

What men and women share is one of them: age, and the second is wet dreams. As for age, if the newborn completes fifteen years, he is deemed to have reached puberty, whether he is a boy or a girl, because Abdul Wahhab bin Muhammad Al-Khatib told me, Abdul Aziz bin Ahmad Al-Khalal told me, Abu Al-Abbas Al-Asamm told me, Al-Rabi' told me, Al-Shafi'i told us, Sufyan told us, on the authority of Uyaynah, on the authority of Abdullah bin Omar, on the authority of Nafi', on the authority of Ibn Omar, may God be pleased with them both, who said: I was presented to the Messenger of God, may God bless him and grant him peace, in the year of Uhud, when I was fourteen years old, and he rejected me. Then I was presented to him in the year of the Trench, when I was fifteen years old, and he approved me. Nafi' said: So I told this hadith to Omar bin Abdul Aziz, and he said: This is a difference between fighting and offspring, and he wrote that the fifteen-year-old should be assigned to fighting, and the one who had not reached that age should be assigned to offspring. This is the opinion of most scholars.

Abu Hanifa, may God have mercy on him, said: A girl reaches puberty when she reaches the age of seventeen, and a boy reaches puberty when he reaches the age of eighteen.

As for wet dreams, the emission of semen, whether it was due to a wet dream, intercourse, or something else, benefited me. If I find that after completing nine years of age, whichever of the two, it is ruled that he has reached puberty, based on the Almighty's saying: **And when the children among you reach puberty, let them ask permission**. And the Prophet, may God bless him and grant him peace, said to Muadh regarding the jizya when he sent him to Yemen: **Take a dinar from every adult**.

As for pubic hair: which is the growth of coarse hair around the vulva: it is puberty in the children of polytheists, as it was narrated on the authority of Atiyah al-Qurazi, who said: I was among the captives of Qurayzah, and they would look and whoever had hair growing would be killed, and whoever had not grown hair would not be killed, so I was among those who had not grown hair.

Surat al-Nisa 4:6

And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them. And do not consume it extravagantly and hastily, lest they grow up. And whoever is rich, let him abstain, and whoever is poor, let him eat according to what is acceptable. And when you release their property to them, So bring witnesses against them, and sufficient is Allah as Accountant.

Is this considered puberty in the children of Muslims? There are two opinions on this, one of them: It is puberty like the children of infidels, and the second: It is not puberty because it is possible to trace the births of Muslims by referring to their fathers, but in the case of infidels, their births are not traced, and the word of their fathers is not accepted in this case because of their infidelity, so the sprouting, which is a sign of puberty, is considered puberty in their case.

As for what is specific to women: menstruation and pregnancy. If a woman menstruates after completing nine years, she is deemed to have reached puberty. Likewise, if she gives birth, she is deemed to have reached puberty six months before giving birth, because that is the shortest period of pregnancy.

As for maturity: it is that he be righteous in his religion and his money. Righteousness in religion means that he avoids obscenities and sins that destroy justice. Righteousness in money means that he is not extravagant. Extravagance means that he spends his money on things that do not bring him worldly praise or reward in the Hereafter, or that he does not manage it well, so he is cheated in sales. If the boy reaches puberty and he is corrupt in his religion and not righteous in his money, he remains under guardianship, his money is not given to him and his actions are not carried out.

According to Abu Hanifa **may God be pleased with him**, if he is a reformer of his money, the guardianship over him is removed, even if he is corrupting his religion. If he is corrupting his money, he said: It is not given to him until he reaches twenty-five years of age, but his actions before that are valid. The Qur'an is an argument for those who remain under guardianship, because God the Almighty said: "Until they reach the age of marriage. Then, if you perceive in them sound judgment, release their property to them." He commanded that the money be given to them after reaching puberty and seeing sound judgment. The immoral person is not of sound mind after reaching twenty-five years of age, and he is a corrupter of his money by consensus, not of sound mind. Therefore, it is not permissible to give him money before reaching this age.

If he or she reaches adulthood, the guardianship over him or her is lifted, and the money is given to him or her, whether he or she is a man or a woman, married or unmarried.

According to Malik, may God have mercy on him: If she is a woman, the money is not given to her unless she marries. If she marries, it is given to her, but her actions are not valid except with the husband's permission, unless she grows up and becomes experienced.

If the boy reaches maturity and the guardianship is removed from him, then he returns to being foolish, he

should be placed under guardianship. If he returns to being a spendthrift, he should be placed under guardianship. If he returns to being a corrupter of his religion, then there are two options: First, guardianship is placed upon him again if he reaches maturity with this characteristic. Second, it is not placed under guardianship because the ruling of permanence is more protective than the ruling of the beginning.

According to Abu Hanifa, may God have mercy on him: There is no restriction on a free, sane, adult man under any circumstances. The evidence for establishing restriction from the agreement of the Companions, may God be pleased with them, is what was narrated on the authority of Hisham bin Urwah on the authority of his father Abdullah bin Jaafar, who bought a salty land for sixty thousand dirhams. Ali said: I will go to Uthman and restrict you. So Ibn Jaafar went to Al-Zubayr and informed him of that. (Al-Zubayr said: I am your partner in your sale. Ali went to Uthman and said: Restrict this one.) Al-Zubayr said: I am his partner. Uthman said: How can I restrict a man in the sale of his partner in Al-Zubayr? So that was an agreement from them on the permissibility of restriction until Al-Zubayr contrived to push it away.

God Almighty says: **And do not consume it** O group of guardians *extravagantly* without right, **and hasten** that is, to hasten **that they grow up** and *that* is in the accusative case, meaning: do not hasten their growth and maturity, lest they reach maturity and you be obliged to hand it over to them. Then He explained what is permissible for them from their money, saying: **And whoever is rich, let him abstain** that is, let him abstain from the orphan's money, not depriving him of it, little or much. Abstinence is abstaining from what is not permissible. **And whoever is poor** in need of the orphan's money, which he protects and cares for, let him eat/in moderation.

Muhammad ibn al-Hasan al-Marwazi told us, Abu Sahl Muhammad ibn Umar al-Sajzi told us, Imam Abu Sulayman al-Khattabi told us, Abu Bakr ibn Dasa al-Tammar told us, Abu Dawud al-Sijistani told us, Hamid ibn Mas'adah told us, Khalid ibn al-Harith told them, Husayn, meaning the teacher, told us, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, may God be pleased with him, "A man came to the Messenger of God, may God bless him and grant him peace, and said: I am poor and I have nothing, and I have an orphan." He said: **Eat from the wealth of your orphan, but do not be extravagant, hasty, or greedy.**

They differed as to whether he is obligated to make up for it. Some of them said that he should make up for it if he becomes wealthy, which is what is meant by his statement, **Then let him eat in moderation.** A moderation is a loan, meaning: he borrows from the orphan's money if he needs it, then if he becomes wealthy he pays it back. This is the statement of

Mujahid and Saeed bin Jubair. Umar bin Al-Khattab, may God be pleased with him, said: I have placed myself in the same position with regard to God's money as an orphan: if I am rich I abstain, and if I am poor I eat in moderation, then if I am wealthy I pay it back.

Al-Shaabi said: He does not eat it unless he is forced to eat it, just as he is forced to eat carrion.

Some people said: There is no judgment against him.

Then they differed about how to eat in a reasonable manner. Ata' and Ikrimah said: He eats with the tips of his fingers, and does not go to excess, nor does he cover himself with it, nor does he wear linen or fine clothes, but rather what satisfies hunger and covers the private parts.

Al-Hassan and a group said: He eats from the fruit of his palm trees and the milk of his livestock in a reasonable manner and he is not required to make up for it. As for gold and silver, no. If he takes something from it, he must return it.

Al-Kalbi said: It is well-known that he rides an animal and serves a servant, and he has the right to eat some of his money.

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, Malik told us, Yahya ibn Sa'id told us, he said, I heard al-Qasim ibn Muhammad say: A man came to Ibn Abbas, may God be pleased with them both, and said: I have an orphan who has camels. May I drink from the milk of his camels? He said: If you want to take his lost camels and treat them with scabies and clean their trough and give them water to drink on the day they come back, then drink without harming the offspring or hindering the milking.

Some of them said: It is known that he takes from all his money according to the amount of his standing and the wages of his work, and there is no judgment on him, and this is the opinion of Aisha and a group of scholars.

The Almighty says: **So when you hand over their property to them, have witnesses over them.** This is a command of guidance, not an obligation. It is a command for the guardian to have witnesses over the payment of the money to the orphan after he has reached maturity, so that the accusation against him is removed and the dispute is ended. **And sufficient is God as Accountant**, as an Accountant, a Rewarder, and a Witness.

Tafsir al-Baidawi

6 And test the orphans Test them before they reach puberty by following up on their conditions in terms of religious integrity, and guidance in controlling money and managing it well, by entrusting him with the preliminaries of the contract. And from Abu Hanifa, may God have mercy on him, that he should give him what he disposes of. **Until they reach the age of marriage** Until they reach the age of puberty by having a wet dream, or complete fifteen years according to us,

based on the saying of the Prophet, peace and blessings be upon him: **When the boy completes fifteen years, his rights and obligations are written down and the prescribed punishments are carried out on him.** And eighteen according to Abu Hanifa, may God have mercy on him. And reaching the age of marriage is a metaphor for puberty, because he is fit for marriage according to him. **If you perceive in them sound judgment** If you see sound judgment in them. And it was read as *ahastum* meaning **you sensed.** **Then hand over their property to them** without delaying beyond the age of puberty. The verse is structured with the conditional *an if* as a response to *idha if*, which includes the meaning of condition. The sentence is the ultimate test, as if it was said, **And test the orphans until they reach puberty and are entitled to have their property handed over to them on the condition that they are seen to be mature.** This is evidence that it is not given to them unless they are seen to be mature. Abu Hanifa, may God have mercy on him, said: If they exceed the age of puberty by seven years, which is a significant period in changing circumstances, since the child is able to distinguish after that and is commanded to worship, the money is given to them even if they are not seen to be mature. **And do not consume it extravagantly and hastily, lest they grow up** extravagantly and hastening their growth, or because of your extravagance and hastening their growth. **And whoever is rich, let him abstain from eating it. And whoever is poor, let him eat according to what is reasonable** according to his need and the wages of his effort. The expression of abstinence and eating according to what is reasonable indicates that the guardian has a right to the boy's money. It was narrated from him, peace and blessings be upon him, that **a man said to him, 'There is an orphan in my care, may I eat from his money?' He said, 'Eat according to what is reasonable, neither hoarding money nor protecting your wealth with his money.'** The inclusion of this division after his saying, **And do not eat it** indicates that it is a prohibition for guardians to take and spend on themselves the money of orphans. **So when you hand over their money to them, have witnesses over them** that they have received it, as this is more effective in eliminating suspicion and further from dispute. The obligation of guarantee and its apparent meaning indicates that the guardian is not to be believed in his claim except with evidence, which is the preferred view according to us and is the school of Abu Malik, may God have mercy on him, in contrast to Abu Hanifa. **And sufficient is God as a Reckoner** as an Accountant, so do not disobey what I have commanded you and do not exceed what I have set for you.

Surat al-Nisa 4:7

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

Surat al-Nisa 4:7

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

Tafsir al-Jalalayn

And it was revealed in response to what was the case in the days of ignorance, which was not allowing women and children to inherit: **For men** children and relatives **is a share** a portion of **what the parents and close relatives leave** the deceased **and for women is a share of what the parents and close relatives leave, whether it is little** meaning the money **or much** God made it **an obligatory share** definitively handed over to them

Tafsir al-Suyuti

The Almighty said: **For men is a share.** Abu Sheikh and Ibn Hibban narrated in the Book of Inheritance on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas, who said: The people of the Age of Ignorance did not give inheritance to daughters or young males until they reached maturity. Then a man from the Ansar called Aws bin Thabit died and left two daughters and a young son. Then his cousins Khalid and Artafa, who were his relatives, came and took all of his inheritance. Then his wife came to the Messenger of God, may God bless him and grant him peace, and mentioned that to him. He said: I do not know what to say. Then the verse was revealed: **For men is a share of what the parents leave.**

Tafsir al-Tabari

Abu Ja'far said: By this, the Almighty means: The males of the dead man's children have a share of his inheritance, and the females have a share of it, from what he left behind, whether little or much, a fixed, obligatory, known, and temporary share.

He mentioned that this verse was revealed because the people of the pre-Islamic era used to give inheritance to males and not females, as:

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, he said: They did not give women an inheritance, so this verse was revealed: **And women shall have a share of what parents and close relatives leave.**

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Ikrimah, who said: It was revealed about Umm Kahlah and the daughter of Kahlah, Tha'laba and Aws ibn Suwayd, and they were from the Ansar. One of them was her husband and the other was her son's paternal uncle. She said: O Messenger

of God, my husband died and left me and his daughter, and we did not inherit! Her son's paternal uncle said: O Messenger of God, do not ride a horse, do not carry a burden, and do not kill an enemy, so that she may earn money and you do not earn money! So this was revealed: **For men is a share of what parents and close relatives leave, and for women is a share of what parents and close relatives leave, whether it be little or much - an obligatory share.**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **For men is a share of what parents and close relatives leave**, he said: Women did not inherit from their fathers in the pre-Islamic era, and the elderly would inherit, but the young would not inherit, even if he was male. So God Almighty said: **For men is a share of what parents and close relatives leave**, up to His statement: **a prescribed share.**

Abu Ja'far said: His statement, **a prescribed share**, is in the accusative case, as an adjective for an indefinite noun, because it is used as a source, like someone saying, **You have a right that is due from me.** If a proper noun were in place of his statement, **a prescribed share**, it would not be permissible to put it in the accusative case. It is not said, **You have a right to me of a dirham.** So his statement, **a prescribed share**, is like his statement, **a prescribed share and an obligation**, just as it is said, **I have a dirham as a gift that has been received.**

Tafsir al-Qurtubi

It has five issues:

First: When God Almighty mentioned the matter of orphans, He connected it to the mention of inheritances, and the verse was revealed about Aws bin Thabit Al-Ansari, who died and left behind a wife called Kajah and three daughters from her. Two men, the sons of the deceased's paternal uncle and his executors, called Suwaid and Urfajah, took his money and did not give his wife or daughters anything. In the pre-Islamic era, they did not give inheritance to women or children, even if they were male, and they said:

It is not given except to those who fought on horseback, thrust with a spear, strike with a sword and seize the spoils. Umm Kajah mentioned that to the Messenger of God, may God bless him and grant him peace, so he called them and they said: O Messenger of God, her son does not ride a horse, nor does he carry a camel, nor does he attack an enemy. So he, may God bless him and grant him peace, said: Go away so that I may see what God wills for me regarding them. So God revealed this verse in response to them, and to invalidate their words and their actions in their ignorance, for the young heirs should have been more entitled to the money than the adults, due to their failure to act and consider their interests, so they reversed the ruling and invalidated the ruling, and they went astray with their whims and

erred in their opinions and actions.

Second: Our scholars said: In this verse there are three benefits: First: Clarification of the reason for inheritance, which is kinship. Second: Generality of kinship, regardless of whether it is near or far. Third: Generalization of the prescribed share, and this is clarified in the verse of inheritance. So in this verse there was a preparation for the ruling, and a nullification of that corrupt opinion until the clear clarification occurred.

Third: It was proven that when Abu Talha gave his money in charity - to Bayraha - and mentioned that to the Prophet, may God bless him and grant him peace, he said to him:

He gave it to the poor of your relatives. Anas said: They were closer to him than me. Abu Dawud said: It was reported to me on the authority of Muhammad ibn Abdullah al-Ansari that he said: Abu Talha al-Ansari is Zayd ibn Sahl ibn al-Aswad and ibn Haram ibn Amr ibn Zayd Manat ibn Adi ibn Amr ibn Malik ibn al-Najjar. Hassan ibn Thabit ibn al-Mundhir ibn Haram meet on the third father, who is Haram. And Ubay ibn Ka'b ibn Qays ibn Ubayd ibn Yazid ibn Mu'awiyah ibn Amr ibn Malik ibn al-Najjar. Al-Ansari said: There are six fathers between Abu Talha and Abu. He said: Amr ibn Malik brings together Hassan and Ubay ibn Ka'b. Abu Umar said: In this is what determines the kinship. Whatever is in this number and the like, and whatever is less than that, it is more likely that the name of kinship be attached to it.

Fourth: The Almighty's saying: **Of whatever is little or much thereof, a prescribed share.** God Almighty established a share for the daughters in the inheritance, but did not specify how much it was. So the Prophet, may God bless him and grant him peace, sent word to Suwaid and Urfajah not to distribute anything from the wealth of Aws, for God had given his daughters a share, but did not specify how much it was until I see what our Lord reveals. So the following verse was revealed: **God instructs you concerning your children** (An-Nisa': 1) until the Almighty's saying: **The great success** (An-Nisa': 13). So he sent word to them: **Give Umm Kujjah an eighth of what Aws left, and his daughters two-thirds, and you the value of the money.**

Fifth - Our scholars have used this verse as evidence in dividing what is left behind according to the obligatory shares if it has changed from its condition, such as a bathroom, a house, an olive threshing floor, or a house whose benefits are no longer available due to the approval of the people with shares in it. Malik said: It is divided even if there is nothing in the share of any of them that can be used, based on the statement of God the Almighty: **Of whatever is little or much, a prescribed share.** This is the statement of Ibn Kinanah, and Al-Shafi'i said the same. Abu Hanifa said something similar: Abu Hanifa said about a small house between two people, and one of them asked for the division and his companion refused: It is divided for him. Ibn Abi Laila said: If there are among them those who do not benefit from what is divided for them, then it is not divided. And every division that causes harm to one of them without the other is not divided, and this is the statement of Abu Thawr. Ibn Al-Mundhir said: It is

the more correct of the two statements, and Ibn Al-Qasim narrated it from Malik as Ibn Al-Arabi mentioned. Ibn Al-Qasim said: "I see that everything that is not divided, such as houses, homes, and bathrooms, and in dividing it there is harm and it is not beneficial if divided, should be sold and there is no pre-emption in it," because of his saying, peace be upon him:

Pre-emption is for everything that is not divided. If the prescribed punishments are imposed, then there is no pre-emption. So, peace be upon him, he made pre-emption for everything in which it is possible to carry out the prescribed punishments, and he made pre-emption conditional on what is not divided and in which it is possible to carry out the prescribed punishments. This is the evidence of the hadith.

I said: And the evidence for this statement is what Al-Daraqutni included in his hadith from Ibn Jurayj, who told me on the authority of Siddiq bin Musa, on the authority of Muhammad bin Abi Bakr, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, that he said:

There is no reproach on the heirs except what is subject to division. Abu Ubaid said: It is that a man dies and leaves something, if it is divided among his heirs it would be harmful to all of them or to some of them. He says: It is not divided. This is like a jewel, a dove, a cloak, and the like. Reproach is separation. It is said: I divided the thing if I separated it. And from this is the saying of God the Almighty: **Those who divided the Qur'an into parts** (al-Hijr 15:91) and God the Almighty said: **Not causing harm** (An-Nisa': 12) so He denied harm. Likewise, "He, peace be upon him, said: There is no harm nor reciprocating harm." Also, the verse does not address division, but rather the verse requires the obligation of the share and portion for the young and old, whether it is little or much, in response to the ignorance. He said: **For men is a share and For women is a share.** This is very clear. As for revealing that share, it is only taken from another proof, which is that the heir says: A share has been made obligatory for me by the saying of God the Almighty, so enable me to have it. His partner says to him: As for enabling you to specialize, it cannot lead to harm. Between you and me, there is corruption of money, changing the form, and reducing the value, so the preference is given. It is more apparent that the division is dropped in what nullifies the benefit and reduces the money, along with what we have mentioned as evidence, and God is the Grantor of success.

Al-Farra' said: **A prescribed share** is like saying **an obligatory portion** or **an obligatory right**. It is a noun in the sense of a source, and for this reason Al-Zajaj made it in the accusative case: it was in the accusative case as a state. That is, these people have shares in the state of the obligation. Al-Akhfash said: That is, God made that a share for them. And the prescribed is the estimated and obligatory.

Surat al-Nisa 4:7

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

Tafsir Ibn Kathir

Saeed bin Jubair and Qatada said: The polytheists used to allocate the money to the adult men and not bequeath anything to the women or children, so God revealed: **Men shall have a share of what parents and close relatives leave Al-Baqarah 2:17**, meaning everyone is equal in the ruling of God Almighty, they are equal in the origin of inheritance, even if they differ according to what God has prescribed for each of them in terms of what he attributes to the deceased by kinship, marriage, or loyalty, for it is a bond like the bond of lineage. Ibn Mardawayh narrated on the authority of Ibn Harasa on the authority of Sufyan al-Thawri on the authority of Abdullah bin Muhammad bin Aqil on the authority of Jabir who said: Umm Kujah came to the Messenger of God (peace be upon him) and said: O Messenger of God, I have two daughters whose father has died and they have nothing, so God revealed: **Men shall have a share of what parents and near relatives leave** (al-Baqarah 2:17). This hadith will come under the verses on inheritance in another context, and God knows best. As for His statement: **And when the division is attended** (al-Baqarah 2:17), it was said that what is meant is: When the division of the inheritance is attended by relatives who are not heirs, **and orphans and the needy**, then a share of the estate should be given to them, and that this was obligatory at the beginning of Islam, and it was said that it is recommended. They differed as to whether it was abrogated or not, according to two opinions. Al-Bukhari said: Ahmad bin Hamid told us, Ubaydullah al-Ashja'i told us on the authority of Sufyan on the authority of al-Shaibani on the authority of Ikrimah on the authority of Ibn Abbas: **And when the division is attended by relatives, orphans and the needy**. He said: It is decisive and not abrogated. Narrated Saeed from Ibn Abbas. Ibn Jarir said: Al-Qasim narrated to us, Al-Hussain narrated to us, Ibad bin Al-Awam narrated to us from Al-Hajjaj from Al-Hakam from Muqsim from Ibn Abbas who said: It is established and acted upon. Al-Thawri said from Ibn Abi Nujayh from Mujahid regarding this verse, he said: It is obligatory on the people of inheritance as long as they are happy with it. This is how it was narrated from Ibn Masoud, Abu Musa, Abd Al-Rahman bin Abi Bakr, Abu Al-Aaliyah, Al-Sha'bi and Al-Hasan. Ibn Sirin, Saeed bin Jubair, Makhul, Ibrahim Al-Nakha'i, Ata bin Abi Rabah, Al-Zuhri and Yahya bin Ya'mar said: It is obligatory. Ibn Abi Hatim narrated from Abu Saeed Al-Ashja, from Ismail bin Aliyah, from Yunus bin Ubaid, from Ibn Sirin who said: Ubaidah had a will and ordered a sheep to be slaughtered and fed the people of this verse and said: If it were not for this verse, this would have been from my money. Malik said in what is narrated from him in the interpretation in a collected volume from Al-Zuhri: That Urwah gave from Mus'ab's money when he divided his money. Al-Zuhri said: It is decisive. Malik said: On the authority of Abdul Karim, on the authority of Mujahid, he said: It is an obligatory right that souls are content with.

It was mentioned that it was an order to give them a will.

Abdul Razzaq said: Ibn Jurayj told us, Ibn Abi Malekah told me: Asma bint Abd al-Rahman ibn Abi Bakr al-Siddiq and al-Qasim ibn Muhammad told him that Abdullah ibn Abd al-Rahman ibn Abi Bakr divided the inheritance of his father Abd al-Rahman and Aisha while they were alive. They said: He did not leave in the house a poor person or a relative except that he gave him from his father's inheritance. They said: And he recited: **And when relatives are present at the division**, al-Qasim said: So I mentioned that to Ibn Abbas, and he said: What he got, that is not for him, rather that is for the will. And this verse is about the will, meaning that the deceased should make a will for them. Narrated by Ibn Abi Hatim.

Mention of those who said that this verse was completely abrogated

Sufyan al-Thawri said, on the authority of Muhammad ibn al-Sa'ib al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, may God be pleased with them both, **And when the division is present**, he said: It is abrogated. Ismail ibn Muslim al-Makki said, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, he said regarding this verse, **And when the relatives are present at the division**, it was abrogated by the verse that follows it, **God instructs you concerning your children**. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse, **And when the relatives are present at the division**, that was before the inheritance laws were revealed, so God revealed the inheritance laws after that and gave each person with a right his right, so charity was made on what the deceased had named. They were narrated by Ibn Mardawayh. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Hajjaj told us, on the authority of Ibn Jurayj and Uthman bin Ata', on the authority of Ata', on the authority of Ibn Abbas, regarding his statement: **And when relatives, orphans, and the needy are present at the division**, the verse on inheritance abrogated it, giving each person his share of what the parents and relatives left behind, whether it was little or much. Asid bin Asim told us, Saeed bin Aamer told us, on the authority of Hammam, Qatadah told us, on the authority of Saeed bin Al-Musayyab, that he said: It is abrogated. Before the obligatory duties, whatever a man left of money he gave from it to the orphan, the poor, the needy, and the relatives if they were present at the division. Then after that, the inheritance abrogated it, so God gave each person his right, and the will became a bequest from his money that he can bequeath to his relatives wherever he wishes. Malik said, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab: It is abrogated, abrogated by the inheritance and the will. Thus it was narrated on the authority of Ikrimah, Abu al-Sha'tha', al-Qasim ibn Muhammad, Abu Salih, Abu Malik, Zayd ibn Aslam, al-Dahhak, Ata' al-Khurasani, Muqatib ibn Hayyan, and Rabi'ah ibn Abi Abd al-Rahman that they said: It is abrogated. This is the doctrine of the majority of jurists, the four imams, and their companions. Ibn Jarir chose here a very strange statement, the gist of which is that the meaning of the verse, according to

him, is **And when the division is present**, that is, when the relatives of the deceased are present at the division of the bequest's money, **provide for them from it and speak** to the orphans and the needy when they are present, **a kind word**. This is the gist of what he attempted after lengthy expression and repetition, and there is some consideration in it, and God knows best. Al-Awfi said on the authority of Ibn Abbas, **And when the division is present**, meaning the division of the inheritance. This is what more than one person said. The meaning is this, not what Ibn Jarir **may God have mercy on him** followed. Rather, the meaning is that when these poor relatives who do not inherit, orphans, and needy attend the division of a large sum of money, their souls will yearn for some of it when they see this one taking and that one taking, and they are desperate and have nothing to give. So God, the Most Compassionate, the Most Merciful, commanded that something from the middle be given to them as an act of righteousness towards them, charity towards them, kindness to them, and a remedy for their brokenness. As God, the Most High, said, **Eat of its fruit when it bears fruit and give its due on the day of its harvest**. And He condemned those who transfer money secretly for fear that the needy and destitute will find out about them. He also informed us about the companions of Paradise, **When they swore to harvest it in the morning**, meaning at night. And he said: **So they set out, whispering, 'Not a poor person will enter it upon you today.'** So **God will destroy them, and for the disbelievers the like thereof.** Whoever denies God's right over him, He will punish him in the most precious thing he owns. That is why it is stated in the hadith: **Charity does not mix with wealth except that it spoils it**. That is, withholding it will be the reason for the complete destruction of that wealth. And God the Almighty says: **And let those fear who, if they were to leave behind them, would be harmed**. Ali bin Abi Talhah said on the authority of Ibn Abbas: This is about a man who is about to die, and a man hears him making a will that would harm his heirs, so God the Almighty commanded the one who hears him to fear God and guide him and direct him to what is right. He should look after his heirs as he would have liked to do with his heirs if he feared that they would be lost. This is what Mujahid and others said. It is proven in the two Sahihs that when the Messenger of God (blessings and peace of God be upon him) entered upon Sa'd bin Abi Waqqas to visit him, he said: O Messenger of God, I have wealth and I have no heir except a daughter. Should I give two-thirds of my wealth in charity? He said: *No*. He said: Then half? He said: *No*. He said: What about a third? He said: **A third, and a third is a lot**. Then the Messenger of God, may God bless him and grant him peace, said: **It is better for you to leave your heirs rich than to leave them poor, begging from people**. In Sahih, on the authority of Ibn Abbas, he said: If people reduced their share from a third to a quarter, then the Messenger of God, may God bless him and grant him peace, said: **A third, and a third is a lot**. The jurists said: If the heirs of the deceased are rich, it is preferable for the deceased to take a third in his will, and if they are poor, it is preferable for him to reduce a third. It was said: What is meant by the verse is that they should fear God in handling the wealth of orphans: **And do not consume it extravagantly or hastily, lest they grow old**. Ibn Jarir narrated it on the authority of

Al-Awfi on the authority of Ibn Abbas. It is a good statement that is supported by what follows it of the threat against unjustly consuming the wealth of orphans, meaning as you would like your offspring to be treated after you, so treat people with their offspring when you take charge of them. Then inform them that whoever unjustly consumes the wealth of orphans is only consuming fire into his belly. For this reason, he said: **Indeed, those who consume the wealth of orphans unjustly are only consuming fire into their bellies**. "A Fire and they will burn in a Blaze" meaning if they eat the money of orphans without a reason, then they will eat a fire that will rage in their bellies on the Day of Resurrection. In the two Sahihs, on the authority of Sulayman ibn Bilal, on the authority of Thawr ibn Zayd, on the authority of Salim Abu al-Ghaith, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **Avoid the seven deadly sins**. It was said: O Messenger of God, what are they? He said: "Associating partners with God, magic, killing a soul that God has forbidden except by right, consuming usury, consuming the wealth of an orphan, turning away on the day of battle, and accusing chaste, believing, unaware women." Ibn Abi Hatim said: My father told us, Ubaydah told us, Abu Abd al-Samad Abd al-Aziz ibn Abd al-Samad al-Ami told us, Abu Harun al-Abdi told us, on the authority of Abu Sa'id al-Khudri, who said: We said: O Messenger of God, what did you see on the night of your Isra'? He said: "He took me to a group of God's creation, many of them men, each of them has lips like the lips of a camel, and men are assigned to them to remove the bark of one of them, then a rock of fire is brought and thrown into the mouth of one of them until it comes out from beneath him, and they are surrounded and screaming. I said: O Gabriel, who are these? He said: These are those who eat the wealth of orphans unjustly. They are only eating fire into their bellies and they will burn in a blazing fire." Al-Suddi said: The one who eats the wealth of an orphan will be resurrected on the Day of Resurrection with flames of fire coming out of his mouth, ears, nose and eyes. Everyone who sees him will recognize him for eating the wealth of an orphan. Ibn Mardawayh said: Ishaq bin Ibrahim bin Zaid told us, Ahmad bin Amr told us, Uqbah bin Makram told us, Yunus bin Bakir told us, Ziyad bin Al-Mundhir told us, on the authority of Nafi' bin Al-Harith, on the authority of Abu Barzah, that the Messenger of God, may God bless him and grant him peace, said: **On the Day of Resurrection, people will be raised from their graves, their mouths blazing with fire**. It was said: **O Messenger of God, who are they?** He said: "Did you not see that God said: 'Indeed, those who devour the property of orphans unjustly'" **the verse**. Narrated by Ibn Abi Hatim on the authority of Abu Zur'ah, on the authority of Uqbah bin Makram, and Ibn Hibban included it in his Sahih on the authority of Ahmad bin Ali bin Al-Muthanna on the authority of Uqbah bin Makram. Ibn Mardawayh said: Abdullah bin Ja'far told us, Ahmad bin 'Issam told us, Abu 'Amir al-'Abdi told us, Abdullah bin Ja'far al-Zuhri told us, on the authority of 'Uthman bin Muhammad, on the authority of al-Muqbari, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The wealth of the weak is most forbidden: the woman and the

Surat al-Nisa 4:7

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

orphan.” That is, I advise you to avoid their wealth. It was mentioned earlier in Surat al-Baqarah on the authority of ‘Ata’ bin al-Sa’ib, on the authority of Sa’id bin Jubayr, on the authority of Ibn ‘Abbas, may God be pleased with them both, who said: When the verse, **Indeed, those who devour the property of orphans unjustly** was revealed, the one who had an orphan went and separated his food from his food and his drink from his drink, and he would keep the excess for him until he ate it or spoiled it. This was difficult for them, so they mentioned this to the Messenger of God, may God bless him and grant him peace, and God revealed, “And they ask you about orphans. Say, ‘Improvement for them is best.’” The verse, he said: So they mixed their food with their food and their drink with their drink.

Fath al-Qadir

When God the Almighty mentioned the ruling on the wealth of orphans, He connected it to the rulings on inheritance and how to divide it among the heirs. God the Almighty mentioned women separately after mentioning men, and He did not say that men and women have a share, to indicate their originality in this ruling, and to refute what was the case in the days of ignorance regarding not granting women an inheritance. In mentioning kinship, there is a clarification of the reason for inheritance, while generalizing what is true of the term kinship without specifying it. His statement 7- **of what is little or much** is a substitute for his statement **of what is left** by repeating the accusative, and the pronoun in his statement **of it** refers to what is substituted for. His statement **a share** is in the accusative case as a state or as a source or as a specification, and the reason for the revelation of this verse will be mentioned, God willing. God the Almighty has summarized in these places the amount of the prescribed share, then He revealed His statement **God commands you concerning your children** so the inheritance of each individual is made clear.

Tafsir al-Baghawi

7- The Almighty said: **Men shall have a share of what parents and close relatives leave.** The verse: It was revealed about Aws bin Thabit Al-Ansari/ He died and left behind a woman called Umm Kahah and three daughters from her. Two men, the sons of the deceased's paternal uncle and his executors, Suwaid and Urfajah, took his money and did not give his wife or daughters anything. In the pre-Islamic era, they did not give inheritance to women or children, even if the child was a male. They only gave inheritance to men, and they said: We do not give except to those who fought and seized the spoils. Umm Kahah came and said: O Messenger of God, Aws bin Thabit died and left behind daughters, and I am his wife, and I do not have anything to spend on them. Their father left behind good money, which is with Suwaid and Urfajah, and they did not give me or my daughters anything

and they are in my care, neither feeding them nor giving them water. The Messenger of God, may God bless him and grant him peace, called them and said: O Messenger of God, her son does not ride a horse nor carry a load. And he does not hurt an enemy. So God the Almighty revealed, **For men** meaning: for the males of the children of the deceased and his relatives **a share** a portion **of what the parents and close relatives left** of the inheritance, **and for women** for the females among them, **a share of what the parents and close relatives left, whether it be little** meaning: of money, **or much of it an obligatory share**, in the accusative case for separation. And it was said: He made that a share and established the inheritance for them, but did not specify how much it was. So the Messenger of God, may God bless him and grant him peace, sent to Suwaid and Urfajah not to separate from the wealth of Aws ibn Thabit anything, for God the Almighty made for his daughters a share of what he left, but did not specify how much it was until I see what is revealed about them. So God the Almighty revealed, **God instructs you concerning your children** and when it was revealed, the Messenger of God, may God bless him and grant him peace, sent to Suwaid and Urfajah **to pay Umm Kujjah an eighth of what he left and to his daughters two-thirds, and the rest of the money is for you.**

Tafsir al-Baidawi

7 **For men is a share of what parents and close relatives leave, and for women is a share of what parents and close relatives leave** meaning those who inherit by kinship. **Whether it is little or much** is a substitute for what was left by repeating the factor. **A prescribed share** is in the accusative case because it is a confirmed source like the Almighty's saying: **A duty from God** or a state since the meaning is: A prescribed share has been established for them, or on the specificity meaning I mean a fixed share that is obligatory for them, and in it is evidence that if the heir turns away from his share, his right is not forfeited. It was narrated that Aws ibn al-Samit al-Ansari left behind his wife Umm Kahah and three daughters. He married his two cousins, Suwaid and Urfatha, or Qatada and Urfajah, and took his inheritance from them according to the custom of the Jahiliyyah, for they did not inherit women and children and said: Only those who fight and defend the estate inherit. Umm Kahah came to the Messenger of God, may God bless him and grant him peace, in the al-Fadikh Mosque and complained to him. He said: Go back until I see what God wills. So it was revealed, and he sent to them: Do not separate anything from the wealth of Aws, for God has given them a share, and he did not clarify until he clarified. So, **God commands you** was revealed, and he gave Umm Kahah an eighth, the daughters two-thirds, and the rest to the paternal uncle. This is evidence of the permissibility of delaying clarification after stopping the speech.

Surat al-Nisa 4:8

And when relatives, orphans, and the needy are present at the division, provide for them from it and speak to them words of appropriate kindness.

Surat al-Nisa 4:8

And when relatives, orphans, and the needy are present at the division, provide for them from it and speak to them words of appropriate kindness.

Tafsir al-Jalalayn

And when the division is attended of the inheritance **the relatives** the relatives who do not inherit **and the orphans and the needy, give them from it** something before the division **and speak** O guardians **to them** if the heirs are minors **with an appropriate speech** nicely by apologizing to them that you do not own it and that it is for minors. This was said to be abrogated and it was said not, but people were negligent in leaving it, and according to it it is recommended, and according to Ibn Abbas it is obligatory.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding the ruling of this verse. Is it definitive or abrogated?

Some of them said: It is decisive.

Who said that?

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Al-Shaibani, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: It is decisive, and it is not abrogated, meaning his statement: **And when the relatives are present at the division** the verse.

Abu Kuraib told us, he said, Al-Ashja'i told us, on the authority of Sufyan, on the authority of Al-Shaibani, on the authority of Ikrimah, on the authority of Ibn Abbas, similarly.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Mughira, on the authority of Ibrahim and Al-Sha'bi, they said: It is decisive.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: It is obligatory, whatever the souls of the people of inheritance are content with.

Abu Kuraib told us, he said, Al-Ashja'i told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And when relatives, orphans, and the needy are present at the division**, he said: It is obligatory upon the people of inheritance, as long as their souls are content with it.

Abu Kuraib told us, he said, Al-Ashja'i told us, on the

authority of Sufyan, on the authority of Mughirah, on the authority of Ibrahim and Al-Sha'bi, they said: It is decisive, it is not abrogated.

Ibn Bashar told us, he said, Yahya bin Abd al-Rahman told us, on the authority of Sufyan, and al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: It is obligatory upon the people of inheritance, as long as their souls are content with it.

Yaqub bin Ibrahim told me, Hisham told us, Abu Bishr told us, on the authority of Saeed bin Jubair: He was asked about the statement of God, **And when relatives, orphans, and the needy are present at the division, provide for them from it and speak to them words of appropriate kindness**, Saeed said: People take this verse lightly. He said: They are two guardians, one of them inherits and the other does not. The one who inherits is the one who was commanded to provide for them - he said: give to them - he said: The one who does not inherit is the one who was commanded to speak to them words of appropriate kindness. It is decisive and not abrogated.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Mughirah told us, on the authority of Ibrahim, something similar to that, and he said: It is decisive and not abrogated.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Mutraf, on the authority of Al-Hasan, who said: It is proven, but people have become stingy and miserly.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Mansour and Al-Hasan told us: It is decisive and not abrogated.

Al-Qasim told us, he said, Al-Hussein told us, he said, Ibad bin Al-Awam told us, on the authority of Al-Hajjaj, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, he said: It is a standing order that is acted upon.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And when relatives, orphans, and the needy are present at the division, give them from it**, what their souls desire, a necessary right.

Al-Qasim told us, Al-Hussein told us, Abu Sufyan told us, on the authority of Muammar, on the authority of Al-Hasan and Al-Zuhri, they said regarding His statement: And when relatives, orphans, and the needy are present at the division, provide for them from it, he said: It is decisive.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hisham narrated to us, he said, Mansur informed us, on the authority of Qatada, on the authority of Yahya bin Ya'mar, he said: There are three clear Medinan verses that people have abandoned: this verse, the verse on seeking permission: **O you who have believed, let those whom**

your right hands possess ask permission of you (al-Nur 24:58), and this verse: **O mankind, indeed We have created you from male and female** (al-Hujurat 49:13). Bishr bin Mu'adh narrated to us, he said, Yazid narrated to us, he said, Sa'id narrated to us, on the authority of Qatada, he said, Al-Hasan used to say: It is established.

Others said: It is abrogated.

Who said that?

Muhammad ibn Bashir and Muhammad ibn al-Muthanna told us, they said, Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Saeed that he said regarding this verse: **And when relatives, orphans, and the needy are present at the division**, he said: This verse was a division before inheritance, so when God revealed inheritance to those entitled to it, He made the will for the relatives who grieve but do not inherit.

Ibn Bashir told us, he said, Abd al-Rahman told us, he said, Qura bin Khal told us, on the authority of Qatada, he said: I asked Saeed bin al-Musayyab about this verse: **And when relatives, orphans, and the needy are present at the division**, he said: It is abrogated.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, he said: This was before the obligatory duties and the division of inheritance, but when the obligatory duties and inheritances came, they were abrogated.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Abu Malik, he said: The verse on inheritance abrogated it.

Abu Kuraib told us, he said, Al-Ashja'i told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Abu Malik, similarly.

Muhammad bin Saad told us, he said, my father told me, he said, my uncle told us, he said, my father told us, on the authority of his father, on the authority of Ibn Abbas: **And when relatives and orphans are present at the division**, the verse to His saying: **with kind speech**, and that was before the obligatory duties were revealed. Then God, the Blessed and Exalted, revealed the obligatory duties after that, and gave each person with a right his right, and made charity in what the deceased had named.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Juwaybir told us, on the authority of Al-Dahhak, who said: The inheritance abrogated it.

Others said: It is a decisive verse and not abrogated, but the meaning of that is: **And if he attends the division**, meaning the division of the deceased's money by his will to whomever he had bequeathed it to. They said: And he was commanded to make his will in his money to whomever God Almighty named in this verse.

Who said that?

Saeed bin Yahya Al-Umawi narrated, he said: Ibn Al-Mubarak narrated, on the authority of Ibn Jurayj, on

the authority of Ibn Abi Malekah, on the authority of Al-Qasim bin Muhammad, on the authority of Abdullah bin Abdul Rahman, he divided his father's inheritance while Aisha was alive, and he did not leave anyone in the house without giving to them, and he recited this verse: **And when relatives, orphans, and the needy are present at the division, provide for them from it**.

Al-Qasim said: I mentioned that to Ibn Abbas, and he said: He did not get it right! This is only a will, meaning that the deceased should make a will for his relatives.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Jurayj told us, he said, Ibn Abi Malekah told me: that al-Qasim bin Muhammad told him, that Abdullah bin Abd al-Rahman bin Abi Bakr divided, and he mentioned something similar.

Imran bin Musa Al-Saffar told us, he said, Abdul-Warith bin Saeed told us, he said, Dawud told us, on the authority of Saeed bin Al-Musayyab, regarding his statement: **And when the division is attended by relatives, orphans, and the needy**, he said: He was commanded to bequeath a third of it to his relatives.

Ibn Al-Mubarak told us, he said, Abd Al-A'la told us, he said, Dawud told us, on the authority of Saeed bin Al-Musayyab, he said: That is only when making a will in a third of it.

Ibn Al-Muthanna told us, he said, Abdul Wahhab told us, he said, Dawud told us, on the authority of Saeed bin Al-Musayyab: **And when the relatives, the orphans, and the needy are present at the division, then provide for them from it**, he said: It is the will from the people.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said, about his statement: **And when relatives, orphans, and the needy are present at the division**, he said: The division is the will. When a man made a will, they would say: So-and-so is dividing his wealth. So he said: Provide them from it. He said: Make a will for them. He said to the one who was making a will: **And speak to them words of kindness**, so if you did not make a will for them, then speak to them something good.

Abu Ja'far said: The most correct of the sayings on this matter is the saying of those who said: This verse is decisive and has not been abrogated, and what is meant by it is the will for the relatives of the testator, and what is meant by orphans and the poor is that they should be told a good word.

We said that this is more correct than anything else, because we have explained in more than one place in this book of ours and others that any of the rulings of God, the Blessed and Most High, which He established in His Book or made clear on the tongue of His Messenger, may God bless him and grant him peace, it is not permissible to say that it abrogates another ruling, or is abrogated by another ruling, except for the two rulings, one of which was ruled to be abrogating and the other to be abrogated, each of them negates the other, and it is not permissible for the ruling to be combined with them at one time in any way, even if it is permissible to divert it to something other than abrogation, or to establish that one of them is abrogating and the other is abrogated, an argument

Surat al-Nisa 4:8

And when relatives, orphans, and the needy are present at the division, provide for them from it and speak to them words of appropriate kindness.

that must be accepted.

And since that is the case, since we have demonstrated in more than one place, and the saying of God Almighty: **And when relatives, orphans, and the needy are present at the division, provide for them from it**, it is possible that what is meant by it is: And when relatives, orphans, and the needy are present at the division of the wealth of a person who has divided his wealth by will, provide for them from it - meaning: So make a will for your relatives who do not inherit from you from it, and speak to the orphans and the needy with appropriate speech, as He said in another place: **It is prescribed for you, when death approaches any of you, if he leaves wealth, to make a bequest to parents and relatives according to what is acceptable - a duty upon the righteous** (al-Baqarah 2:180), and it is not abrogated by the verse of inheritance, no one has the right to refer it to it being abrogated by the verse of inheritance, since there is no evidence that it was abrogated by it from the Book or the established Sunnah, and it is possible from the interpretation that we have explained.

Since this is the case, the interpretation of his statement: **And when the division is present**, the division of the testator's wealth by will, his relatives, **and the orphans and the needy, then provide for them from it**, is saying: So divide it for them by will, meaning: So bequeath to the relatives from your wealth, **and speak to them**, meaning the others, who are the orphans and the needy, **a kind word**, meaning pray for them with good, as Ibn Abbas and all those whose statement we mentioned before said.

As for those who said: The verse was abrogated by the verse on inheritance, and those who said: It is decisive, and what is commanded is the heirs of the deceased, then they directed his statement: **And when relatives, orphans, and the needy are present at the division, provide for them from it**, meaning: Give them from it, **and speak to them a kind word**, and we have mentioned some of those who said that, and we will mention the rest of those who said that from those we did not mention:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **And when relatives, orphans, and the needy are present at the division**, God Almighty commanded the believers when dividing their inheritance to maintain ties of kinship and orphans from the will, if he had made a will. And if he did not make a will, then he should maintain ties of kinship with them from their inheritance.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And when the relatives are present at the division** the verse, meaning: at the division of the inheritance.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of

Hisham bin Urwah: that his father gave him from the inheritance of al-Mus'ab, when he divided his money.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Aouf told us, on the authority of Ibn Sirin, who said: They used to give them a share when dividing.

Bishr bin Muadh told us, he said, Yazid told us - he said, Saeed told us, on the authority of Matar, on the authority of Al-Hasan, on the authority of Hattan: that Abu Musa ordered that when the division of the inheritance was attended, they should give to: the relatives, the orphans, the needy, and the poor neighbors.

Muhammad bin Bashir told us, he said, Yahya bin Saeed and Ibn Abi Uday and Muhammad bin Jaafar told us, on the authority of Shu'bah, on the authority of Qatada, on the authority of Yunus bin Jubayr, on the authority of Hattan bin Abdullah al-Raqashi, he said: Abu Musa swore by this verse: **And when the division is attended by relatives, orphans, and the needy**.

Ibn Al-Muthanna told us, he said, Muhammad and Yahya bin Saeed told us, on the authority of Shu'bah, on the authority of Qatada, on the authority of Yunus bin Jubayr, on the authority of Hattan, on the authority of Abu Musa, regarding this verse: **And when the division is present**, the verse, he said: Abu Musa ruled on it.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughira, on the authority of Al-Ala' bin Badr, regarding the inheritance when it was divided, he said: They used to give from it the coffin and the thing that was too embarrassing to be divided.

Ibn Al-Muthanna told us, he said, Abd Al-A'la told us, he said, Dawud told us, on the authority of Al-Hasan and Saeed bin Jubair, they used to say: That is when dividing the inheritance.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Asim, on the authority of Abu Al-Aaliyah and Al-Hasan, they said: They bow and say a well-known word, in this verse: **And when the division is present**.

Then those who said: This verse is decisive, and that the division for relatives, orphans, and the poor is obligatory for the people of inheritance, differed, if some of the people of inheritance are minors, then the inheritance is divided among them by the guardian of his money.

Some of them said: The guardian of his money does not have the right to divide anything from his money or his will, because he does not own any of the money, but he should say to them something good. They said: The one whom God has commanded to say something good to them is the guardian of the orphan's money if he divides the orphan's money between himself and the orphan's partners, unless the guardian of his money is one of the heirs, in which case he gives them from his share, and gives them to whomever he has authority over from their shares in his money. They said: As for the money of the minor, the one whose

money is in charge of him, it is not permissible for the guardian of his money to give them anything from it.

Who said that?

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of al-Suddi, on the authority of Abu Sa'id, he said: I asked Sa'id ibn Jubayr about this verse: **And when relatives, orphans, and the needy are present at the division, provide for them from it.** He said: If the deceased had left something in his will for them, then their will should be carried out for them, and if the heirs are adults, then they should submit to them, because if they are minors, their guardian will say: I do not own this money and it is not mine, but it is for the minors. So that is what He said: **And speak to them words of kindness.**

Ibn Bashar told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, regarding this verse: **And when relatives, orphans, and the needy are present at the division, give them from it and speak to them words of kindness.** He said: They are two guardians, and they will not inherit, and a guardian does not inherit. As for the one who inherits, he is given, and as for the one who does not inherit, speak to him words of kindness.

Ibn Al-Muthanna told me, he said, Abdul-A'la told us, he said, Dawud told me, on the authority of Al-Hasan and Saeed bin Jubair, they used to say: That is when dividing the inheritance. If the inheritance is for someone who has reached puberty, then he may clothe himself from it or feed the poor and needy. And if the inheritance is for young orphans, then the guardian says: It is for young orphans, and he speaks to them in a kind manner.

Ibn Hamid told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Abu Saad, on the authority of Saeed bin Jubair, he said: If they were adults, they would submit, and if they were young, they would apologize to them.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Sulayman al-Shaibani, on the authority of Ikrimah: **And when the relatives are present at the division,** he said: Ibn Abbas used to say: If he is in charge of something like that, he should give in to the relatives of the deceased. And if he does not do that, he should apologize to them and say something nice to them.

Muhammad ibn al-Husayn narrated to us, Ahmad ibn Mufaddal narrated to us, Asbat narrated to us, on the authority of al-Suddi: **And when relatives, orphans, and the needy are present at the division, provide for them from it and speak to them words of kindness.** This is of three types: As for one type, a will is made for them, so they are present and take their will. As for the second, they are present and divide if they are men, so it is appropriate for them to give. As for the third, the heirs are minors, so their guardian stands up when the division is made among them, and says to those who are present: Your right is a right, and your kinship is kinship, and if I had a share in the inheritance I would give it to you, but they are minors, so if they grow up they will recognize your right. This is

the well-known statement.

Ibn Al-Muthanna told us, he said, Abdul-Wahhab told us, he said, Dawud told us, on the authority of a man, on the authority of Saeed, that he said: **And when relatives, orphans, and the needy are present at the division, give them from it and speak to them words of kindness.** He said: If the heir is at the division, and there is a vessel or a thing that cannot be divided, then let him give them a share. And if the inheritance is for orphans, then let him speak to them words of kindness.

Others among them said: This is obligatory in the money of young and old, for relatives, orphans, and the poor. If the heirs are old, they are responsible for giving them that when dividing, and if they are young, their guardian is responsible for giving them that.

Who said that?

Yaqub ibn Ibrahim narrated to us, he said, Ibn Ulayyah narrated to us, on the authority of Yunus, regarding His statement: **And when relatives, orphans, and the needy are present at the division, provide for them from it,** he narrated on the authority of Muhammad, on the authority of Ubaydah: that he was given a will, so he ordered a sheep to be slaughtered and food to be prepared, for the sake of this verse, and he said: If it were not for this verse, this would have been from my money. He said: And Al-Hasan said: It was not abrogated, they used to attend and give something and old clothes. Yunus said: Muhammad ibn Sirin was given a will - or he said: orphans - so he ordered a sheep to be slaughtered, and food to be prepared as Ubaydah had done.

Mujahid bin Musa narrated to us, he said: Yazid narrated to us, he said: Hisham bin Hassan informed us, on the authority of Muhammad: That Ubaidah divided the inheritance of orphans, and he ordered a sheep to be bought with their money, and food to be prepared, and he said: If it were not for this verse, I would have liked it to be from my money. Then he recited this verse: **And when relatives, orphans, and the needy are present at the division, provide for them from it,** the verse.

Abu Ja'far said: It is as if those who said the statement we mentioned on the authority of Ibn Abbas and Sa'id ibn Jubayr, and those who said: **Then the inheritance is to be divided among the relatives, the orphans, and the poor,** interpreted his statement: **So provide for them from it,** as meaning give them from it. It is as if those who said what Ubaydah and Ibn Sirin said, interpreted his statement: **So provide for them from it,** as meaning feed them from it.

They differed in the interpretation of his saying: **And speak to them a kind word.**

Some of them said: It is an order from God Almighty, the guardians of orphans, to say to their relatives, orphans, and the poor, if they are present at their division of the money of the one they are in charge of, between them and their partners among the heirs in it, to apologize to them, in the manner we mentioned previously regarding the apology, such as:

Yaqub bin Ibrahim told me, he said, Hisham told us, he

Surat al-Nisa 4:8

And when relatives, orphans, and the needy are present at the division, provide for them from it and speak to them words of appropriate kindness.

said, Abu Bishr told us, on the authority of Saeed bin Jubair: **And speak to them a kind word**, he said: He is the one who does not inherit, he was commanded to speak to him a kind word. He said: He says: This money belongs to people who are absent, or to young orphans, and you have a right to it, and we do not have the right to give you anything from it. He said: This is the kind word.

Others said: Rather, the one who is commanded to say the good word that God Almighty commanded to be said to him is the man who makes a will about his money, and the good word is to pray for them to have provision and wealth and what is similar to that of good words, and we have also mentioned those who said that previously.

Tafsir al-Qurtubi

It has four issues:

First: God the Almighty made it clear that whoever is not entitled to anything as an inheritance and is present at the division, and is from relatives or orphans or the poor who do not inherit, should be honored and not deprived, if the money is a lot, and an apology to them if it is real estate or a little does not accept a lump sum, and if it is a gift from a little, then there is a great reward in it, a dirham precedes a hundred thousand, so the verse according to this statement is decisive, said Ibn Abbas. And a group of the followers complied with that: Urwah ibn al-Zubayr and others, and Abu Musa al-Ash'ari ordered it, and it was narrated from Ibn Abbas that it was abrogated, abrogated by the statement of God the Almighty: {God instructs you concerning your children: for the male, what is equal to the share of two females} Saeed ibn al-Musayyab said: It was abrogated by the verse of inheritance and will. Among those who said that it was abrogated are Abu Malik, Ikrimah, and Ad-Dahhak, and the first is more correct, as it explains the entitlement of the heirs to their share, and the desirability of sharing for those who do not have a share among those who are present. Ibn Jubayr said: People neglected this verse. Al-Hasan said: [It is the second], but people were stingy. And in Al-Bukhari, on the authority of Abbas, regarding the words of God Almighty: **And when there are present at the division those of kin, orphans, and the needy**, he said:

It is a decisive verse and not abrogated. In another narration, he said: Some people claim that this verse was abrogated. No, by God, it was not abrogated! But it is one of the things that were neglected: two guardians: a guardian who inherits and that who provides, and a guardian who does not inherit and that who speaks in what is right and says: You have no hope that I will give you. Ibn Abbas said: God commanded the believers when dividing their inheritances to connect with their relatives, their orphans and their poor from the will. If there was no will, then connect with them from the inheritance. An-Nahhas said: This is the best that has been said

about the verse, that it should be on the basis of recommendation and encouragement to do good and thank God Almighty. A group said that this donation is obligatory on the basis of obligation, the heirs give to these categories what they are happy with, such as utensils, old clothes and light things. This statement was narrated by Ibn Atiyyah and Al-Qushayri. The correct view is that this is on the basis of recommendation, because if it were obligatory, it would be an entitlement to the estate and a share in the inheritance, known to one of the two parties and unknown to the other. This contradicts wisdom and is a cause of dispute and division. A group went to the view that the addressees and intended in the verse are the dying who divide their wealth by will, not the heirs. It was narrated on the authority of Ibn Abbas, Saeed bin Al-Musayyab and Ibn Zayd. So if the sick person wants to divide his wealth by will and there are those who do not inherit, he should not deprive him. And this - and God knows best - applies where the will was obligatory and the verse of inheritance was not revealed. The first is correct and is what is relied upon.

Second: If the inheritor is a minor and does not dispose of his money, then a group said: The guardian of the minor inheritor should give from the money of his ward an amount he sees fit. It was said: He should not give, but rather he should say to those present at the division: I do not have any of this money, it is for the orphan, and when he reaches maturity, I will make it your right. This is the well-known opinion. This is if the deceased did not bequeath anything to him, then if he bequeathed, what he bequeathed should be given to him. Ubaidah and Muhammad ibn Sirin saw that the provision in this verse is to make food for them to eat, and they did that by slaughtering a sheep from the estate. Ubaidah said: If it were not for this verse, this would be from my money. Qatada narrated on the authority of Yahya ibn Ya'mar who said: Three decisive verses that people have neglected: This verse, the verse of asking permission: **O you who have believed, let those whom your right hands possess ask permission of you** (al-Nur 24:58), and His statement: **O mankind, indeed We have created you from male and female** (al-Hujurat 49:13).

Third: The Almighty's saying: **From it**. The pronoun refers back to the meaning of division, as it means money and inheritance, as the Almighty said: **Then he extracted it from his brother's vessel** (Yusuf 12:76), meaning the watering place, because the measure is masculine. From this is the saying of the Prophet, peace be upon him:

And beware of the supplication of the oppressed, for there is no veil between him and God." So he repeated, reminding of the meaning of supplication. Likewise, his saying to Suwaid bin Tariq al-Ja'fi when he asked him about wine:

It is not a medicine, but a disease. So he returned the pronoun to mean the drink. And there are many similar examples. It is said: He divided the money with him, they divided it, and they divided it. The noun is division, and the division is feminine. The division is the source

of the verb **I divided the thing, so it was divided**. The place is divided, like a council. And time divided them, so they divided, meaning it separated them, so they dispersed. And division is separation, and God knows best.

Fourth: The Almighty said: **And speak to them a kind word**. Saeed bin Jubair said: It is said to them: Take, may you be blessed. It was also said: Say with the provision, I wish it was more than this. It was also said: There is no need for an excuse with the provision. Yes, if nothing is given to them, then the least you can do is say something nice and some kind of apology.

Tafsir Ibn Kathir

Saeed bin Jubair and Qatada said: The polytheists used to allocate the money to the adult men and not bequeath anything to the women or children, so God revealed: **Men shall have a share of what parents and close relatives leave Al-Baqarah 2:17**, meaning everyone is equal in the ruling of God Almighty, they are equal in the origin of inheritance, even if they differ according to what God has prescribed for each of them in terms of what he attributes to the deceased by kinship, marriage, or loyalty, for it is a bond like the bond of lineage. Ibn Mardawayh narrated on the authority of Ibn Harasa on the authority of Sufyan al-Thawri on the authority of Abdullah bin Muhammad bin Aqil on the authority of Jabir who said: Umm Kujah came to the Messenger of God (peace be upon him) and said: O Messenger of God, I have two daughters whose father has died and they have nothing, so God revealed: **Men shall have a share of what parents and near relatives leave (al-Baqarah 2:17)**. This hadith will come under the verses on inheritance in another context, and God knows best. As for His statement: **And when the division is attended (al-Baqarah 2:17)**, it was said that what is meant is: When the division of the inheritance is attended by relatives who are not heirs, **and orphans and the needy**, then a share of the estate should be given to them, and that this was obligatory at the beginning of Islam, and it was said that it is recommended. They differed as to whether it was abrogated or not, according to two opinions. Al-Bukhari said: Ahmad bin Hamid told us, Ubaydullah al-Ashja'i told us on the authority of Sufyan on the authority of al-Shaibani on the authority of Ikrimah on the authority of Ibn Abbas: **And when the division is attended by relatives, orphans and the needy**. He said: It is decisive and not abrogated. Narrated Saeed from Ibn Abbas. Ibn Jarir said: Al-Qasim narrated to us, Al-Hussain narrated to us, Ibad bin Al-Awam narrated to us from Al-Hajjaj from Al-Hakam from Muqsim from Ibn Abbas who said: It is established and acted upon. Al-Thawri said from Ibn Abi Nujayh from Mujahid regarding this verse, he said: It is obligatory on the people of inheritance as long as they are happy with it. This is how it was narrated from Ibn Masoud, Abu Musa, Abd Al-Rahman bin Abi Bakr, Abu Al-Aaliyah, Al-Sha'bi and Al-Hasan. Ibn Sirin, Saeed bin Jubair, Makhul, Ibrahim Al-Nakha'i, Ata bin Abi Rabah, Al-Zuhri and Yahya bin Ya'mar said: It is obligatory. Ibn Abi Hatim narrated from Abu Saeed Al-Ashja, from

Ismail bin Aliyah, from Yunus bin Ubaid, from Ibn Sirin who said: Ubaidah had a will and ordered a sheep to be slaughtered and fed the people of this verse and said: If it were not for this verse, this would have been from my money. Malik said in what is narrated from him in the interpretation in a collected volume from Al-Zuhri: That Urwah gave from Mus'ab's money when he divided his money. Al-Zuhri said: It is decisive. Malik said: On the authority of Abdul Karim, on the authority of Mujahid, he said: It is an obligatory right that souls are content with.

It was mentioned that it was an order to give them a will.

Abdul Razzaq said: Ibn Jurayj told us, Ibn Abi Malekah told me: Asma bint Abd al-Rahman ibn Abi Bakr al-Siddiq and al-Qasim ibn Muhammad told him that Abdullah ibn Abd al-Rahman ibn Abi Bakr divided the inheritance of his father Abd al-Rahman and Aisha while they were alive. They said: He did not leave in the house a poor person or a relative except that he gave him from his father's inheritance. They said: And he recited: **And when relatives are present at the division**, al-Qasim said: So I mentioned that to Ibn Abbas, and he said: What he got, that is not for him, rather that is for the will. And this verse is about the will, meaning that the deceased should make a will for them. Narrated by Ibn Abi Hatim.

Mention of those who said that this verse was completely abrogated

Sufyan al-Thawri said, on the authority of Muhammad ibn al-Sa'ib al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, may God be pleased with them both, **And when the division is present**, he said: It is abrogated. Ismail ibn Muslim al-Makki said, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, he said regarding this verse, **And when the relatives are present at the division**, it was abrogated by the verse that follows it, **God instructs you concerning your children**. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse, **And when the relatives are present at the division**, that was before the inheritance laws were revealed, so God revealed the inheritance laws after that and gave each person with a right his right, so charity was made on what the deceased had named. They were narrated by Ibn Mardawayh. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Hajjaj told us, on the authority of Ibn Jurayj and Uthman bin Ata', on the authority of Ata', on the authority of Ibn Abbas, regarding his statement: **And when relatives, orphans, and the needy are present at the division**, the verse on inheritance abrogated it, giving each person his share of what the parents and relatives left behind, whether it was little or much. Asid bin Asim told us, Saeed bin Aamer told us, on the authority of Hammam, Qatadah told us, on the authority of Saeed bin Al-Musayyab, that he said: It is abrogated. Before the obligatory duties, whatever a man left of money he gave from it to the orphan, the poor, the needy, and the relatives if they were present at the division. Then after that, the inheritance abrogated it, so God gave each person his right, and the will became a bequest from his money that he can bequeath to his relatives wherever he

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And when relatives, orphans, and the needy are present at the division, provide for them from it and speak to them words of appropriate kindness.

wishes. Malik said, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab: It is abrogated, abrogated by the inheritance and the will. Thus it was narrated on the authority of Ikrimah, Abu al-Sha'tha', al-Qasim ibn Muhammad, Abu Salih, Abu Malik, Zayd ibn Aslam, al-Dahhak, Ata' al-Khurasani, Muqatil ibn Hayyan, and Rabi'ah ibn Abd al-Rahman that they said: It is abrogated. This is the doctrine of the majority of jurists, the four imams, and their companions. Ibn Jarir chose here a very strange statement, the gist of which is that the meaning of the verse, according to him, is **And when the division is present**, that is, when the relatives of the deceased are present at the division of the bequest's money, **provide for them from it and speak** to the orphans and the needy when they are present, **a kind word**. This is the gist of what he attempted after lengthy expression and repetition, and there is some consideration in it, and God knows best. Al-Awfi said on the authority of Ibn Abbas, **And when the division is present**, meaning the division of the inheritance. This is what more than one person said. The meaning is this, not what Ibn Jarir **may God have mercy on him** followed. Rather, the meaning is that when these poor relatives who do not inherit, orphans, and needy attend the division of a large sum of money, their souls will yearn for some of it when they see this one taking and that one taking, and they are desperate and have nothing to give. So God, the Most Compassionate, the Most Merciful, commanded that something from the middle be given to them as an act of righteousness towards them, charity towards them, kindness to them, and a remedy for their brokenness. As God, the Most High, said, **Eat of its fruit when it bears fruit and give its due on the day of its harvest**. And He condemned those who transfer money secretly for fear that the needy and destitute will find out about them. He also informed us about the companions of Paradise, **When they swore to harvest it in the morning**, meaning at night. And he said: **So they set out, whispering, 'Not a poor person will enter it upon you today.'** So God will destroy them, and for the disbelievers the like thereof.' Whoever denies God's right over him, He will punish him in the most precious thing he owns. That is why it is stated in the hadith: **Charity does not mix with wealth except that it spoils it**. That is, withholding it will be the reason for the complete destruction of that wealth. And God the Almighty says: **And let those fear who, if they were to leave behind them, would be harmed**. Ali bin Abi Talhah said on the authority of Ibn Abbas: This is about a man who is about to die, and a man hears him making a will that would harm his heirs, so God the Almighty commanded the one who hears him to fear God and guide him and direct him to what is right. He should look after his heirs as he would have liked to do with his heirs if he feared that they would be lost. This is what Mujahid and others said. It is proven in the two Sahih's that when the Messenger of God (blessings and peace of God be upon him) entered upon Sa'd bin Abi Waqqas to visit him, he said: O Messenger of God, I have wealth and I have no heir except a daughter. Should I give two-thirds of my wealth in charity? He said: *No*. He said: Then half? He said: *No*. He said: What about a third? He said: **A third, and a third is a lot**.

Then the Messenger of God, may God bless him and grant him peace, said: **It is better for you to leave your heirs rich than to leave them poor, begging from people**. In Sahih, on the authority of Ibn Abbas, he said: If people reduced their share from a third to a quarter, then the Messenger of God, may God bless him and grant him peace, said: **A third, and a third is a lot**. The jurists said: If the heirs of the deceased are rich, it is preferable for the deceased to take a third in his will, and if they are poor, it is preferable for him to reduce a third. It was said: What is meant by the verse is that they should fear God in handling the wealth of orphans: **And do not consume it extravagantly or hastily, lest they grow old**. Ibn Jarir narrated it on the authority of Al-Awfi on the authority of Ibn Abbas. It is a good statement that is supported by what follows it of the threat against unjustly consuming the wealth of orphans, meaning as you would like your offspring to be treated after you, so treat people with their offspring when you take charge of them. Then inform them that whoever unjustly consumes the wealth of orphans is only consuming fire into his belly. For this reason, he said: **Indeed, those who consume the wealth of orphans unjustly are only consuming fire into their bellies**. "A Fire and they will burn in a Blaze" meaning if they eat the money of orphans without a reason, then they will eat a fire that will rage in their bellies on the Day of Resurrection. In the two Sahih's, on the authority of Sulayman ibn Bilal, on the authority of Thawr ibn Zayd, on the authority of Salim Abu al-Ghaith, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **Avoid the seven deadly sins**. It was said: O Messenger of God, what are they? He said: "Associating partners with God, magic, killing a soul that God has forbidden except by right, consuming usury, consuming the wealth of an orphan, turning away on the day of battle, and accusing chaste, believing, unaware women." Ibn Abi Hatim said: My father told us, Ubaydah told us, Abu Abd al-Samad Abd al-Aziz ibn Abd al-Samad al-Ami told us, Abu Harun al-Abdi told us, on the authority of Abu Sa'id al-Khudri, who said: We said: O Messenger of God, what did you see on the night of your Isra'? He said: "He took me to a group of God's creation, many of them men, each of them has lips like the lips of a camel, and men are assigned to them to remove the bark of one of them, then a rock of fire is brought and thrown into the mouth of one of them until it comes out from beneath him, and they are surrounded and screaming. I said: O Gabriel, who are these? He said: These are those who eat the wealth of orphans unjustly. They are only eating fire into their bellies and they will burn in a blazing fire." Al-Suddi said: The one who eats the wealth of an orphan will be resurrected on the Day of Resurrection with flames of fire coming out of his mouth, ears, nose and eyes. Everyone who sees him will recognize him for eating the wealth of an orphan. Ibn Mardawayh said: Ishaq bin Ibrahim bin Zaid told us, Ahmad bin Amr told us, Uqbah bin Makram told us, Yunus bin Bakir told us, Ziyad bin Al-Mundhir told us, on the authority of Nafi' bin Al-Harith, on the authority of Abu Barzah, that the Messenger of God, may God bless him and grant him

peace, said: **On the Day of Resurrection, people will be raised from their graves, their mouths blazing with fire.** It was said: **O Messenger of God, who are they?** He said: "Did you not see that God said: 'Indeed, those who devour the property of orphans unjustly' **the verse**. Narrated by Ibn Abi Hatim on the authority of Abu Zur'ah, on the authority of Uqbah bin Makram, and Ibn Hibban included it in his Sahih on the authority of Ahmad bin Ali bin Al-Muthanna on the authority of Uqbah bin Makram. Ibn Mardawayh said: Abdullah bin Ja'far told us, Ahmad bin 'Issam told us, Abu 'Amir al-'Abdi told us, Abdullah bin Ja'far al-Zuhri told us, on the authority of 'Uthman bin Muhammad, on the authority of al-Muqbari, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The wealth of the weak is most forbidden: the woman and the orphan." That is, I advise you to avoid their wealth. It was mentioned earlier in Surat al-Baqarah on the authority of 'Ata' bin al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn 'Abbas, may God be pleased with them both, who said: When the verse, **Indeed, those who devour the property of orphans unjustly** was revealed, the one who had an orphan went and separated his food from his food and his drink from his drink, and he would keep the excess for him until he ate it or spoiled it. This was difficult for them, so they mentioned this to the Messenger of God, may God bless him and grant him peace, and God revealed, "And they ask you about orphans. Say, 'Improvement for them is best.' " The verse, he said: So they mixed their food with their food and their drink with their drink.

Fath al-Qadir

His statement: 8- **And when the relatives are present at the division** What is meant by **the division** here are those other than the heirs, and likewise the orphans and the needy. God the Almighty has made it lawful that if they are present at the division of the estate, they will have a share of it, so the dividers will give them some of it. Some people have said that the verse is decisive and that the command is for encouragement. Others have said that it was abrogated by the Almighty's statement, **God instructs you concerning your children** and the first is more likely, because what is mentioned in the verse for relatives other than the heirs is not part of the inheritance so that it can be said that it was abrogated by the verse on inheritance, unless you say that the relatives mentioned here are the heirs, then there is a reason for the abrogation. A group said: This giving of the inheritance to a non-inheritor from the relatives is obligatory to the extent that the heirs are satisfied with it, and this is the meaning of the real command, so the recommendation is not resorted to except for its counterpart, and the pronoun in his saying **from it** refers to the divided thing indicated by the division, and it was said: It refers to what was left. The well-known statement: is the beautiful statement in which there is no *from* for what came to them of giving of the inheritance or harm.

Tafsir al-Baghawi

8- The Almighty said: **And when there are present at the division**, meaning: the division of inheritances, *relatives*, who do not inherit, **and orphans and the needy, provide for them from it**, meaning: give them from the money before the division, **and speak to them a kind word**.

Scholars differed regarding the ruling on this verse. Some people said: It is abrogated. Saeed bin Al-Musayyab and Al-Dahhak said: This was before the verse on inheritance, but when the verse on inheritance was revealed, the inheritances were given to those entitled to them, and this verse was abrogated.

Others said: It is a court ruling, and this is the opinion of Ibn Abbas, Al-Sha'bi, Al-Nakha'i, and Al-Zuhri. Mujahid said: It is obligatory on the inheritors as long as they are happy with it.

Al-Hasan said: They used to give the coffin, the vessels, the inherited clothing, the belongings, and the thing that was embarrassing to divide. If some of the heirs were children, they would differ about it. Ibn Abbas, may God be pleased with him and his father, and others said: If the heirs were adults, they would submit to them, and if they were children, they would apologize to them. The guardian and trustee would say: I do not own this money, it is only for the children. If I had any of it, I would give it to you. If they grow up, they will know your rights. This is the saying about what is right.

Some of them said: This is a right that is obligatory in the money of young and old. If they are old, then it is up to them to give, and if they are young, then it is up to their guardian to give. Muhammad bin Sirin narrated that Ubaydah al-Salmi divided the money of orphans and ordered a sheep to be slaughtered and made food for the people of this verse, and he said: If it were not for this verse, this would have been from my money.

Qatada said on the authority of Yahya bin Ya'mar: Three clear Medinan verses that people have abandoned: this verse, the verse on seeking permission, **O you who have believed, let those whom your right hands possess ask your permission** (al-Nur 24:58), and the Almighty's saying, **O mankind, indeed We have created you from male and female** (al-Hujurat 49:13).

Some of them said - and this is the most correct opinion - that this is recommended and desirable, not obligatory and mandatory.

Tafsir al-Baidawi

8 **And if the relatives are present at the division** who do not inherit **and the orphans and the needy, then provide for them from it** so give them something from the divided amount to please their hearts. And as charity towards them, and it is an order recommended

Surat al-Nisa 4:8

And when relatives, orphans, and the needy are present at the division, provide for them from it and speak to them words of appropriate kindness.

for the adult heirs. It was said that it is an order of obligation, then there was a difference of opinion regarding its abrogation and the pronoun for what was left out or indicated by the division **and speak to them a kind word** which is to pray for them and to be content with what they were given and not to show them favors.

Surat al-Nisa 4:9

And let those fear who, if they left behind them a weak offspring, would fear for them. So let them fear God and speak words of appropriate justice.

Tafsir al-Jalalayn

And let him fear that is, let him fear for the orphans **who, if they were to leave behind them** that is, were close to leaving behind **weak offspring** that is, after their death **fear for them** that they would be lost. **So let them fear God** in the matter of the orphans and let them do to them what they would like to be done to their offspring after them **and let them speak** to the one who is about to die **words of sound judgment** correct, by ordering him to give in charity less than a third of his share and leave the remainder for his heirs and not leave them dependent.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of that.

Some of them said: **Let him fear**, that is, let those who attend a testator who is making a will about his money fear that he will order him to distribute his money as a will from him among those who will not inherit from him, but let him order him to keep his money for his son, as if he were the testator, and he would be pleased if those who attend him would urge him to preserve his money for his son, and not to leave them dependent despite their weakness and inability to act and deceive.

Who said that?

Ali bin Dawud told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And let those fear who, if they left behind them weak offspring, would fear for them** to the end of the verse. This is about a man who is about to die and he hears him make a will that would harm his heirs, so God Almighty commanded the one who heard him to fear God and guide him and direct him to what is right, and to look after his heirs as he would have liked to have done for his heirs if he feared their loss.

Ali told us, Abdullah bin Saleh told us, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: {And let those fear who, if they left behind them weak offspring, would fear for them}, meaning the one who is about to die and it is said to him: Give in charity from your wealth, free a slave, and give from it in the cause of God. So they were forbidden to order him to do that, meaning that whoever among you is present at death, he should not order him to spend his wealth on freeing slaves, or in charity, or in the cause of God, but he should order him to declare his wealth and what he

owes of debts, and to bequeath from his wealth to his relatives who do not inherit, and to bequeath to them a fifth or a quarter. He said: Doesn't one of you dislike, if he dies and leaves behind weak children - meaning young ones - to leave them without wealth, so that they become dependents on people? So you should not order him to do what you would not be pleased with for yourselves or your children, but say the truth about that.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And let those fear who, if they left behind them weak offspring**, he said, meaning: Whoever is present at a death, let him command him to be just and kind, and forbid him from injustice and oppression in his will, and let him fear for his family what he would fear for his family if death befell him.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **And let those fear who, if they left behind them weak offspring**, he said: If the will of a dead person is present, then command him with what you would command yourself with to draw closer to God, and fear in that what you would fear for his weak ones, if you left them behind you. He says: So fear God and speak a word of appropriate justice, if he deviates.

Muhammad bin Al-Husayn narrated to us, Ahmad bin Al-Mufaddal narrated to us, Asbat narrated to us, on the authority of Al-Suddi: "And let those fear who, if they left behind them weak offspring, would fear for them. So let them fear God and speak words of appropriate justice." A man is about to die, and people are present when he is making a will. They should not say to him: Make a will of all your wealth, and put some for yourself, for God will provide for your family. And they should not let him make a will of all his wealth. He says to those who are present: **And let those fear who, if they left behind them weak offspring, would fear for them**. He says: Just as one of you fears for his family if he dies - leaving them small and weak, with nothing - that they will be lost after him, so let him fear that for the family of his Muslim brother, and they will say to him words of appropriate justice.

Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Habib, he said: Al-Hakam bin Utaybah and I went to Saeed bin Jubair, and we asked him about the statement of God, **And let those fear who, if they left behind them weak offspring**, the verse. He said: He said: A man is about to die, and the one who is about to die says to him: Fear God, connect with them, give to them, be good to them. If they were the ones who were ordered to make a will, they would have loved to leave it for their children.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, regarding his statement: **And let those fear who, if they left behind them weak offspring**, he said: The orphans come to them and say: Fear God, connect with them, and give to them. If they were them, they would love to leave for their children.

Surat al-Nisa 4:9

And let those fear who, if they left behind them a weak offspring, would fear for them. So let them fear Allah and speak words of appropriate justice.

Yahya ibn Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **And let those fear who, if they left behind them weak offspring**, the verse, he said: If one of you is about to die when making a will, he should not say: **Free from your wealth, and give in charity**, thus distributing his wealth and leaving his family destitute. Rather, order him to write down his wealth, whether it is debt or what he owes, and to allocate a fifth of his wealth to his relatives, and to leave the rest for his heirs.

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayb, on the authority of Mujahid, regarding His statement: **And let those fear who, if they left behind them weak offspring, would fear for them 2:100**, he said: This is when the money is distributed, and those who are present say: You have reduced it, give so-and-so more. So God Almighty says: **And let those fear who, if they left behind them**, so let those fear, and let them say about them what one would like to be said about his child in justice if he increased: Save your child.

Others said: Rather, the meaning of this is: And let those who are present when the testator is making a will fear, who, if they left behind weak offspring and feared that they would be lost due to their weakness and childhood, will forbid him from making a will to his relatives, and order him to keep his money and preserve it for his children, and if they were relatives of the testator, they would be pleased for him to make a will to them.

Who said that?

Muhammad ibn Basharr narrated, Abd al-Rahman narrated, Sufyan narrated, on the authority of Habib, who said: Al-Hakam ibn Utaybah and I went and came to Muqsim and asked him, meaning about the verse: **And let those fear who, if they left behind them a weak offspring**, the verse. He said: What did Saeed ibn Jubayr say? We said: So-and-so. He said: But it is a man who is about to die, and someone who is about to die says to him: Fear God and keep your wealth, for no one has more right to your wealth than your children. If the one who is making the will were a relative of theirs, they would have liked him to make the will for them.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Habib bin Abi Thabit, he said, Muqsim said: They are the ones who say: Fear God and keep your money, so if he was a relative of theirs, they would have loved for him to make a will for them.

Muhammad ibn Abd al-A'la told us, he said, al-Mu'tamir ibn Sulayman told us, on the authority of his father, he said: A Hadrami claimed and recited: **And let those fear who, if they left behind them weak offspring**, he said: They said: It is appropriate for the one who makes a will to order the will to be made to its people, just as if his offspring were in that position, he would like to make a will for them, even if he is the inheritor, so that does not prevent him from ordering

them to do what is due from him, for if his children were in that position, he would like to urge him to do it, so let him fear God, so let him order him to make a will, even if he is the inheritor, or something like that.

Others said: Rather, the meaning of this is that God has commanded the guardians of orphans to treat them kindly with regard to themselves and their wealth, and not to consume their wealth extravagantly and hastily until they grow up, and to be to them as they would like the guardians of their young children to be to them after them, by treating them kindly, if they were the ones who died and left their children orphaned as young children.

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And let those fear who, if they left behind them weak offspring, would fear for them**, meaning by that the man who has not died and has young, weak children, fears for them poverty and loss, and fears that those who succeed them will not treat them well after him. He says: If he has children like his who are weak and orphans, then let him treat them well, and not consume their wealth extravagantly and wastefully for fear that they will grow old. So let them fear God and speak words of sound judgment.

Others said: The meaning of this is: "And let those fear who, if they left behind them weak offspring, would fear for them. So let them fear God and speak words of appropriate justice." God will suffice them in the matter of their offspring after them.

Who said that?

Ibrahim bin Atiyah bin Radeh bin Atiyah narrated, he said: My uncle Muhammad bin Radeh narrated to me, on the authority of his father, on the authority of Al-Saybani, he said: We were in Constantinople during the days of Maslamah bin Abdul Malik, and among us were Ibn Muhairiz, Ibn Al-Daylami, and Hani bin Kulthum. He said: We began to discuss what would happen at the end of time. He said: I became very fed up with what I heard. He said: I said to Ibn Al-Daylami: O Abu Bishr, I wish that I would never have a child! He said: He struck my shoulder with his hand and said: O son of my brother, do not do that, for there is no soul that God has destined to come out of the loins of a man except that it comes out, if He wills and if he refuses. He said: Shall I not guide you to a matter that if you live to see it, God will save you from it, and if you leave your children behind you, God will protect them for you? He said: I said: Yes! He said: Then he recited this verse: "And let those fear who, if they left behind them weak offspring, would fear for them. So let them fear God and speak words of appropriate justice."

Abu Ja'far said: The most appropriate interpretation of the verse is the statement of the one who said: The interpretation of that is: "And let those fear who, if they left behind them weak offspring, would fear poverty for

them if they had divided their wealth during their lifetime, or divided it as a will from them to their relatives, orphans, and the needy, and left their wealth for their children for fear of poverty for them after them, despite their weakness and inability to demand it. So let them command whoever is present when he is bequeathing his wealth to his relatives - and to the orphans and the needy and other than that - to be just, and let them fear God and speak a sound word, which is that they should inform him of what God has permitted him to make of bequests, and what He has chosen for the testators from among the people of faith in God, His Book, and His Sunnah."

We said that this interpretation of the verse is more appropriate than any other interpretation, because of what we mentioned before: that the meaning of His statement: **And when relatives, orphans, and the needy are present at the division, give them from it and speak to them words of appropriate kindness**, and when relatives, orphans, and the needy are present at the division, then bequeath to them what we have shown from the evidence.

So if this is the interpretation of His statement: **And when relatives, orphans, and the needy are present at the division** *verse*, then it is necessary that the statement of God Almighty: **And let those fear who, if they were to leave behind them**, be a discipline from Him to His servants in the matter of the will, with what He has permitted them to do, since that was after the verse before it regarding the ruling on the will, and the most apparent meaning of it is what we have said, so attaching its ruling to the ruling of what preceded it is more appropriate, with the confusion of their meanings, than directing its ruling to someone else with what is not similar to it.

In the sense of what we said in the interpretation of His statement: **And let them speak a sound word**, the one we mentioned said in the beginning of the interpretation of this verse, and Ibn Zayd used to say the same.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, "And let those fear who, if they left behind them weak offspring, would fear for them. So let them fear God and speak words of appropriate justice," he said: He says words of appropriate justice, mentioning this poor person and benefiting him, and the heir of the one who pays the debt does not wrong this orphan or harm him, but he is a young person who cannot defend himself, so look at him as you would look at your children if they were young. And appropriate speech is justice and correctness.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **And let him fear**. The alif was deleted from **let him fear** because it is part of the command. According to Sibawayh, it is not permissible to omit the lam of the command based on analogy to prepositions except in cases of poetic necessity. The Kufians permitted the deletion of the lam with the jazm,

and everyone recited:

Muhammad, sacrifice yourself every time you are afraid of something.

He wanted to redeem and the object of *fear* is omitted because the speech indicates it and *fear* is the answer to *if*.

The estimation is that if they had repeated, they would have feared. It is permissible to delete the lam in the answer to *if*. The scholars differed in their interpretation of this verse. A group said: This is an admonition to the guardians, meaning, do to the orphans what you would like to be done to your children after you. This was said by Ibn Abbas. And with this, God the Almighty said: **Indeed, those who devour the property of orphans unjustly**. A group said: What is meant is all people. He ordered them to fear God in dealing with orphans and people's children, even if they are not in their care, and to speak to them correctly as each one of them wants to do to his child after him. And from this is what Al-Shaibani narrated. He said: We were in Constantinople in the army of Maslama bin Abdul Malik. One day we sat with a group of scholars, among them Ibn Al-Daylami, and they remembered the horrors of the end of time. So I said to him: O Abu Bishr, I would like not to have a child. He said to me: What is the matter with you? There is no soul that God has decreed to come out of a man except that it comes out whether he likes it or not. But if you want to be safe, then fear God in other than them. Then he recited the verse. In another narration: Shall I not guide you to a matter that if you live to see it, God will save you from it, and if you leave behind a child, God will protect them for you? I said: Yes! Then he recited this verse: **And let those fear who, if they were left behind**, to the end.

I said: And from this meaning is what Muhammad bin Ka'b Al-Qurazi narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, who said:

Whoever gives charity well will cross the Sirat, and whoever fulfills the need of a widow, God will compensate for his estate." A third statement was made by a group of commentators: This is about a man who is about to die and someone who is present with him when he makes his will says to him: God will provide for your child, so look after yourself and bequeath your wealth in the way of God and give charity and free slaves until he consumes most of his wealth or it consumes it and that harms his heirs. So they were forbidden from doing that, so it is as if the verse is saying to them: Just as you fear for your heirs and descendants after you, so fear for the heirs of others and do not make them waste their wealth. Ibn Abbas, Qatadah, As-Suddi, Ibn Jubayr, Ad-Dahhak and Mujahid said: Saeed bin Jubayr narrated from Ibn Abbas that he said: If a man is about to make his will, he should not say: Bequeath your wealth, for God the Almighty will provide for your child. Rather, he should say: Give something forward and leave it for your child. This is what God the Almighty says: **So let them fear God**. Muqsim and Hadrami said: It was revealed regarding the opposite of this, which is that someone who is present with the dying person says: Keep for your heirs and keep for your child, for no one has more

Surat al-Nisa 4:9

And let those fear who, if they left behind them a weak offspring, would fear for them. So let them fear Allah and speak words of appropriate justice.

right to your wealth. From your children, and he forbids him from making a will, and this will harm the relatives and everyone who deserves to be bequeathed to. So it was said to them: Just as you fear for your offspring and are pleased that they are treated well, so be firm in your statement regarding the poor and orphans and fear God in harming them. These two statements are based on the time when the will was obligatory before the revelation of the verse of inheritance. It was narrated on the authority of Saeed bin Jubair and Ibn Al-Musayyab. Ibn Atiyyah said: These two statements do not apply to all people, rather people are of two types, one of which is suitable for one and the other for the second. That is because if a man leaves behind independent and wealthy heirs, it is good to recommend making a will and to urge him to give priority to himself. But if he leaves behind weak, neglected and poor heirs, it is good to recommend leaving them and being cautious, because his reward for intending that is like his reward for the poor, so the consideration is only for the weak and he must be inclined towards him.

I said: This detail is correct, "because he, peace be upon him, said to Saad:

If you leave your heirs rich, it is better than leaving them poor, begging from people." If a person does not have children, or if he is rich and independent of his father in himself and his wealth, then he is safe for him. So it is better for a person then to put his wealth before his father so that he does not spend it after him on what is not good, and then the burden of it will be upon him.

Second: The Almighty's saying: **And let them speak a just word.** The just word means justice and correctness in speech, meaning order the sick person to give out of his money what is due from him of the obligatory rights, then he should bequeath to his relatives an amount that will not harm his young heirs. It was said: The meaning is to say to the dead person a just word, which is to prompt him with **There is no god but God**, not to order him to do that, but to say to it himself so that he hears from him and is prompted. Thus, the Prophet, may God bless him and grant him peace, said:

Teach them to die by saying, **There is no god but God.** He did not say, **Order them**, because if he had ordered that, he might have become angry and denied it. It was said that what is meant is the orphan, that they should not scold him or treat him lightly.

Tafsir Ibn Kathir

Saeed bin Jubair and Qatada said: The polytheists used to allocate the money to the adult men and not bequeath anything to the women or children, so God revealed: **Men shall have a share of what parents and close relatives leave** **Al-Baqarah 2:17**, meaning everyone is equal in the ruling of God Almighty, they are equal in the origin of inheritance, even if they differ

according to what God has prescribed for each of them in terms of what he attributes to the deceased by kinship, marriage, or loyalty, for it is a bond like the bond of lineage. Ibn Mardawayh narrated on the authority of Ibn Harasa on the authority of Sufyan al-Thawri on the authority of Abdullah bin Muhammad bin Aqil on the authority of Jabir who said: Umm Kujah came to the Messenger of God (peace be upon him) and said: O Messenger of God, I have two daughters whose father has died and they have nothing, so God revealed: **Men shall have a share of what parents and near relatives leave** (al-Baqarah 2:17). This hadith will come under the verses on inheritance in another context, and God knows best. As for His statement: **And when the division is attended** (al-Baqarah 2:17), it was said that what is meant is: When the division of the inheritance is attended by relatives who are not heirs, **and orphans and the needy**, then a share of the estate should be given to them, and that this was obligatory at the beginning of Islam, and it was said that it is recommended. They differed as to whether it was abrogated or not, according to two opinions. Al-Bukhari said: Ahmad bin Hamid told us, Ubaydullah al-Ashja'i told us on the authority of Sufyan on the authority of al-Shaibani on the authority of Ikrimah on the authority of Ibn Abbas: **And when the division is attended by relatives, orphans and the needy.** He said: It is decisive and not abrogated. Narrated Saeed from Ibn Abbas. Ibn Jarir said: Al-Qasim narrated to us, Al-Hussain narrated to us, Ibad bin Al-Awam narrated to us from Al-Hajjaj from Al-Hakam from Muqsim from Ibn Abbas who said: It is established and acted upon. Al-Thawri said from Ibn Abi Nujayh from Mujahid regarding this verse, he said: It is obligatory on the people of inheritance as long as they are happy with it. This is how it was narrated from Ibn Masoud, Abu Musa, Abd Al-Rahman bin Abi Bakr, Abu Al-Aaliyah, Al-Sha'bi and Al-Hasan. Ibn Sirin, Saeed bin Jubair, Makhul, Ibrahim Al-Nakha'i, Ata bin Abi Rabah, Al-Zuhri and Yahya bin Ya'mar said: It is obligatory. Ibn Abi Hatim narrated from Abu Saeed Al-Ashja, from Ismail bin Aliyah, from Yunus bin Ubaid, from Ibn Sirin who said: Ubaidah had a will and ordered a sheep to be slaughtered and fed the people of this verse and said: If it were not for this verse, this would have been from my money. Malik said in what is narrated from him in the interpretation in a collected volume from Al-Zuhri: That Urwah gave from Mus'ab's money when he divided his money. Al-Zuhri said: It is decisive. Malik said: On the authority of Abdul Karim, on the authority of Mujahid, he said: It is an obligatory right that souls are content with.

It was mentioned that it was an order to give them a will.

Abdul Razzaq said: Ibn Jurayj told us, Ibn Abi Malekah told me: Asma bint Abd al-Rahman ibn Abi Bakr Al-Siddiq and al-Qasim ibn Muhammad told him that Abdullah ibn Abd al-Rahman ibn Abi Bakr divided the inheritance of his father Abd al-Rahman and Aisha while they were alive. They said: He did not leave in the house a poor person or a relative except that he gave him from his father's inheritance. They said: And

he recited: **And when relatives are present at the division**, al-Qasim said: So I mentioned that to Ibn Abbas, and he said: What he got, that is not for him, rather that is for the will. And this verse is about the will, meaning that the deceased should make a will for them. Narrated by Ibn Abi Hatim.

Mention of those who said that this verse was completely abrogated

Sufyan al-Thawri said, on the authority of Muhammad ibn al-Sa'ib al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, may God be pleased with them both, **And when the division is present**, he said: It is abrogated. Ismail ibn Muslim al-Makki said, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, he said regarding this verse, **And when the relatives are present at the division**, it was abrogated by the verse that follows it, **God instructs you concerning your children**. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse, **And when the relatives are present at the division**, that was before the inheritance laws were revealed, so God revealed the inheritance laws after that and gave each person with a right his right, so charity was made on what the deceased had named. They were narrated by Ibn Mardawayh. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Hajjaj told us, on the authority of Ibn Jurayj and Uthman bin Ata', on the authority of Ata', on the authority of Ibn Abbas, regarding his statement: **And when relatives, orphans, and the needy are present at the division**, the verse on inheritance abrogated it, giving each person his share of what the parents and relatives left behind, whether it was little or much. Asid bin Asim told us, Saeed bin Aamer told us, on the authority of Hammam, Qatadah told us, on the authority of Saeed bin Al-Musayyab, that he said: It is abrogated. Before the obligatory duties, whatever a man left of money he gave from it to the orphan, the poor, the needy, and the relatives if they were present at the division. Then after that, the inheritance abrogated it, so God gave each person his right, and the will became a bequest from his money that he can bequeath to his relatives wherever he wishes. Malik said, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab: It is abrogated, abrogated by the inheritance and the will. Thus it was narrated on the authority of Ikrimah, Abu al-Sha'tha', al-Qasim ibn Muhammad, Abu Salih, Abu Malik, Zayd ibn Aslam, al-Dahhak, Ata' al-Khurasani, Muqatil ibn Hayyan, and Rabi'ah ibn Abi Abd al-Rahman that they said: It is abrogated. This is the doctrine of the majority of jurists, the four imams, and their companions. Ibn Jarir chose here a very strange statement, the gist of which is that the meaning of the verse, according to him, is **And when the division is present**, that is, when the relatives of the deceased are present at the division of the bequest's money, **provide for them from it and speak to the orphans and the needy when they are present, a kind word**. This is the gist of what he attempted after lengthy expression and repetition, and there is some consideration in it, and God knows best. Al-Awfi said on the authority of Ibn Abbas, **And when the division is present**, meaning the division of the inheritance. This is what more than one person said. The meaning is this, not what Ibn Jarir **may God have mercy on him** followed. Rather, the meaning is that

when these poor relatives who do not inherit, orphans, and needy attend the division of a large sum of money, their souls will yearn for some of it when they see this one taking and that one taking, and they are desperate and have nothing to give. So God, the Most Compassionate, the Most Merciful, commanded that something from the middle be given to them as an act of righteousness towards them, charity towards them, kindness to them, and a remedy for their brokenness. As God, the Most High, said, **Eat of its fruit when it bears fruit and give its due on the day of its harvest**. And He condemned those who transfer money secretly for fear that the needy and destitute will find out about them. He also informed us about the companions of Paradise, **When they swore to harvest it in the morning**, meaning at night. And he said: **So they set out, whispering, 'Not a poor person will enter it upon you today.'** So God **will destroy them, and for the disbelievers the like thereof**. Whoever denies God's right over him, He will punish him in the most precious thing he owns. That is why it is stated in the hadith: **Charity does not mix with wealth except that it spoils it**. That is, withholding it will be the reason for the complete destruction of that wealth. And God the Almighty says: **And let those fear who, if they were to leave behind them, would be harmed**. Ali bin Abi Talhah said on the authority of Ibn Abbas: This is about a man who is about to die, and a man hears him making a will that would harm his heirs, so God the Almighty commanded the one who hears him to fear God and guide him and direct him to what is right. He should look after his heirs as he would have liked to do with his heirs if he feared that they would be lost. This is what Mujahid and others said. It is proven in the two Sahihis that when the Messenger of God (blessings and peace of God be upon him) entered upon Sa'd bin Abi Waqqas to visit him, he said: O Messenger of God, I have wealth and I have no heir except a daughter. Should I give two-thirds of my wealth in charity? He said: *No*. He said: Then half? He said: *No*. He said: What about a third? He said: **A third, and a third is a lot**. Then the Messenger of God, may God bless him and grant him peace, said: **It is better for you to leave your heirs rich than to leave them poor, begging from people**. In Sahih, on the authority of Ibn Abbas, he said: If people reduced their share from a third to a quarter, then the Messenger of God, may God bless him and grant him peace, said: **A third, and a third is a lot**. The jurists said: If the heirs of the deceased are rich, it is preferable for the deceased to take a third in his will, and if they are poor, it is preferable for him to reduce a third. It was said: What is meant by the verse is that they should fear God in handling the wealth of orphans: **And do not consume it extravagantly or hastily, lest they grow old**. Ibn Jarir narrated it on the authority of Al-Awfi on the authority of Ibn Abbas. It is a good statement that is supported by what follows it of the threat against unjustly consuming the wealth of orphans, meaning as you would like your offspring to be treated after you, so treat people with their offspring when you take charge of them. Then inform them that whoever unjustly consumes the wealth of orphans is only consuming fire into his belly. For this reason, he said: **Indeed, those who consume the wealth of orphans unjustly are only consuming fire into their bellies**. "A Fire and they will burn in a Blaze" meaning if they eat the money of orphans without a reason, then

Surat al-Nisa 4:9

And let those fear who, if they left behind them a weak offspring, would fear for them. So let them fear Allah and speak words of appropriate justice.

they will eat a fire that will rage in their bellies on the Day of Resurrection. In the two Sahihs, on the authority of Sulayman ibn Bilal, on the authority of Thawr ibn Zayd, on the authority of Salim Abu al-Ghaith, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **Avoid the seven deadly sins.** It was said: O Messenger of God, what are they? He said:

“Associating partners with God, magic, killing a soul that God has forbidden except by right, consuming usury, consuming the wealth of an orphan, turning away on the day of battle, and accusing chaste, believing, unaware women.” Ibn Abi Hatim said: My father told us, Ubaydah told us, Abu Abd al-Samad Abd al-Aziz ibn Abd al-Samad al-Ami told us, Abu Harun al-Abdi told us, on the authority of Abu Sa’id al-Khudri, who said: We said: O Messenger of God, what did you see on the night of your Isra’? He said: “He took me to a group of God’s creation, many of them men, each of them has lips like the lips of a camel, and men are assigned to them to remove the bark of one of them, then a rock of fire is brought and thrown into the mouth of one of them until it comes out from beneath him, and they are surrounded and screaming. I said: O Gabriel, who are these? He said: These are those who eat the wealth of orphans unjustly. They are only eating fire into their bellies and they will burn in a blazing fire.” Al-Suddi said: The one who eats the wealth of an orphan will be resurrected on the Day of Resurrection with flames of fire coming out of his mouth, ears, nose and eyes. Everyone who sees him will recognize him for eating the wealth of an orphan. Ibn Mardawayh said: Ishaq bin Ibrahim bin Zaid told us, Ahmad bin Amr told us, Uqbah bin Makram told us, Yunus bin Bakir told us, Ziyad bin Al-Mundhir told us, on the authority of Nafi’ bin Al-Harith, on the authority of Abu Barzah, that the Messenger of God, may God bless him and grant him peace, said: **On the Day of Resurrection, people will be raised from their graves, their mouths blazing with fire.** It was said: **O Messenger of God, who are they?** He said: “Did you not see that God said: ‘Indeed, those who devour the property of orphans unjustly’” **the verse.** Narrated by Ibn Abi Hatim on the authority of Abu Zur’ah, on the authority of Uqbah bin Makram, and Ibn Hibban included it in his Sahih on the authority of Ahmad bin Ali bin Al-Muthanna on the authority of Uqbah bin Makram. Ibn Mardawayh said: Abdullah bin Ja’far told us, Ahmad bin ‘Issam told us, Abu ‘Amir al-‘Abdi told us, Abdullah bin Ja’far al-Zuhri told us, on the authority of ‘Uthman bin Muhammad, on the authority of al-Muqbari, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: “The wealth of the weak is most forbidden: the woman and the orphan.” That is, I advise you to avoid their wealth. It was mentioned earlier in Surat al-Baqarah on the authority of ‘Ata’ bin al-Sa’ib, on the authority of Sa’id bin Jubayr, on the authority of Ibn ‘Abbas, may God be pleased with them both, who said: When the verse, **Indeed, those who devour the property of orphans unjustly** was revealed, the one who had an orphan went and separated his food from his food and his drink from his drink, and he would keep the excess for

him until he ate it or spoiled it. This was difficult for them, so they mentioned this to the Messenger of God, may God bless him and grant him peace, and God revealed, “And they ask you about orphans. Say, ‘Improvement for them is best.’” The verse, he said: So they mixed their food with their food and their drink with their drink.

Fath al-Qadir

His saying 9- **And let those fear who, if they left behind** are the guardians, as a group of commentators have stated, and in it is an admonition to them to do with the orphans in their care what they would like to be done with their children after them. A group said: What is meant is all people who were commanded to fear God with regard to orphans and the children of people even if they were not in their care. Others said: What is meant by them is those who attend the deceased at his death. They were commanded to fear God and to say to the dying person a sound word from their guidance to get rid of the rights of God and the rights of the children of Adam, and to the will of closeness that brings one closer to God Almighty, and to refrain from squandering his money and prohibiting his heirs from doing so, just as they fear for their heirs after them if they left them poor and dependent, begging from people. Ibn Atiyah said: People are of two types, it is appropriate for one of them to be told at his death what is not appropriate for the other, and that is because if a man leaves behind his heirs who are independent and wealthy, it is good to recommend to The will, and it is carried on that he presents it to himself, and if he leaves behind weak, bankrupt heirs, it is good to recommend leaving them and taking precautions, for his reward for intending that is like his reward for the poor. Al-Qurtubi said: This detail is correct. His saying **if they left** is the relative clause, and the *fa* in his saying **then let them fear** is to arrange what comes after it on what comes before it, and the meaning is: And let those whose description and condition fear that if they are about to leave behind them weak offspring, and that is when they are dying, they fear for them to be lost after them due to the loss of their sponsor and their earner, then he commanded them to fear God, and to speak the right word to the dying, or to their children after them according to what was mentioned previously.

Tafsir al-Baghawi

9- The Almighty said: **And let those fear who, if they left behind them weak offspring**, young children, fear for them, poverty. This is about a man who is about to die, and those present with him say: Look after yourself, for your children are your heirs and they will not avail you at all. Give yourself something, free someone, give charity, and give so-and-so such-and-such, until he has used up most of his wealth. So God Almighty forbade them from that, and commanded them to order him to look after his children and not to increase his will to more than a

third, and not to be unfair to his heirs, as if this speaker were the testator who would be pleased to be urged by those present with him to preserve his wealth for his children, and not to leave them dependent despite their weakness and inability.

Al-Kalbi said: This address is to the guardians of orphans. He says: Whoever is in the care of an orphan should be kind to him and do to him what he would like to be done to his offspring after him.

God Almighty says: **So let them fear God and speak words of appropriate justice.** That is, justly. Rightly means just and correct in speech, which is to command him to give in charity less than a third and leave the rest for his children.

Tafsir al-Baidawi

9 And let those fear who, if they left behind them weak offspring, would fear for them. He ordered the guardians to fear God Almighty and be pious to Him in the matter of orphans, so they do to them what they would like to be done to their weak offspring after their death, or for those present at the time of the will to fear their Lord, or to fear for the children of the sick person and have compassion for them as they would for their children, so they do not let him harm them by diverting the money from them, or for the heirs to have compassion for those present at the division of the weak relatives, orphans, and the poor, imagining that if they were their children, they would remain behind them weak like them. Is it permissible to deprive them? Or for the testators to look at the heirs and not be extravagant in the will, even if it is within its scope. He made the connection for those in the meaning of and let those fear whose condition and description are such that if they were about to leave behind weak offspring, they would fear for them being lost. In arranging the matter in this manner, there is an indication of the intended meaning and reason for it, and He sent on To have mercy and to love for the children of others what he loves for his own children and to threaten the one who disobeys with the condition of his children. **So let them fear God and speak words of appropriate justice.** He commanded them to fear God, which is the ultimate fear, after He commanded them to do so, taking into account the beginning and the end, since the first is of no benefit without the second. Then He commanded them to say to the orphans what they say to their own children, with compassion and good manners, or to the sick person what will prevent him from being extravagant in his will and wasting the right of the heirs, and remind him of repentance and the word of testimony, or to those present at the division a beautiful excuse and a good promise, or to say in the will what does not lead to exceeding the third and wasting the heirs.

Surat al-Nisa 4:10

Indeed, those who devour the property of orphans unjustly are only consuming fire into their bellies, and they will burn in a Blaze.

Surat al-Nisa 4:10

Indeed, those who devour the property of orphans unjustly are only consuming fire into their bellies, and they will burn in a Blaze.

Tafsir al-Jalalayn

Indeed, those who devour the property of orphans unjustly without right **are only consuming into their bellies** that is, filling them **with fire** because it leads to it **and they will burn** in the active and passive form, they will enter **a blazing fire** a severe fire in which they will burn.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying, **Indeed, those who devour the property of orphans unjustly***, he says: without right, **are only consuming into their bellies fire** on the Day of Resurrection, by consuming the property of orphans unjustly in this world, the fire of Hell, **and they will burn** by consuming it, **in a Blaze**, as:

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Those who unjustly consume the property of orphans are only consuming fire into their bellies**. He said: If a man unjustly consumes the property of an orphan, he will be resurrected on the Day of Resurrection with flames of fire coming out of his mouth, ears, nose, and eyes. Whoever sees him will recognize him as having consumed the property of an orphan.

Al-Hasan bin Yahya narrated, Abd al-Razzaq narrated, Muammar narrated, Abu Harun al-Abdi narrated, on the authority of Abu Saeed al-Khudri, who said: The Prophet, may God bless him and grant him peace, narrated to us about the night he was taken on the Night Journey. He said: I looked and saw people with lips like the lips of camels, and someone was appointed to hold them by their lips and put in their mouths rocks of fire coming out of their lower backs. I said: O Gabriel, who are these? He said: These are the ones who consume the property of orphans unjustly. They are only consuming fire into their bellies.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Indeed, those who consume the property of orphans unjustly are only consuming into their bellies fire, and they will be burned in a Blaze**, he said: My father said: This is for the people of polytheism, when they did not give them an inheritance, and they consumed their property.

As for his saying: **And they will burn in a Blaze**, it is taken from the word *sala*, and *sala* means to be

scorched by fire, and that is to be warmed by it, as Al-Farazdaq said:

And the dog of the neighborhood fought to get away from the fire of his family to lie down in it, and the fire was sheltering him

As Al-Ajaj said:

Prayer mats

Then he used it for anyone who took charge of a matter, such as war, fighting, dispute, or other, as the poet said:

I was not from its gardens, God knows, and today I am its sea

He made the intensity of war and the harm of fighting the same as directly experiencing the harm and heat of fire.

There are different readings of this.

The majority of the people of Medina and Iraq read it as: **And they will burn in a Blaze** with the opening of the *ya* according to the interpretation that we mentioned.

Some Meccans and some Kufians read it as: **and they will burn** with a damma on the *yaa*, meaning: they will burn.

From their saying: A roasted sheep, meaning: roasted.

Abu Ja'far said: The fat-ha is more appropriate than the damma, because all the reciters agree on the fat-ha of the *ya'* in His statement: **None shall enter it except the most wretched** (al-Layl 92:5a), and because His statement: **Except he who is destined for Hellfire** (al-Saffat 37:63) indicates that the fat-ha is more appropriate than the damma.

As for the blazing fire, it is the intense heat of Hell. From this it was said: the war became intense when it became intense. It is actually blazing, then it was changed to the blazing fire, just as it was said: a dyed hand and a greasy beard. It is actually dyed, then it was changed to the active participle.

The interpretation of the statement is: And they will enter a blazing Fire, meaning: a blazing fire with intense heat.

We only said that this is the case, and God Almighty said: **And when Hell is set ablaze** (al-Takwir 81:12), so He described it as being raging.

Then He, the Most High, informed us that those who eat the wealth of orphans will receive it, and it is like that. So the Blaze in this place is an attribute of Hell, as we have described.

Tafsir al-Qurtubi

It has three issues:

First: The Almighty's saying: **Indeed, those who devour the property of orphans unjustly** It was narrated that it was revealed about a man from Ghatafan called Marthad bin Zaid, who was in charge of his nephew's property while he was a young orphan, and he ate it, so God revealed this verse about him, as stated by Muqatil bin Hayyan. For this reason, the majority said: What is meant are the guardians who devour what was not permissible for them from the orphan's property. Ibn Zaid said: It was revealed about the infidels who did not leave women or children inheritance, and taking money in all its forms was called consuming, because what was intended was consuming, and with it most things were destroyed. And He specifically mentioned stomachs to show their deficiency, and to denounce them for being the opposite of good morals, and what was eaten was called fire because of what it leads to, like the Almighty's saying: **Indeed, I see myself pressing wine** (Yusuf 12:36) meaning grapes. And it was said: Fire meaning forbidden, because forbidden causes fire, so God called it by its name. And Abu Saeed Al-Khudri narrated that he said:

The Prophet, may God bless him and grant him peace, told us about the night he was taken on the Night Journey. He said: "I saw a people with lips like the lips of camels, and someone was assigned to them who would take hold of their lips and then place a rock of fire in their upper parts, coming out from their lower parts. I said: 'O Gabriel, who are these?' He said: 'They are those who unjustly consume the wealth of orphans.'" The Book and the Sunnah indicate that consuming the wealth of an orphan is a major sin. The Prophet, may God bless him and grant him peace, said:

Avoid the seven deadly sins, and it was mentioned in it: **and consuming the orphan's wealth.**

The second - the Almighty's saying: **And they will be roasted in a Blaze.** Ibn 'Amir and 'Aasim read in the narration of Ibn 'Abbas with a damma on the ya' on the name of what its agent is not named, from **God roasted him in the Fire** *istalahu*, God the Almighty said: **I will roast him in Hellfire** (al-Muddaththir 74:26). Abu Haywah read with a damma on the ya', a fatha on the sad, and a shaddah on the lam from *tasalliyyah tasalliyyah* due to the frequent occurrence of the action one time after another. Its evidence is the Almighty's saying: **Then they will roast him in Hellfire** (al-Haqqah 69:31). From this is their saying: **I roasted him one time after another.** And *tasalliyyat* means I warmed myself in the fire. He said:

I endured the heat of their war as one endures the chills of a cold.

The rest read it with the opening of the ya' from *sali an-nar yusulahu salatu wa salan*. God Almighty said: **None shall burn therein except the most wretched** (al-Layl 92:15). And *salan* is heating up by being close to the fire or by touching it. From this is the saying of Al-Harith Ibn Ibad:

I was not from its gardens, God knows, and I am in its heat today

The fire: the burning coal.

Third: This is a verse of warning, and there is no

argument in it for those who disbelieve in sins. What the Sunnis believe is that this will be effective for some of the sinners, so they will be burned and die, unlike the people of Hell who will neither die nor come back to life. So it is as if this combined the Book and the Sunnah so that the report of them would not be contrary to its informant, falling by the will of some of them, due to the Almighty's saying: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills.** (An-Nisa': 48) And this is the saying regarding everything that comes to you from this meaning. Muslim narrated in his Sahih, "On the authority of Abu Sa'id Al-Khudri, who said that the Messenger of God, may God bless him and grant him peace, said:

As for the people of Hell, who are its people in it, they will neither die in it nor live. Rather, there are people who were afflicted by Hell because of their sins - or he said because of their transgressions - so God caused them to die a complete death until they were charcoal. Then intercession was permitted, and they were brought in groups and spread out on the rivers of Paradise. Then it was said, "O people of Paradise, pour out your blood over them," so they would grow as a seed grows in the silt of a torrent. A man from the people said, "It is as if the Messenger of God, may God bless him and grant him peace, had been herding his flocks in the desert."

Tafsir Ibn Kathir

Saeed bin Jubair and Qatada said: The polytheists used to allocate the money to the adult men and not bequeath anything to the women or children, so God revealed: **Men shall have a share of what parents and close relatives leave** Al-Baqarah 2:17, meaning everyone is equal in the ruling of God Almighty, they are equal in the origin of inheritance, even if they differ according to what God has prescribed for each of them in terms of what he attributes to the deceased by kinship, marriage, or loyalty, for it is a bond like the bond of lineage. Ibn Mardawayh narrated on the authority of Ibn Harasa on the authority of Sufyan al-Thawri on the authority of Abdullah bin Muhammad bin Aqil on the authority of Jabir who said: Umm Kujah came to the Messenger of God (peace be upon him) and said: O Messenger of God, I have two daughters whose father has died and they have nothing, so God revealed: **Men shall have a share of what parents and near relatives leave** (al-Baqarah 2:17). This hadith will come under the verses on inheritance in another context, and God knows best. As for His statement: **And when the division is attended** (al-Baqarah 2:17), it was said that what is meant is: When the division of the inheritance is attended by relatives who are not heirs, **and orphans and the needy**, then a share of the estate should be given to them, and that this was obligatory at the beginning of Islam, and it was said that it is recommended. They differed as to whether it was abrogated or not, according to two opinions. Al-Bukhari said: Ahmad bin Hamid told us, Ubaydullah al-Ashja'i told us on the authority of Sufyan on the authority of al-Shaibani on the authority of Ikrimah on the authority of Ibn Abbas: **And when the division is**

Surat al-Nisa 4:10

Indeed, those who devour the property of orphans unjustly are only consuming fire into their bellies, and they will burn in a Blaze.

attended by relatives, orphans and the needy. He said: It is decisive and not abrogated. Narrated Saeed from Ibn Abbas. Ibn Jarir said: Al-Qasim narrated to us, Al-Hussain narrated to us, Ibad bin Al-Awam narrated to us from Al-Hajjaj from Al-Hakam from Muqsim from Ibn Abbas who said: It is established and acted upon. Al-Thawri said from Ibn Abi Nujayh from Mujahid regarding this verse, he said: It is obligatory on the people of inheritance as long as they are happy with it. This is how it was narrated from Ibn Masoud, Abu Musa, Abd Al-Rahman bin Abi Bakr, Abu Al-Aaliyah, Al-Sha'bi and Al-Hasan. Ibn Sirin, Saeed bin Jubair, Makhul, Ibrahim Al-Nakha'i, Ata bin Abi Rabah, Al-Zuhri and Yahya bin Ya'mar said: It is obligatory. Ibn Abi Hatim narrated from Abu Saeed Al-Ashja, from Ismail bin Aliyah, from Yunus bin Ubaid, from Ibn Sirin who said: Ubaidah had a will and ordered a sheep to be slaughtered and fed the people of this verse and said: If it were not for this verse, this would have been from my money. Malik said in what is narrated from him in the interpretation in a collected volume from Al-Zuhri: That Urwah gave from Mus'ab's money when he divided his money. Al-Zuhri said: It is decisive. Malik said: On the authority of Abdul Karim, on the authority of Mujahid, he said: It is an obligatory right that souls are content with.

It was mentioned that it was an order to give them a will.

Abdul Razzaq said: Ibn Jurayj told us, Ibn Abi Malekah told me: Asma bint Abd al-Rahman ibn Abi Bakr al-Siddiq and al-Qasim ibn Muhammad told him that Abdullah ibn Abd al-Rahman ibn Abi Bakr divided the inheritance of his father Abd al-Rahman and Aisha while they were alive. They said: He did not leave in the house a poor person or a relative except that he gave him from his father's inheritance. They said: And he recited: **And when relatives are present at the division**, al-Qasim said: So I mentioned that to Ibn Abbas, and he said: What he got, that is not for him, rather that is for the will. And this verse is about the will, meaning that the deceased should make a will for them. Narrated by Ibn Abi Hatim.

Mention of those who said that this verse was completely abrogated

Sufyan al-Thawri said, on the authority of Muhammad ibn al-Sa'ib al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, may God be pleased with them both, **And when the division is present**, he said: It is abrogated. Ismail ibn Muslim al-Makki said, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, he said regarding this verse, **And when the relatives are present at the division**, it was abrogated by the verse that follows it, **God instructs you concerning your children**. Al-Awfi said, on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse, **And when the relatives are present at the division**, that was before the inheritance laws were revealed, so God revealed the inheritance laws after that and gave each person with a right his right, so charity was made on what the deceased had named. They were narrated by Ibn

Mardawayh. Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Hajjaj told us, on the authority of Ibn Jurayj and Uthman bin Ata', on the authority of Ata', on the authority of Ibn Abbas, regarding his statement: **And when relatives, orphans, and the needy are present at the division**, the verse on inheritance abrogated it, giving each person his share of what the parents and relatives left behind, whether it was little or much. Asid bin Asim told us, Saeed bin Aamer told us, on the authority of Hammam, Qatadah told us, on the authority of Saeed bin Al-Musayyab, that he said: It is abrogated. Before the obligatory duties, whatever a man left of money he gave from it to the orphan, the poor, the needy, and the relatives if they were present at the division. Then after that, the inheritance abrogated it, so God gave each person his right, and the will became a bequest from his money that he can bequeath to his relatives wherever he wishes. Malik said, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab: It is abrogated, abrogated by the inheritance and the will. Thus it was narrated on the authority of Ikrimah, Abu al-Sha'tha', al-Qasim ibn Muhammad, Abu Salih, Abu Malik, Zayd ibn Aslam, al-Dahhak, Ata' al-Khurasani, Muqatil ibn Hayyan, and Rabi'ah ibn Abd al-Rahman that they said: It is abrogated. This is the doctrine of the majority of jurists, the four imams, and their companions. Ibn Jarir chose here a very strange statement, the gist of which is that the meaning of the verse, according to him, is **And when the division is present**, that is, when the relatives of the deceased are present at the division of the bequest's money, **provide for them from it and speak** to the orphans and the needy when they are present, **a kind word**. This is the gist of what he attempted after lengthy expression and repetition, and there is some consideration in it, and God knows best. Al-Awfi said on the authority of Ibn Abbas, **And when the division is present**, meaning the division of the inheritance. This is what more than one person said. The meaning is this, not what Ibn Jarir **may God have mercy on him** followed. Rather, the meaning is that when these poor relatives who do not inherit, orphans, and needy attend the division of a large sum of money, their souls will yearn for some of it when they see this one taking and that one taking, and they are desperate and have nothing to give. So God, the Most Compassionate, the Most Merciful, commanded that something from the middle be given to them as an act of righteousness towards them, charity towards them, kindness to them, and a remedy for their brokenness. As God, the Most High, said, **Eat of its fruit when it bears fruit and give its due on the day of its harvest**. And He condemned those who transfer money secretly for fear that the needy and destitute will find out about them. He also informed us about the companions of Paradise, **When they swore to harvest it in the morning**, meaning at night. And he said: **So they set out, whispering, 'Not a poor person will enter it upon you today.'** So **God will destroy them, and for the disbelievers the like thereof.** Whoever denies God's right over him, He will punish him in the most precious thing he owns. That is why it is stated in the hadith: **Charity does not mix with wealth except that it spoils it.** That is, withholding it will be the reason for the

complete destruction of that wealth. And God the Almighty says: **And let those fear who, if they were to leave behind them, would be harmed.** Ali bin Abi Talhah said on the authority of Ibn Abbas: This is about a man who is about to die, and a man hears him making a will that would harm his heirs, so God the Almighty commanded the one who hears him to fear God and guide him and direct him to what is right. He should look after his heirs as he would have liked to do with his heirs if he feared that they would be lost. This is what Mujahid and others said. It is proven in the two Sahihs that when the Messenger of God (blessings and peace of God be upon him) entered upon Sa'd bin Abi Waqqas to visit him, he said: O Messenger of God, I have wealth and I have no heir except a daughter. Should I give two-thirds of my wealth in charity? He said: *No*. He said: Then half? He said: *No*. He said: What about a third? He said: **A third, and a third is a lot.** Then the Messenger of God, may God bless him and grant him peace, said: **It is better for you to leave your heirs rich than to leave them poor, begging from people.** In Sahih, on the authority of Ibn Abbas, he said: If people reduced their share from a third to a quarter, then the Messenger of God, may God bless him and grant him peace, said: **A third, and a third is a lot.** The jurists said: If the heirs of the deceased are rich, it is preferable for the deceased to take a third in his will, and if they are poor, it is preferable for him to reduce a third. It was said: What is meant by the verse is that they should fear God in handling the wealth of orphans: **And do not consume it extravagantly or hastily, lest they grow old.** Ibn Jarir narrated it on the authority of Al-Awfi on the authority of Ibn Abbas. It is a good statement that is supported by what follows it of the threat against unjustly consuming the wealth of orphans, meaning as you would like your offspring to be treated after you, so treat people with their offspring when you take charge of them. Then inform them that whoever unjustly consumes the wealth of orphans is only consuming fire into his belly. For this reason, he said: **Indeed, those who consume the wealth of orphans unjustly are only consuming fire into their bellies.** "A Fire and they will burn in a Blaze" meaning if they eat the money of orphans without a reason, then they will eat a fire that will rage in their bellies on the Day of Resurrection. In the two Sahihs, on the authority of Sulayman ibn Bilal, on the authority of Thawr ibn Zayd, on the authority of Salim Abu al-Ghaith, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **Avoid the seven deadly sins.** It was said: O Messenger of God, what are they? He said: "Associating partners with God, magic, killing a soul that God has forbidden except by right, consuming usury, consuming the wealth of an orphan, turning away on the day of battle, and accusing chaste, believing, unaware women." Ibn Abi Hatim said: My father told us, Ubaydah told us, Abu Abd al-Samad Abd al-Aziz ibn Abd al-Samad al-Ami told us, Abu Harun al-Abdi told us, on the authority of Abu Sa'id al-Khudri, who said: We said: O Messenger of God, what did you see on the night of your Isra'? He said: "He took me to a group of God's creation, many of them men, each of them has lips like the lips of a camel, and men are assigned to them to remove the bark of one of them, then a rock of fire is brought and thrown into the mouth of one of them until it comes out

from beneath him, and they are surrounded and screaming. I said: O Gabriel, who are these? He said: These are those who eat the wealth of orphans unjustly. They are only eating fire into their bellies and they will burn in a blazing fire." Al-Suddi said: The one who eats the wealth of an orphan will be resurrected on the Day of Resurrection with flames of fire coming out of his mouth, ears, nose and eyes. Everyone who sees him will recognize him for eating the wealth of an orphan. Ibn Mardawayh said: Ishaq bin Ibrahim bin Zaid told us, Ahmad bin Amr told us, Uqbah bin Makram told us, Yunus bin Bakir told us, Ziyad bin Al-Mundhir told us, on the authority of Nafi' bin Al-Harith, on the authority of Abu Barzah, that the Messenger of God, may God bless him and grant him peace, said: **On the Day of Resurrection, people will be raised from their graves, their mouths blazing with fire.** It was said: **O Messenger of God, who are they?** He said: "Did you not see that God said: 'Indeed, those who devour the property of orphans unjustly'" **the verse.** Narrated by Ibn Abi Hatim on the authority of Abu Zur'ah, on the authority of Uqbah bin Makram, and Ibn Hibban included it in his Sahih on the authority of Ahmad bin Ali bin Al-Muthanna on the authority of Uqbah bin Makram. Ibn Mardawayh said: Abdullah bin Ja'far told us, Ahmad bin 'Issam told us, Abu 'Amir al-'Abdi told us, Abdullah bin Ja'far al-Zuhri told us, on the authority of 'Uthman bin Muhammad, on the authority of al-Muqbuli, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The wealth of the weak is most forbidden: the woman and the orphan." That is, I advise you to avoid their wealth. It was mentioned earlier in Surat al-Baqarah on the authority of 'Ata' bin al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn 'Abbas, may God be pleased with them both, who said: When the verse, **Indeed, those who devour the property of orphans unjustly** was revealed, the one who had an orphan went and separated his food from his food and his drink from his drink, and he would keep the excess for him until he ate it or spoiled it. This was difficult for them, so they mentioned this to the Messenger of God, may God bless him and grant him peace, and God revealed, "And they ask you about orphans. Say, 'Improvement for them is best.'" The verse, he said: So they mixed their food with their food and their drink with their drink.

Fath al-Qadir

His saying 10- **Those who devour the property of orphans** is a resumption that includes the prohibition of oppressing orphans from guardians and trustees. His saying *oppressively* is in the accusative case: meaning eating oppressively, or in the accusative case: meaning oppressing them. His saying **They only consume fire into their bellies** means: what is a cause of the fire, expressing the effect of the cause, and the interpretation of such a verse has been presented. And his saying **And they will be roasted** is the reading of Asim and Ibn Amir with the damma of the yaa for what its agent is not named. Abu Haywah read with the damma of the yaa and the fatha of the sad and the shaddah of the lam from the prayer by the frequency of the action one time after another. And the rest read with the fatha of the yaa from the one who prayed the

Surat al-Nisa 4:10

Indeed, those who devour the property of orphans unjustly are only consuming fire into their bellies, and they will burn in a Blaze.

fire he prays, and the roasting is the heating by being close to the fire or directly touching it, and from it is the saying of Al-Harith Ibn Abbad:

I was not from its gardens, God knows, and I am now in its heat

And the fire: burning embers.

Abu Al-Sheikh narrated on the authority of Ibn Abbas who said: The people of the pre-Islamic era did not give inheritance to daughters or children until they reached adulthood. A man from the Ansar called Aws bin Thabit died and left behind two daughters and a young son. His two cousins, who were his relatives, came to the Messenger of God, may God bless him and grant him peace, and took his entire inheritance. His wife came to the Messenger of God, may God bless him and grant him peace, and the verse was revealed. The Messenger of God sent to them and said: Do not move anything from the inheritance, for something has been revealed to me that has confused me. The male and female have a share. Then after that, **And they consult you concerning women** was revealed, and then, **God instructs you concerning your children** was revealed. So he called for the inheritance, and gave the woman one-eighth, and divided what remained for the male as the share of two females. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah regarding the verse, he said: It was revealed about Umm Kulthum, the daughter of Umm Kahla or Umm Kahla, and Tha'laba bin Aws and Suwaid, who were from the Ansar. One of them was her husband and the other was her son's paternal uncle. She said: O Messenger of God, my husband died and left me and his daughter, and we did not inherit from his wealth. Her son's paternal uncle said: O Messenger of God, he should not ride a horse, nor should he kill an enemy, nor should he earn money on it, nor should he earn anything. So it was revealed. Al-Bukhari and others narrated on the authority of Ibn Abbas regarding the words of God the Almighty: **And when the division is present**, he said: It is decisive and not abrogated. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Khattab bin Abdullah regarding this verse, he said: Abu Musa ruled according to it. Saeed bin Mansour, Abd bin Hamid, Abu Dawud in his Naskh, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid regarding the verse, he said: It is obligatory on those who are entitled to inherit, as long as they are content with it. Abd Al-Razzaq and Ibn Abi Shaybah narrated on the authority of Al-Hasan and Al-Zuhri, they said: It is decisive as long as they are content with it. Abu Dawud in his Naskh, Ibn Jarir, Al-Hakim and Al-Bayhaqi narrated in his Sunan with a chain of transmission that he authenticated on the authority of Ibn Abbas who said: He should be given a share of the wealth, and if he was negligent in his wealth, he should apologize to them. This is a well-known statement. Ibn Al-Mundhir narrated on the authority of Aisha that it was not abrogated. Abu Dawud in his Naskh, Ibn Jarir and Ibn Abi Hatim narrated that this verse was abrogated by the verse on inheritance. Abu Dawud in his Naskh, Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir

and Ibn Abi Hatim narrated on the authority of Saeed bin Al-Musayyab who said: It was abrogated. Ibn Jarir narrated on the authority of Saeed bin Jubair who said: If they are adults, they should be given a share of the wealth, and if they are young, they should apologize to them. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated in his Sunan regarding the verse: **And let those fear who, if they were to leave behind them**, he said: This is about a man who is present at a man's death and hears him make a will that would harm his heirs. So God commanded the one who hears him to fear God and guide him and direct him to what is right, and to look after his heirs as he would like to look after his heirs if he feared that they would be lost. Similar to this has been narrated through various chains of narration. Ibn Abi Shaybah, Abu Ya'la, al-Tabarani, Ibn Hibban in his Sahih, and Ibn Abi Hatim narrated on the authority of Abu Barzah on the authority of the Messenger of God (peace and blessings of God be upon him) who said: "On the Day of Resurrection, a group of people will be raised from their graves, their mouths blazing with fire. It was said: O Messenger of God, who are they? He said: Have you not seen that God says: 'Those who unjustly consume the property of orphans are only consuming fire into their bellies'? Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Sa'id al-Khudri who said: The Prophet (peace and blessings of God be upon him) told us about the night he was taken on the Night Journey. He said: "I looked and saw a group of people with lips like the lips of camels, and someone was assigned to them to take hold of their lips and put rocks of fire in their mouths and throw them into the mouths of one of them until they came out from their bottoms, and they were bellowing and screaming. I said: O Gabriel, who are these? He said: These are: 'Those who unjustly consume the property of orphans are only consuming fire into their bellies, and they will burn in a Blaze.'" Ibn Jarir narrated on the authority of Zaid bin Aslam, who said: This verse was for the polytheists when they did not give them inheritance and consumed their wealth.

Tafsir al-Baghawi

10- The Almighty said: **Indeed, those who devour the property of orphans unjustly** Muqatil bin Hayyan said: It was revealed about a man from Ghatafan, called Marthad bin Zaid, who took over the money of his nephew who was a young orphan and ate it, so God the Almighty revealed about him: **Indeed, those who devour the property of orphans unjustly**: unlawfully and without right, **they are only consuming fire into their bellies**, informing about his end, meaning that his consequence will be like that, **and they will burn in a Blaze**, the general reading is with the opening of the Ya, meaning: they will enter it. It is said: **He will burn in the Fire**, God the Almighty said: **Except for he who is destined for Hellfire As-Saffat - 163**, and Ibn Amir and Abu Bakr read with the closing of the Ya, meaning: they will enter the Fire and be burned, similar to the Almighty's saying: **Then We will drive him into a Fire**

An-Nisaa' - 30 I will drive him into Hellfire

Al-Muddaththir - 26. In the hadith, the Prophet, may God's prayers and peace be upon him, said: "I saw On the night of the Night Journey, I saw a people with lips like the lips of camels, one of them was hanging over its nostril and the other over its belly, and the keepers of the Fire were feeding them embers and rocks of Hell. I said: O Gabriel, who are these? He said: Those who devour the property of orphans unjustly.

Tafsir al-Baidawi

10 "Those who unjustly consume the property of orphans" are unjust, or they are on the verge of injustice. "They only consume into their bellies" filling their bellies. "Fire" is what leads to the Fire and leads to it. On the authority of Abu Burdah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "God will raise up a people from their graves whose mouths will be blazing with fire." It was said: Who are they? He said: Haven't you seen that God says: "Those who unjustly consume the property of orphans only consume into their bellies Fire And they will burn in a Blaze And they will enter a Fire, and what a Fire!" Ibn Amir and Ibn Ayyash read on the authority of Asim with a damma on the ya' and lightened. It was read with emphasis. It is said that he suffered the heat of the fire, and he grilled it, and I cooked it, and I threw it into it, and the Blaze is a fa'il with the meaning of maf'ul from s'arat an-naar if you ignite it.

Surat al-Nisa 4:11

Allah instructs you concerning your children: for the male, what is equal to the share of two females. If there are more than two, for them is two-thirds of what he left; if there is only one, for her is half. And for his parents, for each one of them is a sixth of what he left if he had a child. But if he had no child and his parents inherit him, then for his mother is a third. But if there are If he has brothers, then for his mother is a sixth, after any bequest he may have made or debt. Your fathers and your children - you know not which of them is nearer to you in benefit - an obligation from Allah. Indeed, Allah is ever Knowing and Wise.

Surat al-Nisa 4:11

God instructs you concerning your children: for the male, what is equal to the share of two females. If there are more than two, for them is two-thirds of what he left; if there is only one, for her is half. And for his parents, for each one of them is a sixth of what he left if he had a child. But if he had no child and his parents inherit him, then for his mother is a third. But if there are If he has brothers, then for his mother is a sixth, after any bequest he may have made or debt. Your fathers and your children - you know not which of them is nearer to you in benefit - an obligation from God. Indeed, God is ever Knowing and Wise.

Tafsir al-Jalalayn

God commands you (in) the matter of **your children** as mentioned **for the male** among them **like the portion of two females** if they are together with him then he gets half of the wealth and they get half, and if he has one then she gets a third and he gets two thirds, and if he is alone he gets the wealth **and if they are** i.e. the children **women only more than two then they get two thirds of what he left** the deceased and likewise the two because it is for the two sisters by His saying {then they get two thirds of what he left} so they are more deserving and because the daughter gets a third with the male then with the female it is more deserving {and more} it was said it is a connection and it was said to dispel the illusion of an increase in the share by increasing the number because it was understood that the two daughters get two thirds from making the third for the one with the male **and if the newborn is one** and in a reading with the nominative it was complete **then she gets a half and for his parents** i.e. the deceased and it is substituted for them **for each one of them a sixth of what he left if he had a child** male or female and the point of the substitute is to indicate that they do not share in it and the son's child is attributed to the son and the grandfather to the father **But if he has no child and his parents inherit him** alone or with a husband **then his mother** with a damma on the hamza and a kasra to avoid moving from a damma to a kasra due to its heaviness in both places **a third** meaning a third of the money or what remains after the husband and the rest is for the father **but if he has brothers** meaning two or more males or females **then his mother has a sixth** and the rest is for the father and nothing is for the brothers and the inheritance of whoever mentioned what was mentioned **after the execution of a bequest he bequeaths** in the construction of the subject and the object **of it or the payment of a debt** upon him and the bequest is given precedence over the debt even if it is delayed from him in fulfilling it to take care of it **your fathers and your**

sons subject and predicate **you do not know which of them is nearer to you in benefit** in this world and the hereafter, thinking that his son is more beneficial to him so he gives him the inheritance and the father is more beneficial and vice versa, and only God knows about that so He has imposed on you the inheritance (an obligation from God. Indeed, God is Knowing) of His creation *Wise* in what He has planned for them, meaning He has not ceased Characterized by that

Tafsir al-Suyuti

God Almighty says: God instructs you. The six imams narrated on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, and Abu Bakr visited me in Banu Salamah while we were walking. The Prophet, may God bless him and grant him peace, found me unable to understand anything. He called for water and performed ablution, then sprinkled it on me. I regained consciousness and said: What do you command me to do with my wealth? Then the verse was revealed: God instructs you concerning your children: for the male, what is equal to the share of two females.

Ahmad, Abu Dawud, Al-Tirmidhi and Al-Hakim narrated on the authority of Jabir that he said: The wife of Sa'd ibn Al-Rabi' came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, these are the two daughters of Sa'd ibn Al-Rabi'. Their father was killed with you as a martyr at Uhud, and their uncle took their wealth and left them no wealth, and they will not marry unless they have wealth. He said: God will decide on that, and the verse of inheritance was revealed. Al-Hafiz Ibn Hajar said: Those who said that the verse

It was revealed in the story of Saad's two daughters, but it was not revealed in the story of Jabir, especially since Jabir did not have a son at that time. He said: The answer is that it was revealed in both matters together, and it is possible that the beginning of it was revealed in the story of the two daughters, and the end of it is his saying: **And if a man leaves as an heir as descendants** in the story of Jabir, and what Jabir meant by his saying: "So it was revealed: God commands you concerning your children," meaning the mention of as descendants connected to this verse. End.

A third reason was mentioned. Ibn Jarir narrated on the authority of al-Suddi who said: The people of the Age of Ignorance did not give inheritance to slave girls or weak boys. A man did not inherit from his children except those who were able to fight. Then Abd al-Rahman, the brother of Hassan the poet, died and

left behind a woman called Umm Kahah and five daughters. The heirs came to take his money. Umm Kahah complained about that to the Prophet, may God bless him and grant him peace, so God revealed this verse: **If there are more than two women, then they shall have two-thirds of what he left.** Then He said about Umm Kahah: "And they shall have a quarter of what you left, if you have no children. But if you have children, then they shall have an eighth."

K and there was another aspect in the story of Saad bin Al-Rabi', so Judge Ismail included in Ahkam Al-Qur'an on the authority of Abdul Malik bin Muhammad bin Hazm that Amra bint Hizam was married to Saad bin Al-Rabi' and he was killed on her behalf at Uhud and he had a daughter from her, so she came to the Prophet, may God bless him and grant him peace, asking for her daughter's inheritance, so in it was revealed: They ask you about women, the verse.

Tafsir al-Tabari

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **God commands you**, God commands you, "concerning your children: for the male, what is equal to the share of two females," meaning: Your Lord commands you if a deceased person among you dies and leaves behind male and female children, then his inheritance is for his male and female children, combined among them, for the male among them what is equal to the share of two females, if he has no heir other than them, and it is the same for his young children and the older ones for his females, in that all of that is shared among them, for the male what is equal to the share of two females.

He raised his statement: *like* with the attribute, which is the lam in his statement: **for the male**, and did not make it accusative with his statement: **God commands you**, because the command, in this place, is a covenant and notification in the sense of saying, and saying does not apply to the names that are reported. So it is as if it was said: God, the Most High, says to you: In your children, for the male among them is the equivalent of the share of two females.

Abu Ja'far said: It has been mentioned that this verse was revealed to the Prophet, may God bless him and grant him peace, as a clarification from God of the obligatory ruling regarding the inheritance of one who died and left behind heirs, as explained. Because the people of ignorance did not divide the inheritance of the deceased to any of his heirs after him, from his young children who did not encounter the enemy or fight in wars, nor to the women among them. They used to specify in that the fighters and not the offspring. So God, may He be glorified and praised, informed us of what the deceased left behind among those he named and assigned an inheritance to them in this verse, and at the end of this surah, and He said about the young children of the deceased and their elders and their females: They have the inheritance of their father, if he had no heir other than them, for the male is like the share of two females.

Who said that?

Muhammad ibn al-Husayn told us, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: "God commands you concerning your children: for the male, what is equal to the share of two females." The people of the Age of Ignorance did not give inheritance to female slaves or young boys. A man would not inherit from his children except those who were able to fight. Then Abd al-Rahman, the brother of Hassan the poet, died, and left behind a woman called Umm Kajah, and he left behind five sisters. The heirs came to take his money, and Umm Kajah complained about that to the Prophet, may God bless him and grant him peace. So God, the Blessed and Exalted, revealed this verse: **But if there are women more than two, they shall have two-thirds of what he left, and if there is only one, she shall have half.** Then He said about Umm Kajah: "And for them is a fourth of what you left if you have no child. But if you have a child, they shall have an eighth." (An-Nisa': 12)

Muhammad bin Saad told us, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: "God instructs you concerning your children: for the male, what is equal to the share of two females." That is because when the inheritance laws were revealed in which God imposed what He imposed for the boy, the girl, and both parents, the people or some of them disliked them and said: The woman is given a quarter and an eighth, and the daughter is given half, and the young boy is given, and none of these people fight the people and does not seize the spoils!! Keep quiet about this hadith, perhaps the Messenger of God (blessings and peace of God be upon him) will forget it, or we will tell him and he will change it. Some of them said: O Messenger of God, should we give the girl half of what her father left behind, and she does not ride a horse or fight the people, and we give the boy the inheritance and he does not provide anything?! They used to do that in the pre-Islamic era, they would not give the inheritance except to those who fought, they would give it to the oldest, then the oldest.

Others said: Rather, this was revealed because the money was for the child before it was revealed, and the parents had the right to bequeath, so God Almighty abrogated that with this verse.

Who said that?

Muhammad ibn Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid or Ata', on the authority of Ibn Abbas, regarding his statement: **God instructs you concerning your children**, he said: The money was for the child, and the will was for the parents and the closest relatives, then God abrogated from that what He liked, so He made for the male the share of two females, and He made for the parents, each one of them a sixth with the child, and for the husband a half and a quarter, and for the wife a quarter and an eighth.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: "God instructs you concerning your children: for the male, what is equal to the share of two females." He said: Ibn Abbas used to

Surat al-Nisa 4:11

Allah instructs you concerning your children: for the male, what is equal to the share of two females. If there are more than two, for them is two-thirds of what he left; if there is only one, for her is half. And for his parents, for each one of them is a sixth of what he left if he had a child. But if he had no child and his parents inherit him, then for his mother is a third. But if there are If he has brothers, then for his mother is a sixth, after any bequest he may have made or debt. Your fathers and your children - you know not which of them is nearer to you in benefit - an obligation from Allah. Indeed, Allah is ever Knowing and Wise.

say: There was money, and the bequest was for the parents and relatives, then God, the Blessed and Exalted, abrogated from that what He liked, so He made for the male what is equal to the share of two females. Then he mentioned something similar.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, on the authority of Ibn Abbas, similarly.

It was narrated on the authority of Jabir bin Abdullah, what:

Muhammad ibn al-Muthanna narrated to us, saying: Wahb ibn Jarir narrated to us, saying: Shu'bah narrated to us, on the authority of Muhammad ibn al-Munkadir, saying: I heard Jabir ibn Abdullah say: "The Messenger of God, may God bless him and grant him peace, came to me while I was sick. He performed ablution and sprinkled some of his ablution water on me. I regained consciousness and said: O Messenger of God, only those who are distantly related inherit from me, so what about the inheritance? Then the verse of inheritance was revealed."

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Muhammad ibn Al-Munkadir told me, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, and Abu Bakr, may God be pleased with him, visited me while they were walking in Banu Salamah, and they found me unconscious. So he called for water and performed ablution, then sprinkled it on me. I regained consciousness and said: O Messenger of God, what should I do with my money? Then this verse was revealed: "God instructs you concerning your children: for the male, what is equal to the share of two females."

Abu Ja'far said: What he means by his saying: **If they are**, if the ones left behind are **women more than two**, and what he means by his saying: *women*, is the daughters of the deceased, **more than two**, he says: more in number than two, **then for them are two-thirds of what he left behind**, he says: then for his daughters are two-thirds of what he left behind from his inheritance, without the rest of his heirs, if the deceased did not leave behind a male child with them. And the Arab scholars differed about the meaning of his saying: **If they are women**.

Some of the grammarians of Basra said something similar to what we said: If the abandoned ones were women, and this is also the saying of some of the grammarians of Kufa.

Others of them said: Rather, the meaning of that is, if the children are women, and he said: God only

mentioned the children and said: **God commands you concerning your children**, then he divided the will and said: **If they are women**, and if the children [are women, and if the children are one], a translation from him of that about the children.

Abu Ja'far said: The first statement that we have narrated from the Basrans we have narrated it from is more correct in my opinion. Because if his statement, **And if they were**, meant children, it would have been said, **And if they were**, because children include both males and females. If that is the case, then it is said, **They were**, not *Be*.

Abu Ja'far said: What he meant by his saying, **And if there was**, [and if] the one left behind was one daughter, **then she gets half**, is that this one gets half of what the deceased left behind from his inheritance, if there was no other male or female child of the deceased with her.

If someone says: This is the obligation of one woman or more than two, so where is the obligation of two?

It was said: Their duty according to the transmitted Sunnah is the transmission of inheritance in which there is no doubt.

As for his saying: **and for his parents**, he means: and for the parents of the deceased, **for each one of them is a sixth**, of his estate and what he left behind of his money, whether the mother or the father are equal in it, neither of them gets more than a sixth, **if he had a child**, whether the child is male or female, one or many.

If someone were to say: If this is the interpretation, then it is necessary that the father and the one daughter should not be given more than one-sixth of his inheritance from his deceased son. If you say this, this is a statement that contradicts what the nation unanimously agrees upon, that they give the remainder of the deceased's estate - with the one daughter after she takes her share of it - to his entire father!

It was said: The matter in that is not as you thought, but rather each of the parents of the deceased is entitled to a sixth of his estate with his child, whether the child is male or female, one or many, a specified share from God for him. If something is added to that, the rest of the half is protected with the single daughter if there is no one else and no other daughter of the deceased, then it is added a second time because of the closeness of the deceased's agnates to him, since the ruling on everything left by the shares of the inheritance is for the closest and closest agnates of the deceased, according to the ruling on that for her on the tongue of the Messenger of God, may God bless him and grant him peace. And the father is the closest

agnate of his son and the most entitled to him, if his son of the deceased has no son.

Abu Ja'far said: What He, may His praise be exalted, meant by His statement: **But if he has no children**, if the deceased has no *child*, male or female, **and his parents inherit him**, without any other inheriting children, **then his mother has a third**, meaning: then his mother has a third of all of his estate and what he leaves behind after him.

If someone says: Who has the other two-thirds?

He was told: Father.

If he said: With what?

I said: That he is the closest of the deceased's relatives to him, and therefore he left out mentioning the name of the one who has the remaining two-thirds, since it was made clear on the tongue of the Messenger of God, may God bless him and grant him peace, to his servants: that every deceased person and his closest agnates are more deserving of his inheritance, after giving those with the prescribed shares their shares of his inheritance.

This is the reason why the mother was given what she was given, if the deceased did not leave behind an heir other than his parents, because the mother is not an agnate in the case of the deceased. So God, the Most High, explained to His servants what He had ordained for her from the inheritance of her deceased son, and He left out mentioning who has the remaining two-thirds of it with her, since He had already informed them in the course of His explanation to them who has the remainder of the estate of money after the people of the shares have taken their shares and their prescribed shares. His explanation of that was sufficient for them to not repeat His ruling with everyone for whom He had divided a right from the inheritance of the deceased, and named a share for him from it.

Abu Jaafar said: If someone were to say: What is the meaning behind mentioning the ruling of parents with brothers, and leaving out mentioning their ruling with one brother?

I said: The difference in their ruling with the brothers in the group and the single brother, so in God's clarification to His servants regarding what they inherit from their dead son with his brothers, there was no need and sufficiency for their ruling regarding what they inherited from him to change from what they had, nor did the dead have a brother nor an heir other than them. Since it was known to them that every person who is entitled to a right by God's decree for him, his right that his Lord, the Most High, decreed for him, does not transfer from what He decreed for him to someone else, except by God transferring that from him to the one to whom he transferred it from among His creation. So in His, the Most High, imposing on the mother what He imposed, if her dead son had no heir other than his father, nor a brother, there was clear evidence for creation that that imposition - which is one-third of her dead son's wealth - is a right that is obligatory for her, until that imposition is changed by an imposition for her. So when God, the Most High, changed what He imposed for her from that with the

brothers in the group, and left it changed with the single brother, it was known from that that her imposition is not changed from what He imposed for her except in the case in which the one whose obedience is obligatory for the servants changed it, and not in other cases.

Then the people of interpretation differed regarding the number of brothers that God Almighty meant in His saying: **If he has brothers**.

A group of the Companions of the Messenger of God (may God's peace and blessings be upon him) and those who followed them in righteousness, and after them the scholars of Islam in every era, said: God, the Most High, meant by His statement: **But if he has brothers, then to his mother is a sixth**, whether the brothers were two or more, whether they were females or females, or two males or males, or one of them was male and the other female. Many of those who said this argued that the nation said this about the statement of God, the Most High, on the tongue of His Messenger (may God's peace and blessings be upon him), so the nation of His Prophet transmitted it in a widespread manner that cut off the excuse for its occurrence and dispelled doubt about it from the hearts of creation and its arrival.

It was narrated on the authority of Ibn Abbas, may God be pleased with him, that he used to say: Rather, God Almighty meant by His saying: **If he has brothers**, a group, the minimum of which is three. He used to deny that God Almighty would deprive the mother of her third with the father by having less than three brothers. So he used to say regarding two parents and two brothers: The mother gets one third, and whatever remains goes to the father, as the scholars said regarding two parents and one brother.

He mentioned the narration about it:

Muhammad ibn Abdullah ibn Abdul-Hakam told me, he said, Ibn Abi Fadik told us, he said, Ibn Abi Tha'lab told me, on the authority of Shu'bah, the freed slave of Ibn Abbas, on the authority of Ibn Abbas: That he entered upon Uthman, may God be pleased with him, and said: Why do the two brothers return the mother to one-sixth, when God only said: **If he has brothers**, and two brothers in the language and speech of your people are not brothers? So Uthman, may God have mercy on him, said: Can I overturn a matter that was before me, which people inherited and which continued in the provinces?

Abu Ja'far said: The correct statement in this regard, in my opinion, is that what is meant by his saying: **If he has brothers**, is two or more brothers of the deceased, according to what the companions of the Messenger of God said, not what Ibn Abbas, may God be pleased with them both, said, because the nation transmitted the inheritance of the correctness of what they said about that from the proof, and their denial of what Ibn Abbas said about that.

If someone says: How is it said about the two brothers *brothers*, when you know that in the language of the Arabs there is an example for the two brothers that does not resemble the example of the brothers in their language?

Surat al-Nisa 4:11

Allah instructs you concerning your children: for the male, what is equal to the share of two females. If there are more than two, for them is two-thirds of what he left; if there is only one, for her is half. And for his parents, for each one of them is a sixth of what he left if he had a child. But if he had no child and his parents inherit him, then for his mother is a third. But if there are If he has brothers, then for his mother is a sixth, after any bequest he may have made or debt. Your fathers and your children - you know not which of them is nearer to you in benefit - an obligation from Allah. Indeed, Allah is ever Knowing and Wise.

It was said: Even if that is the case, it is her nature to reconcile the two statements so that their meanings are close, even if they differ in some aspects. Since that is the case, and it was widespread in their speech, used widely in her speech: She struck the heads of Abdullah and Amr, and she hurt their backs. That was more widespread in her speech than to say: She hurt their backs, even though it was said: She hurt their backs, as Al-Farazdaq said:

With the longing and passion in our hearts

The heart that is infatuated will be healed, but if that is what is said, then it is more explicit than that: with what is in our hearts, as the Most High said: **If you both repent to God, then your hearts have indeed become corrupt** (al-Tahrim 66:4).

So when what I described, of removing everything that was in a human being as one if he added to one of them another from another human being so that they became two from two, with the expression of the whole, was more eloquent in her speech and more famous in her words, and the two brothers were two persons, each one of them not his companion, from two different souls, their meanings were more similar to the meaning of what was in a human being from his limbs as one with no second, so he removed their two with the expression of the two limbs that I described, so it was said brothers in the meaning of the two brothers, just as it was said backs in the meaning of two backs, and mouths in the meaning of two mouths, and hearts in the meaning of two hearts.

Some grammarians said: It is called brothers because the minimum number for a group is two. This is because it is the joining of one thing to another, and they became one after they were two individuals, so they were made plural to show that two is a group.

Abu Ja'far said: Even if this is the case in meaning, it is not a reason that indicates the permissibility of excluding what has been used in speech and widely used on the tongues of the Arabs to dualize it with an example and an image other than the example of three or more of it and its image. Because whoever says: Your two brothers stood up, there is no doubt that he has known that each of the two brothers is an individual, one of them was joined to the other, so they became all together after they were separate. However, even if the matter is thus, the Arabs do not permit in their speech to say: Your two brothers stood up, so their saying stood up, which is a word for reporting on all, is reported on the two brothers, and they are in the wording of two. Because everything that has been used in speech on their tongues is known to them with an example and an image, if someone changes it from what they have known about them, they reject it. Likewise, the two brothers, even if they

are together, one of them is joined to the other, they have an example in logic and an image, other than the example of three of them or more and their image. So it is not permissible to change one of them to the other except with an understood meaning. Since that is the case, there is no statement more valid than what we have said before.

Abu Jaafar said: If someone says: Why is the mother's share less than a third due to the deceased's brothers being with her, two or more?

It was said: Scholars differed on this.

Some of them said: The mother is less than that, but not the father, because the father is responsible for their expenses, but not their mother.

Who said that?

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: "But if he has no child and his parents inherit from him, then his mother gets a third. But if he has brothers, then his mother gets a sixth." They harmed the mother and they do not inherit, and one brother does not exclude her from the third, but what is above that excludes her. The scholars were of the view that they only excluded their mother from the third because their father is responsible for their marriage and their expenses, not their mother.

Others said: Rather, the mother reduced the sixth, and it was limited to one sixth, to help the brothers of the deceased with the sixth from which they withheld their mother.

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas, he said: The sixth that the maternal brothers withheld from them, they only withheld their mother from it so that it would be for them without their mother.

It was narrated on the authority of Ibn Abbas that this statement is different, and that is:

Yunus told me, he said, Ibn Uyaynah told us, on the authority of Amr ibn Dinar, on the authority of al-Hasan ibn Muhammad, on the authority of Ibn Abbas, who said: The Kalala is the one who has neither a child nor a parent.

Abu Ja'far said: The most correct thing to say about this is that God Almighty imposed one-sixth for the mother, along with the brothers, because He knows best what is in the best interests of His creation. It may be possible that this was because He obligated fathers

to their children, and it may be possible that it was for something else. This is not something we are charged with knowing, but rather we are commanded to act upon what we know.

As for what was narrated on the authority of Tawus on the authority of Ibn Abbas, it is a statement that contradicts what the nation is upon. This is because there is no disagreement among all of them: that there is no inheritance for a dead brother with his father, so their consensus on the contrary is sufficient evidence of its corruption.

Abu Ja'far said: God, the Most High, means by His statement: **After any bequest he may have made or debt**, that what God, the Most High, has divided for the deceased's children, males and females, and for his parents from his estate after his death, He only divides it for them according to what He divided for them in this verse after paying off the debt of the deceased that he died while he was owed from his estate, and after executing his will in its chapter after paying off all of his debt. So God, the Most High, did not make anything for any of the deceased's heirs, nor for anyone to whom he bequeathed anything, except after paying off his debt from his entire estate, because He encompasses all of that. Then He made the people of the bequests, after paying off his debt, partners with his heirs in what remained of what he bequeathed to them, as long as it did not exceed a third of it. If it exceeded a third of it, He gave them the choice to approve what exceeded a third of it or return it to his heirs: if they liked, they could approve the increase to a third of it, or if they wished, they could return it. As for what was from that to a third, it is binding on them.

And in all that we have said, the nation is in agreement. A report has been narrated from the Messenger of God, may God bless him and grant him peace, regarding this, which is:

Muhammad bin Bashar told us, Yazid bin Harun told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Al-Harith Al-Awar, on the authority of Ali, may God be pleased with him, who said: You read this verse: **After any bequest he may have made or debt**, and the Messenger of God, may God bless him and grant him peace, ruled on the debt before the bequest.

Ibn Bashar told us, he said, Yazid bin Harun told us, he said, Zakariya bin Abi Zaida told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, similarly.

Abu Al-Sa'ib told us, he said, Hafs bin Ghayath told us, he said, Ash'ath told us, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, on the authority of the Messenger of God, may God bless him and grant him peace, the same.

Ibn Hamid told us, he said, Harun bin Al-Mughira told us, on the authority of Ibn Mujahid, on the authority of his father: **After a will he bequeaths or a debt**, he said: He begins with the debt before the will.

Abu Jaafar said: The reading of this differed.

The people of Medina and Iraq generally read it as: **He recommends it or a debt**.

Some of the people of Mecca, Syria and Kufa read it as **He recommends it** meaning something whose doer is not named.

Abu Ja'far said: The more correct of the two readings is the reading of the one who reads it: **after any bequest he may have made or debt** according to the doctrine of what its doer has been named, because the entire verse is a report about the one whose doer has been named. Do you not see that he says: **And for his parents, to each one of them is a sixth of what he left if he had a child?** Likewise, what is more correct in his saying: **He bequeaths it or debt**, is to be a report about the one whose doer has been named, because the interpretation of the statement: **And for his parents, to each one of them is a sixth of what he left if he had a child - after any bequest he may have made or debt** - is paid from it.

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **your fathers and your sons**, are those whom God has commanded you to do concerning them - regarding the division of the inheritance of your dead among them according to what He has named for you and explained in this verse - **your fathers and your sons, you do not know which of them is nearer to you in benefit**, meaning: Give them their rights from the inheritance of their dead which I have commanded you to give them, for you do not know which of them is nearer and more beneficial to you in your immediate worldly life and your later life.

The interpreters differed in their interpretation of His statement: **You do not know which of them is closer to you in benefit**.

Some of them said: He means by that which of them is closest to you in benefit in the Hereafter.

Who said that?

Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Your fathers and your sons - you do not know which of them is nearer to you in benefit**, meaning: The most obedient of you to God, from among the fathers and sons, will be the highest in rank on the Day of Resurrection, because God Almighty intercedes for the believers on behalf of one another.

Others said: The meaning of this is that you do not know which of them is more beneficial to you in this world.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Which of them is closest to you in benefit**, in this world.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Surat al-Nisa 4:11

Allah instructs you concerning your children: for the male, what is equal to the share of two females. If there are more than two, for them is two-thirds of what he left; if there is only one, for her is half. And for his parents, for each one of them is a sixth of what he left if he had a child. But if he had no child and his parents inherit him, then for his mother is a third. But if there are If he has brothers, then for his mother is a sixth, after any bequest he may have made or debt. Your fathers and your children - you know not which of them is nearer to you in benefit - an obligation from Allah. Indeed, Allah is ever Knowing and Wise.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Al-Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **You do not know which of them is closer to you in benefit**, some of them said: in the benefit of the Hereafter, and some of them said: in the benefit of this world. And others said about that what we have said.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **You do not know which of them is nearer to you in benefit**, he said: Which of them is better for you in religion and in this world, the father or the son who inherit from you, no one else entered upon you, he imposed inheritances on them, he did not bring others to share with them in your wealth.

Abu Ja'far said: What he meant by His, the Most High, saying: **A duty from God**, "But if he has brothers, then to his mother is a sixth," is a duty, meaning: specific, fixed shares that God has specified for them.

He put his statement: **an obligation** in the accusative case as a source of his statement: "God instructs you concerning your children: for the male, what is equal to the share of two females," **an obligation**, so he removed **an obligation** from the meaning of the statement, since its meaning was what I described.

It may be permissible for it to be in the accusative case as a departure from his statement: **If he has brothers, then his mother has a sixth**, "an obligation," so the obligation is in the accusative case as a departure from his statement: **If he has brothers, then his mother has a sixth**, just as you say: it is a gift to you, and it is a charity from me to you.

As for His statement: **Indeed, God is All-Knowing, All-Wise**, He, may His praise be exalted, means: God has always had knowledge of what is good for His creation, O people, so abide by what He commands you, and He will make your affairs good for you. *Wise*, He says: He has always had wisdom in His management, and He is like that in what He divides for some of you from the inheritance of others, and in what He judges between you of rulings. His ruling does not enter into any defect or error, because it is the ruling of He from whom the places of benefit in the beginning and the end are not hidden.

Tafsir al-Qurtubi

It contains thirty-five issues:

First - The Almighty's saying: **God commands you**

concerning your children. In this verse, the Almighty explained what He summarized in His saying: **For men is a share and For women is a share**. This indicates the permissibility of delaying the explanation beyond the time of the question. This verse is a pillar of the religion, a mainstay of the rulings, and a mother of the mothers of verses, for the obligations are of great value to the extent that they constitute a third of knowledge, and it was narrated that they constitute half of knowledge, and they are the first knowledge to be taken away from people and forgotten. It was narrated by Al-Daraqutni, "On the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God's prayers and peace be upon him, said:

Learn the obligatory duties and teach them to people, for it is half of knowledge and it is the first thing to be forgotten and it is the first thing to be taken away from my nation." It was also narrated on the authority of Abdullah ibn Mas'ud who said: The Messenger of God, may God bless him and grant him peace, said to me: Learn the Qur'an and teach it to people, learn the obligatory duties and teach them to people, learn knowledge and teach it to people, for I am a man who will be taken away, and knowledge will be taken away and tribulations will appear until two people will differ over an obligatory duty and will not find anyone to decide between them. If this is proven, then know that the obligatory duties were the bulk of the knowledge of the Companions and the greatness of their debates, but the people wasted it. Mufraf narrated on the authority of Malik that Abdullah ibn Mas'ud said: Whoever does not learn the obligatory duties, divorce, and Hajj, how can he be superior to the people of the desert? Ibn Wahb said on the authority of Malik: I used to hear Rabi'ah say: Whoever learns the obligatory duties without knowing them from the Qur'an, how quickly will he forget them. Malik said: And he spoke the truth.

Second: Abu Dawood and Al-Daraqutni narrated on the authority of Abdullah bin Amr bin Al-Aas that the Messenger of God, may God bless him and grant him peace, said:

Knowledge is of three types, and anything other than that is superfluous: a decisive verse, an established Sunnah, or a just obligation. Al-Khattabi Abu Sulayman said: The decisive verse is the Book of God the Most High: and He stipulated that it be decisive, because there are verses that are abrogated and are not acted upon, but rather what abrogates them is acted upon. The established Sunnah is the established Sunnah that came from the Prophet (peace and blessings of God be upon him). His saying: or a just obligation has two possible interpretations: One of them is that it is from justice in the division, so it is

equal to the shares and portions mentioned in the Book and the Sunnah. The other interpretation is that it is derived from the Book and the Sunnah and from their meaning, so this obligation is equal to what was taken from the Book and the Sunnah, since it is in the meaning of what was taken from them explicitly. Ikrimah narrated that Ibn Abbas sent to Zayd ibn Thabit asking him about a woman who left her husband and her parents. He said: The husband gets half and the mother gets a third of what remains. He said: Do you find it in the Book of God, or do you say it based on my opinion? He said: I say it based on my opinion, I do not prefer a mother over a father. Abu Sulayman said: This is from the category of adjusting an obligation if there is no explicit text in it. This is because he considered it as stipulated, which is the Almighty's saying: **And his parents inherit him, then his mother shall have a third.** So when he found that the mother's share was a third, and the rest of the money was two-thirds for the father, he compared the remaining half of the money after the husband's share to the whole money if there was no son with the parents or a share was missing, so he divided it between them into three, with the mother receiving a share and the father receiving two shares, which is the remainder. This was more just in the division than giving the mother from the remaining half a third of all the money, and the father what was left, which is a sixth, so he preferred her over him, so she would have, although she was preferred in the original inheritance, more than the father, who was preferred and preferred in the original. This is more just than what Ibn Abbas went to, which was to provide a third for the mother, and reduce the father's right by returning it to a sixth, so he abandoned his statement and the majority of the jurists went to Zaid. Abu Omar said: Abdullah bin Abbas **may God be pleased with him** said about a husband and parents: The husband gets half, the mother gets a third of all the wealth, and the father gets what remains. He said about a woman and parents: The woman gets a quarter, the mother gets a third of all the wealth, and the rest goes to the father. This is what Shuraih al-Qadi, Muhammad bin Sirin, and Dawud bin Ali said. Abu al-Hasan Muhammad bin Abdullah al-Fardhi al-Masri, known as Ibn al-Labban, differed from them in both issues, and claimed that it was an analogy to Ali's statement about the shared estate. He said in another place: This has also been narrated from Ali. Abu Omar said: What is well-known and popular from Ali, Zaid, Abdullah, the rest of the Companions, and most scholars is what Malik prescribed. And among their arguments against Ibn Abbas is that if the parents share in the inheritance, and there is no one else with them, then the mother gets a third and the father gets two thirds. Likewise, if they share in the half that is left over from the husband, then they are likewise in it at a third and two thirds. This is correct in terms of reasoning and analogy.

Third: The narrations differed regarding the reason for the revelation of the verse on inheritance. Al-Tirmidhi, Abu Dawud, Ibn Majah, and Al-Darqutni narrated on the authority of Jabir ibn Abdullah that the wife of Sa'd ibn Al-Rabi' said:

O Messenger of God, Sa'd died and left behind two daughters and his brother. His brother took what Sa'd left behind, and women are married for their money.

He did not answer her in that session. Then she came to him and said: O Messenger of God, what about Sa'd's two daughters? The Messenger of God, may God bless him and grant him peace, said: Call his brother for me. So he came and said to him: Give his two daughters two-thirds and his wife one-eighth, and you will have what remains. The wording of Abu Dawud. In the narration of Al-Tirmidhi and others, then the verse of inheritance was revealed. He said: This is a sound hadith. Jabir also narrated that he said:

The Messenger of God (may God bless him and grant him peace) and Abu Bakr visited me in Banu Salamah while they were walking. They found me unconscious. He called for water, performed ablution, and sprinkled some of it on me. I regained consciousness. I said: What should I do with my money, O Messenger of God? Then the verse was revealed: **God instructs you concerning your children.** [Bukhari and Muslim] Both of them were included in the two Sahihs. At-Tirmidhi included it, and it says: "I said: O Prophet of God, how should I divide my money among my children?" He did not answer me at all. Then the verse was revealed: "God instructs you concerning your children: for the male, what is equal to the share of two females." [Bukhari and Muslim] He said: A good and sound hadith. In Bukhari, on the authority of Ibn Abbas:

That this was revealed because the money was for the son, and the will was for the parents, so this was abrogated by these verses. Muqatil and Al-Kalbi said: It was revealed about Umm Kujjah, and we have mentioned her. Al-Suddi said: It was revealed because of the daughters of Abd Al-Rahman bin Thabit, the brother of Hassan bin Thabit. It was said: The people of the pre-Islamic era did not inherit except those who encountered wars and fought the enemy, so the verse was revealed to clarify that every young person had his share, and it is not far-fetched that it was obligatory for everyone, and that is why its revelation was delayed, and God knows best. Al-Kaya Al-Tabari said: It was mentioned in some of the narrations that what we did in the pre-Islamic era of not inheriting the young person was in the early days of Islam until this verse abrogated it, and it was not proven to us that the Shariah included that, rather the opposite was proven, because this verse was revealed about the heirs of Saad bin Al-Rabi', and it was said: It was revealed about the heirs of Thabit bin Qais bin Shammas. The first is more correct according to the people of transmission. The Messenger of God, may God bless him and grant him peace, took back the inheritance from the uncle. If that had been established before in our law, he would not have taken it back. It has never been established in our law that a boy was not given the inheritance until he fought on horseback and defended the women.

I said: And the judge Abu Bakr Ibn al-Arabi said the same: The revelation of this verse indicates a wonderful point, which is that what the people of ignorance used to do in taking money was not a law that was approved and acknowledged in the beginning of Islam, because if it had been a law that was approved, the Prophet, may God bless him and grant him peace, would not have ruled that the uncle of the two girls return what he had taken from their money, because when rulings are passed and abrogation

Surat al-Nisa 4:11

Allah instructs you concerning your children: for the male, what is equal to the share of two females. If there are more than two, for them is two-thirds of what he left; if there is only one, for her is half. And for his parents, for each one of them is a sixth of what he left if he had a child. But if he had no child and his parents inherit him, then for his mother is a third. But if there are If he has brothers, then for his mother is a sixth, after any bequest he may have made or debt. Your fathers and your children - you know not which of them is nearer to you in benefit - an obligation from Allah. Indeed, Allah is ever Knowing and Wise.

comes after them, it only affects the future, so it does not invalidate what came before, but rather it was an injustice that was lifted, as Ibn al-Arabi said.

Fourth: The Almighty's saying: **God commands you concerning your children.** The Shafi'i is said: The Almighty's saying: **God commands you concerning your children** is in reality referring to the children of the loins. As for the son's child, it is only included in it metaphorically. So if he swears that he has no child and he has a son, he has not broken his oath. And if he makes a will for the son of so-and-so, his son's child is not included in it. Abu Hanifa says: It is included in it if he does not have a son of the loins. And it is known that the words do not change because of what they said.

Fifth: Ibn al-Mundhir said: When God Almighty said: **God instructs you concerning your children**, then what is required according to the apparent meaning of the verse is that the inheritance should be for all children, believers and disbelievers alike. So when it was proven that the Messenger of God, may God bless him and grant him peace, said:

A Muslim does not inherit from a non-Muslim. It is known that God wanted some children and not others, so a Muslim does not inherit from a non-Muslim, nor does a non-Muslim inherit from a Muslim, according to the apparent meaning of the hadith.

I said: When God Almighty said: **In your children**, this included the captive in the hands of the infidels, for he inherits as long as it is known that he was alive as a Muslim. All scholars said the same, except for al-Nakha'i, who said: He does not inherit from the captive. However, if it is not known that he was alive, then his ruling is the ruling of the missing person. The inheritance of the Prophet, may God bless him and grant him peace, was not included in the generality of the verse, because he said:

We do not bequeath what we leave as charity." This will be explained in Maryam, God willing. Likewise, the intentional killer of his father, grandfather, brother, or uncle is not included according to the Sunnah and the consensus of the nation, and he does not inherit anything from the money of the one he killed or from his blood money, as was explained previously in Al-Baqarah. If he killed him by mistake, he does not inherit anything from the blood money, and he inherits from the money according to Malik, but he does not inherit anything from the money or from the blood money according to Al-Shafi'i, Ahmad, Sufyan, and the people of opinion, as was explained previously in Al-Baqarah. Malik's statement is more correct, and Ishaq and Abu Thawr said the same. It is the statement of Sa'id ibn Al-Musayyab, Ata' ibn Abi Rabah, Mujahid, Al-Zuhri, Al-Awza'i, and Ibn

Al-Mundhir, because the inheritance of the one whom God Almighty inherits is established in His Book and is not excluded from it except by the Sunnah or consensus. Everything that is disputed about is referred back to the apparent meaning of the verses that contain inheritances.

Sixth: Know that inheritance was due in the beginning of Islam for reasons, including oaths, migration, and contracts. Then it was abrogated as will be explained in this surah when God Almighty says: **And for each We have appointed heirs** (An-Nisa': 33), God willing. And the scholars agreed that if there are children with someone who has a specified share, he is given it, and whatever remains of the money for the male is like the share of two females, "because of his saying, peace be upon him:

"Attach the obligatory shares to their people." Narrated by the Imams. He means the obligatory shares mentioned in the Book of God the Most High: They are six: half, quarter, eighth, two-thirds, and sixth. Half is the share of five: the daughter of the loins, the daughter of the son, the full sister, the sister of the father, and the husband, and all of that if they are separated from someone who prevents them from him. The quarter is the share of the husband with the barrier, and the share of the wife and wives with his absence. The eighth is the share of the wife and wives with the barrier. The two-thirds is the share of four: the two or more of the daughters of the loins, the daughters of the son, and the full or paternal sisters, and all of these if they are separated from someone who prevents them from him. The third is the share of two categories: the mother in the absence of a child, and the son's child, and the absence of two or more of the brothers and sisters, and the share of two or more of the mother's child. This is one-third of all the money. As for one-third of what remains, that is for the mother in the case of a husband or wife and parents, so the mother has one-third of what remains, and its explanation has been presented. In the cases of the grandfather with the brothers, if there is someone with a share with them, and one-third of what remains is more deserving. For him. And the sixth is the share of seven: the parents, the grandfather with the son, the son's son, the grandfather and grandmothers if they are together, the son's daughters with the daughter of the loins, the paternal sisters with the full sister, and one of the mother's children, whether male or female. All of these shares are taken from the Book of God, the Most High, except for the share of the grandmother and grandmothers, which is taken from the Sunnah. The reasons for these shares in inheritance are three things: established lineage, concluded marriage, and loyalty of emancipation. The three things may come together, such as a man being the woman's husband, her master, and her cousin. Or two things may come

together in him, no more, such as being her husband and her master, or her husband and her cousin, in which case he inherits in two ways and he gets all the money if he is alone: half by marriage and half by loyalty or lineage. And such as if the woman is the man's daughter and his master, in which case she also gets all the money if she is alone: half by lineage and half by loyalty.

Seventh: There is no inheritance except after paying the debt and the will. If the deceased dies, the specified rights are taken from his estate, then what is required for his shroud and burial, then the debts according to their ranks, then the third and the wills are taken, and what is similar to them according to their ranks as well, and the remainder is an inheritance among the heirs. Their total is seventeen. Ten are from men: the son and the son's son, even if he is lower, the father and the father's father, which is the grandfather, even if he is higher, the brother and the nephew, the uncle and the son of the uncle, the husband, and the freed slave. Seven inherit from women: the daughter and the son's daughter, even if he is lower, the mother and the grandmother, even if she is higher, the sister and the wife, and the freed slave. Some of the scholars have organized them and said:

And the heirs, if you want to include them with the females and the female heirs with them

Ten males and seven females

I have confined them to the system of the son, the son's son, and the cousin.

And the father is one of them, and he is the grandfather from the close brother

The son of the closest brother, the uncle, the husband, the master, and then the mother

And then the son, daughter, wife, grandmother and sister

And the freed woman, I mean the freed woman, take her to you for a confirmed waiting period.

Eighth - When God Almighty said: **In your children**, it includes every child who was present or a fetus in his mother's womb, near or far, male or female, except for the unbeliever, as mentioned above. Some of them said: This is literally in the nearest, metaphorically in the distant. Some of them said: It is literally in all of them because it is from generation, except that they inherit according to the degree of closeness to Him. God Almighty said: **O children of Adam** (al-A'raf 7:25) and "He, peace be upon him, said:

I am the master of the sons of Adam," he said.

O sons of Ishmael, shoot, for your father was an archer. However, the custom of applying this to the nearest persons prevailed in this reality. If there is a male among the offspring of the loins, then the son's son gets nothing. This is what the people of knowledge have agreed upon. If there is no male among the offspring of the loins, and there are sons of the loins, then the daughters of the loins are given to them up to two-thirds, then the remaining third is given to the son's son if they are equal in number, or if the male is lower than the daughters above him, for the male is

like the share of two females. This is the opinion of Malik, Al-Shafi'i, and the people of opinion. And this is what most of the people of knowledge from the Companions, the Followers, and those after them said, except what is narrated from Ibn Mas'ud, who said: If the male among the offspring of the loins is opposite the female, it is returned to her, and if he is lower than her, it is not returned to her, taking into account the words of God Almighty: **But if there are women, more than two, for them is two-thirds of what he left.** So he did not give to the daughters, even if they were many, except two-thirds.

I said: This is how Ibn al-Arabi mentioned this detail from Ibn Masoud, and what Ibn al-Mundhir and al-Baji mentioned from him: that what is left over from the daughters of the loins is for the sons of the son without the daughters of the son. And they did not make a distinction, and Ibn al-Mundhir narrated it from Abu Thawr, and something similar was narrated by Abu Omar. Abu Omar said: Ibn Masoud disagreed with that and said: If the daughters complete two-thirds, then the remainder is for the sons of the son without their sisters, and without the daughters of the son above them and below them. And this is what Abu Thawr and Dawud ibn Ali went to, and something similar was narrated from Alqamah, and an argument from those who held this view is the hadith of Ibn Abbas, "from the Prophet, may God bless him and grant him peace, who said: Divide the wealth among those who are entitled to inheritance according to the Book of God, and whatever is left over from the inheritance is for the nearest male relative." Narrated by al-Bukhari, Muslim and others.

Tafsir Ibn Kathir

This noble verse, the one after it, and the verse that concludes this surah are verses on the science of inheritance, which is derived from these three verses and from the hadiths that were reported on that, which are like an explanation of that. Let us mention what is related to the explanation of that. As for establishing the issues, setting up the differences of opinion and evidence, and the arguments between the imams, their place is in the books of rulings, and God is the source of help. It was reported that there is encouragement to learn the obligatory duties, and these specific obligatory duties are among the most important of them. Abu Dawud and Ibn Majah narrated from the hadith of Abd al-Rahman ibn Ziyad ibn An'am al-Ifriqi from Abd al-Rahman ibn Rafi' al-Tanukhi from Abdullah ibn Amr **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) said: "Knowledge is of three types, and anything other than that is superfluous: a clear verse, an established Sunnah, or a just obligatory duty." And from Abu Hurayrah who said: The Messenger of God (blessings and peace of God be upon him) said: **O Abu Hurayrah, learn the obligatory duties and teach them, for they are half of knowledge, and they will be forgotten, and they are the first thing to be taken away from my nation.** Narrated by Ibn Majah, and its chain of transmission is weak. It was narrated from the hadith of Ibn Mas'ud and Abu Sa'id, and each of them is questionable. Ibn 'Uyaynah said: The obligatory duties are called half of knowledge because all people are

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tested with them. Al-Bukhari said when interpreting this verse: Ibrahim ibn Musa told us. Hisham narrated that Ibn Jurayj told them, he said: Ibn Al-Munkadir told me, on the authority of Jabir Ibn Abdullah, he said: The Messenger of God, may God bless him and grant him peace, and Abu Bakr visited me in Banu Salamah while we were walking, and the Prophet, may God bless him and grant him peace, found me unable to understand anything, so he called for water and performed ablution with it, then sprinkled it on me and I regained consciousness. I said: What do you command me to do with my money, O Messenger of God? Then the verse was revealed: "God instructs you concerning your children: for the male, what is equal to the share of two females." Muslim and Al-Nasa'i narrated it likewise from the hadith of Hajjaj Ibn Muhammad Al-A'war from Ibn Jurayj with it, and all the group narrated it from the hadith of Sufyan Ibn Uyaynah from Muhammad Ibn Al-Munkadir from Jabir.

Another hadith from Jabir on the reason for the revelation of the verse Ahmad said: Zakariya bin Adi told us, Ubaidullah - he is Ibn Amr al-Raqi - told us, on the authority of Abdullah bin Muhammad bin Aqil, on the authority of Jabir, who said: The wife of Saad bin al-Rabi' came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, these are the two daughters of Saad bin al-Rabi'. Their father was killed with you as a martyr on the day of Uhud, and their uncle took their wealth and left them no wealth, and they will not marry unless they have wealth. He said: He said: **God will decide on that.** So the verse of inheritance was revealed, and the Messenger of God, may God bless him and grant him peace, sent to their uncle and said: **Give the two daughters of Saad two-thirds, and their mother one-eighth, and whatever remains is for you.** Abu Dawud, al-Tirmidhi and Ibn Majah narrated it through various chains of transmission on the authority of Abdullah bin Muhammad bin Aqil. Al-Tirmidhi said: It is not known except from his hadith. It appears that the first hadith of Jabir was revealed because of the last verse of this surah, as will come, because at that time he only had sisters, and he did not have daughters, and he was only inheriting as a kalalah. However, we mentioned the hadith here following al-Bukhari, may God have mercy on him, because he mentioned it here, and the second hadith from Jabir is more similar to the revelation of this verse, and God knows best.

God the Almighty says: "God instructs you concerning your children: for the male, what is equal to the share of two females," meaning He commands you to be just with them. The people of the Age of Ignorance used to give all the inheritance to the males without the females. So God the Almighty commanded equality between them in the basis of inheritance, and made a difference between the two categories, giving the male

the share of two females. This is because the man needs the expense of spending, the cost, the suffering of trade and earning, and the endurance of hardships. So it was appropriate that he be given twice what the female gets. Some intelligent people have deduced from God the Almighty's saying: "God instructs you concerning your children: for the male, what is equal to the share of two females," that God the Almighty is more merciful to His creation than a mother is to her child, since He commanded the parents to be kind to their children, so it was known that He is more merciful to them than they are to them, as came in the authentic hadith in which he saw a woman from the captives separated from her child, so she began to go around to look for her child. When she found him from the captives, she took him, held him to her chest, and breastfed him. The Messenger of God (may God's peace and blessings be upon him) said to his companions, **Do you think that this woman would throw her child into the fire when she is able to do so?** They said, **No, O Messenger of God.** He said, **By God, God is more merciful to His servants than this woman is to her child.** Al-Bukhari said here: Muhammad ibn Yusuf narrated to us on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Ata', on the authority of Ibn Abbas, who said: The wealth was for the child, and the will was for the parents, but God abrogated what He liked of that, so He made for the male the share of two females, and He made for the parents each one of them a sixth and a third, and He made for the wife an eighth and a quarter, and for the husband a half and a quarter. Al-Awfi said on the authority of Ibn Abbas regarding his statement, "God instructs you concerning your children: for the male, what is equal to the share of two females," that is when the obligatory duties were revealed in which God imposed what He imposed for the male and female child and both parents. The people or some of them disliked it and said: The woman is given a quarter or an eighth, and the girl is given half, and the young boy is given, and none of these fights the people or seizes the spoils. Keep quiet about this hadith, perhaps the Messenger of God (blessings and peace of God be upon him) will forget it, or we will tell him and he will change it. Some of them said: O Messenger of God, the girl is given half of what her father left, and she does not ride a horse or fight the people, and the boy is given the inheritance but he does not provide anything. They used to do that in the pre-Islamic era, they would not give the inheritance except to those who fought the people and they would give it from the oldest to the oldest. Narrated by Ibn Abi Hatim and Ibn Jarir as well. And his saying, **If there are more than two women, then for them is two-thirds of what he left.** Some people said: His saying, *above* is redundant, and its meaning is if there are two women, as in his saying, **Then strike above the necks.** This is not

accepted here or there. For there is nothing redundant in the Qur'an that is of no benefit, and this is impossible. Then his saying, **Then for them is two-thirds of what he left.** If what they said was meant, he would have said: Then for them is one-third of what he left. The fact that the two-thirds are for the two daughters is only derived from the ruling on the two sisters in the last verse, for God Almighty ruled in it for the two sisters with two-thirds. And if the two sisters inherit two-thirds, then the two daughters inherit two-thirds by the first way. It was mentioned previously in the hadith of Jabir that the Prophet, may God bless him and grant him peace, ruled for the two daughters of Sa'd ibn al-Rabi' with two-thirds, so the Book and the Sunnah indicate that. Also, he said, **And if there is only one, then for her is half.** So if the two daughters had half, he would have stated that also, so when he ruled for one on her own, it indicates that the two daughters are in the ruling on three, and God knows best. And the Almighty said: **And for his parents, to each one of them a sixth** until the end, the parents have two conditions in inheritance **one of them** is that they come together with the children, so each one of them is given a sixth, if the deceased has only one daughter, then half is given to her, and the parents are given a sixth to each one of them, and the father takes the other sixth by agnatic relationship, so in this case the two are combined for him between the prescribed share and agnatic relationship. **The second case** is that the parents are alone in the inheritance, so in this case a third is given to the mother, and the father takes the remainder by pure agnatic relationship, and he has taken twice what was given to the mother, which is two thirds, so if there is a husband or wife with them - in this case - the husband takes half and the wife a quarter. Then the scholars differed about what the mother takes after the husband and wife are given, with three opinions: **one of them** that she takes a third of the remainder in both cases, because the remainder is as if it is the entire inheritance for them. And God has given her half of what He gave to the father. She takes one-third of the remainder and the father takes two-thirds. This is the opinion of Omar and Othman, and the most correct of the two narrations from Ali. Ibn Masoud and Zaid bin Thabit say the same, and it is the opinion of the seven jurists, the four imams, and the majority of scholars. **The second** is that she takes one-third of all the money, based on the generality of his statement, **But if he has no child and his parents inherit him, then his mother has a third.** The verse is more general than whether she has a husband or wife or not, and this is the opinion of Ibn Abbas. Something similar was narrated from Ali and Muadh bin Jabal. Shuraih and Dawud al-Dhahiri say the same. Abu al-Husayn Muhammad ibn Abdullah ibn al-Labban al-Basri chose it in his book al-Ijaz fi Ilm al-Fara'id, and this is questionable, rather it is weak, because the apparent meaning of the verse is that if he takes over the entire estate, but here the husband or wife takes the prescribed share and the remainder remains as if it were the entire estate, so she takes a third of it as mentioned above. **The third opinion** is that she takes a third of all the money in the case of the wife specifically, so she takes a quarter, which is three out of twelve, and the mother takes a third, which is four, so five remains for the father. But in the case of the husband, she takes a third of the remainder so that she does not

take more than the father if she takes a third of the money, so the issue is six: for the husband, half, three, for the mother, a third of the remainder after that, which is a share, and for the father, the remainder after that is two shares. This is narrated from Ibn Sirin, and it is a statement composed of the first two statements, agreeing with each of them in form, and it is also weak, and the correct one is the first, and God knows best.

The third case of the parents is their meeting with siblings, whether they are from both parents, the father or the mother. They do not inherit anything with the father, but they still prevent the mother from a third to a sixth, so she is given a sixth if they are present. If there is no heir other than her and the father, the father takes the remainder. The ruling on the two brothers in what we have mentioned is like the ruling on brothers according to the majority. Al-Bayhaqi narrated on the authority of Shu'bah, the freed slave of Ibn Abbas, on the authority of Ibn Abbas that he entered upon Uthman and said: The two brothers do not prevent the mother from a third. God the Most High said: **But if he has brothers**, so the two brothers are not brothers in the language of your people. Uthman said: I cannot change what was before me, and it continued in the regions and people inherited from it. There is a question about the authenticity of this narration, because Malik ibn Anas spoke about this Shu'bah. If this had been authentic from Ibn Abbas, his companions who were experts in it would have adopted it, and what has been transmitted from them is contrary to it. Abd al-Rahman ibn Abi al-Zinad narrated from Kharijah ibn Zayd from his father that he said: Brothers are called brothers. I have devoted a separate section to this issue. Ibn Abi Hatim said: My father told us, Abd al-Aziz ibn al-Mughira told us, Yazid ibn Zurai' told us from Saeed, from Qatada, his statement, **But if he has brothers, then for his mother is a sixth**, harmed the mother and they do not inherit, and one brother does not prevent her from a third, but what is above that prevents her. The people of knowledge were of the view that they only prevented their mother from a third because their father is responsible for their marriage and their expenses, not their mother. This is a good statement. But it was narrated from Ibn Abbas with a sound chain of transmission that he believed that the sixth that they withheld from their mother would be for them. This is an odd statement narrated by Ibn Jarir in his interpretation, and he said: Al-Hasan bin Yahya told us, Abd al-Razzaq told us, Muammar told us, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas, who said: The sixth that the maternal brothers withheld from them, they only withheld their mother from it so that it would be for them without their father. Then Ibn Jarir said: This statement is contrary to the entire ummah. Yunus told me, Sufyan told us, Amr told us, on the authority of Al-Hasan bin Muhammad, on the authority of Ibn Abbas that he said: The Kalalah is the one who has no children or parents.

His saying, **After any bequest he may have made or debt**, the scholars of the past and present agreed that debt takes precedence over a bequest, and this is understood from the meaning of the noble verse when one looks closely. Ahmad, Al-Tirmidhi, Ibn Majah and the commentators narrated from the hadith of Abu Ishaq on the authority of Al-Harith bin Abdullah

Surat al-Nisa 4:11

Allah instructs you concerning your children: for the male, what is equal to the share of two females. If there are more than two, for them is two-thirds of what he left; if there is only one, for her is half. And for his parents, for each one of them is a sixth of what he left if he had a child. But if he had no child and his parents inherit him, then for his mother is a third. But if there are If he has brothers, then for his mother is a sixth, after any bequest he may have made or debt. Your fathers and your children - you know not which of them is nearer to you in benefit - an obligation from Allah. Indeed, Allah is ever Knowing and Wise.

Al-A'war, on the authority of Ali bin Abi Talib, who said: You read, **After any bequest he may have made or debt**, and the Messenger of God, may God bless him and grant him peace, ruled that debt comes before a bequest, and that the maternal lineage inherits from the maternal lineage but not from the paternal lineage. A man inherits from his brother through his father and mother but not from his brother through his father. Then Al-Tirmidhi said: We do not know it except from the hadith of Al-Harith, and some scholars have spoken about it. **I said** But he was a memorizer of the inheritance laws and took care of them and of calculations, and God knows best.

And His saying, **Your fathers and your sons - you know not which of them is nearer to you in benefit**, meaning that We only imposed it for the fathers and the sons, and We made them equal in the basis of inheritance, contrary to what was the case in the pre-Islamic era and contrary to what was the case at the beginning of Islam, whereby the money was for the son and the parents had the will, as mentioned above from Ibn Abbas. God only abrogated that to this one and imposed it for these and for those according to their status, because a person may receive a benefit in this world or the hereafter or both from his father that he does not receive from his son, and it may be the opposite. Therefore, He said, **Your fathers and your sons - you know not which of them is nearer to you in benefit**, meaning that the benefit is expected and hoped for from this one as it is expected and hoped for from the other, so for this reason We imposed it for this one and that one, and We made the two categories equal in the basis of inheritance, and God knows best.

His saying, **A duty from God**, meaning that what we have mentioned about the details of inheritance and giving some heirs more than others, is a duty from God that He has ruled and decreed, and God is All-Knowing, All-Wise, who puts things in their proper places and gives each person what he deserves according to his ability. That is why He said, **Indeed, God is All-Knowing, All-Wise**.

Fath al-Qadir

This is a detailed explanation of what was summarized in the Almighty's saying: **For men is a share of what parents and near relatives leave Al-Baqarah 2:177**. This was used as evidence for the permissibility of delaying the explanation beyond the time of need. This verse is a pillar of the religion, a mainstay of the rulings, and a mother of the mothers of verses because it includes what is important from the science of inheritance. This science was the most important science of the Companions and the subject of their most frequent debates. After the complete explanation

of what the words of God include of inheritance, some of the virtues of this science will be mentioned, God willing. His saying 11- **God instructs you concerning your children** meaning: in explaining their inheritance. They differed as to whether the children of children are included or not. The Shafi'i's said: They are included metaphorically, not literally. The Hanafis said: The word children includes them literally if there are no children of the loins. There is no disagreement that the children of sons are like sons in inheritance in their absence. This disagreement is only in the meaning of the word children for their children in their absence. The word children includes whoever among them is a disbeliever, and is excluded by the Sunnah. Likewise, the intentional killer is included, and is also excluded by the Sunnah and consensus. The hermaphrodite is included in it. Al-Qurtubi said: The scholars agreed that he inherits from where he urinates. If one of them urinates, then from where he came first. If the urine came out of them without one of them coming first, then he gets half the share of the male and half the share of the female. It was said: He is given the lesser of the two shares, which is the share of the female. Yahya bin Adam said this, and it is the opinion of Al-Shafi'i. This verse abrogates what was in the early days of Islam regarding inheritance by oath, migration and contract. The scholars have agreed that if there is someone with the children who has a specified share, it should be given to him, and whatever remains of the money for the male is like the share of two females, according to the authentic hadith in the two Sahihs and others with the wording: **Give the shares to those entitled to them, and whatever the shares remain is for the closest male relative**, unless he is dropped with them, such as maternal brothers. His statement, **For the male is like the share of two females** is a new sentence to explain the will regarding the children, so it is necessary to estimate a pronoun referring to them: And God commands you concerning your children: for the male among them is like the share of two females. What is meant is when there are males and females together. As for when there is one, the male gets the entire inheritance, the female gets half, and two or more get two-thirds. His saying, **If there are more than two women, then for them is two-thirds of what he left**, meaning: If there are children, and the feminine is in consideration of the report, or daughters, or newborns, women with no males with them, more than two: meaning more than two, on the condition that *more* is a description of women, or it is a second report, then **then for them is two-thirds of what he left**, the deceased is indicated by the context. The apparent meaning of the Qur'anic system is that two-thirds is the share of three daughters or more, and no share is specified for two daughters. For this reason, scholars differed regarding their share. The majority of scholars held that if they were separated from their sons, they

would have two-thirds. Ibn Abbas held that their share would be half. The majority argued by analogy with two sisters, for God Almighty said concerning them, **But if there are two, then for them are two-thirds**. So they included the two daughters with the two sisters in their entitlement to two-thirds, just as they included the sisters, if they were more than two, with the daughters in sharing two-thirds. It was said that the verse indicates that the two daughters have two-thirds, because since one daughter had one-third with her brother, the two daughters, if they were separated, had two-thirds. This is how Ismail ibn Ayyash and al-Mubarrad argued with this argument. Al-Nahhas said: This argument is wrong according to the people of insight, because the difference is in the two daughters if they are alone from the sons, and also for the opponent to say if he leaves two daughters and a son then the two daughters get half, this is evidence that this is their obligation, and it is possible to support what the majority have argued with that when God Almighty imposed half for the one daughter if she is alone with His saying, **And if there is only one, then for her is half**, the obligation of the two daughters if they are alone was greater than the obligation of one, and the analogy with the two sisters required limiting the two daughters to two-thirds. It was said: *Above* is redundant, and the meaning is: And if there are two women like His saying, **Then strike above the necks**, meaning the necks, and this was rejected by Al-Nahhas and Ibn Atiyah who said: It is wrong, because circumstances and all nouns are not permitted in the speech of the Arabs to be added for something other than a meaning. Ibn Atiyah said: Because his saying **above the necks** is the eloquent one, and *above* is not redundant, but rather it has a precise meaning, because the blow to the neck must be above the bones in the joint, not the brain, as Duraid ibn al-Sammah said: Lower than the brain, and raise above the bone, and this is how I used to strike the necks of heroes. End quote. Also, if the word *above* was redundant, as they said, he would have said, **For them are two-thirds of what he left**, and he would not have said, **For them are two-thirds of what he left**. The clearest evidence for the majority is what was narrated by Ibn Abi Shaybah, Ahmad, Abu Dawud, al-Tirmidhi, Ibn Majah, Abu Ya'la, Ibn Abi Hatim, Ibn Hibban, al-Hakim, and al-Bayhaqi in his Sunan on the authority of Jabir, who said: The wife of Sa'd ibn al-Rabi' came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, these are the two daughters of Sa'd ibn al-Rabi'. Their father was killed with you as a martyr at Uhud, and their uncle took their wealth and left them no wealth, and they will not marry unless they have wealth. He said: God will decide on that. Then the verse of inheritance was revealed: **God instructs you concerning your children al-Baqarah 2:17**. So the Messenger of God, may God bless him and grant him peace, sent to their uncle and said: Give the daughters of Sa'd two-thirds and their mother one-eighth, and whatever remains is yours. They narrated it through the chains of narration of Abdullah ibn Muhammad ibn Aqil on the authority of Jabir. Al-Tirmidhi said: It is not known except from his hadith. His saying, **And if there is only one, then for her is half**. Nafi' and the people of Medina read *one* in the nominative case, as if it was complete, meaning: if one was found or one was born.

The rest read it in the accusative. An-Nahhas said: This is a good reading, meaning if the one abandoned or born was only one. His saying, **And for his parents, to each one of them is a sixth**, meaning: to the parents of the deceased, and it is a metaphor for something not mentioned, and this is permissible because the speech indicates it, and **to each one of them is a sixth** is a substitute for his saying, **and for his parents**, by repeating the agent for emphasis and detail. Al-Hasan and Na'im bin Maysarah read **the sixth** with a sukoon on the dal, and likewise read a third and a quarter up to a tenth with a sukoon, and it is the language of Banu Tamim and Rabi'ah, and the majority read it with a damma, and it is the language of the people of Hijaz and Banu Asad in all of them. What is meant by the parents is the father and the mother, and the dual is based on the word father for emphasis.

Scholars differed on the grandfather, is he in the same position as the father, so that the brotherhood is dropped or not? Abu Bakr Al-Siddiq held that he is in the same position as the father, and none of the companions disagreed with him during his caliphate. They differed on that after his death, and Ibn Abbas, Abdullah bin Al-Zubayr, Aisha, Muadh bin Jabal, Ubayy bin Kaab, Abu Al-Darda, Abu Hurairah, Ata, Tawus, Al-Hasan, Qatadah, Abu Hanifa, Abu Thawr, and Ishaq said the same as Abu Bakr. They cited as evidence the words of God the Almighty: **The religion of your father Abraham**, and His words: **O children of Adam**, and His words, may God bless him and grant him peace: **Shoot, O children of Ishmael**. Ali bin Abi Talib, Zaid bin Thabit, and Ibn Masoud held that the grandfather should be inherited along with the brothers from both parents or from the father, and that no one should be deducted from the third with them, and no one should be deducted from the sixth with those who have a fixed share, according to Zaid, Malik, Al-Awza'i, Abu Yusuf, Muhammad, and Al-Shafi'i. It was said that the grandfather should be shared with the brothers up to the sixth. And nothing is reduced from the sixth with those with fixed shares and others, and this is the opinion of Ibn Abi Layla and a group. The majority of scholars are of the view that the grandfather excludes the sons of brothers, and Al-Sha'bi narrated on the authority of Ali that he treated the sons of brothers in the division as brothers. The scholars agreed that the grandfather does not inherit anything with the father, and the scholars agreed that the grandmother gets a sixth if the deceased has no mother, and they agreed that the father does not exclude the grandmother, the mother of the mother.

They differed about the inheritance of the grandmother while her son is alive. It was narrated from Zaid bin Thabit, Uthman and Ali that she does not inherit while her son is alive. Malik, Ath-Thawri, Al-Awza'i, Abu Thawr and the people of opinion said the same. It was narrated from Umar, Ibn Mas'ud and Abu Musa that she inherits with him. It was also narrated from Ali and Uthman. Shuraih, Jabir bin Zaid, Ubaydullah bin Al-Hasan, Sharik, Ahmad, Ishaq and Ibn Al-Mundhir said the same. His statement **if he has a child** refers to both males and females, but if the male is present among the children alone or with a female, then the grandfather only gets one-sixth. If the female is present, then the grandfather gets one-sixth by fixed share and he is an agnate except for one-sixth. The

Surat al-Nisa 4:11

Allah instructs you concerning your children: for the male, what is equal to the share of two females. If there are more than two, for them is two-thirds of what he left; if there is only one, for her is half. And for his parents, for each one of them is a sixth of what he left if he had a child. But if he had no child and his parents inherit him, then for his mother is a third. But if there are If he has brothers, then for his mother is a sixth, after any bequest he may have made or debt. Your fathers and your children - you know not which of them is nearer to you in benefit - an obligation from Allah. Indeed, Allah is ever Knowing and Wise.

children of the son of the deceased are like the children of the deceased. His statement **if he has no child** means: nor a son's son, based on the consensus mentioned above, **and his parents inherit from him** separately from the other heirs, as the majority of scholars have stated, that the mother does not take one-third of the estate unless the deceased has no heir other than the parents. However, if there is one of the spouses with them, then the mother only gets one-third of the remainder after the two spouses present. It was narrated on the authority of Ibn Abbas that the mother has a third of the original with one of the spouses, and this necessitates giving the mother precedence over the father in the matter of a spouse and parents, with the agreement that he is better than them when they are alone without one of the spouses. His saying, **But if he has brothers, then his mother has a sixth**. The generality of brothers indicates that there is no difference between brothers from both parents or one of them.

Scholars have unanimously agreed that two brothers replace three or more in excluding the mother up to one-sixth, except for what is narrated from Ibn Abbas, who made two like one in not excluding. They have also unanimously agreed that two sisters or more are like two brothers in excluding the mother. His statement, **after any bequest he may have bequeathed or debt**, Ibn Kathir, Ibn Amir, and Asim read the word *yusawsi* with a fatha on the *sad*. The rest read it with a kasra, and Abu Ubaid and Abu Hatim chose the kasra because the deceased was mentioned before this. Al-Akhfash said: **Confirmation of that is his statement, 'they bequeath' and 'you bequeath'.**

There is a difference of opinion regarding the reason for giving precedence to a will over a debt, even though it is given precedence over it by consensus. It was said: The intention is to give precedence to the two matters over the inheritance without intending to arrange them in order. It was also said: Because a will is less binding than a debt, it was given precedence out of concern for it. It was also said: It was given precedence because it occurs frequently, so it became like a binding matter for every deceased person. It was also said: It was given precedence because it is the portion of the poor and needy, and the debt was delayed because it is the portion of a creditor who demands it with force and authority. It was also said: Because a will arises from the deceased, it was given precedence, unlike a debt, which is fixed and paid, whether mentioned or not. It was also said: It was given precedence because it resembles an inheritance in that it is taken without compensation, so it may be difficult for the heirs to pay it, unlike a debt, whose souls are reassured by paying it. This will is restricted by the Almighty's saying, **without causing harm**, as will come, God willing. His saying, **Your fathers and your**

sons, you do not know which of them is nearer to you in benefit. It was said that the predicate of his saying, **your fathers and your sons**, is understood, meaning they are the ones to whom the oath is made. It was also said that the predicate is his saying, **You do not know**, and what follows it, **and nearer**, is the predicate of his saying, **which of them**, and **in benefit** is a specification: meaning you do not know which of them is nearer to you in his benefit in supplication for you and charity on your behalf, as in the authentic hadith, **or a righteous son who supplicates for him**. Ibn Abbas and Al-Hasan said: The son may be better and intercede for his father. Some commentators said: If the son is of a higher degree than his father in the Hereafter, he asks God to raise his father to Him, and if the father is of a higher degree than his son, he asks God to raise his son to Him. It was also said that what is meant is benefit in this world and the Hereafter, as Ibn Zayd said. It was also said that the meaning is: You do not know who is more beneficial to you than your fathers and sons, the one who made a will among them and exposed you to the reward of the Hereafter by carrying out his will, so he is nearer to you in benefit, or the one who left the will and spared you the worldly benefits? This was strengthened by the author of Al-Kashshaf, who said: Because the sentence is parenthetical, and it is the right of the parenthesis to emphasize what it interrupts, and it is appropriate for him to say: **A duty from God** in the accusative case as a confirmed source, since the meaning of **He enjoins you** is **He imposes upon you**. Makki and others said: It is an emphatic state, and the agent enjoins you. The first is more appropriate: **Indeed, God is Knowing** of the division of inheritances, *Wise* He ruled on its division and explained it to its people. Al-Zajaj said: *Knowing* of things before their creation, *Wise* in what He decrees and carries out of them.

Tafsir al-Baghawi

11- The Almighty said: "God instructs you concerning your children: for the male, what is equal to the share of two females." The verse: Know that inheritance in the pre-Islamic era was based on masculinity and strength, so men would inherit without women and children, so God nullified that by saying: **For men is a share of what parents and close relatives leave**. The verse, and it was also in the pre-Islamic era and the beginning of Islam by alliance, God the Almighty said: **And those with whom you have made a covenant, give them their share**. (An-Nisaa': 33) Then inheritance became by migration, God the Almighty said: **And those who believed and did not emigrate - you have no guardianship over them at all until they emigrate**. (al-Anfal 8:72) So all of that was abrogated and

inheritance became based on one of the three matters: lineage, marriage, or loyalty. The meaning of lineage is that relatives inherit from each other, due to the Almighty's saying: **And those of kinship are closer to one another in the Book of God.** (al-Ahzab 33:6), and the meaning is By marriage: one of the spouses inherits from the other, and by allegiance: the emancipator and his agnates inherit from the emancipated. So we will mention, with the help of God Almighty, a brief section explaining who among the relatives inherits. And how the heirs inherit, so we say:

If a person dies and has money, he begins by preparing him, then paying off his debts, then executing his wills, and whatever is left is divided among the heirs. **Then the heirs** are divided into three categories: Some inherit by the obligatory share, some by agnatic kinship, and some by both. Those who inherit by marriage do not inherit except by the obligatory share, and those who inherit by loyalty do not inherit except by agnatic kinship. As for those who inherit by kinship, some inherit by the obligatory share, such as daughters, sisters, mothers, grandmothers, and mother's children. Some inherit by agnatic kinship, such as sons, brothers, brothers' sons, paternal uncles and their sons. Some inherit by both, such as the father who inherits by agnatic kinship if the deceased has no son. If the deceased has a son, the father inherits by the obligatory share, and if the deceased has a daughter, the father inherits by the obligatory share and takes the remainder after the daughter's share by agnatic kinship, and the same applies to the grandfather. The one who has agnatic kinship is the one who takes all the money when alone and takes what is left over from the obligatory share holders.

The total number of heirs is seventeen: ten men and seven women. Among the men: the son and the son's son, even if they are distantly related; the father and the paternal grandfather, even if they are distantly related; the brother, whether he is from the same father and mother, or from the same mother; the son of the brother, whether he is from the same father and mother, or from the same father, even if they are distantly related; the paternal uncle, whether he is from the same father and mother, or from the same father, and their sons, even if they are distantly related; the husband and the freed slave. Among the women: the daughter and the son's daughter, even if they are distantly related; the mother and the grandmother, the mother's mother and the father's mother; the sister, whether she is from the same father and mother, or from the same father or mother; the wife and the freed slave.

Six of these are not subject to the prohibition of others: parents, children, and spouses, because there is no intermediary between them and the deceased.

There are four reasons for deprivation of inheritance: difference of religion, slavery, murder, and blindness due to death.

By difference of religion, we mean that the infidel does not inherit from the Muslim and the Muslim does not inherit from the infidel, because Abdul Wahhab bin Muhammad Al-Kisa'i Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Shafi'i told us, Ibn Uyaynah told

us, on the authority of Al-Zuhri, on the authority of Ali bin Hussein, on the authority of Amr bin Othman, on the authority of Usamah bin Zaid, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **The Muslim does not inherit from the infidel, nor does the infidel inherit from the Muslim.**

As for the infidels, they inherit from each other despite their different religions, because all infidelity is one religion, as God Almighty says: **And those who disbelieve are allies of one another** (al-Anfal 8:73).

Some of them went to the view that the difference of religions in disbelief prevents inheritance so that a Jew does not inherit from a Christian nor a Christian from a Zoroastrian. This is what Al-Zuhri, Al-Awza'i, Ahmad and Ishaq went to, based on the saying of the Prophet, may God bless him and grant him peace: **People of two different religions do not inherit from each other.** The others interpreted it as referring to Islam with disbelief, so it is all one religion, so inheriting from one another does not establish inheritance between people of two different religions.

The slave does not inherit from anyone, nor does anyone inherit from him, because he does not own property. There is no difference between the serf, the freed slave, the freed slave, and the mother of the child.

Murder, whether intentional or accidental, prevents inheritance, as narrated by Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **The murderer does not inherit.**

By blindness of death we mean that if the two heirs die blindly, whether by drowning in water or a building collapsing on them, and it is not known which of them died first, then neither of them inherits from the other. Rather, the inheritance of each of them goes to the one of his heirs who was certainly alive after his death.

The limited shares in the inheritance are six: half, quarter, eighth, two-thirds, third, and sixth.

Half is a three-fold share: the share of the husband in the absence of a child, the share of one daughter of the loins or the daughter of the son in the absence of a child of the loins, and the share of one sister of the father and mother or of the father if there is no child of the father and mother.

The quarter is the husband's share if the deceased had a child, and the wife's share if the deceased had no child.

The price: the wife's share if the deceased had a child.

Two-thirds is the share of two daughters of the loins and above, and of two daughters of the son and above in the absence of a son of the loins, and the share of two sisters of the same father and mother or of the father and above.

The third is a three-fold share: the mother's share if the deceased has no son or two sisters or brothers, and if not, in two cases: one of them is a husband and two parents, and the second is a wife and two parents, then the mother has a third of what remains after the

Surat al-Nisa 4:11

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husband's or wife's share, and the share of the two or more children of the mother, male and female alike, and the grandfather's share with the brothers if there is no one in the case who has a share, and the third is better for the grandfather than sharing with the brothers.

As for the sixth, it is a seven-fold share: the father's share if the deceased had a son, the mother's share if the deceased had a son or two brothers or sisters, the grandfather's share if the deceased had a son and with the brothers and sisters if there is a person entitled to a share in the matter, and the sixth is better for the grandfather than sharing with the brothers, the grandmother's share and the grandmothers' share and the share of one of the mother's children, male or female, the son's daughters' share if the deceased had one daughter from the loins to complete / two-thirds, and the father's sisters' share if the deceased had one sister from the father and mother to complete the two-thirds.

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, Muslim bin Ibrahim told us, I told Wahib, I told Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **Give the obligatory shares to those entitled to them, and whatever remains is for the closest male relative.**

The hadith is evidence that some heirs exclude others, and exclusion is of two types: exclusion by deficiency and exclusion by deprivation:

As for the exclusion of deficiency, it is that the son and the son's son exclude the husband from half to a quarter, the wife from a quarter to an eighth, and the mother from a third to a sixth, and likewise the two or more brothers exclude the mother from a third to a sixth.

The reason for the exclusion of deprivation is that the mother excludes the grandmothers, and the children of the mother - who are the brothers and sisters of the nations - are excluded by four: by the father and the grandfather, even if he is high, and by the son and the son's son, even if he is low, and the children of the father and mother are excluded by three: by the father, the son, and the son's son, even if they are low, and they are not excluded by the grandfather according to the doctrine of Zayd ibn Thabit, and it is the opinion of Umar, Uthman, Ali, and Ibn Mas'ud, may God be pleased with them, and Malik, al-Shafi'i, al-Awza'i, and Ahmad, may God have mercy on them, said the same.

The father's children exclude these three and the brother of the father and mother. Some people said

that all brothers are excluded by the grandfather as they are excluded by the father, and this is the saying of Abu Bakr al-Siddiq, Ibn Abbas, Muadh, Abu al-Darda', and Aisha, may God be pleased with them. Al-Hasan, Ata', Tawus, and Abu Hanifa, may God have mercy on them, said the same.

The closest agnates exclude the one who is further away from the agnatic lineage. The closest of them is the son, then the son's son, even if he is farther down, then the father, then the paternal grandfather, even if he is farther up. If there is a brother or sister from the father and mother or the father's side with the grandfather, they share in the inheritance. If there is no grandfather, then the brother from the father and mother, then the brother from the father, then the sons of the brothers, the closest of them being given priority, whether he is from the father and mother or from the father. If they are equal in degree, then the one from the father and mother is more deserving, then the paternal uncle from the father and mother, then the paternal uncle, then their sons in the order of the sons of the brothers, then the paternal uncle, then the paternal uncle of the grandfather in this order.

If there is no blood relative and the deceased is responsible for the inheritance, then the inheritance goes to the freedman. If he is not alive, then it goes to the agnates of the freedman.

Four males are agnates of the females: the son, the son's son, the brother of the father and mother, and the brother of the father. Even if he dies leaving behind a son and a daughter, or a brother and a sister of the father and mother or of the father, then the money is divided between them, with the male receiving the share of two females, and it is not imposed on the daughter and sister.

Likewise, the son of the son is agnatic to the females of his degree, and to those above him if he does not take anything from the two-thirds, even if he dies leaving two daughters and a daughter of a son, then the two daughters get two-thirds and nothing goes to the daughter of the son. If there is a son of a son in her degree or a son of a son of a son below her, then the remainder between them is for the male like the share of two females.

The sister of the father, mother and father is an agnate with the daughter, even if he died leaving a daughter and a sister, half goes to the daughter and the remainder goes to the sister. If he died leaving two daughters and a sister, then the two daughters get two-thirds and the remainder goes to the sister.

The evidence for this is what Abd al-Wahid al-Malhi told us, I am Ahmad ibn Abdullah al-Nuaimi, I am Muhammad ibn Yusuf, I am Muhammad ibn Ismail, I

am Adam, I am Shu'bah, I am Abu Qais, he said: I heard Hudhayl ibn Shurahbil say: Abu Musa was asked about a daughter, a son's daughter, and a sister, so he said: The daughter gets half and the sister gets half. Go to Ibn Mas'ud and he will follow me. So Ibn Mas'ud was asked and he was informed of what Abu Musa said, so he said: Then you have gone astray and I am not among those who are guided. I rule in it as the Messenger of God, may God bless him and grant him peace, ruled: The daughter gets the class and the son's daughter gets a sixth to complete two-thirds, and whatever remains is for the sister. So we went to Abu Musa and informed him of what Ibn Mas'ud, may God be pleased with him, said, so he said: Do not ask me as long as this scholar is among you.

We returned to the interpretation of the verse: They differed about the reason for its revelation. Abdul Wahid Al-Malhi informed us, Ahmed bin Abdullah Al-Nuaimi informed us, Muhammad bin Yusuf informed us, Muhammad bin Ismail informed us, Abu Al-Walid informed us, Shu'bah informed us, Muhammad bin Al-Munkadir: I heard Jabir say: The Messenger of God, may God bless him and grant him peace, came to visit me while I was sick and out of my mind. He performed ablution and poured some of his ablution water over me, and I regained my senses. I said: O Messenger of God, to whom does the inheritance belong? Only my distant relatives inherit from me? Then the verse of inheritance was revealed.

Muqatil Al-Kalbi said: It was revealed about Umm Kajah, the wife of Aws bin Thabit, and his daughters.

Ata' said: "Saad bin al-Rabi' al-Naqeeb was martyred on the day of Uhud and left behind a wife, two daughters and a brother. The brother took the money, so Saad's wife came to the Messenger of God, may God bless him and grant him peace, with Saad's two daughters and said: 'O Messenger of God, these are Saad's two daughters, and Saad was killed as a martyr on the day of Uhud. Their uncle took their money, and they will not marry unless they have money.' The Messenger of God, may God bless him and grant him peace, said: 'Go back, perhaps God will decide on that.' Then the verse, 'God instructs you' was revealed, and so on. The Messenger of God, may God bless him and grant him peace, called their uncle and said to him: 'Give Saad's two daughters two-thirds and their mother one-eighth, and whatever remains is yours.' This was the first division of inheritance in Islam."

The Almighty said: **God instructs you concerning your children** meaning: He enjoins upon you and imposes upon you concerning your children, meaning: concerning your children if you die, for the male is the share of two females. **But if there are** meaning: the children left behind, **more than two women** meaning: two daughters or more. **More than** is a connection, like the Almighty's saying: **Then strike upon the necks** (al-Anfal 8:12).

For them are two-thirds of what he left, and if there is only one, meaning the daughter, "the general reading is in the accusative case as a predicate of the verb 'kan', and the people of Medina raised it to mean: if there is only one, "for her is half and for his parents," meaning for the parents of the deceased, as a metaphor for something not mentioned, **for each one**

of them is a sixth of what he left if he had a child, meaning that the father and mother each have a sixth of the inheritance if there is a child or a son's child and the father is the one who has a fixed share, **but if he has no child and his parents inherit him, then for his mother is a third**, Hamza and Al-Kisa'i read **for his mother** with a kasra on the hamza because of the difficulty of the damma after the kasra, and the others read with a damma on the basis of the original, **if he has brothers**, two or more males or females, **then for his mother is a sixth**, and the remainder goes to the father if there is a father with her, and the brothers do not have an inheritance with the father, but they block the mother from a third to a sixth.

Ibn Abbas, may God be pleased with him, said: The maternal brothers do not deprive from a third to a sixth unless there are three of them. He was the only one to say this, and he said: Because God Almighty said: **But if he had brothers, then to his mother is a sixth**, and two people are not called brothers, so we say that the collective noun may be used for the dual because the collective is adding one thing to another and it is present in two people as God Almighty said: **For your hearts have become hardened** (al-Tahrim 66:4). The heart was mentioned in the collective form, and added to the two people.

The Almighty said: **After any bequest he may have made or debt**. Ibn Kathir, Ibn Amir, and Abu Bakr read *yusawi* with a fatha on the *sad* for what the doer is not named, and likewise the second. Hafs agreed with the second, and the others read with a kasra on the *sad* because the deceased was mentioned before, as evidenced by the Almighty's saying: **After any bequest he may have made, and you bequeath**.

Ali ibn Abi Talib **may God be pleased with him** said: "You recite the will before the debt, and the Messenger of God (peace and blessings of God be upon him) began with the debt before the will." This is a consensus that the debt comes before the will. The meaning of the verse is the collection, not the order, and the statement that the inheritance is delayed after the debt and the will together, meaning: after the will, whatever it was, or the debt if it was, then the inheritance is delayed after each one of them.

Your fathers and your sons, meaning: those who inherit you, your fathers and your sons, **you do not know which of them is nearer to you in benefit**, meaning: you do not know that they are more beneficial to you in religion and in this world. Some of you think that the father is more beneficial to him, and I know who is more beneficial to you, and I have managed your affairs in a way that is in your best interest, so follow him. Abdullah ibn Abbas, may God be pleased with him, said: The most obedient of you to God Almighty, from fathers and sons, will be the highest in rank on the Day of Resurrection. God Almighty intercedes for the believers for one another. If the father is higher in rank in Paradise, his son will be raised to him, and if the son is higher in rank, his father will be raised to him so that their eyes may be comforted by that, **an ordinance from God**, meaning: what He has decreed of inheritances, **Indeed, God is Knowing**, of the affairs of the servants, *Wise*, by establishing rulings.

Allah instructs you concerning your children: for the male, what is equal to the share of two females. If there are more than two, for them is two-thirds of what he left; if there is only one, for her is half. And for his parents, for each one of them is a sixth of what he left if he had a child. But if he had no child and his parents inherit him, then for his mother is a third. But if there are If he has brothers, then for his mother is a sixth, after any bequest he may have made or debt. Your fathers and your children - you know not which of them is nearer to you in benefit - an obligation from Allah. Indeed, Allah is ever Knowing and Wise.

Tafsir al-Baidawi

11 God commands you He orders you and enjoins upon you. **Concerning your children** concerning their inheritance, which is a summary of its details. **For the male is equal to the portion of two females** meaning that each male is counted as having two females when the two categories are combined, so his share is doubled. The specification of the male by specifying his portion is because the intention is to clarify his superiority, and to draw attention to the fact that doubling is sufficient for preference, so they are not deprived completely, and they share the same aspect. The meaning is for the male among them, so it was deleted because it is known. **If they are women** meaning that if the children are pure women with no male with them, the pronoun is feminine, so the pronoun is feminine in consideration of the report or in interpretation of the newborns. **More than two** is a second report, or an attribute of the women, meaning women more than two. **For them are two-thirds of what the deceased among you left behind**, and the meaning indicates it. **And if there is only one, then for her is half** meaning if the newborn is only one. Nafi' read it with the nominative case on the perfect *kana*, and there was a difference of opinion regarding the two. Ibn Abbas, may God be pleased with him, said that their ruling is the ruling on one, because God Almighty made two-thirds for what is above them. The rest said that their ruling is the ruling on what is above them, because when God Almighty explained that the share of the male is like the share of two females if there is a female with him, which is two-thirds, this required that their share be two-thirds. Then when this suggested that the share would increase with the increase in number, He rejected that by saying: **If there are women more than two**. This is supported by the fact that since the one daughter deserved a third with her brother, then it is more appropriate that she deserves it with a sister like her. And the two daughters are closer in kinship than the two sisters, and two-thirds were assigned to them by God Almighty's saying: **For them are two-thirds of what he left**. "And for his parents" and for the parents of the deceased. "For each one of them" is a substitute for it by repeating the operator and its benefit is to specify that each one of them deserves a sixth, and the detail after the generality is for emphasis. "A sixth of what he left if he had any" meaning the deceased. "A child" is male or female, but the father takes one-sixth with the female by the obligatory share, and what remains from those with obligatory shares also by agnatic kinship. "If he has no child and his parents inherit him" only. "For his mother is a third" of what he left. The father's share was not mentioned, because when he assumed that the heirs

are only his parents and specified the mother's share, it was known that the remainder is for the father. It is as if he said: For them is what he left in thirds. Based on this, she should have, where one of the spouses is with them, one-third of what remains of his obligatory share, as the majority said, not one-third of the money, as Ibn Abbas said, because it leads to giving preference to the female over the male who is equal to her in proximity, which is contrary to the position of the Shari'ah. "If he has brothers, then for his mother is a sixth" by his divorce, indicating that the brothers want her from one-third to one-sixth, even if they do not inherit with the father. On the authority of Ibn Abbas, may God be pleased with them both, that they take the sixth from which they withheld the mother, and the majority are of the opinion that what is meant by brothers is a number of those who have brothers without considering the third, whether they are brothers or sisters, and Ibn Abbas, may God be pleased with them both, said: The mother does not withhold from the third less than three nor the pure sisters, taking the apparent meaning. Hamza and Al-Kisa'i read **for his mother** with a kasra on the hamza following the kasra that preceded it. **After any bequest he may have bequeathed or debt** is related to what preceded it from the division of all inheritances, meaning these shares are for the heirs after what was from a bequest or debt, and he only said with the or of permission without the waw to indicate that they are equal in obligation and are presented before the division together and individually, and he presented the bequest before the debt, and it is later in the ruling because it is similar to the inheritance and is difficult for the heirs and everyone is encouraged to do it, and the debt is either rare. Ibn Kathir, Ibn Amir, and Abu Bakr read with a fatha on the sad. **Your fathers and your children - you do not know which of them is nearer to you in benefit**. That is, you do not know who is more beneficial to you than those who inherit from you from your ancestors and descendants in your immediate and future lives, so seek in them what God has commanded you to do, and do not deliberately favor some and deprive others. It was narrated that one of the offspring was of a higher status than the other in Paradise and asked to be raised to him so he was raised through his intercession. Or from your heirs among them or from those among them who made a will and exposed you to the reward by carrying out his will, or from those who did not make a will and saved you his money, then this is a confirmed objection to the matter of division or implementation of the will. **A duty from God** is a confirmed source, or a source that God commands you because it means He commands you and imposes upon you. **Indeed, God is Knowing** of interests and ranks. *Wise* in what He has decreed and predestined.

Surat al-Nisa 4:12

And for you is half of what your wives leave if they have no child. But if they have a child, then for you is a fourth of what they leave after any bequest they have made or debt. And for them is a fourth of what you leave if you have no child. But if you have a child, then for them is an eighth of what you leave after any bequest you have made or Debt. And if a man or woman is to be inherited by a distant relative and he has a brother or a sister, then for each one of them is a sixth. But if they are more than that, then they are partners in a third after any bequest he may have made or a debt that does not cause harm. A bequest from Allah. And Allah is Knowing and Forbearing.

Surat al-Nisa 4:12

And for you is half of what your wives leave if they have no child. But if they have a child, then for you is a fourth of what they leave after any bequest they have made or debt. And for them is a fourth of what you leave if you have no child. But if you have a child, then for them is an eighth of what you leave after any bequest you have made or Debt. And if a man or woman is to be inherited by a distant relative and he has a brother or a sister, then for each one of them is a sixth. But if they are more than that, then they are partners in a third after any bequest he may have made or a debt that does not cause harm. A bequest from God. And God is Knowing and Forbearing.

Tafsir al-Jalalayn

And for you is half of what your wives leave if they have no child from you or from someone else **But if they have a child, then for you is a quarter of what they leave after any bequest they may have bequeathed or debt** and the son's child is included with the child in this by consensus **And for them** that is, the wives, whether they are multiple or not (A quarter of what you leave if you have no child. But if you have a child) from them or from someone else **Then for them is an eighth of what you leave after any bequest you may have bequeathed or debt** and the son's child is like the son in this by consensus **And if there is a man who inherits** an adjective and the predicate *Kalalah* that is, he has no father or child **Or a woman who inherits** as a *Kalalah* **And for him** that is, the deceased has as a *Kalalah* **A brother or sister** that is, from the mother, and Ibn Masoud and others read it **For each one of them is a sixth** of what he left **But if there are** that is, the brothers and sisters from the mother **More than that** that is, from one **Then they share in a third** in which the male and female are equal **After any bequest he may have bequeathed or debt.** Harmful) a state of the pronoun *wasith* meaning that it does not cause harm to the heirs by bequeathing more than a third *wasith* a confirmed source to bequeath to you **from God, and God is Knowing** of what He has planned for His creation of obligations *Forbearing* in delaying punishment for those who disobey Him, and the Sunnah has specified the inheritance of those mentioned to those who do not have an obstacle such as killing, difference of religion, or slavery.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: **And for you, O people, is half of what your wives leave behind**, after their death of wealth and inheritance, **if they have no child**, on the day of their death, neither male nor female. **But if they have a child**, that is, if your wives have a child, male or female, **then for you is a quarter of what they leave behind**, of wealth and inheritance, as an inheritance for you from them, **after any bequest he may have made or debt**, meaning: That is for you as an inheritance from them, from what remains of their estates and wealth, after paying off their debts that they owe when they die, and after carrying out their permissible bequests if they made them.

Abu Ja'far said: He, may His praise be exalted, means: **And for them is a fourth of what you leave behind if you have no child.** And for your wives, O al-Nas 114: a fourth of what you leave behind after your death of wealth and inheritance, if one of you dies and has no children, male or female. **But if you have children**, he says: If one of you dies and has a child, male or female, whether the child is one or many, **then for them is an eighth of what you leave behind**, he says: Then for your wives at that time from your wealth and your estate that you leave behind after your death, is an eighth after paying off your debts that the death event occurred to you and that are owed to you, and after executing your permissible wills that you bequeathed.

Rather, it was said: **After any bequest you may have made or any debt**, so the mention of the bequest was mentioned before the mention of the debt, because the meaning of the statement is: Indeed, what I have imposed on whoever among you has imposed it in these verses is for him after the removal of the remaining of these two from the wealth of the deceased among you, from a bequest or a debt. Therefore, it is the same to mention the bequest before the debt, and to mention the debt before the bequest, because the meaning of that did not mean removing the two things: the debt and the bequest from his wealth, so mentioning the debt is more appropriate to begin with than mentioning the bequest.

Abu Jaafar said: By that, may His praise be glorified, He means: Even if a man or woman inherits as a result of his relatives.

Then the reading differed in the reading of that.

This is read by most Muslims: **And if a man leaves behind a distant relative**, meaning: if a man leaves behind a distant relative.

According to this statement, *Kalala* is a noun derived from their saying: **The lineage crowned him with a**

crown and a kalalat, meaning: the lineage was attached to him.

Some of them read it: **And if a man inherits as a kalaalah**, meaning: because a man inherits as a kalaalah, meaning: someone who is kind to him by lineage, such as a brother or sister.

The people of interpretation differed regarding the Kalala.

Some of them said: It is everything except the father and the son.

Who said that?

Al-Walid bin Shuja' Al-Sakuni told us, he said, Ali bin Mashair told me, on the authority of Asim, on the authority of Al-Sha'bi, he said: Abu Bakr, may God have mercy on him, said: I have seen an opinion regarding Kalala. If it is correct, then it is from God alone, with no partner for Him. If it is wrong, then it is from me and from Satan, and God is innocent of it: Kalala is everything except the child and the parent. So when 'Umar, may God have mercy on him, became caliph, he said: I am ashamed before God, the Blessed and Exalted, to contradict Abu Bakr in an opinion he saw.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Asim Al-Ahwal told us, he said, Al-Sha'bi told us: Abu Bakr, may God have mercy on him, said about the kalalah: I will say my opinion about it, and if it is correct, then it is from God: it is what is less than a son and a father. He said: Then when Umar, may God have mercy on him, came, he said: I am ashamed before God to contradict Abu Bakr.

Yunus bin Abdul A'la told us, he said, Sufyan told us, on the authority of Asim Al-Ahwal, on the authority of Al-Sha'bi: that Abu Bakr and Umar bin Al-Khattab, may God be pleased with them, said: The Kalala is the one who has neither a child nor a parent.

Ibn Wakee' told us, he said, my father told me, on the authority of Imran bin Hudayr, on the authority of Al-Sumait, he said: Omar was a wealthy man, and one day he went out and he was saying with his hand like this, moving it, except that he said: A time came upon me and I did not know what Kalala was, and Kalala is everything except the child and the parent.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Amer, on the authority of Abu Bakr, who said: Kalala is everything except the child and the parent.

Yunus told me, he said, Sufyan told us, on the authority of Amr bin Dinar, on the authority of Al-Hasan bin Muhammad, on the authority of Ibn Abbas, who said: The Kalala is the one who has neither a child nor a parent.

Yunus told me, he said, Ibn Wahb told us, he said, I heard Ibn Jurayj narrating, on the authority of Amr bin Dinar, on the authority of al-Hasan ibn Muhammad, on the authority of Ibn Abbas, he said: The Kalala is the one who has neither a child nor a parent.

Muhammad bin Bashar told us, he said, Muammil told

us, he said, Sufyan told us, on the authority of Amr bin Dinar, on the authority of Al-Hasan bin Muhammad bin Al-Hanafiyyah, on the authority of Ibn Abbas, he said: Kalala is everything except the child and the parent.

Ibn Bashar and Ibn Wakee' told us, they said: Abd al-Rahman told us, he said: My father told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Salim ibn Abd, on the authority of Ibn Abbas, similarly.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Salim ibn Abd al-Saluli, on the authority of Ibn Abbas, who said: Kalala is everything except the child and the parent.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **And if a man or woman leaves no children or relatives**, he said: The one who leaves no children or relatives is the one who leaves no children or parents.

Muhammad bin Ubaid Al-Maharbi told me, he said, Abu Al-Ahwas told us, on the authority of Abu Ishaq, on the authority of Salim bin Abd, he said: I have never seen them except that they agreed that whoever dies and leaves neither a son nor a parent, he is a kalalah.

Tamim bin Al-Muntasir told us, he said, Ishaq bin Yusuf told us, on the authority of Sharik, on the authority of Abu Ishaq, on the authority of Salim bin Abd, he said: I have never seen them except that they agreed that the kalalah is the one who has neither a son nor a father.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Salim ibn Abd, he said: Kalala is everything except the child and the parent.

Ibn Wakee' told us, he said, Ibn Fadil told us, on the authority of Ash'ath, on the authority of Abu Ishaq, on the authority of Salim ibn Abd, he said: I knew them and they were saying: If a man leaves neither a son nor a father, he inherits as a kalalah.

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: **And if a man or woman leaves no children or kin**, and the kin are those who have no children or parents, neither father nor grandfather, nor son nor daughter, so these are the brothers from the mother.

Muhammad bin Al-Muthanna told me, he said, Muhammad bin Jaafar told us, on the authority of Shu'bah, on the authority of Al-Hakam, he said regarding Kalala: What is less than a child and a parent.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said: Kalala is anyone who has no father or son inheriting from him, and anyone who has no father or son inherits as Kalala, from their men and women.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammal told us, on the authority of Qatada, al-Zuhri, and Abu Ishaq, he said: The Kalala is the one who has neither a son nor a father.

Surat al-Nisa 4:12

And for you is half of what your wives leave if they have no child. But if they have a child, then for you is a fourth of what they leave after any bequest they have made or debt. And for them is a fourth of what you leave if you have no child. But if you have a child, then for them is an eighth of what you leave after any bequest you have made or Debt. And if a man or woman is to be inherited by a distant relative and he has a brother or a sister, then for each one of them is a sixth. But if they are more than that, then they are partners in a third after any bequest he may have made or a debt that does not cause harm. A bequest from Allah. And Allah is Knowing and Forbearing.

Ibn Wakee' told us, he said, Muhammad ibn Muhammad told us, on the authority of Muammar, on the authority of Al-Zuhri, Qatada, and Abu Ishaq, similarly.

Others said: Kalala is anyone who has no children. This is the statement of Ibn Abbas, and it is the report that we mentioned before from the narration of Tawus on his authority: that the brothers from the mother inherited one-sixth with the parents.

Others said: Kalala is everything except the father.

Who said that?

Ibn Al-Muthanna told us, he said, Sahl bin Yusuf told us, on the authority of Shu'bah, he said: I asked Al-Hakam about Kalala, he said: It is what is below the father.

The Arabs differed about the noun that governs the Kalala.

Some of the Basrans said: If you wish, you can make *kalalah* the predicate of *kan*, and make *yurath* an attribute of the man. If you wish, you can make *kan* dispense with the predicate, such as *waqa'a*, and you can make *kalalah* the accusative of the state, meaning: *kullah* is inherited, just as one says: **strikes while standing**.

Some of them said that his saying: *Kalalah* is the predicate of *was*, and that the inheritor is not the Kalalah, but rather the inheritor is the Kalalah.

Abu Ja'far said: The correct statement in this regard, in my opinion, is that the word kalalah is in the accusative case, as it derives from the phrase **is inherited**, and the predicate of *was* is **is inherited**. Although the word kalalah is in the accusative case as it derives from the phrase **is inherited**, it is not in the accusative case as a state, but as a source of the meaning of the statement. Because the meaning of the statement is: And if a man inherits his dependent as kalalah, then he left out mentioning his dependent, as it is sufficient to indicate the phrase **is inherited** to him.

Scholars differed about the term *Kalalah*.

Some of them said: The inherited kalalah is the deceased himself, and he is called that if he is inherited by someone other than his father and son.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi, regarding my statement about Kalala, he said: The one who leaves neither a father nor a son.

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on

the authority of Sulayman al-Ahwal, on the authority of Tawus, on the authority of Ibn Abbas, he said: I was the last person to see Umar, may God have mercy on him, and I heard him say: What I said is the truth. I said: What did you say? He said: The Kalala is the one who has no children.

Ibn Wakee' told us, he said, my father and Yahya bin Adam told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Salim bin Abd, on the authority of Ibn Abbas, who said: The Kalala is the one who has neither a child nor a parent.

Others said: Kalala are the heirs who inherit from the deceased, if they are brothers or sisters or others, if they are neither a child nor a parent, based on what we have mentioned about their differences in this regard.

Others said: Rather, the kalalah includes the dead and the living together.

Who said that?

Yunus told me that Ibn Wahb told us that Ibn Zayd said: Kalala is the dead person who has no children or parents, or the living person, they are all Kalala. This one inherits through Kalala, and this one inherits through Kalala.

Abu Ja'far said: The correct statement in this regard, in my opinion, is what these people have said, which is that the kalalah are those who inherit from the deceased, other than his children and father. This is due to the authenticity of the report we mentioned on the authority of Jabir ibn `Abdullah, who said: I said, O Messenger of God! Only kalalah inherit from me, so what about the inheritance? And what:

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Ibn Awn, on the authority of Amr ibn Sa'id, he said, we were with Humayd ibn `Abd al-Rahman in the slave market, he said: He got up from us and then returned, and said: This is the last of the three from Banu Sa'd who told me this hadith, they said: Sa'd fell seriously ill in Mecca, he said: The Messenger of God, may God bless him and grant him peace, came to visit him, and said: O Messenger of God, I have a great deal of wealth, and I have no heir except for my descendants, so should I bequeath all of my wealth? He said: No.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, he said, Ishaq bin Suwaid told us, on the authority of Al-Ala bin Ziyad, he said: An old man came to Umar, may God be pleased with him, and said: I am an old man, and I have no heir except for the Bedouin kalalah whose lineage is distant. Should I bequeath a third of my wealth? He said: No.

This report has proven the correctness of what we said

about the meaning of Kalala, which is the heirs of the deceased without the deceased's descendants, except for his father and son.

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **And he has a brother or sister**, is for the man who inherits as a result of a brother or sister, meaning: a brother or sister from his mother, as in:

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Ya'la bin Ata', on the authority of al-Qasim, on the authority of Sa'd, that he used to recite: **And if a man leaves no descendants, whether male or female, and has a brother or a sister**, Sa'd said: On his mother's side.

Muhammad bin al-Muthanna told us, Abd al-Rahman told us, Shu'bah told us, on the authority of Ya'la bin Ata', who said: I heard al-Qasim bin Rabi'ah say: I read to Sa'd: **And if a man leaves no descendants, whether male or female, and has a brother or a sister**, Sa'd said: On his mother's side.

Muhammad bin Al-Muthanna told me, he said, Wahb bin Jarir told us, he said, Shu'bah told us, on the authority of Ya'la bin Ata', on the authority of Al-Qasim bin Rabi'ah bin Qanif, he said: I read to Sa'd, and he mentioned something similar.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Ya'la bin Ata' told us, on the authority of Al-Qasim bin Rabi'ah, he said: I heard Sa'd bin Abi Waqqas recite: And if a man leaves no descendants but has a brother or a sister from his mother.

Bishr bin Muadh told us, he said, Yazid bin Zari' told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And he has a brother or a sister**, these brothers from the mother: if there is one, then he gets one-sixth, and if there are more than that, then they share in one-third, and their males and females are equal in it.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And if a man or woman inherits as a kalalah and he has a brother or a sister**, then these brothers from the mother are partners in the third, whether male or female.

Abu Ja'far said: His statement, **For each one of them is a sixth**, if the brother or sister is alone, and there is no other brother or sister from his mother, then he is entitled to a sixth of his brother's inheritance from his mother. If a brother and sister are together, or two brothers with no third with them from their mother, or two sisters likewise, or a brother and sister with no other with them from their mother, then each one of them is entitled to a sixth of their brother's inheritance from their mother. **If they are more than that**, meaning: if the brothers and sisters from the mother of the deceased who is inherited as a kalalah are more than two, **then they are partners in a third**, meaning: the third that was prescribed for the two of them if there is no other from their mother is an inheritance for them from their deceased brother who is inherited as a kalalah, a partnership between them, if they are more than two up to the number of their heads, no male

among them is preferred over a female in that, but it is shared equally among them.

If someone says: How was it said: **And he has a brother or sister**, and it was not said: They have a brother or sister, and before that a man or a woman was mentioned, so it was said: **And if a man or a woman inherits as a result of his or her inheritance?**

It was said: It is the custom of the Arabs, when they mention two nouns before the predicate, and connect one of them to the other with *or*, then bring the predicate, they sometimes add the predicate to them, and sometimes to one of them. And if they add to one of them, it is the same to them whether they add that to whichever of the two nouns they mentioned they add it. So they say: Whoever has a boy or a girl, let him be good to him, meaning: let him be good to the boy - and let him be good to her, meaning: let him be good to the girl - and let him be good to them both.

As for his saying: **For each of them is a sixth**, and the mention of the brother and sister has already been made in conjunction with one of them with the other, and the indication that what is meant by the meaning of the speech is one of them in his saying: **He has a brother or a sister**, then that is only permissible, because the meaning of the speech is that for each of the two mentioned is a sixth.

Abu Ja'far said: What He, may His praise be exalted, meant by His statement: **After a bequest he made**, is: This which was imposed on the deceased's brother, the heir, as a kalalah, and his sister or his brothers and sisters from his inheritance and estate, is only for them after paying the debt of the deceased that he owed on the day the event of death occurred from his estate, and after carrying out his permissible bequests that he bequeathed during his life to whomever he bequeathed them to after his death, as:

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **After a bequest he made or a debt**, and the debt is the most deserving of all the money, so it is paid on behalf of the deceased's trust, then the bequest, then the heirs divide their inheritance.

As for his saying: **not causing harm**, He, the Most High, means: after a bequest he makes, not causing harm to his heirs in their inheritance from him, as:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **not causing harm**, he said: in the inheritance of his family.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **not causing harm**, he said: in the inheritance of his family.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **Not causing harm, a commandment from God**, and God, Blessed and Exalted be He, hated causing harm in life and at death, and forbade it, and presented it in it, so harm is not permissible in life or death.

Surat al-Nisa 4:12

And for you is half of what your wives leave if they have no child. But if they have a child, then for you is a fourth of what they leave after any bequest they have made or debt. And for them is a fourth of what you leave if you have no child. But if you have a child, then for them is an eighth of what you leave after any bequest you have made or Debt. And if a man or woman is to be inherited by a distant relative and he has a brother or a sister, then for each one of them is a sixth. But if they are more than that, then they are partners in a third after any bequest he may have made or a debt that does not cause harm. A bequest from Allah. And Allah is Knowing and Forbearing.

Nasr bin Abdul Rahman Al-Azdi told me, he said, Ubaidah bin Hamid told us, and Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, all of them, on the authority of Dawud bin Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding this verse: "Not causing harm. It is a commandment from God, and God is Knowing and Forbearing." He said: Harm in a commandment is one of the major sins.

Ibn Abi Al-Shawarib told us, he said, Yazid bin Zart told us, he said, Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: Harm in a will is one of the major sins.

Humaid bin Mas'adah told us, Bishr bin al-Mufaddal told us, Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, similarly.

Ibn Al-Muthanna told us, he said, Abdul Wahhab told us, he said, Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: Injustice in a will is one of the major sins.

Ibn Al-Muthanna told us, he said, Ibn Abi Uday and Abd Al-A'la told us, they said, Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: Harm and injustice in a will are among the major sins.

Musa bin Sahl al-Ramli told me, he said, Ishaq bin Ibrahim Abu al-Nadr told us, he said, Umar bin al-Mughira told us, he said, Dawud bin Abi Hind told us, on the authority of Ikrimah, on the authority of Ibn Abbas, "on the authority of the Prophet, may God bless him and grant him peace, who said: Harm in a will is one of the major sins."

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Abu Amr al-Taimi told us, on the authority of Abu al-Dhaha, he said: I entered with Masruq upon a sick person, and he was making a will. He said: Masruq said to him: Be just and do not go astray.

Not harmful was used as an exception to the statement: **It is recommended.**

As for his saying: **A will**, its accusative is from his saying: "God commands you concerning your children: for the male, what is equal to the share of two females," and all the rest of what he commanded regarding the two. Then he said: **A will from God**, as a source from his saying: **He commands you.**

Some Arabists said: This is an accusative of his saying: **For each of them is a sixth**, "a will from God," and he said: It is like your saying: You have two dirhams for your family's expenses.

Abu Ja'far said: What we have said is correct, because God, may He be glorified, began mentioning

the division of inheritances in these two verses by saying: **God commands you**, then He concluded that by saying: **A command from God**, informing that all of that is a command from Him to His servants, so putting His saying: **a command** in the accusative case as a source of His saying: **He commands you** is more appropriate than putting it in the accusative case as an explanation of His saying: **For each of them is a sixth**, for what we have mentioned.

And what is meant by His Most High's saying: **A testament from God**, is a covenant from God to you regarding what is due to you from the inheritance of those who have died among you. **And God is Knowing**, meaning: God is All-Knowing of the interests and harms of His creation, and who among the relatives and kinsmen of those who have died among you deserves to be given from his inheritance, and who among them is deprived of that, and the amount that each of them who deserves a share is entitled to, and other matters and interests of His servants. *Forbearing*, meaning: He is Forbearing with His creation, and He is patient in not hastening to punish them for their injustice to one another, in giving the inheritance to the people of strength and power from the children of the deceased, and the people of wealth and strength among them, without the people of weakness and inability from his young children and their females.

Tafsir al-Qurtubi

God Almighty says: "And for you is half of what your wives leave if they have no child. But if they have a child, then for you is a fourth of what they leave after any bequest they may have bequeathed or debt. And for them is a fourth of what you leave if you have no child. But if you have a child, then for them is an eighth of what you leave after any bequest you may have bequeathed or debt. And if a man or a woman leaves no descendants but has a brother or a sister, then for each one of them is a sixth. But if there are more than that, then they are partners in a third after any bequest he may have bequeathed or debt that does not cause harm. A bequest from God. And God is Knowing and Forbearing."

Tafsir Ibn Kathir

God the Almighty says: And for you, O men, is half of what your wives leave if they die without child. But if they have a child, then for you is a quarter of what they leave after any bequest or debt. It was previously mentioned that debt takes precedence over bequest, and after it is bequest, then inheritance. This is a matter agreed upon by scholars, and the ruling on

sons' children, even if they are descendants, is the ruling on biological children. Then He said: **And for them is a quarter of what you leave**, to the end. Whether in the quarter or the eighth, the wife, two wives, three wives, or four wives share in it. And his saying: **After a bequest** etc. The discussion of it is as mentioned above, and the Almighty's saying: **And if a man leaves behind descendants** Kalala is derived from the word *i'kal*, which is what surrounds the head from its sides, and what is meant here is the one who inherits from his edges, not his ancestors or descendants, as Al-Sha'bi narrated on the authority of Abu Bakr Al-Siddiq that he was asked about Kalala, and he said: I say about it according to my opinion, if it is correct then it is from God, and if it is wrong then it is from me and Satan, and God and His Messenger are innocent of it, Kalala is the one who has no children or parents, so when Umar took office he said: I am ashamed to contradict Abu Bakr in an opinion he saw, narrated by Ibn Jarir and others. Ibn Abi Hatim said in his interpretation: Muhammad ibn Abdullah ibn Yazid told us on the authority of Sufyan, on the authority of Sulayman al-Ahwal, on the authority of Tawus, who said: I heard Ibn Abbas say: I was the last person to see Umar, and I heard him say: What I said, what I said, what I said, is the truth. He said: The kalalah is the one who has no children or parents. And this is what Ali and Ibn Masoud said, and it was authenticated from more than one source on the authority of Ibn Abbas and Zayd ibn Thabit, and this is what al-Sha'bi, al-Nakha'i, al-Hasan, Qatadah, Jabir ibn Zayd and al-Hakam say, and this is what the people of Medina, the people of Kufa and Basra say, and it is the opinion of the seven jurists and the four imams and the majority of the early and later generations, indeed all of them. More than one person has narrated the consensus on it, and a hadith with a chain of transmission traceable to the Prophet has been reported on it. Abu al-Husayn ibn al-Labban said: It has been narrated on the authority of Ibn Abbas what contradicts that, which is that he is the one who has no children, and the correct opinion on his authority is the first, and perhaps the narrator did not understand what he meant. And the Almighty's saying: **And he has a brother or a sister** meaning from the mother as it is in the reading of some of the predecessors, including Sa'd ibn Abi Waqqas, and Abu Bakr al-Siddiq interpreted it in this way as narrated by Qatadah from him: "For each one of them is a sixth. But if there are more than that, then they share in a third." The mother's brothers differ from the rest of the heirs in several ways: *One* they inherit with the one they have named, which is the mother. *Second* their males and females are equal in inheritance. *Third* they do not inherit unless their deceased leaves as a distant relative, so they do not inherit with a father, grandfather, son, or son's son. *Fourth* they are not increased beyond a third, even if their males and females are many. Ibn Abi Hatim said: Yunus told us, Ibn Wahb told us, Yunus told us on the authority of Al-Zuhri, he said: Umar ruled that the inheritance of brothers from the mother among them is for the male like the female, Al-Zuhri said: I do not think that Umar ruled that until he learned about it from the Messenger of God, may God bless him and grant him peace, because of this verse in which God Almighty said: **But if there are more than that, then they are partners in a**

third. The scholars differed on the common issue, which is a husband, a mother or grandmother, and two of the mother's children and one or more of the children of the parents, so according to the majority of the opinion, the husband gets half, the mother or grandmother gets a sixth, and the mother's child gets a third, and the father's and mother's children share in it according to the common amount between them, which is the mother's brothers, and this issue occurred during the time of the Commander of the Faithful, Umar, so he gave the husband half, the mother a sixth, and made a third for the children of the mother, so the children of the parents said to him: O Commander of the Faithful, suppose our father was a donkey, are we not from one mother? So he made a partnership between them, and it was authenticated from him and from Uthman, and it is one of the two narrations from Ibn Masoud, Zaid bin Thabit and Ibn Abbas, may God be pleased with them, and Saeed bin Al-Musayyab, Shuraih Al-Qadi, Masruq, Tawus, Muhammad bin Sirin, Ibrahim Al-Nakha'i, Omar bin Abdul Aziz, Ath-Thawri and Sharik say this, and it is the school of Malik, Al-Shafi'i and Ishaq bin Rahawayh, and Ali bin Abi Talib did not make a partnership between them, but rather he gave a third to the children of the mother, and nothing to the children of the parents, and in this case because they are agnates. And Wakee' bin Al-Jarrah said: There is no disagreement about that from him. This is the opinion of Abi bin Ka'b and Abi Musa Al-Ash'ari. It is the well-known opinion from Ibn Abbas. It is the school of thought of Al-Sha'bi, Ibn Abi Laila, Abu Hanifa, Abu Yusuf, Muhammad bin Al-Hasan, Al-Hasan bin Ziyad, Zafar bin Al-Hudhayl, Imam Ahmad bin Hanbal, Yahya bin Adam, Na'eem bin Hammad, Abu Thawr and Dawud bin Ali Al-Dhahiri, and Abu Al-Hussain bin Al-Labban Al-Fardii, may God have mercy on him, chose it in his book Al-Ijaz. His saying: **After a bequest he may have made or a debt that is not harmful**, meaning that his bequest should be based on justice, not on harm, injustice, or unfairness, such that he deprives some of the heirs, reduces them, or increases them beyond what God has decreed for them of the obligatory share. Whoever strives to do that is like someone who opposes God in His wisdom and His division. And for this reason Ibn Abi Hatim said: My father told us, Abu al-Nadr al-Dimashqi al-Faradisi told us, Umar ibn al-Mughira told us, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **Harm in a will is one of the major sins**. And Ibn Jarir narrated it in the same way from this Umar ibn al-Mughira, who is Abu Hafs al-Basri who lived in al-Masisah. Abu al-Qasim Ibn Asakir said: He is known as the Mufti of the Poor, and more than one of the Imams narrated from him. Abu Hatim al-Razi said about him: He is a sheikh. And Ali ibn al-Madini said: He is unknown and I do not know him, but al-Nasa'i narrated it in his Sunan on the authority of Ali ibn Hajar on the authority of Ali ibn Musahhir, on the authority of Dawud ibn Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, with a chain of transmission ending with him: **Harm in a will is one of the major sins**. And Ibn Abi Hatim narrated it in the same way from Abu Sa'id al-Ashja, on the authority of A'idh ibn Habib, on the authority of Dawud ibn Abi Hind, and Ibn Jarir narrated it from a hadith of a group of hadith masters

Surat al-Nisa 4:12

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on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, with a chain of transmission ending with him. And in Some of them: Ibn Abbas reads **without harm**. Ibn Jarir said: The correct one is the one that stops, and for this reason the imams differed regarding the acknowledgment to the heir, is it valid or not? There are two opinions **one of them** it is not valid because it is a suspicion that he may have bequeathed to him with the formula of acknowledgment. It has been proven in the authentic hadith that the Messenger of God, may God bless him and grant him peace, said: **God has given every person with a right his right, so there is no bequest to an heir**. This is the school of Malik, Ahmad ibn Hanbal, Abu Hanifa, and the old opinion of al-Shafi'i, may God have mercy on them. He went in the new opinion that the acknowledgment is valid. This is the doctrine of Tawus, Ata, Al-Hasan and Omar bin Abdul Aziz, and it is the choice of Abu Abdullah Al-Bukhari in his Sahih. He argued that Rafi bin Khadij recommended that the Fazariyyah should not reveal what was closed to them. He said: Some people said that his admission is not permissible due to the bad opinion of the heirs about him. The Prophet, may God bless him and grant him peace, said: **Beware of suspicion, for suspicion is the falsest of speech**. And God the Most High said: **Indeed, God commands you to render trusts to those to whom they are due**. He did not specify an heir or anyone else. End of what he mentioned. So whenever the admission is correct and in accordance with what is in reality, this disagreement occurs in it. And whenever it is a trick and a means to increase some of the heirs and decrease others, it is forbidden by consensus and by the text of this noble verse: "Not to cause harm, a commandment from God. And God is Knowing and Forbearing." Then God the Most High said:

Fath al-Qadir

His statement 12- **And for you is half of what your wives leave if they have no child** The address here is to men. What is meant by child is the child of the loins or the child of the child, based on the consensus we have presented: **But if they have a child, you have a quarter of what they leave** This is agreed upon. The scholars did not differ that the husband is entitled to half if there is no child, and if there is a child, even if it is less, a quarter. His statement **after a bequest** etc. The discussion of it is as mentioned above. His statement "And for them is a quarter of what you leave if you have no child. But if you have a child, they have an eighth of what you leave" This share with the child and the share without the child is reserved for one of the wives and shared by more than one, there is no disagreement about that, and the discussion of the will and debt is as mentioned above. His saying, **And if a man leaves behind ascendants**, what is meant by the

dead man is the dead man, and **is inherited** is in the passive form of *watraa* not *awratha* and it is the predicate of *kana* and *kalalah* is a state of the pronoun **is inherited** meaning: he is inherited while he is a person with ascendants, or that the predicate is *kalalah* and **is inherited** is an attribute of a man, meaning if a man leaves behind ascendants who has no son or father, and **is inherited** is read with a light and heavy vowel, so *kalalah* is a direct object or a state, and the direct object is omitted, meaning he is inherited, and what is meant is the state of him being a person with ascendants, or it is a direct object for him, meaning because of ascendants. Ascendants are a source of the word *takalluhu* **surrounded by lineage**, meaning it surrounded him, and it is called *al-ikleel* because it surrounds the head. He is the dead person who has no son or father, this is the saying of Abu Bakr al-Siddiq, Umar, Ali and the majority of scholars, and the author of the book *al-Ayn*, Abu Mansur al-Lughawi, Ibn Arafah, al-Qutaibi, Abu Ubaid and Ibn al-Anbari said the same. It has been said that it is a consensus. Ibn Kathir said: The people of Medina, Kufa and Basra say the same, and it is the saying of the seven jurists, the four imams, the majority of the predecessors and successors, and all of them. More than one person has narrated the consensus, and a hadith attributed to the Prophet (peace and blessings of God be upon him) has been reported on this matter. Abu Hatim and Al-Athram narrated on the authority of Abu Ubaidah that he said: Kalalah is anyone who has no father, son or brother inheritors, so he is considered a Kalalah among the Arabs. Abu Umar ibn Abd al-Barr said: Abu Ubaidah mentioned the brother here with the father and son in the condition of Kalalah, which is a baseless mistake, and no one else mentioned him in the condition of Kalalah. What is narrated on the authority of Abu Bakr and Umar that Kalalah is only for those who have no children, they have retracted from it. Ibn Zayd said: Kalalah is the living and the dead together, and they called the kinship Kalalah because they surround the dead from all sides and are not from him and he is not from them, unlike the son and father, who are two sides of him, so if they are gone, the lineage surrounds him. It was said that Kalalah is taken from Kalal, which means exhaustion, so it is as if the inheritance goes to the heir from a distance and exhaustion. Ibn al-A'rabi said: The Kalala are the distant cousins. In short, whoever reads **yuyrith kalalah** with a doubled kasra on the ra', which is some of the Kufians, or with a light ra', which is al-Hasan and Ayoub, made the Kalala the kinship. And whoever reads *yuyrith* with a fatha on the ra', which is the majority, it is possible that the Kalala is the dead person, and it is possible that it is the kinship. It has been narrated from Ali, Ibn Mas'ud, Zaid ibn Thabit, Ibn Abbas, and al-Sha'bi that the Kalala is anyone other than the son and the father among the heirs.

Al-Tabari said: The correct view is that the Kalala are those who inherit from the dead person other than his son and father, due to the authenticity of the hadith of Jabir: "So I said: O Messenger of God, only the Kalala inherit me, so should I bequeath all of my money? He said: No." End quote. It has been narrated from Ata' that he said: The Kalala is the money. Ibn al-Arabi said: This is a weak statement that has no basis. The author of al-Kashshaf said: The Kalala applies to three: the one who does not leave behind a son or a father, the one who is neither a son nor a father among those who are left behind, and the kinship from other than the son and the father. End quote. His saying, **or a woman** is connected to a man restricted by what it is restricted by: that is, or a woman who inherits as a kalaalah. His saying, **and he has a brother or a sister**, Sa'd ibn Abi Waqqas read it from the mother, and we will mention who transmitted that from him. Al-Qurtubi said: The scholars agreed that the brothers here are the brothers through the mother. He said: There is no disagreement among the people of knowledge that the inheritance of brothers through the father and mother or through the father is not like this, so their consensus indicates that the brothers mentioned in the Almighty's saying, **And if there are brothers, whether male or female, then the male will have the share of two females**, are the brothers through both parents or through the father. The pronoun was used singularly in His saying, **and he has a brother or a sister**, because what is meant is each one of them, as is the custom of the Arabs when they mention two names that are equal in ruling. They may mention the pronoun referring to them singularly, as in the Almighty's saying, **And seek help through patience and prayer, and indeed, it is difficult**, and His saying, **They hoard gold and silver and do not spend it in the way of God**. And they may mention it in dual form, as in His saying, **Whether he is rich or poor, God is more worthy of both of them**. We have already presented a longer discussion of this than what is mentioned here. His statement, **If they are more than that, then they are partners in the third**, refers to his statement, **and he has a brother or sister**, meaning: more than the single brother or sister by one, and that is if there are two or more, two males or two females or a male and a female. This has been used as evidence that the male is like the female among maternal siblings, because God shared among them in the third, and did not mention the superiority of the male over the female as He mentioned in the case of sons and siblings from both parents or from the father. Al-Qurtubi said: This is a consensus. The verse indicates that if the issue is completed by maternal siblings, they are older than siblings from both parents or from the father, and that is in the issue called the donkey share, which is if the deceased leaves behind a husband, a mother, two maternal siblings, and siblings from both parents, then the husband gets half, the mother gets a sixth, the two maternal siblings get a third, and the siblings from both parents get nothing. The reason for this is that the condition under which brothers from the mother inherit is found, which is that the deceased is a kalaalah, and this is supported by the hadith: **Give the obligatory shares to those entitled to them, and whatever remains is for the nearest male relative**. This is in the two Sahihis and others. We have established the evidence of the verse and the hadith on this in the treatise that we called Al-Mabahith

Al-Durriya fi Al-Mas'ala Al-Ham'ariyya. There is a well-known disagreement among the Companions and those who came after them on this issue. His statement, **After a bequest he may have bequeathed or a debt**, is discussed as mentioned above. His statement, **Not causing harm**, that is, he bequeaths while not causing harm to his heirs in any way, such as acknowledging something that is not against him or bequeathing a bequest for no purpose other than harming the heirs. Or he bequeaths to an heir absolutely or to someone else more than a third and the heirs do not approve of it, and this restriction, I mean his saying: **not causing harm** refers to the will and the debt mentioned, so it is a restriction for them. So whatever acknowledgements of debts or wills that are forbidden to him, or whose owner has no intention other than harming his heirs, is void and rejected, and nothing is executed from it, neither a third nor less than that. Al-Qurtubi said: The scholars agreed unanimously that a will to an heir is not permissible. This restriction, I mean not causing harm, is a restriction for all of the above from the will and the debt. Abu Al-Su'ud said in his interpretation: The restriction is specific to this situation because the heirs are likely to be negligent in their right. His saying **a will from God** is in the accusative case as a source: that is, he bequeaths to you that as a will from God, like his saying **an obligation from God**. Ibn 'Atiyyah said: It is valid for something harmful to be done in it. Meaning: That harm befalls it or because of it, so He befalls it figuratively, so the will is in this case the object, because the active participle is based on the state or because it is negated in meaning. Al-Hasan read **a will from God** in the accusative case with the active participle added to it, like his saying: O thief of the people of the house tonight. And the fact that this will is from God Almighty is evidence that He has commanded His servants with these details mentioned in the inheritance laws, and that every will from His servants that contradicts it is preceded by God's will, such as the wills that include favoring some heirs over others or that include harm in some way.

Tafsir al-Baghawi

12- The Almighty said: "And for you is half of what your wives leave if they have no child. But if they have a child, then for you is a fourth of what they leave after any bequest they may have made or debt." This is regarding the inheritance of husbands. **And for them is a fourth**, meaning: the wives are a fourth, "of what you leave if you have no child. But if you have a child, then for them is an eighth of what you leave after any bequest you may have made or debt." This is regarding the inheritance of wives. If a man has four wives, then they share in a quarter and an eighth.

The Almighty said: **And if a man or a woman leaves behind ascendants**, ascendants, and the structure of the verse is: And if a man or a woman leaves behind ascendants, and it is an accusative of the source, and it was said: as a predicate of what its agent was not named, and its interpretation is: If a man leaves behind his money ascendants.

They differed about the Kalala. Most of the

Surat al-Nisa 4:12

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companions held that the Kalala is the one who has neither a child nor a father. It was narrated on the authority of Al-Ubayy who said: Abu Bakr, may God be pleased with him, was asked about the Kalala, so he said: I will say something about it based on my opinion. If it is correct, then it is from God, and if it is wrong, then it is from me and the devil. I see that it is everything except the father and the father. When Umar, may God be pleased with them both, became caliph, he said: I am too shy before God to reject something that Abu Bakr, may God be pleased with him, said.

Tawus said that the Kalala is the one who has no children, and this is one of the two narrations from Ibn Abbas, may God be pleased with them both, and one of the two sayings from Omar, may God be pleased with him. Those who said this argued with the words of God Almighty: "Say: God gives you a ruling concerning Kalala. If a man dies and leaves no child," and its explanation among the general public is taken from the hadith of Jabir ibn Abdullah, because the verse was revealed about him and he did not have a father or son on the day it was revealed, because his father Abdullah ibn Haram was killed on the Day of Uhud, and the verse of Kalala was revealed at the end of the life of the Prophet, may God bless him and grant him peace, so the matter of Jabir became an explanation of the meaning of the verse because it was revealed about him.

They differed as to who is the Kalala a name for? Some of them said: It is a name for the deceased, and this is the opinion of Ali and Ibn Masoud, may God be pleased with them, because he died without losing both sides, so each column is a lineage. Some of them said: It is a name for the heirs, and this is the opinion of Saeed bin Jubair, because they crown the deceased from his sides, and there is no one in the column of lineage, like a crown surrounding the head and the middle of the head is a mole, and this is indicated by the hadith of Jabir, may God be pleased with him, where he said: Only Kalala inherits me, meaning: I am inherited by heirs who are neither a son nor a father.

Al-Nadr bin Shumayl said: Kalala is the name for money. Abu Al-Khair said: A man asked Uqba about Kalala, so he said: Are you not surprised that this man asks me about Kalala, and nothing has made things difficult for the companions of the Prophet, may God bless him and grant him peace, as much as Kalala has made things difficult for them.

Omar, may God be pleased with him, said: There are three things that the Prophet, may God bless him and grant him peace, would have loved for us to have been among them than the world and what is in it: kalalah, the caliphate, and the doors of usury.

Ma'dan bin Abi Talha said: "Umar bin Al-Khattab, may God be pleased with him, gave a sermon and said: I will not leave anything after me that is more important to me than kalalah. I did not consult the Messenger of God, may God bless him and grant him peace, about anything as I consulted him about kalalah, and he was not harsh with me about anything as he was harsh with me about kalalah, until he stabbed me in the chest with his finger and said: O Umar, is not the verse of summer at the end of Surat An-Nisa sufficient for you? If I live, I will pass judgment on it with a judgment that will be passed by those who read the Qur'an and those who do not read the Qur'an."

And say to him: Is not the verse of summer sufficient for you? He meant: God Almighty revealed two verses about kalalah, one of them in the winter, which is at the beginning of Surat An-Nisa, and the other in the summer, which is at the end of it, and it contains a clarification that is not in the verse of winter, and that is why He referred to it.

The Almighty said: **And if he has a brother or a sister, then for each one of them is a sixth**, meaning the brother and sister from the mother by agreement. Sa'd ibn Abi Waqqas read: **And he has a brother or a sister from the mother**, and he did not say **for them** with the mention of the man and the woman before, according to the custom of the Arabs when they mention two names and then inform about them, and they are equal in ruling, perhaps it is added to one of them, and perhaps it is added to both of them, like the Almighty's saying: **And seek help through patience and prayer, and indeed, it is difficult.** (al-Baqarah 2:153)

If they are more than that, then they are partners in one-third. There is consensus that if the mother's children are two or more, they share one-third, male and female. Abu Bakr al-Siddiq **may God be pleased with him** said in his sermon: "Behold, the verse that God revealed at the beginning of Surat al-Nisa' regarding the inheritance, He revealed it regarding the child and the parent. The second verse is regarding the husband, wife, and siblings from the mother. The verse with which he concluded Surat al-Nisa' is regarding siblings from the father and mother. The verse with which he concluded Surat al-Anfal is regarding relatives, some of them are closer to others in the Book of God. "After a bequest he may have bequeathed or a debt, not causing harm to the heirs by exceeding one-third in the bequest." Al-Hasan said: It is to bequeath a debt that is not owed to him. **A bequest from God, and God is Knowing and Forbearing.** Qatada said: God disliked causing harm in life and at death, and He forbade it and presented it in it.

Tafsir al-Baidawi

12 "And for you is half of what your wives leave if they have no child. But if they have a child, then for you is a quarter of what they leave" meaning a child who inherits from her womb, or from the loins of her sons, or her sons' sons, and whether they are descended, male or female, from you or from others. "After any bequest they may have bequeathed or debt. And for them is a quarter of what you leave if you have no child. But if you have a child, then for them is an eighth of what you leave after any bequest you may have bequeathed or debt." A man is entitled, by right of marriage, to twice what a woman is entitled to, as in lineage. This is the analogy for every man and woman who share in the same direction and proximity. No exception is made except for the children of the mother, the freedman, and the freedwoman. The one and the number of them are equal in the quarter and the eighth. **And if it is a man** meaning the deceased. **It is inherited** meaning whoever inherits from him is inherited from the attribute of a man. *Kalalah* is the predicate of *kan* or *yuzurtu* is its predicate, and *Kalalah* is a state of the pronoun in it, which is he who did not leave a child or a parent. Or an object for it, and what is meant by it is a kinship that is not from the side of the father and the child. It is possible that a man is the heir and inherits from whom he inherits, and a *kalalah* is one who has neither a father nor a son. It was read *yuyriith* in the active form, so the dead man and *kalalah* have three meanings. The first is a predicate or a state, the second is an object for it, and the third is a direct object. It is originally a source meaning exhaustion. Al-A'sha said:

I swore that I would not mourn her death or her loss until I met Muhammad.

It was borrowed for a kinship that is not partial, because it is a **kala a provision** in addition to it, then it was used to describe the deceased and the heir in the sense of someone who has a **kala a provision** like when you say: So-and-so is from my kinship. **Or a woman** is in apposition to man. **And for him** means for the man, and his ruling was sufficient over the ruling of the woman because the apposition indicates that they share it. **A brother or sister** means from the mother, and this is indicated by the reading of Abu and Sa'd ibn Malik **And for him a brother or sister**, and that he mentioned at the end of the surah that the two sisters get two-thirds and the brothers get all, and this is not appropriate for the mother's children, and that what is estimated here is the mother's share, so it is appropriate for her children. **For each one of them is a sixth, but if there are more than that, then they are partners in a third**, making the male and female equal in the division because the indication is by pure femininity, and the meaning of the verse is that they do not inherit that with the mother and grandmother, just as they do not inherit with the daughter and the son's daughter, so the consensus was specific to it. **After a bequest he has bequeathed or a debt that is not harmful** meaning that is not harmful to his heirs by exceeding a third, or intending to harm by the bequest without seeking closeness to God and acknowledging a debt that is not binding on him, and it is a state of the subject of the verb **to bequeath** mentioned in this reading and indicated by his saying **to bequeath** in the

passive form in the reading of Ibn Kathir, Ibn Amir, and Ibn Ayyash on the authority of Asim. **A bequest from God** is a confirmed source or accusative with **not harmful** as a direct object, and this is supported by the fact that it was read **not harmful** with the addition, meaning that a bequest from God, which is a third or less by increase, or a bequest from Him for the children by extravagance in the bequest and false acknowledgment. **And God is Knowing** of harm and other things. *Forbearing* He does not hasten to punish him.

Surat al-Nisa 4:13

These are the limits set by Allah. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow, to abide therein. And that is the great attainment.

Surat al-Nisa 4:13

These are the limits set by God. And whoever obeys God and His Messenger - He will admit him to gardens beneath which rivers flow, to abide therein. And that is the great attainment.

Tafsir al-Jalalayn

Those the mentioned rulings regarding the matter of orphans and what follows **the limits of God** His laws that He has set for His servants so that they may act upon them and not transgress them **and whoever obeys God and His Messenger** in what He has ruled **He will admit him** with the letter ya and the letter nun as a shift (to gardens beneath which rivers flow, to abide therein eternally. And that is the great attainment)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of his saying: **These are the limits of God**. Some of them said: He means by it: These are the conditions of God.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **These are the limits of God**, meaning: God's conditions.

Others said: Rather, the meaning of this is: That is obedience to God.

Who said that?

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **These are the limits of God**, meaning: obedience to God, meaning the inheritances that God has named.

Others said: The meaning of this is: This is God's law and command.

Others said: Rather, the meaning of this is: These are the duties of God.

Abu Ja'far said: The most correct of the sayings on this matter is what we have explained, which is that the boundary of everything is what separates it from other things. Therefore, the boundaries of a house and the boundaries of land are called boundaries, because they separate what they are bounded by from other things.

Likewise, his statement: **These are the limits of God**, means: This is the division that your Lord has divided for you, and the obligations that He has imposed for

your living from your dead in this verse, as He imposed and explained in these two verses, **the limits of God**, meaning: the divisions between obedience to God and disobedience to Him in your division of the inheritances of your dead, as Ibn Abbas said. And the reason for abandoning obedience to God, and what is meant by that is the limits of God, is that it is sufficient for those addressed to know that in the meaning of the speech from mentioning it. And the evidence for the correctness of what we said in that is his statement: **And whoever obeys God and His Messenger**, and the verse that follows it: **And whoever disobeys God and His Messenger**.

The interpretation of the verse is: This division that your Lord has divided among you, O people, upon which your Lord has divided the inheritances of your dead, chapters by which He has distinguished for you between His obedience and disobedience, and limits for you to which you must adhere and not transgress, so that He may know among you those who obey Him from those who disobey Him, in what He has commanded you to do regarding the division of the inheritances of your dead among you, and in what He has forbidden you from doing regarding it.

Then He, the Most High, informed us of what He had prepared for each group of them, saying to the group of people who obeyed Him in that: **And whoever obeys God and His Messenger** in doing what He commanded him to do, and adhering to what He set for him in the division of inheritances and other things, and avoiding what He forbade him from doing in that and other things, **He will admit him to gardens beneath which rivers flow**.

His statement: **He will admit him to gardens**, meaning: orchards with rivers flowing beneath their plants and trees, **abiding therein forever**, meaning: remaining therein forever, never dying therein, never perishing, and never leaving therein, **and that is the great attainment**.

He says: And God will admit them into the gardens that He described as He described them, **the great victory**, meaning: the great success.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **These are the limits set by God, and whoever obeys God and His Messenger will enter it** the verse, he said: Regarding the inheritances that were mentioned before.

Bishr bin Muadh told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **These are the limits of God**, which He has set for His creation, and His obligations among them of inheritance and division, so abide by them and do not go beyond them to anything else.

Tafsir al-Qurtubi

Thirty-Five - The Almighty said: **These are the limits set by God.** And *those* means *these*, meaning these are the rulings of God that He has made clear to you so that you may know them and act upon them. **And whoever obeys God and His Messenger** regarding the division of inheritances, so he approaches it and acts upon it as God Almighty has commanded him, **He will admit him to gardens beneath which rivers flow.** A sentence in the accusative case as an attribute of *gardens*.

Tafsir Ibn Kathir

That is, these obligations and measures that God has made for the heirs according to their closeness to the deceased, their need for him, and their loss of him when he is not there, are the limits of God, so do not transgress or exceed them. That is why He said, **And whoever obeys God and His Messenger**, that is, in them, so He did not add some of the heirs nor subtract some of them by trickery or means, but rather He left them to the ruling of God, His obligation, and His division. "He will admit him to gardens beneath which rivers flow, to abide therein. That is the great attainment. And whoever disobeys God and His Messenger and transgresses His limits, He will admit him to a Fire, to abide therein. And he will have a humiliating punishment," that is, because he is not what God has decreed and opposes God in His ruling. This only comes from dissatisfaction with what God has divided and decreed, and that is why He will punish him with humiliation in the painful, lasting punishment. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Ash'ath ibn Abdullah, on the authority of Shahr ibn Hawshab, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said, **A man may do the deeds of the good people seventy times.** A year, so if he bequeaths something in his will, his evil deeds will be sealed and he will enter Hellfire. And a man may do the deeds of the evildoers for seventy years, then he is just in his will, and his good deeds will be sealed and he will enter Paradise." He said: Then Abu Hurairah said: Read if you wish, "These are the limits set by God, and whoever obeys God and His Messenger, He will admit him to Gardens beneath which rivers flow, to abide therein. And that is the great attainment. And whoever disobeys God and His Messenger and transgresses His limits, He will admit him to the Fire, to abide therein. And he will have a humiliating punishment." Abu Dawud said in the chapter on harm in a will in his Sunan: Abdah ibn Abdullah told us, Abd al-Samad told us, Nasr ibn Ali al-Hadani told us, al-Ash'ath ibn Abdullah ibn Jabir al-Hadani told us, Shahr ibn Hawshab told me that Abu Hurairah told him that the Messenger of God, may God bless him and grant him peace, said: **A man or a woman may work in obedience to God for sixty years, then death comes to them, and they are harmed in their will, so Hellfire is obligatory for them.** And he said: Abu Hurairah read to me from here: "After a bequest he has bequeathed or a debt that is not harmful, a bequest from God, and

God is All-Knowing, All-Forbearing. These are the limits set by God. And whoever obeys God and His Messenger - He will admit him to gardens beneath which rivers flow, wherein they abide eternally. That is the great attainment. And thus it was narrated by Al-Tirmidhi and Ibn Majah from the hadith of Ibn Abdullah bin Jabir Al-Hadani with it. Al-Tirmidhi said: It is good and strange, and the chain of transmission of Imam Ahmad is more complete and perfect.

Fath al-Qadir

And the reference in his saying 13- "those" is to the previous rulings and he called them limits because they are not permissible to exceed and it is not permissible to transgress them **and whoever obeys God and His Messenger** in the division of inheritances and other legal rulings as is indicated by the generality of the wording **He will admit him to gardens beneath which rivers flow.**

Tafsir al-Baghawi

13- **These are the limits of God**, meaning: what was mentioned of the limited obligations, "And whoever obeys God and His Messenger - He will admit him to gardens beneath which rivers flow, wherein they abide eternally. And that is the great attainment."

Tafsir al-Baidawi

13 *Those* refers to the rulings that were presented regarding orphans, wills, and inheritances. **The limits of God** are His laws, which are like the limited limits that may not be exceeded. "And whoever obeys God and His Messenger - He will admit him to gardens beneath which rivers flow, wherein they abide eternally. And that is the great attainment."

Surat al-Nisa 4:14

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

Surat al-Nisa 4:14

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

Tafsir al-Jalalayn

And whoever disobeys God and His Messenger and transgresses His limits - He will put him in both ways **into a Fire to abide eternally therein, and he will have** in it **a humiliating punishment** with humiliation. The pronouns in the two verses were taken into account, the word {whoever} and in {eternally} its meaning is

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be exalted, He means: **And whoever disobeys God and His Messenger** in doing what they commanded him to do of dividing inheritances as they commanded him to divide them among themselves and other than that of God's obligations, disobeying their command to what they forbade him from, **and transgresses His limits**, meaning: and transgresses the chapters of His obedience that He, the Most High, made a separation between them and His disobedience, to what He forbade him from doing of dividing the inheritances of their dead among their heirs and other than that of His limits, **He will put him into a Fire to abide therein**, meaning: remaining in it forever, never dying and never coming out of it, **and for him is a humiliating punishment**, meaning: and for him is a humiliating punishment, whoever is punished with it will be disgraced.

And in a similar manner to what we said in the interpretation of that, the people of interpretation said.

Who said that?

Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And whoever disobeys God and His Messenger and transgresses His limits**, the verse, is about the inheritances mentioned before. Ibn Jurayj said: **And whoever disobeys God and His Messenger**, he said: whoever commits sins for which God will punish him.

If someone says: Will he who disobeys God and His Messenger in the division of inheritance be eternally in Hell?

It was said: Yes, if he combined their disobedience in that with doubt that God imposed on him what He imposed on His servants in these two verses, or he knew that and deviated from God and His Messenger

in their command, according to what Ibn Abbas mentioned from the statement of those who said when the words of God, the Blessed and Exalted, were revealed to the Messenger of God, may God bless him and grant him peace: "God instructs you concerning your children: for the male, what is equal to the share of two females" to the end of the two verses: Does the one who does not ride a horse, nor fight the enemy, nor seize spoils, inherit half of the wealth or all of the wealth? In denunciation of God's division of what He divided from the inheritance of the people of inheritance among them according to what He divided in His Book, and he contradicted His ruling in that and the ruling of His Messenger, in denunciation of their ruling, as those whose affair Ibn Abbas mentioned from among the companions of the Messenger of God, may God bless him and grant him peace, of the hypocrites about whom this verse was revealed and in their likes, denounced it, so he is among those who will remain in Hell forever, because by denouncing God's ruling in that, he becomes a disbeliever in God and outside the religion of Islam.

Tafsir al-Qurtubi

And his saying: **And whoever disobeys God and His Messenger** means in the division of inheritances, so he does not divide it or act in accordance with it, **and transgresses His limits** meaning he disobeys His command, **He will cast him into the Fire to abide eternally therein**. And if disobedience means disbelief, then eternity is its door, and if it means major sins and transgressing the commands of God Almighty, then eternity is borrowed for a period of time, as you say: God made his kingdom eternal. And Zuhair said:

And there is no immortal except for the mountains of Rawasia

This meaning has been mentioned in more than one place. Nafi' and Ibn 'Amir read *nadkhalhu* with a *nun* in both places, meaning an addition to Himself, glory be to Him. The rest read it with a *ya* both of them, because the name of God Almighty was mentioned previously, meaning God will admit him.

Tafsir Ibn Kathir

That is, these obligations and measures that God has made for the heirs according to their closeness to the deceased, their need for him, and their loss of him when he is not there, are the limits of God, so do not transgress or exceed them. That is why He said, **And whoever obeys God and His Messenger**, that is, in them, so He did not add some of the heirs nor subtract some of them by trickery or means, but rather He left them to the ruling of God, His obligation, and His division. "He will admit him to gardens beneath which rivers flow, to abide therein. That is the great attainment. And whoever disobeys God and His Messenger and transgresses His limits, He will admit

him to a Fire, to abide therein. And he will have a humiliating punishment," that is, because he is not what God has decreed and opposes God in His ruling. This only comes from dissatisfaction with what God has divided and decreed, and that is why He will punish him with humiliation in the painful, lasting punishment. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Ash'ath ibn Abdullah, on the authority of Shahr ibn Hawshab, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said, **A man may do the deeds of the good people seventy times.** A year, so if he bequeaths something in his will, his evil deeds will be sealed and he will enter Hellfire. And a man may do the deeds of the evildoers for seventy years, then he is just in his will, and his good deeds will be sealed and he will enter Paradise." He said: Then Abu Hurairah said: Read if you wish, "These are the limits set by God, and whoever obeys God and His Messenger, He will admit him to Gardens beneath which rivers flow, to abide therein. And that is the great attainment. And whoever disobeys God and His Messenger and transgresses His limits, He will admit him to the Fire, to abide therein. And he will have a humiliating punishment." Abu Dawud said in the chapter on harm in a will in his Sunan: Abdah ibn Abdullah told us, Abd al-Samad told us, Nasr ibn Ali al-Hadani told us, al-Ash'ath ibn Abdullah ibn Jabir al-Hadani told us, Shahr ibn Hawshab told me that Abu Hurairah told him that the Messenger of God, may God bless him and grant him peace, said: **A man or a woman may work in obedience to God for sixty years, then death comes to them, and they are harmed in their will, so Hellfire is obligatory for them.** And he said: Abu Hurairah read to me from here: "After a bequest he has bequeathed or a debt that is not harmful, a bequest from God, and God is All-Knowing, All-Forbearing. These are the limits set by God. And whoever obeys God and His Messenger - He will admit him to gardens beneath which rivers flow, wherein they abide eternally. That is the great attainment. And thus it was narrated by Al-Tirmidhi and Ibn Majah from the hadith of Ibn Abdullah bin Jabir Al-Hadani with it. Al-Tirmidhi said: It is good and strange, and the chain of transmission of Imam Ahmad is more complete and perfect.

Fath al-Qadir

And thus his saying 14- **And whoever disobeys God and His Messenger Nafi'** and Ibn Amir read **We will admit him** with a noon. The rest read it with a lower yaa. His saying **And for him is a humiliating punishment** means: And for him after he is admitted to the Fire is a punishment whose nature is unknown.

Al-Bukhari, Muslim and others narrated on the authority of Jabir who said: The Messenger of God, may God bless him and grant him peace, called me and I said: What do you command me to do with my wealth, O Messenger of God? So it was revealed. We have already mentioned that the reason for the revelation was the question of the wife of Sa'd ibn al-Rabi'. Ibn Jarir and Ibn Abi Hatim narrated on the authority of al-Suddi who said: The people of the Jahiliyyah did not give inheritance to slave girls or weak boys. A man would not inherit from his children

except those who were able to fight. Then Abd al-Rahman, the brother of the poet Hassan, died and left behind a wife called Umm Kahah and five slave girls. The heirs took his wealth. Umm Kahah complained about that to the Prophet, may God bless him and grant him peace, so God revealed this verse: "But if there are more than two women..." Then He said about Umm Kahah: **And for them is a fourth of what you leave.** Sa'id ibn Mansur, al-Hakim and al-Bayhaqi narrated on the authority of Ibn Mas'ud who said: When 'Umar ibn al-Khattab took us on a path and we followed it, we found it easy. He was asked about a woman and two parents and he said: The woman gets a quarter, the mother gets a third of what remains, and what remains is for the father. Abdul Razzaq and Al-Bayhaqi narrated on the authority of Zaid bin Thabit something similar. Ibn Jarir, Al-Hakim **who authenticated it** and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas that he entered upon Uthman and said: Two brothers do not prevent the mother from receiving a third. God said: **But if he has brothers**, and two brothers are not brothers in the language of your people. So Uthman said: I cannot prevent what was before me and has passed on in the regions and people have inherited it. Al-Hakim and Al-Bayhaqi narrated in his Sunan on the authority of Zaid bin Thabit that he said: The Arabs call two brothers brothers. Ibn Abi Shaybah, Ahmad, Abd bin Hamid, Al-Tirmidhi, Ibn Majah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Al-Jarud, Al-Daraqutni and Al-Bayhaqi narrated in his Sunan on the authority of Ali who said: You read this verse: **After a bequest he may have bequeathed or a debt**, and the Messenger of God (blessings and peace of God be upon him) ruled on the debt before the bequest, and that the notables of the mother's children inherit from him, but not the children of the maternal uncles. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Your fathers and your sons - you know not which of them is nearer to you in benefit**, meaning: The most obedient of you to God from among your fathers and sons will be the highest of you in rank with God on the Day of Resurrection, because God, the Exalted, will intercede for the believers for one another. Abd Ibn Humayd, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid regarding his statement, **Nearer to you in benefit**, he said: In this world. Sa'eed Ibn Mansur, Abd Ibn Humayd, Al-Darimi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated in his Sunan on the authority of Saad Ibn Abi Waqqas that he used to recite, **and he has a brother or a sister.** Al-Bayhaqi narrated on the authority of Al-Sha'bi that none of the companions of the Prophet, may God bless him and grant him peace, inherited anything from the maternal siblings along with the grandfather. Ibn Abi Hatim narrated on the authority of Ibn Shihab that 'Umar ruled that the inheritance of maternal siblings among them is for the male like the female. He said: I do not think that 'Umar ruled that until he learned it from the Messenger of God, and for this verse in which God says, **But if there are more than that, then they are partners in a third.** Ibn Abi Shaybah, Abd al-Razzaq, Abd ibn Hamid, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated on the authority of Ibn Abbas, who said: Harm in a will is a major sin. Then he recited: **not harmful.** Ibn Jarir, Ibn Abi Hatim,

Surat al-Nisa 4:14

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

and al-Bayhaqi narrated it on his authority with a chain of transmission traceable to the Prophet. In its chain of transmission is Umar ibn al-Mughira Abu Hafsa al-Masisi. Abu al-Qasim ibn Asakir said: He is known as the Mufti of the Poor, and more than one of the Imams narrated on his authority. Abu Hatim al-Razi said about him: He is a sheikh. He said: Ali ibn al-Madini: He is unknown, I do not know him. Ibn Jarir said: The authentic, mawquf hadith is the same. The men in the chain of transmission of this mawquf hadith are the men of the Sahih, for al-Nasa'i narrated it in his Sunan on the authority of Ali ibn Hajar on the authority of Ali ibn Musahhir on the authority of Dawud ibn Abi Hind on the authority of Ikrimah on his authority. Ahmad, Abd ibn Humayd, Abu Dawud, al-Tirmidhi **who authenticated it**, Ibn Majah **who also narrated it** and al-Bayhaqi narrated on the authority of Abu Hurayrah that the Messenger of God (may God bless him and grant him peace) said: "A man may do the deeds of good people for seventy years, then if he makes a will, he is unfair in his will, and his deeds end with evil, so he enters the Fire. A man may do the deeds of evil people for seventy years, then he is just in his will, and his deeds end with good, so he enters Paradise." Then Abu Hurayrah said: Read if you wish, **These are the limits set by God** until His saying, **A humiliating punishment**. In its chain of transmission is Shahr ibn Hawshab, and there is a well-known discussion about him. Ibn Majah narrated on the authority of Anas that the Messenger of God (may God bless him and grant him peace) said: **Whoever cuts off the inheritance of his heir, God will cut off his inheritance from Paradise on the Day of Resurrection**. Al-Bayhaqi narrated it in al-Shu'ab on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet (may God bless him and grant him peace). Ibn Abi Shaybah and Sa'id ibn Mansur narrated it on the authority of Sulayman ibn Musa, who said: The Messenger of God (may God bless him and grant him peace) said, and he mentioned something similar. It has been proven in the two Sahih and others from the hadith of Sa'd ibn Abi Waqqas that the Prophet, may God bless him and grant him peace, came to visit him during his illness and said: I have a lot of wealth and none of my heirs is my daughter. Should I give two-thirds in charity? He said: No. He said: Half? He said: No. He said: A third? He said: A third, and a third is a lot. If you leave your heirs rich, it is better than leaving them poor, begging from people. Ibn Abi Shaybah narrated from Mu'adh ibn Jabal who said: God has given you a third of your wealth as charity, adding to your good deeds: meaning the will. In the two Sahih, it is narrated from Ibn 'Abbas who said: I wish that people would reduce the amount of a third to a quarter, because the Messenger of God, may God bless him and grant him peace, said: A third is a lot. Ibn Abi Shaybah narrated from Ibn 'Umar who said: A third was mentioned in a will in the presence of 'Umar, so he said: A third is moderate, neither stingy nor excessive. Ibn Abi Shaybah narrated from 'Ali who said: For me to bequeath a fifth is more beloved to me than a quarter, and for me to bequeath a quarter is more beloved to me than a third, and whoever bequeaths a third will not leave anything behind.

Benefit: It was reported in encouraging people to learn the obligatory duties and teach them what Al-Hakim and Al-Bayhaqi reported in his Sunan on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: "Learn the obligatory duties and teach them to the people, for I am a person who will be taken away, and knowledge will be taken away and tribulations will appear until two people will differ about an obligatory duty and will not find anyone to rule on it." And they reported it on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Learn the obligatory duties and teach them, for it is half of knowledge, and it will be forgotten, and it is the first thing to be taken away from my nation**. Narrations on encouraging people to learn the obligatory duties were reported on the authority of Umar, Ibn Masoud, and Anas, as well as a group of the Tabi'un and those who came after them.

Tafsir al-Baghawi

14- **And whoever disobeys God and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.** The people of Medina and Ibn Amir read **We will enter him into Gardens** and **We will enter him into the Fire**. In Surat Al-Fath **We will enter him** and **We will punish him**, and in Surat Al-Taghabun **We will disbelieve** and **We will enter him**, and in Surat At-Talaq **We will enter him** with the letter *nun* in them, and the others read it with the letter *ya*.

Tafsir al-Baidawi

14 **And whoever disobeys God and His Messenger and transgresses His limits - He will put him into a Fire to abide eternally therein, and he will have a humiliating punishment.** The pronoun is singular in *enters*, and *immortals* is plural for the word and meaning. Nafi' and Ibn 'Amir read **we will enter** with a nun, and *immortals* is an implied state, like saying: I passed by a man with a falcon, hunting with it tomorrow, and likewise immortal, and they are not descriptions of Paradise and Hell, otherwise the pronoun would have been made explicit because they are not related to the one for whom they are.

Surat al-Nisa 4:15

And those of your women who commit adultery, bring against them four witnesses from among you. And if they testify, then confine them to houses until death takes them or God ordains for them a way out.

Tafsir al-Jalalayn

And those who commit lewdness adultery [and from Sheikh Mahmoud Al-Rankousi that what is meant by it is lesbianism because the verses mentioned in the punishment for adultery came in Surat An-Nur. Dar Al-Hadith] **of your women, bring against them four witnesses from among you** meaning from your Muslim men **and if they testify** against them **then confine them** imprison them **in houses** and prevent them from mixing with people **until death takes them** meaning His angels *or* until **God appoints for them a way** a way to leave it, they were commanded to do that at the beginning of Islam, then He appointed for them a way by flogging the virgin a hundred times and banishing her for a year and stoning the married woman, and in the hadith when he explained the punishment he said: **Take from me, God has appointed for them a way** Narrated by Muslim

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **And those who commit lewdness**, and the women who commit adultery, that is: commit adultery, **from among your women**, and they are chaste, married or unmarried, **then bring to witness against them four men from among you**, meaning: bring to witness against them what they have committed of lewdness four men from among your men, meaning: from among the Muslims, **and if they testify**, against them, **then confine them to houses**, meaning: then imprison them in houses, **until death takes them**, meaning: until they die, **or God appoints for them a way out**, meaning: or God appoints for them a way out and a path to salvation from what they have committed of lewdness.

And the people of interpretation said something similar to what we said about that.

Who said that?

Abu Hisham Al-Rifai Muhammad bin Yazid told us, he said, Yahya bin Abi Zaida told us, on the authority of Ibn Jurayj, on the authority of Mujahid: "And those of your women who commit adultery, bring against them four witnesses from among you. And if they testify, confine them to houses," he ordered them to be confined to houses until they die, **or God appoints for them a way out**, he said: the prescribed punishment.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And those of your women who commit lewdness**, he said: Adultery. He

was ordered to punish them when four witnesses testify against them until they die, **or God appoints for them a way**, and the way is the prescribed punishment.

Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **And those of your women who commit lewdness to or God appoints for them a way**, so if a woman committed adultery, she would be confined to the house until she died. Then God, the Blessed and Exalted, revealed after that: **The adulterer and the adulteress, flog each of them with a hundred lashes** (al-Nur 24:2), and if they were married, then stone them. This is the way that God appointed for them.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Or God will make for them a way**, God has made for them, which is flogging and stoning.

Bishr bin Muadh told me, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And those who commit immorality**, until he reached: **or God appoints for them a way**, this was before the limits, so they were both harmed by word, and by imprisoning the woman. Then God appointed a way for them, so the way for the one who was chaste was a hundred lashes and then stoned, and the way for the one who was not chaste was a hundred lashes and exile for a year.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, who said: Ata' bin Abi Rabah and Abdullah bin Katheer said: The obscenity is adultery, and the way is the prescribed punishment, stoning and flogging.

Muhammad ibn al-Husayn narrated, Ahmad ibn Mufaddal narrated, Asbat narrated, on the authority of al-Suddi: **And those of your women who commit lewdness, bring against them four witnesses from among you to or God appoints for them a way**, these are those who have been married and chaste. If a woman committed adultery, she would be confined to the house, and her husband would take her dowry, which would be his. This is what God said: **O you who have believed, it is not lawful for you to inherit women by compulsion, nor prevent them in order to take away part of what you have given them unless they commit a clear immorality adultery. And live with them in kindness** (An-Nisa': 9), until the prescribed punishments came and abrogated them, so she was flogged and stoned, and her dowry was an inheritance, so the way was flogging.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak bin Muzahim say regarding His statement: **Or God will make for them a way**, he said: The punishment, the punishment abrogated this verse.

Abu Hisham Al-Rifai told us, he said, Yahya told us, on the authority of Israel, on the authority of Khasif, on the

Surat al-Nisa 4:15

And those of your women who commit adultery, bring against them four witnesses from among you. And if they testify, then confine them to houses until death takes them or Allah ordains for them a way out.

authority of Mujahid: **Or God will make for them a way**, he said: One hundred lashes, for the perpetrator and the perpetrator.

Al-Rafa'i told us, he said, Yahya told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: Skin.

Muhammad bin Bashar told us, Muadh bin Hisham told us, my father told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Hattan bin Abdullah Al-Raqashi, on the authority of Ubadah bin Al-Samit, that whenever the revelation came down to the Prophet, may God bless him and grant him peace, he would lower his head, and his companions would lower their heads. When it was over, he raised his head and said: God has made a way for them, the married woman for the married woman, and the virgin for the virgin. As for the married woman, she is flogged and then stoned, and as for the virgin, she is flogged and then banished.

Ibn Bashar told us, he said, Abd al-A'la told us, he said, Saeed told us, on the authority of Qatada, on the authority of al-Hasan, on the authority of Hattan bin Abdullah, on the authority of Ubadah bin al-Samit, he said: The Prophet of God, may God bless him and grant him peace, said: "Learn from me, God has made a way for them. For a married woman, she is to be flogged one hundred times and stoned to death, and for a virgin, she is to be flogged one hundred times and banished for a year."

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Hattan bin Abdullah, the brother of Banu Ruqash, on the authority of Ubadah bin As-Samit: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, he would be distressed by it and his face would turn red. Then God revealed to him one day, and he encountered that. When he was relieved, he said: Take from me, God has made a way for them: the married woman for the married woman, a hundred lashes and then stoning, and the unmarried woman for the unmarried woman, a hundred lashes and then exile for a year.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said about his statement: "And those of your women who commit lewdness, bring against them four witnesses from among you. And if they testify, confine them to houses until death takes them or God ordains for them a way," he said, he says: Do not marry them until death takes them, and he did not expel them from Islam. Then this was abrogated, and the way was made to make a way for them. He said: So he made the way for her if she committed adultery while she was married, she was stoned and expelled, and he made the way for the virgin a hundred lashes.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **Until death takes them or God**

ordains for them a way out, he said: flogging and stoning.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Hattan Ibn 'Abdullah Al-Raqashi, on the authority of 'Ubadah Ibn Al-Samit, he said: The Messenger of God, may God bless him and grant him peace, said: Take from me, God has made a way for them, the married woman for the married woman and the virgin for the virgin. The married woman is to be flogged and stoned, and the virgin is to be flogged and banished.

Yahya bin Ibrahim Al-Mas'udi told me, he said, my father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Ismail bin Muslim Al-Basri, on the authority of Ubadah bin Al-Samit, he said: We were sitting with the Prophet, may God bless him and grant him peace, when his face turned red, as if he did when revelation came down to him, and he was overcome by something like fainting because of the weight of that, and when he regained consciousness he said: Take from me, God has made a way for them, the virgins are to be flogged and exiled for a year, and the previously married are to be flogged and stoned.

Abu Ja'far said: The most correct of the sayings in the interpretation of his statement: **Or God will make for them a way**, is the saying of the one who said: The way that God, the Most High, has made for the married previously married is stoning, and for the unmarried, a hundred lashes and exile for a year, because of the authenticity of the report from the Messenger of God, may God bless him and grant him peace, that he stoned and did not flog, and the consensus of the argument that cannot be accepted in what I have transmitted, unanimously agreed upon, error, forgetfulness and lying, and the authenticity of the report from him that he ruled for the unmarried with a hundred lashes and exile for a year. So in what is authentic from him of his leaving out the flogging of the adulterers he stoned in his time, there is clear evidence of the weakness of the report that was narrated from Al-Hasan, from Hattan, from 'Ubadah, from the Prophet, may God bless him and grant him peace, that he said: **The way for the married previously married is flogging and stoning.**

It was mentioned that this verse in Abdullah's reading is: **And those of your women who commit immorality.** The Arabs say: I did something great, and something great, and I spoke something ugly, and ugly words.

Tafsir al-Qurtubi

It has eight issues.

First - When God Almighty mentioned in this Surah

being kind to women and delivering their dowries to them, and the matter led to mentioning their inheritance alongside the inheritances of men, He also mentioned being harsh upon them regarding the immorality they commit, so that the woman does not imagine that it is permissible for her to abandon chastity.

The second - the Almighty's saying: **And those who "allātī"** is the plural of *allā*, and it is an indefinite feminine noun, and it is definite and it is not permissible to remove the alif and lam from it for the sake of indefiniteness, and it is not complete except by connecting it, and there are three languages for it as mentioned above, and also the plural of *allātī* is by deleting the *ya* and keeping the *masra*, and the *la'i* with the *hamza* and keeping the *ya*, and the *la* with the *kasra* of the *hamza* and deleting the *ya*, and the *la* with the deletion of the *hamza*. If you make the plural plural, you say in *allātī*: *al-lawātī* and in *la'a*: *al-lawāṭī*. It has been narrated from them *al-lawātī* by deleting the *ya* and keeping the *kasra*, as Ibn al-Shajari said. Al-Jawhari said: Abu Ubaid recited:

Of those who claimed that their mothers had grown old

Al-Lawa, with the omission of the ta' and the diminutive of al-Laytiya, with the fatha and shaddah, said the rajaz poet.

After all this and all this and all

Some poets added the letter of address to *that*, and the letters of address do not enter into what contains the definite article except in our saying: **O God alone**, so it is as if he likened it to Him in that the definite article was not separated from it. He said:

For you, who has captured my heart, and you are stingy with your love for me

It is said: He fell into Al-Latiya and Al-Layti, which are two names of the calamity.

Third: The Almighty's saying: **They commit an immorality**. The immorality in this context is adultery, and the immorality is the ugly act, and it is a source like the consequence and well-being. Ibn Masoud read the immorality with the preposition *ba*.

Fourth: The Almighty's saying: **From among your women** is an addition in the meaning of Islam and a clarification of the state of the believing women, as He said: **And bring to witness two witnesses from among your men** (al-Baqarah 2:282) because the unbeliever may be from the women of the Muslims by lineage and this ruling does not apply to her.

Fifth: The Almighty's saying: **Then bring four witnesses against them from among you**, meaning from among the Muslims. So God made the testimony for adultery in particular four, to make it more severe for the claimant and to cover up for the servants. And the amendment of the witnesses to four in adultery is a fixed rule in the Torah, the Gospel and the Qur'an. God Almighty said: **And those who accuse chaste women and do not produce four witnesses - flog them with eighty lashes** (al-Nur 24:4) and He said here: **Then bring four witnesses from among you against them**. Abu Dawud narrated "on the authority of Jabir

ibn Abdullah who said: The Jews came with a man and a woman from among them who had committed adultery, so the Prophet, may God bless him and grant him peace, said: Bring me the two most knowledgeable men from among you. So they brought him the two sons of Suriya and asked them: How do you find the matter of these two in the Torah? They said: We find in the Torah that if four testify that they saw his penis in her vagina like the tip of a kohl container, they are to be stoned. He said: What prevents you from stoning them? They said: Our authority has gone and we dislike killing. So the Messenger of God, may God bless him and grant him peace, called for witnesses, and they came and testified that they saw his penis in her vagina like the tip of a kohl container. So the Messenger of God, may God bless him and grant him peace, ordered that they be stoned." Some people said: The witnesses in adultery were only four so that two witnesses would be required for each. One of the adulterers is like the rest of the rights, since a right is taken from each one of them, and this is weak, because the oath is included in money and the stain is included in the blood money, and neither of them has any role here.

Sixth: The witnesses must be male, because he said, **from among you**, and there is no disagreement about this among the nation. They must be just, because God Almighty stipulated justice in sales and returns, and this is greater and therefore more appropriate. This is from applying the absolute to the restricted by evidence, as mentioned in the principles of jurisprudence. They must not be dhimmis, even if the ruling is on a dhimmi woman. This will come in Al-Ma'idah. Abu Hanifa's reliance on his saying, **four from among you**, is that if the husband is one of the witnesses in the slander, he does not swear an oath. This will be explained in Al-Noor, God willing.

Seventh: The Almighty's saying: **And if they testify, confine them to houses**. This is the first punishment for adultery, and this was at the beginning of Islam, as stated by Ubadah ibn al-Samit, al-Hasan, and Mujahid, until it was abrogated by the harm that came after it, then that was abrogated by the verse of light and by stoning for married women. A group said, rather, the harm was the first, then it was abrogated by confinement, but the recitation was delayed and brought forward, as stated by Ibn Furak. This confinement and confinement in houses was at the beginning of Islam before the criminals became numerous, but when they became numerous and their strength was feared, a prison was built for them, as stated by Ibn al-Arabi.

Eighth - The scholars differed as to whether this imprisonment was a prescribed punishment or a threat of a prescribed punishment. There are two opinions: One of them is that he threatened a prescribed punishment, and the second is that it was a prescribed punishment, as stated by Ibn Abbas and Al-Hasan. Ibn Zayd added: And they were prevented from marriage until they died as a punishment for them when they sought marriage without a valid reason. This indicates that it was a prescribed punishment, rather more severe, except that the ruling was extended to a limit, which is harm in the other verse, despite the difference in the two interpretations of which came first, and both

Surat al-Nisa 4:15

And those of your women who commit adultery, bring against them four witnesses from among you. And if they testify, then confine them to houses until death takes them or Allah ordains for them a way out.

of them were extended to a limit, which is harm in the other verse, despite the difference in the two interpretations of which came first, and both of them were extended to a limit, which is "his saying, peace be upon him, in the hadith of Ubadah ibn Al-Samit:

"Take from me, take from me. God has made a way for them: the virgin for the virgin, one hundred lashes and exile for a year, and the married woman for the married woman, one hundred lashes and stoning." This is similar to the words of God the Almighty: **Then complete the fast until the night** (al-Baqarah 2:187). When night comes, the ruling on fasting is lifted because its purpose has ended, not because it has been abrogated. This is the statement of the later scholars of the principles of jurisprudence, for abrogation only occurs in two opinions that are in conflict in every respect and that cannot be combined. Combining them is possible between imprisonment and reproach, and flogging and stoning. Some scholars have said: The harm and reproach remain with flogging, because they do not contradict each other, but rather they are applied to one person. As for imprisonment, it has been abrogated by consensus. The earlier scholars' use of abrogation in such a case is permissible, and God knows best.

Tafsir Ibn Kathir

The ruling at the beginning of Islam was that if a woman's adultery was proven by just evidence, she would be confined to a house and not allowed to leave it until she died. That is why He said, **And those of your women who commit adultery**, meaning adultery, "- bring against them four witnesses from among you. If they testify, confine them to houses until death takes them or God ordains for them a way." So the way that God ordained is the one that abrogated that. Ibn Abbas, may God be pleased with him, said: The ruling was like that until God revealed Surat An-Nur, and abrogated it with flogging or stoning. And it was also narrated from Ikrimah, Saeed bin Jubayr, Al-Hasan, Ata' Al-Khurasani, Abu Salih, Qatadah, Zaid bin Aslam, and Ad-Dahhak, that it was abrogated, and this is a matter that is agreed upon. Imam Ahmad said: Muhammad bin Ja'far told us, Saeed told us, from Qatadah, from Al-Hasan, from Hattan bin Abdullah Al-Raqashi, from Ubadah bin As-Samit, who said: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, it affected him and he was distressed by that. His face turned red, so one day God Almighty revealed to him, and when he was relieved, he said: "Take from me, God has made a way for them: the married woman for the married woman, and the virgin for the virgin. The married woman gets one hundred lashes and is stoned, and the virgin gets one hundred lashes and is exiled for a year." Muslim and the Sunan scholars narrated it through various chains of transmission on the authority of Qatada, on the authority of Al-Hasan, on the authority of Hattan, on the authority of Ubadah

ibn As-Samit, on the authority of the Prophet, may God bless him and grant him peace, and its wording is: "Take from me, take from me, God has made a way for them: the virgin for the virgin gets one hundred lashes and is exiled for a year, and the married woman for the married woman gets one hundred lashes and is exiled for a year." Al-Tirmidhi said: This is a good and authentic hadith. And thus Abu Dawud al-Tayalisi narrated it on the authority of Mubarak ibn Fadal, on the authority of al-Hasan, on the authority of Hattan bin Abdullah al-Raqashi, on the authority of Ubadah, that whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, it was evident on his face. So when the verse, **or God will appoint for them a way**, was revealed, and when the revelation was lifted, the Messenger of God, may God bless him and grant him peace, said, "Take, take, God has appointed for them a way. For a virgin with a virgin, one hundred lashes and exile for a year. For a married woman with a married woman, one hundred lashes and stoning." Imam Ahmad also narrated this hadith on the authority of Wakee' ibn al-Jarrah, who told us al-Fadl ibn Dahlam, on the authority of al-Hasan, on the authority of Qubaysah ibn Harith, on the authority of Salamah ibn al-Muhabbak, who said: The Messenger of God, may God bless him and grant him peace, said, "Take from me, take from me. God has appointed for them a way. For a virgin with a virgin, one hundred lashes and exile for a year. For a married woman with a married woman, one hundred lashes and stoning." And thus Abu Dawud narrated it at length from the hadith of al-Fadl ibn Dahlam, then he said: He is not a hafiz, he was a butcher in Wasit.

Another hadith Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Abbas bin Hamdan told us, Ahmad bin Dawud told us, Amr bin Abdul Ghaffar told us, Ismail bin Abi Khalid told us, on the authority of Al-Sha'bi, on the authority of Masruq, on the authority of Abu Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: **The two virgins are to be flogged and exiled, the two previously married women are to be flogged and stoned, and the two old men are to be stoned.** This is a strange hadith from this source. Al-Tabarani narrated on the authority of Ibn Lahi'ah, on the authority of his brother Isa bin Lahi'ah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When Surat An-Nisa was revealed, the Messenger of God, may God bless him and grant him peace, said: **There is no imprisonment after Surat An-Nisa.** Imam Ahmad ibn Hanbal said that according to this hadith, the punishment of flogging and stoning should be combined with flogging for a married adulterer. The majority of scholars said that a married adulterer should only be stoned without flogging. They said: Because the Prophet (peace and blessings of God be upon him) stoned Ma'iz, the Ghamidiyah, and the two Jews, and did not flog them before that, so this indicates that stoning is not obligatory, but rather it was abrogated according to their statement. And God knows best. And the words of God the Most High: **And those of you who commit it, punish them both** means

those who commit an immoral act, punish them both. Ibn 'Abbas **may God be pleased with him**, Sa'eed ibn Jubayr, and others said: That is, by cursing, insulting, and beating with sandals. And the ruling was thus until God abrogated it with flogging or stoning. 'Ikrimah, 'Ata', al-Hasan, and 'Abdullah ibn Katheer said: It was revealed regarding a man and a woman who commit adultery. Al-Suddi said: It was revealed regarding young men before they get married. Mujahid said: It was revealed about two men who committed - not by pronoun, and it seems that he meant sodomy - and God knows best. The people of Sunnah have narrated from the hadith of Amr ibn Abi Amr, on the authority of 'Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever you see doing the deed of the people of Lot, kill the one who does it and the one to whom it is done.** And His statement: **But if they repent and amend** means they desist and stop what they were doing and their deeds become good and righteous, **then turn away from them** means do not rebuke them with ugly words after that, because the one who repents from sin is like the one who has no sin. **Indeed, God is ever Forgiving and Merciful.** It has been proven in the two Sahih: **If the female slave of one of you commits adultery, let him flog her the prescribed punishment and not reproach her** meaning then do not reproach her for what she did after the prescribed punishment, which is expiation for what she did.

Fath al-Qadir

When God, the Almighty, mentioned in this Surah the kindness to women and the delivery of their dowries to them and their inheritance with men, He mentioned the severity towards them in what they commit of immorality so that they do not think that it is permissible for them to abandon chastity. 15- **And those who** is the plural of *that* according to the meaning, not the wording. There are different versions of it: those who are with the proof of the taa and the yaa, and al-Lat with the deletion of the yaa and keeping the kasra to indicate it, and al-Lai with the hamza and the yaa, and al-laa with the kasra of the hamza and deletion of the yaa. It is said in the plural of the plural al-lawati and al-liwati and al-lawat and al-liwa. The immorality: the ugly deed, and it is a source like al-'afiyah and al-'aqibah, and Ibn Mas'ud read *al-fahishah*. What is meant by it here is adultery specifically, and committing it and directly doing it. What is meant by His saying **from your women** is the Muslim women, and likewise **from you** is meant the Muslims. His saying, **So keep them in houses.** This was in the beginning of Islam, then it was abrogated by the saying of God Almighty, **The adulterer and the adulteress, flog them.** Some of the people of knowledge said that the mentioned imprisonment and the harm remain with the flogging, because there is no contradiction between them, rather combining them is possible. His saying, **Or God will make for them a way out** is what is in the authentic hadith of Ubadah from the saying of the Prophet, may God bless him and grant him peace: **Take from me, God has made for them a way out, for the unmarried with the unmarried, one hundred lashes and a year's exile.** The hadith.

Tafsir al-Baghawi

15- The Almighty said: **And those of your women who commit lewdness**, meaning: adultery, **- bring against them four witnesses from among you**, meaning: from among the Muslims, and this is addressed to the rulers, meaning: demand against them four witnesses, and it is a statement that adultery is not proven except by four witnesses. **And if they testify, then confine them**, so imprison them, **in houses until death takes them or God ordains for them a way out**, and this was in the beginning of Islam before the revelation of the limits. If a woman committed adultery, she was confined to the house until she died, then it was abrogated in the case of a virgin with flogging and exile, and in the case of a married woman with flogging and stoning.

Abdul Wahhab bin Muhammad al-Khatib told us, Abdul Aziz bin Ahmad al-Khal told us, Abu al-Abbas al-Asam told us, al-Rabi' told us, al-Shafi'i, may God be pleased with him, told us, Abdul Wahhab told us, on the authority of Yunus, on the authority of al-Hasan, on the authority of Ubadah bin al-Samit, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "Take from me, take from me: God has made a way for them, a virgin for a virgin, one hundred lashes and exile for a year, and a married woman for a married woman, one hundred lashes and stoning." Al-Shafi'i, may God be pleased with him, said: A trustworthy person told me that al-Hasan used to intervene between him and Ubadah Hattat al-Raqashi, and I do not know whether Abdul Wahhab intervened between them and he dropped my letter or not.

Our Sheikh, the Imam, said: The hadith is authentic. It was narrated by Muslim bin Al-Hajaj, on the authority of Muhammad bin Al-Muthanna, on the authority of Abdul-A'la, on the authority of Saeed, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Hattat bin Abdullah, on the authority of Ubadah. Then flogging was abrogated for the married woman, but stoning remained according to most scholars.

A group said that he combined them. It was narrated on the authority of Ali, may God be pleased with him, that he flogged Shuraha al-Hamdaniyyah one hundred times on Thursday, then stoned her on Friday. He said: I flogged her according to the Book of God and stoned her according to the Sunnah of the Messenger of God, may God bless him and grant him peace.

Most scholars agree that a previously married woman is not flogged with stoning, because the Prophet, may God bless him and grant him peace, stoned Ma'iz and the woman from Ghamidiyah and did not flog them.

According to Abu Hanifa, may God be pleased with him: Banishment has also been abrogated with regard to the virgin. Most scholars agree that it is proven. Nafi' narrated on the authority of Ibn Umar, may God be pleased with them both, that the Prophet, may God bless him and grant him peace, beat and banished her, and that Abu Bakr, may God be pleased with him, beat and banished her, and that Umar, may God be pleased with him, beat and banished her.

Surat al-Nisa 4:15

And those of your women who commit adultery, bring against them four witnesses from among you. And if they testify, then confine them to houses until death takes them or Allah ordains for them a way out.

They differed as to whether keeping oneself in the house was a prescribed punishment that was abrogated, or whether it was confinement to make the prescribed punishment apparent? There are two opinions.

Tafsir al-Baidawi

15 **And those of your women who commit lewdness** meaning they do it. It is said that he committed lewdness, came to her, covered her, and overwhelmed her if he did it. Lewdness is adultery, to increase its ugliness and heinousness. **Then bring to witness against them four of you** so ask those who accused them to bring four believing men to testify against them. **If they testify, then confine them to houses** so confine them to houses and make them a prison for them. **Until death takes them** death takes their souls, or the angels of death take them. It was said: It was said that this was their punishment in the early days of Islam, then it was abrogated by the prescribed punishment. It is possible that what was meant by it was the recommendation to confine them after they were flogged so that what happened due to going out and being exposed to men would not happen to them. The prescribed punishment was not mentioned, as the Almighty said: **The adulterer and the adulteress** "or God will appoint for them a way" such as specifying the prescribed punishment that saves from imprisonment, or marriage that makes fornication unnecessary.

Surat al-Nisa 4:16

And those of you who commit it, punish them. But if they repent and amend, then turn away from them. Indeed, God is ever Forgiving and Merciful.

Tafsir al-Jalalayn

And those two with a light and heavy nun **who commit it** meaning the immorality of adultery or sodomy **among you** meaning the men **then harm them** by cursing and beating them with sandals **but if they repent** from it **and amend** their actions **then turn away from them** and do not harm them **for God is ever Forgiving** to those who repent **and Merciful** to them, and this is abrogated by the hadd if it is meant for adultery and likewise if it is meant for sodomy according to al-Shafi'i, but the one who is harmed is not stoned according to him even if he is married, rather he is flogged and banished, and the intention of sodomy is more evident based on the duality of the pronoun, and the first said that he meant the adulterer and the adulteress, and this is refuted by their clarification by *who* connected to the pronoun of men and their sharing in harm, repentance, and turning away, and it is specific to men because of what was mentioned in women about imprisonment.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement: **and those among you who commit it**, is the man and woman who commit it. He said: they commit the immorality. The ha' and the alif in His statement: **they commit it** refer back to the *immorality* in His statement: **and those among your women who commit the immorality**. The meaning is: and those among you who commit the immorality, then punish them.

Then the people of interpretation differed regarding the meaning of his saying: **And those of you who commit it, punish them both**.

Some of them said: They are the two virgins who have not been married, and they are not those meant in the verse before it. They said: His statement: **And those of your women who commit lewdness**, means the married women who have been married. And His statement: **And those of you who commit it**, means the two virgins who are not married.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: He mentioned the female slaves and the young men who were not married, and he said: **And those of you who commit it, punish them both**.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And those of you who commit it** the two virgins, **then punish them both**.

Others said: Rather, what he meant by his saying: **And those of you who commit it** are the two adulterous men.

Who said that?

Abu Hisham Al-Rafa'i told us, he said, Yahya told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **And those of you who commit it, punish them both**, he said: The two men who committed it, do not use a euphemism.

Muhammad bin Amr told us, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And the two of you who commit it**, the two adulterers.

Others said: Rather, he meant by that both the man and the woman, except that he did not mean a virgin without a previously married woman.

Who said that?

Abu Hisham Al-Rafa'i told us, he said, Yahya told us, on the authority of Ibn Jurayj, on the authority of Ata': **And those of you who commit it, punish them both**, he said: The man and the woman.

Muhammad bin Hamid told us, Yahya bin Wadh told us, Al-Hussein told us, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah and Al-Hasan Al-Basri, they said: **And those of your women who commit lewdness**, until His saying: **or God appoints for them a way**, so he mentioned the man after the woman, then he gathered them both together and said: "And those of you who commit it, punish them both. But if they repent and amend, then turn away from them. Indeed, God is ever Accepting of repentance and Merciful."

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ata and Abdullah bin Katheer said, his statement: **And those two of you who commit it**, he said, this is for both the man and the woman.

Abu Ja'far said: The most correct of these sayings in interpreting his statement: **And those of you who commit it**, is the statement of the one who said: It refers to the two unmarried virgins who commit adultery, and one of them is a man and the other is a woman, because if the intention of that was to clarify the ruling on adulterers among men, as was the intention of his statement: **And those of your women who commit adultery**, to clarify the ruling on adulteresses, it would have been said: And those of you who commit it, then harm them, or it would have been said: And the one of you who commits it, as was said in the previous one: **And those who commit adultery**, so he mentioned them all, and did not say: And the two who commit adultery.

Likewise, the Arabs do when they want to explain a threat or a promise for an action. They cite the names of its people by mentioning all or one, because one indicates its kind. They do not cite them by mentioning two. So they say: **Those who do such-and-such will have such-and-such**, and **He who does such-and-such will have such-and-such**, but they do not say: **The two**

Surat al-Nisa 4:16

And those of you who commit it, punish them. But if they repent and amend, then turn away from them. Indeed, Allah is ever Forgiving and Merciful.

who do such-and-such will have such-and-such, unless it is an action that can only be done by two different people, like adultery that can only be done by a male adulterer and a female adulteress. If that is the case, it is said that the two are mentioned, meaning the doer and the done to. But if it is mentioned by mentioning the two, meaning two people in an action that each of them may do alone, or in an action in which they are not involved, then that is not known in their speech.

Since this is the case, then the corruption of the statement of the one who said: **And those of you who commit it** meant the two men, and the correctness of the statement of the one who said: **It meant the man and the woman**.

Since this is the case, it is known that they are not those whose ruling was previously stated in His statement: **and those who commit immorality**, because these are two, and those are a group.

Since this is the case, it is known that imprisonment was a punishment for married women until they died before a way was made for them, because it is more severe in punishment than harm, which is reprimand, rebuke, insult, and reproach, just as the way that was made for them, which was stoning, was more severe than the way that was made for virgins, which was a hundred lashes and exile for a year.

Abu Jaafar said: The people of interpretation differed regarding the harm that God Almighty made a punishment for those who commit the indecency, before He made a way for them from it.

Some of them said: This harm is harm by word and tongue, such as reproach and rebuke for the obscenity they committed.

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **So they hurt them both**, he said: They both hurt each other verbally.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Then punish them, but if they repent and reform, then turn away from them**. So if a girl or a boy committed adultery, they would be scolded and given two camels until they stopped doing that.

Others said: That harm was verbal harm, but it was an insult.

Who said that?

Muhammad bin Amr told us, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **So they harmed them**, meaning: insulted them.

Others said: Rather, that harm was done by tongue and hand.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And those of you who commit it, punish them both**. So if a man committed adultery, he was punished by being taunted and beaten with sandals.

Abu Ja'far said: The most correct of the sayings on this matter is that it is said that God Almighty commanded the believers to harm the two adulterers mentioned, if they committed that while they were Muslims. Harm can befall any harm that befalls a person, whether from a bad word spoken by the tongue or an action. The verse does not state which of these things the believers were commanded to do on that day, nor is there any report of it from the Messenger of God, may God bless him and grant him peace, from a single report or a group report that would require their occurrence to cut off the excuse.

The people of interpretation differ on this. It is possible that it was harm by the tongue or hand, and it is possible that it was harm by both. There is no benefit in knowing which of these was, in religion or in this world, and there is no harm in being ignorant of them, since God, the Most High, has abrogated that with His decisive law by what He has imposed as a ruling on His servants in them and in those that came before them. As for what He has imposed as a ruling on them in them, it is what He has imposed in Surat al-Nur 24:2 in His saying: **The adulterer and the adulteress, flog each of them with a hundred lashes**. As for what He has imposed in those that came before them, it is stoning, which the Messenger of God, may God bless him and grant him peace, ruled in them. The people of interpretation are all unanimously agreed that God, the Most High, has made a way for the people of immorality, the adulterers and adulteresses, with the limits that He has ruled for them.

A group of interpreters said: God Almighty abrogated His statement: **As for the adulterer and the adulteress, flog each of them with a hundred lashes** (al-Nur 24:2), His statement: **And those of you who commit it, punish them both**.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And those of you who commit it, punish them both**, he said: All of that was abrogated by the verse in An-Nur with the prescribed punishment.

Abu Hisham told us, he said, Yahya told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And those of you who commit it, punish them both** the verse, he said: This was abrogated by the verse in Surat An-Nur with the prescribed punishment.

Ibn Hamid told us, Abu Tamila told us, Al-Husayn ibn Waqid told us, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah and Al-Hasan Al-Basri, they said regarding His statement: **And those of you who**

commit it, punish them both (al-Nur 24:2), that was abrogated by the verse on flogging, so He said: **The adulterer and the adulteress, flog each of them with a hundred lashes** (al-Nur 24:2).

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And those of you who commit it, punish them both**. Then God revealed after this: **As for the adulterer and the adulteress, flog each of them with a hundred lashes** (al-Nur 24:2). If they were married, they were stoned according to the Sunnah of the Messenger of God, may God bless him and grant him peace.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And those of your women who commit adultery** the verse, the limits came and abrogated it.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say: This verse abrogated the punishment.

Al-Qasim told us, he said, Al-Hussein told us, he said, Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada: **So keep them in the houses** the verse, he said: It was abrogated by the prescribed punishments. And His statement: **And those of you who commit it**, it was abrogated by the prescribed punishments.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And those of you who commit adultery, punish them both**, the verse, then this was abrogated, and the way for her was made if she committed adultery while married, to be stoned and expelled, and the way for the male was made to be one hundred lashes.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **So keep them in the houses until death takes them**, he said: It was abrogated by the prescribed punishments.

As for His statement: **If they repent and reform, then turn away from them**, what He, the Most High, means by this is: If they repent from the immorality they committed and return to obeying God between them, **and reform**, meaning: and reform their religion by returning to repentance from their immorality and doing what pleases God, **then turn away from them**, meaning: then pardon them and refrain from the harm that I had ordered you to harm them with as punishment for what they committed of immorality, and do not harm them after their repentance.

As for his saying: **Indeed, God is Forgiving and Merciful**, it means: God has always returned to His servants to what they love if they return to what He loves from them of His obedience, *Merciful* to them, meaning: Possessor of mercy and compassion.

Tafsir al-Qurtubi

It has seven issues

The first - the Almighty's saying: *Al-Ladayna* Al-Ladayna, and the analogy would have been to say: Al-Ladayna, like Rahyaan, Musfayan, and Shajyan. Sibawayh said: The Ya' was deleted to differentiate between the established nouns and the vague nouns. Abu Ali said: The Ya' was deleted to make it easier, as confusion has been avoided in Al-Ladayna, because the Noon is not deleted, and the Noon of the dual in established nouns may be deleted with the addition in Rahyaak and Mustafa al-Qawm, so if the Ya' was deleted, the singular would be confused with the dual. Ibn Kathir read Al-Ladayna with a shaddah on the Noon, which is the language of Quraysh, and his reason is that he made the shaddah a replacement for the Alif of Dha, as will be explained in Surat Al-Qasas when the Almighty says: **These two are proofs** (al-Qasas 28:32). There is another language in it, Al-Ladhana, with the deletion of the Noon. This is the saying of the Kufians. The Basrans said: The Noon was deleted because of the length of the noun in the connection. Similarly, Hadhanaan and Fadhanaka Burhanan read it with a shaddah in both of them, and the rest read it with a light shaddah. Abu Amr stressed that these two are proofs alone and that which is raised by the beginning. Sibawayh said: The meaning is in what is recited to you, those who commit it, meaning the indecency from you. The fa' entered in *fa'adhuhuma* because the speech has a meaning of command, because when *al-la* was connected to the verb, the meaning of the condition was established in it, so nothing specific would happen to it. So when the condition and ambiguity were established in it, it ran the course of the condition, so the fa' entered and what preceded it was not known in it from the concealment, just as what preceded it does not work in the condition. So when it was not appropriate to conceal the verb before them so that they would be raised by the beginning, this is the choice of Sibawayh. The accusative is permissible on the assumption of concealing a verb, and this is the choice if there is a meaning of command and prohibition in the speech, like your saying: **the two with you, so honor them**.

Second: The Almighty's saying: **And they hurt them both**. Qatada and Al-Suddi said: Its meaning is rebuke and expression. A group said: It is cursing and rudeness without reproach. Ibn Abbas: Insulting with the tongue and harming with sandals. Al-Nahhas said: Some people claimed that it was abrogated. I said: It was narrated by Ibn Abi Nujayh on the authority of Mujahid, who said: **And those who commit immorality and who both commit it** were in the beginning, then the verse in An-Nur abrogated them. Al-Nahhas said: It was said, and it is more appropriate: It is not abrogated and that it is obligatory to discipline them with rebuke and to say to them: You have committed immorality and transgression and disobeyed the command of God, the Almighty.

Third: The scholars differed in the interpretation of the Almighty's saying: **And those who** and His saying: **And those who have**. Mujahid and others said: The first verse is about women in general, chaste and unchaste, and the second verse is about men in particular. The

Surat al-Nisa 4:16

And those of you who commit it, punish them. But if they repent and amend, then turn away from them. Indeed, Allah is ever Forgiving and Merciful.

dual form of the wording explained the two types of men, those who are chaste and those who are not. The punishment for women is imprisonment and the punishment for men is harm. This is a statement that the wording requires, and the text of the speech fulfills the halves of adultery. It is supported from the wording by His saying in the first: **Of your women** and in the second: **Of you**. An-Nahhas chose it and narrated it from Ibn Abbas. As-Suddi, Qatadah and others said: The first is about chaste women, meaning: And those who are chaste among men entered with them in the sense, and the second is about the man and the virgin woman. Ibn Atiyyah said: The meaning of this statement is complete except that the wording of the verse makes it difficult to understand. Al-Tabari and his father Al-Nahhas preferred it and said: The predominance of the feminine over the masculine is far-fetched because it does not take the thing to a metaphor and its meaning is correct in reality. It was said: The detention was for the adulterous woman and not the man, so the woman was specifically mentioned in the detention and then they were combined in the harm. Qatada said: The woman was detained and they were both harmed, and this is because the man needs to strive and earn.

Fourth - The scholars also differed in their statement based on the hadith of Ubadah, which is a statement of the rulings on adultery, as we have explained. Ali bin Abi Talab said based on it, and there is no difference of opinion about that, and that he flogged Shuraha al-Hamdaniyyah one hundred times and stoned her after that, and he said: I flogged her according to the Book of God and stoned her according to the Sunnah of the Messenger of God, may God bless him and grant him peace. Al-Hasan al-Basri, al-Hasan bin Salih bin Hayy, and Ishaq said this statement. A group of scholars said: Rather, the married woman is to be stoned without flogging. This is narrated from Umar, and it is the statement of al-Zuhri, al-Nakha'i, Malik, al-Thawri, al-Awza'i, al-Shafi'i, the People of Opinion, Ahmad, and Abu Thawr, holding fast to the fact that the Prophet, may God bless him and grant him peace, stoned Ma'iz and al-Ghamidiyah and did not argue with them. And based on his statement, may God bless him and grant him peace, to Anis:

He did not mention flogging. If it had been permissible, he would not have been silent about it. It was said to them: He was silent about it because it is proven in the Book of God Almighty. It is not impossible to be silent about it because of its fame and the explicit mention of it in the Qur'an, because the words of God Almighty: **The adulterer and the adulteress, flog each of them with a hundred lashes** (al-Nur 24:2) include all adulterers, and God knows best. This is demonstrated by the action of Ali, who took it from the caliphs, may God be pleased with them, and he was not criticized for it. It was said to him: You acted according to the abrogated and abandoned the abrogating, and this is clear.

Fifth - They differed about denying the virginity with flogging. What the majority agreed upon is that it

should be denied with flogging. This was said by the Rightly-Guided Caliphs: Abu Bakr, Umar, Uthman, and Ali. It is the saying of Ibn Umar, may God be pleased with them all. It was also said by Ata', Tawus, Sufyan, Malik, Ibn Abi Laila, Al-Shafi'i, Ahmad, Ishaq, and Abu Thawr. Hammad ibn Abi Sulayman, Abu Hanifa, and Muhammad ibn Al-Hasan said to leave it out. The evidence for the majority is the hadith of Ubadah mentioned above, the hadith of Abu Hurayrah, and Zayd ibn Khalid, the hadith of Al-Aseef, in which it says:

The Prophet, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, I will judge between you according to the Book of God. As for your sheep and your female slave, he will be returned to you, and his son will be flogged one hundred times and he will be exiled for a year." Narrated by the imams. Those who did not see his denial provided evidence.

In the hadith of Abu Hurairah about the nation, in which he mentioned flogging without prohibition, and Abd al-Razzaq mentioned on the authority of Muammar on the authority of al-Zuhri on the authority of Saeed bin al-Musayyab, who said: Umar banished Rabi'ah bin Abi Umayyah bin Khalaf to Khaybar for drinking alcohol, so he joined Heraclius and became a Christian. Umar said: I will not banish a Muslim after this. They said: If banishment was a punishment for God Almighty, Umar would not have left it after that. Then the text in the book is only flogging, and adding to the text is abrogation, so it is necessary to abrogate the decisive with a single report. The answer: As for the hadith of Abu Hurairah, it is only about female slaves, not free men. It has been authenticated on the authority of Ubayd God bin Umar that he beat his female slave for adultery and banished her. As for the hadith of Umar and his saying: I will not banish a Muslim after him, he means regarding alcohol - and God knows best - because Nafi' narrated on the authority of Ibn Umar:

"The Prophet, may God bless him and grant him peace, struck and was driven away, and Abu Bakr struck and was driven away, and Umar struck and was driven away." Narrated by al-Tirmidhi in his Jami' and al-Nasa'i in his Sunan on the authority of Abu Kurayb Muhammad ibn al-Ala' al-Hamadani on the authority of Abdullah ibn Idris on the authority of Ubayd God ibn Umar on the authority of Nafi'. Al-Daraqutni said: Abdullah ibn Idris was the only one to narrate it, and no trustworthy person narrated it on his authority except Abu Kurayb. It has been authentically reported on the authority of the Prophet, may God bless him and grant him peace, that he denied it, so no one has to speak to him. Whoever contradicts the Sunnah, I will argue with him. And God is the Grantor of success.

As for their saying: **Addition to the text is abrogation**, this is not acceptable, but rather it is an addition of another ruling to the original. Then he added ablution with wine based on a report that was not authentic regarding water, and he stipulated poverty in relation to relatives, and other things that are not explicitly

stated in the Qur'an. This meaning has already been mentioned in Al-Baqarah and will come.

Sixth: Those who advocate banishment did not differ on banishing a free male, but they differed on banishing a male or female slave. Among those who saw banishment in both cases was Ibn Umar, who flogged a female slave of his for adultery and banished her to Fadak. Al-Shafi'i, Abu Thawr, Al-Thawri, Al-Tabari, and Dawud said the same. Al-Shafi'i's opinion differed on banishing a slave. Once he said: Ask God for guidance on banishing a slave. Once he said: Banish him for half a year. Once he said: Banish him for a year to a place other than his place. Al-Tabari said the same. His opinion also differed on banishing a female slave, with two opinions: Malik said: Banish the man, but not the woman or the slave. Whoever is banished is imprisoned in the place to which he is banished. He is banished from Egypt to Al-Hijaz, Shaghab, Aswan, and the like, and from Medina to Khaybar and Fadak. And Umar ibn Abdul Aziz did the same. Ali was banished from Kufa to Basra. Al-Shafi'i said: The minimum period of that was one day and one night. Ibn al-Arabi said: The origin of the banishment was that the sons of Ismail unanimously agreed that whoever commits an act in the sanctuary should be banished from it, so it became a custom among them that they followed. For this reason, people established a custom that if someone commits an act, he should be banished from his country. This continued in the pre-Islamic era until Islam came and approved it in the case of adultery in particular. Those who did not see the banishment of the slave cited the hadith of Abu Hurayrah about the female slave as evidence, and because banishing him is a punishment for his owner that prevents him from his benefits during the period of his banishment, and this does not suit the conduct of the Shari'a, as no one but the offender should be punished. Also, Friday prayers, Hajj, and Jihad, which are rights of God the Most High, were dropped from him because of the master, so banishment is the same, and God knows best.

If a woman is absent, this may be a reason for her to fall into the cause for which she was brought out, which is immorality. And in the absence of a stranger, this may be a reason for her to uncover her private parts and ruin her condition, because the basic principle is that she is forbidden from leaving her house, and her prayer in it is better. And the Prophet, may God bless him and grant him peace, said:

Leave the women alone and they will be obliged to stay in the pilgrimage. This resulted in the specification of the generality of the hadith of exile to the interest that is known to be considered, and it is disputed among the scholars of the principles of jurisprudence and the theorists. A group deviated and said: The flogging and stoning are combined for the old man, and the young man is flogged, adhering to the wording of the old man in the hadith of Zayd ibn Thabit that he heard the Messenger of God, may God bless him and grant him peace, say:

If an old man and an old woman commit adultery, stone them both to death. Narrated by Al-Nasa'i. This is invalid because in another hadith he called them **the previously married**.

Seventh: The Almighty's saying: **But if they repent** meaning from the immorality **and reform** meaning the actions that follow that **then turn away from them** meaning stop harming them and taunting them. This was before the punishments were revealed.

When the limits were revealed, this verse was abrogated. What is meant by turning away is not emigration, but rather abandoning turning away. In that is contempt for them because of the previous sin, and according to the ignorance in the other verse, God is Forgiving, meaning He turns His servants away from sins.

Tafsir Ibn Kathir

The ruling at the beginning of Islam was that if a woman's adultery was proven by just evidence, she would be confined to a house and not allowed to leave it until she died. That is why He said, **And those of your women who commit adultery**, meaning adultery, "- bring against them four witnesses from among you. If they testify, confine them to houses until death takes them or God ordains for them a way." So the way that God ordained is the one that abrogated that. Ibn Abbas, may God be pleased with him, said: The ruling was like that until God revealed Surat An-Nur, and abrogated it with flogging or stoning. And it was also narrated from Ikrimah, Saeed bin Jubayr, Al-Hasan, Ata' Al-Khurasani, Abu Salih, Qatadah, Zaid bin Aslam, and Ad-Dahhak, that it was abrogated, and this is a matter that is agreed upon. Imam Ahmad said: Muhammad bin Ja'far told us, Saeed told us, from Qatadah, from Al-Hasan, from Hattat bin Abdullah Al-Raqashi, from Ubadah bin As-Samit, who said: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, it affected him and he was distressed by that. His face turned red, so one day God Almighty revealed to him, and when he was relieved, he said: "Take from me, God has made a way for them: the married woman for the married woman, and the virgin for the virgin. The married woman gets one hundred lashes and is stoned, and the virgin gets one hundred lashes and is exiled for a year." Muslim and the Sunan scholars narrated it through various chains of transmission on the authority of Qatadah, on the authority of Al-Hasan, on the authority of Hattat, on the authority of Ubadah ibn As-Samit, on the authority of the Prophet, may God bless him and grant him peace, and its wording is: "Take from me, take from me, God has made a way for them: the virgin for the virgin gets one hundred lashes and is exiled for a year, and the married woman for the married woman gets one hundred lashes and is exiled for a year." Al-Tirmidhi said: This is a good and authentic hadith. And thus Abu Dawud al-Tayalisi narrated it on the authority of Mubarak ibn Fadalah, on the authority of al-Hasan, on the authority of Hattat ibn Abdullah al-Raqashi, on the authority of Ubadah, that whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, it was evident on his face. So when the verse, **or God will appoint for them a way**, was revealed, and when the revelation was lifted, the Messenger of God, may God bless him and grant him peace, said, "Take, take,

Surat al-Nisa 4:16

And those of you who commit it, punish them. But if they repent and amend, then turn away from them. Indeed, Allah is ever Forgiving and Merciful.

God has appointed for them a way. For a virgin with a virgin, one hundred lashes and exile for a year. For a married woman with a married woman, one hundred lashes and stoning.” Imam Ahmad also narrated this hadith on the authority of Wakee’ ibn al-Jarrah, who told us al-Fadl ibn Dahlam, on the authority of al-Hasan, on the authority of Qubaysah ibn Harith, on the authority of Salamah ibn al-Muhabbak, who said: The Messenger of God, may God bless him and grant him peace, said, “Take from me, take from me. God has appointed for them a way. For a virgin with a virgin, one hundred lashes and exile for a year. For a married woman with a married woman, one hundred lashes and stoning.” And thus Abu Dawud narrated it at length from the hadith of al-Fadl ibn Dahlam, then he said: He is not a hafiz, he was a butcher in Wasit.

Another hadith Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Abbas bin Hamdan told us, Ahmad bin Dawud told us, Amr bin Abdul Ghaffar told us, Ismail bin Abi Khalid told us, on the authority of Al-Sha’bi, on the authority of Masruq, on the authority of Abu Ka’b, who said: The Messenger of God, may God bless him and grant him peace, said: **The two virgins are to be flogged and exiled, the two previously married women are to be flogged and stoned, and the two old men are to be stoned.** This is a strange hadith from this source. Al-Tabarani narrated on the authority of Ibn Lahi’ah, on the authority of his brother Isa bin Lahi’ah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When Surat An-Nisa was revealed, the Messenger of God, may God bless him and grant him peace, said: **There is no imprisonment after Surat An-Nisa.** Imam Ahmad ibn Hanbal said that according to this hadith, the punishment of flogging and stoning should be combined with flogging for a married adulterer. The majority of scholars said that a married adulterer should only be stoned without flogging. They said: Because the Prophet (peace and blessings of God be upon him) stoned Ma’iz, the Ghamidiyah, and the two Jews, and did not flog them before that, so this indicates that stoning is not obligatory, but rather it was abrogated according to their statement. And God knows best. And the words of God the Most High: **And those of you who commit it, punish them both** means those who commit an immoral act, punish them both. Ibn ‘Abbas **may God be pleased with him**, Sa’eed ibn Jubayr, and others said: That is, by cursing, insulting, and beating with sandals. And the ruling was thus until God abrogated it with flogging or stoning. ‘Ikrimah, ‘Ata’, al-Hasan, and ‘Abdullah ibn Katheer said: It was revealed regarding a man and a woman who commit adultery. Al-Suddi said: It was revealed regarding young men before they get married. Mujahid said: It was revealed about two men who committed - not by pronoun, and it seems that he meant sodomy - and God knows best. The people of Sunnah have narrated from the hadith of Amr ibn Abi Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever you see doing the deed of the people of Lot, kill the one who does it and the one to whom it is done.** And His statement: **But if they repent**

and amend means they desist and stop what they were doing and their deeds become good and righteous, **then turn away from them** means do not rebuke them with ugly words after that, because the one who repents from sin is like the one who has no sin. **Indeed, God is ever Forgiving and Merciful.** It has been proven in the two Sahihs: **If the female slave of one of you commits adultery, let him flog her the prescribed punishment and not reproach her** meaning then do not reproach her for what she did after the prescribed punishment, which is expiation for what she did.

Fath al-Qadir

His saying 16- **And those of you who commit it** Al-Ladhi is the dual of Al-Ladhi, and the standard would have been to say Al-Ladhiyan like Rahiyan. Sibawayh said: The ya’ was deleted to differentiate between possible nouns and vague nouns. Abu Ali said: The ya’ was deleted for ease. Ibn Kathir read *Al-Ladhiyan* with a shaddah on the noon, which is the language of Quraysh, and there is another language in it, which is *Al-Ladha* with the deletion of the noon, and the rest read it with a light noon. Sibawayh said: The meaning is in what is recited to you, those of you who commit it: meaning the indecency, and the fa’ was included in the answer because there is a meaning of a condition in the speech. What is meant by *two* here is the adulterer and the adulteress, in general. It was said: The first verse is specifically about women, whether they are married or not, and the second is specifically about men. The dual form was used to explain the two types of men: the married and the unmarried. The punishment for women is imprisonment and the punishment for men is harm. An-Nahhas chose this and narrated it on the authority of Ibn Abbas. Al-Qurtubi narrated it on the authority of Mujahid and others and he approved of it. As-Suddi, Qatadah and others said: The first verse is about married women and married men are included with them, and the second verse is about the man and the virgin woman. At-Tabari preferred it but An-Nahhas weakened it and said: The predominance of the feminine over the masculine is far-fetched. Ibn Atiyyah said: The meaning of this statement is complete, except that the wording of the verse is confusing. It was said: The adulterous woman was kept, not the man, so the woman was mentioned specifically in the keeping, then they were combined in the harm. Qatadah said: The woman was kept and they were both harmed. The commentators differed in the interpretation of harm. Some said: rebuke and reproach, and it was said: cursing and rudeness without reproach, and it was said: attacking with the tongue and hitting with sandals. Some people went to the view that harm is abrogated like imprisonment, and it was said: it is not abrogated as mentioned previously in imprisonment. His statement, **But if they repent** meaning: from the immorality **and reform** the work later **then turn away from them** meaning: leave them and refrain from harming them, and this was before the revelation of the limits according to what was

mentioned previously from the disagreement.

Tafsir al-Baghawi

16- The Almighty said: **And those of you who commit it**, meaning: the man and the woman, and the *ha* refers to the immorality. Ibn Kathir read *al-ladhayna*, *al-ladhayna*, *hataan*, and *hadhaan* with a shaddah on the *nun* for emphasis, and the people of Basra agreed with him in *fadhanak* and the others with a light *fadhanak*, Abu Ubaid said: Abu Amr specified *fadhanak* with a shaddah because of the few letters in the name *fa'adhuhuma* Al-Ata' and Qatada said: So they insulted them with the tongue: Did you not fear God? Were you not ashamed before God when you committed adultery? Ibn Abbas, may God be pleased with them, said: Insult them and curse them, Ibn Abbas said: It is with the tongue and the hand, and he is insulted by insulting and hitting with sandals.

If it is said: Imprisonment was mentioned in the first verse and harm was mentioned in this verse, so how is the connection between them made?

It was said: The first verse is about women and this one is about men, and this is the saying of Mujahid. It was also said: The first verse is about the previously married woman and this one is about the virgin.

But if they repent from the immorality **and reform** their actions afterwards, **then turn away from them** do not harm them, **for God is ever Forgiving and Merciful**.

All of this was before the revelation of the limits, so they were abrogated by the punishment of stoning and flogging. As for flogging in the Qur'an, God Almighty said: **The adulterer and the adulteress, flog each of them with a hundred lashes** (al-Nur 24:2). Stoning is in the Sunnah. Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi told us. Abu Ali Zahir ibn Ahmad al-Sarakhsi told us. Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi told us. Abu Mus'ab told us, on the authority of Malik, on the authority of Ibn Shihab, on the authority of Ubayd God ibn Utbah ibn Mas'ud, on the authority of Abu Hurayrah and Zayd ibn Khalid al-Juhani, may God be pleased with them both, that they told him: "Two men disputed before the Messenger of God, may God bless him and grant him peace. One of them said: 'Judge between us, O Messenger of God, according to the Book of God.' The other, who was the most knowledgeable of them, said: 'Yes, O Messenger of God, judge between us according to the Book of God, and allow me to speak.' He said: 'Speak.' He said: 'My son was a caretaker of this man, and he committed adultery with his wife. They informed me that my son should be stoned, so I ransomed myself from him with a hundred sheep and a female slave of mine. Then I asked the people of knowledge." They told me that my son should be flogged one hundred times and exiled for a year, but that his wife should be stoned. The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, I will judge between you according to the Book of God. As for your sheep and your slave girl, they will be returned to you." He flogged his son one hundred times and exiled him for a

year, and ordered Anis al-Aslami to go to the other man's wife. If she confessed, he would stone her. She confessed, so he stoned her.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Ibn Ismail told us, Abdul Aziz bin Abdullah told us, Ibrahim bin Saad told me, Saleh told us, Ibn Shihab told us, Ubaid bin Abdullah bin Utbah bin Masoud told us, Ibn Abbas said: Umar, may God be pleased with him, said: God Almighty sent Muhammad, the Messenger of God, may God bless him and grant him peace, with the truth and revealed the Book to him. Among what God Almighty revealed was the verse of stoning, so we read it, understood it, and memorized it. The Messenger of God, may God bless him and grant him peace, stoned, and we stoned after him. I fear that if a long time passes, someone will say: By God, we do not find the verse of stoning in the Book of God Almighty, and they will go astray by abandoning an obligation that God Almighty revealed. Stoning in the Book of God Almighty is a right upon those who commit adultery if they are married, whether men or women, if evidence is established, or there is pregnancy or a confession.

The general punishment for adultery is that if the adulterer is married - that is, the one who has four characteristics: sanity, maturity, freedom, and being married through a valid marriage - then his punishment is stoning, whether he is a Muslim or a non-Muslim, which is what is meant by the previously married woman mentioned in the hadith. The proponents of the opinion hold that Islam is one of the conditions of being married, and that a non-Muslim is not to be stoned. It has been authentically reported from the Messenger of God, may God bless him and grant him peace, that he stoned two Jews who committed adultery, and they were both married.

If the adulterer is not married, that is, if these descriptions are not met, then: If he is not an adult or is insane, then there is no punishment for him. If he is a free, sane adult, but he was not married through a valid marriage, then he is to be flogged one hundred times and banished for a year. If he is a slave, then he is to be flogged fifty times. There are two opinions regarding banishing him. If we say that he is to be banished, there are two opinions, the most correct of which is half a year, just as he is to be flogged fifty times for half the punishment for a free man.

Tafsir al-Baidawi

16 **And those of you who commit it** means the adulteress and the adulterer. Ibn Kathir read **and those** with emphasis on the *nun* and the extension of the *alif*, and the rest read it with emphasis without emphasis. **So hurt them** with rebuke and reprimand, and it was said with reproach and flogging. **But if they repent and amend, then turn away from them** so stop harming them, or turn away from them by closing your eyes and covering them. **Indeed, God is ever Forgiving and Merciful** The reason for the command to turn away and leave the blame. It was said that this verse was revealed before the first one and that the punishment

Surat al-Nisa 4:16

And those of you who commit it, punish them. But if they repent and amend, then turn away from them. Indeed, Allah is ever Forgiving and Merciful.

for adultery was harm, then imprisonment, then flogging. It was said that the first one was in lesbianism and this one was in sodomy, and the adulteress and the adulterer were in adulterers.

Surat al-Nisa 4:17

Indeed, repentance is only for those who do evil in ignorance and then repent soon after. It is those to whom God will turn in forgiveness. And God is Knowing and Wise.

Tafsir al-Jalalayn

Repentance is only due to God that is, which He has decreed for Himself to accept by His grace **for those who do evil** disobedience **in ignorance** a state, i.e. ignorantly, since they disobeyed their Lord **and then repent** shortly before they reach the point of death **for those, God will turn in forgiveness** He will accept their repentance **and God is Knowing** of His creation *Wise* in what He does with them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He means by His statement, may He be glorified: **Repentance is only for those who do evil in ignorance**, is that repentance is not for any of His creation except for those believers who do evil in ignorance, **and then repent soon**, meaning: God does not return to any of His creation to what He loves of pardoning him and absolving him of his past sins, except for those who commit what they commit of their sins out of ignorance and they are believers in their Lord, then they return to obeying God and repenting from it to what God has commanded them to do of regretting it and seeking forgiveness and not returning to the like of it before death descends upon them. And that is the soon thing that God, may He be glorified, mentioned when He said: **and then repent soon**.

And in a similar manner to what we said in the interpretation of that, the people of interpretation said.

However, they differed on the meaning of his saying: **in ignorance**.

Some of them said something similar to what we said about it, and he went to the fact that his evil deed is the ignorance that he meant.

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Abu Al-Aaliyah: that he used to narrate: that the companions of the Messenger of God, may God bless him and grant him peace, used to say: Every sin that a servant commits is out of ignorance.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **For those who do evil in ignorance**, he said: The companions of the Messenger of God, may God bless him and grant him peace, gathered and saw that everything that is disobeyed is ignorance, whether it is intentional or otherwise.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **For those who do evil in ignorance**, he said: Everyone who disobeys his Lord is ignorant until he refrains from his disobedience.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Repentance is only for those who do evil in ignorance**, he said: Everyone who commits a sin against God, that is from him out of ignorance until he turns away from it.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Repentance is only for those who do evil in ignorance**, as long as he disobeys God, he is ignorant.

Al-Qasim told us, Al-Hussein told us, Muhammad bin Fadil bin Ghazwan told us, on the authority of Abu Al-Nadr, on the authority of Abu Saleh, on the authority of Ibn Abbas: **Repentance is only for those who do evil in ignorance**, he said: Whoever does evil is ignorant, and evil is done out of his ignorance.

Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: Whoever disobeys God is ignorant until he stops his disobedience. Ibn Jurayj said: And Abdullah Ibn Kathir informed me, on the authority of Mujahid, who said: Whoever commits a sin is ignorant when he committed it. Ibn Jurayj said: And Ata' Ibn Abi Rabah said something similar to it to me.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about the statement of God: **Repentance is only for those who do evil in ignorance and then repent soon after**, he said: Ignorance is that every person who does something that disobeys God is ignorant forever until he desists from it. And he recited: **Have you known what you did with Joseph and his brother when you were ignorant?** (Yusuf 12:89), and he recited: **And unless You turn away their plot from me, I will incline toward them and be among the ignorant** (Yusuf 12:33). He said: Whoever disobeys God is ignorant until he desists from his disobedience.

Others said: The meaning of his saying: **For those who do evil in ignorance** is that they do it intentionally.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Mujahid: **They do evil out of ignorance**, he said: Ignorance means intention.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **Repentance is only for those who do evil in ignorance**, he said: Ignorance means intentional.

Others said: The meaning of this is: Repentance is only for those who do evil in this world.

Surat al-Nisa 4:17

Indeed, repentance is only for those who do evil in ignorance and then repent soon after. It is those to whom Allah will turn in forgiveness. And Allah is Knowing and Wise.

Who said that?

Al-Qasim told us, Al-Hussein told us, Mu'tamir bin Sulayman told us, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, regarding his statement: **Repentance is only for those who do evil in ignorance**, he said: The entire world is ignorance.

Abu Ja'far said: The most appropriate of these sayings to interpret the verse is the saying of those who said: Its interpretation is: Repentance is only for God for those who do evil, and their evil deed is the ignorance that they were ignorant of, whether they were intentionally sinful, or ignorant of what God has prepared for its people.

This is because it is not found in the speech of the Arabs that the one who does something intentionally is called **ignorant of it**, unless it is meant that he is ignorant of its extent of benefit and harm, in which case it is said: **He is ignorant of it**, meaning his ignorance of its meaning of its benefit and harm. But if he is knowledgeable of the extent of its benefit and harm, intending it, then it is not permissible because of his intention to say: **He is ignorant of it**, because the one who is ignorant of something is the one who does not know it or recognize it when he comes to it, or [the one] who knows it, so its doer is likened, since what he did was wrong, to the ignorant who does something while he is ignorant of it, so he misses the point of hitting the mark, so it is said: **He is ignorant of it**, even if he is knowledgeable of it, because he did something that only the ignorant of it do.

Likewise, the meaning of his statement: **They do evil in ignorance** is said about them: **They do evil in ignorance**, even if they came to it knowing the extent of God's punishment of its people, intentionally doing it, while knowing that it was forbidden for them, because their action was one of the actions that only comes from great ignorance for which God will punish its people in this world and the Hereafter. So it was said about the one who came to it knowing about it: he came to it in ignorance, meaning that he did the action of the ignorant about it, not that he was ignorant.

Some Arabists have claimed that its meaning is that they were ignorant of the nature of the punishment in it, so they did not know it as a scholar would know it, even if they knew it was a sin. Therefore, it was said: **They do evil out of ignorance**.

Abu Ja'far said: If the matter were as the one who said this statement said, then it would be necessary that there would be no repentance for one who knows the essence of what he is in. This is because God, the Most High, said: **Repentance is only for those who do evil in ignorance and then repent soon**, and not for others. So it is necessary for the one who said this statement that there should be no repentance for the scholar who did evil while knowing the essence of what he is in, and then repented soon. This is contrary to what is proven from the Messenger of God, may God bless him and grant him peace, that God may accept the repentance of every repentant person, and his statement: **The door of repentance is open as long**

as the sun has not risen from the West, and contrary to the statement of God, the Most High: **Except for those who repent, believe and do righteous work** (al-Furqan 25:70).

Abu Jaafar said: The people of interpretation differed about the meaning of *close* in this place.

Some of them said: The meaning of this is: Then they repent in their health before their illness and before their death.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Then they repent soon**, and soon before death is as long as he is healthy.

Al-Qasim told us, Al-Hussein told us, Muhammad bin Fadil told us, on the authority of Abu Al-Nadr, on the authority of Abu Saleh, on the authority of Ibn Abbas: **Then they will repent soon**, he said: in life and health.

Others said: Rather, the meaning of this is: Then they repent before seeing the Angel of Death.

Who said that?

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **Then they will repent soon**, and soon is between him and looking at the Angel of Death.

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir bin Sulayman told us, he said, I heard Imran bin Hudayr say, Abu Majlaz said: A man remains in repentance until he sees the angels.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Abu Ma'shar, on the authority of Muhammad bin Qais, he said: The near is that which no sign of the signs of God Almighty has been revealed about, and death has descended upon it.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **Repentance is only for those who do evil in ignorance and then repent soon after**. And he has the right to repent between him and seeing the Angel of Death, so if he repents when he sees the Angel of Death, then that is not his right.

Others said: Rather, the meaning of this is: Then they repent before death.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of a man, on the authority of al-Dahhak, **Then they will repent soon**, he said: Everything before death is soon.

Al-Qasim told us, Al-Hussein told us, Mu'tamir bin Sulayman told us, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah: **Then they will repent soon**, he said: The entire world is soon.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Then they repent soon**, before death.

Muhammad bin Bashir told us, he said, Muadh bin Hisham told us, he said, my father told me, on the authority of Qatada, on the authority of Abu Qilabah, he said: It was mentioned to us that when Iblis was cursed and looked at, he said: By Your glory, I will not leave the heart of the son of Adam as long as the soul is in him. So the Blessed and Exalted said: By My glory, I will not prevent him from repenting as long as the soul is in him.

Ibn Bashir told us, Abu Dawud told us, Imran told us, on the authority of Qatada, who said: We were with Anas bin Malik and Abu Qilabah was there. Abu Qilabah said: When God Almighty cursed Satan, he asked him for a glance, and he said: By Your glory, I will not leave the heart of the son of Adam! God Almighty said: By My glory, I will not prevent him from repenting as long as the soul is in him.

Ibn Bashir told us, he said, Abdul Wahhab told us, he said, Ayoub told us, on the authority of Abu Qilabah, he said: When God, the Blessed and Exalted, cursed Satan, he asked him for a reprieve, so He granted him a reprieve until the Day of Judgment. He said: By Your glory, I will not leave the heart of the son of Adam as long as the soul is in him! He said: By My glory, I will not withhold repentance from him as long as the soul is in him.

Ibn Bashir told me, he said, Muhammad ibn Ja'far told us, he said, Awf told us, on the authority of al-Hasan, he said: It has reached me that the Messenger of God, may God bless him and grant him peace, said: When Satan saw that Adam was hollow, he said: By Your glory, I will not leave his stomach as long as the soul is in him! God, the Blessed and Exalted, said: By My glory, I will not prevent him from repenting as long as the soul is in him.

Ibn Bashir told us, he said, Muadh bin Hisham told us, he said, my father told me, on the authority of Qatada, on the authority of Al-Ala bin Ziyad, on the authority of Abu Ayoub Bashir bin Kaab: "That the Prophet of God, may God bless him and grant him peace, said: God accepts the repentance of the servant as long as he is not gurgling."

Ibn Bashir told us, he said, Abd al-A'la told us, he said, Saeed told us, on the authority of Qatada, on the authority of Ubadah ibn al-Samit: that the Messenger of God, may God bless him and grant him peace, said, and he mentioned something similar.

Ibn Yashar told us, he said, Ibn Abi Uday told us, on the authority of Awf, on the authority of Al-Hasan, he said: It reached me that the Messenger of God, may God bless him and grant him peace, said: God, the Blessed and Exalted, accepts the repentance of the servant as long as he is not gurgling.

Abu Ja'far said: The most correct of the sayings on this matter is the saying of the one who said: Its interpretation is: Then they repent before their death, in the state in which they understand the command and prohibition of God Almighty, and before they overcome themselves and their minds, and before the

state of their preoccupation with the anguish of the death rattle and the grief of the gurgling, so they do not know the command and prohibition of God, nor do they understand repentance, because repentance is not repentance except from one who regrets what he did in the past, and resolves to refrain from repeating it, and he understands the regret, and chooses to refrain from repeating it. But if he is preoccupied with the anguish of death, and overwhelmed by the grief of the death rattle, then I do not think that he is except overcome by regret for his sins. Therefore, whoever said: Repentance is acceptable, as long as the servant is not gurgling with himself, if the person in that state is rational and understands with the understanding of the intelligent and intelligent, and then repents from his sins and returns from his straying from his Lord to His obedience, he will be, God willing, among those who enter into the promise of God which He promised to those who repent to Him from their crimes soon, by His saying: **Repentance is only for those who do evil in ignorance and then repent soon.**

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **Then those**, are those who do evil in ignorance and then repent soon after, **God will forgive them**, unlike those who did not repent until their mind was overcome and the death rattle overwhelmed them, so they said, not understanding what they were saying: **I have repented now**, deceiving their Lord and being hypocritical in their religion.

The meaning of his saying: **God accepts their repentance** is that He grants them the ability to return to His obedience, and accepts their return to Him and the repentance they have committed for their sins.

As for his statement: **And God is All-Knowing, All-Wise**, it means: God, may His praise be glorified, has always been *All-Knowing* of the people among His servants who turn to Him in obedience after they have turned away from Him, who have turned to Him after turning away, and of other matters of His creation, *All-Wise*, in His repentance for those among them who repent from disobeying Him, and in other matters of His management and decree, and no defect enters into His actions, nor is there any error or slip mixed with them.

Tafsir al-Qurtubi

There are four issues in them.

First: The Almighty's saying: **Repentance is only for God**. It was said: This verse is general for everyone who commits a sin. It was also said: Only for those who are ignorant, and repentance is for everyone who commits a sin in another place. The Ummah agreed that repentance is obligatory for believers, based on the Almighty's saying: **And repent to God, all of you, O believers**. It is valid for a sin while continuing on another one of a different type - contrary to the Mu'tazila in their saying. He who persists in sin is not repentant, and there is no difference between one sin and another. This is the doctrine of the people of the Sunnah. If the servant repents, then God, the Exalted, has the choice. If He wills, He will accept it, and if He

Indeed, repentance is only for those who do evil in ignorance and then repent soon after. It is those to whom Allah will turn in forgiveness. And Allah is Knowing and Wise.

wills, He will not accept it. Accepting repentance is not obligatory upon God by way of reason, as the opponent said, because one of the conditions of what is obligatory is that it be of a higher rank than the one obligated upon. The Truth, the Exalted, is the Creator of creation and their Owner, and the One who commands them, so it is not correct for Him to be described as having something obligatory upon Him. He is exalted above that, but He, the Exalted, has informed us, and He is the Truthful in His promise, that He accepts repentance from the disobedient among His servants, by His saying, the Exalted: **And it is He who accepts repentance from His servants and pardons misdeeds.** (al-Shura 42:25)

His statement: **Do they not know that it is God who accepts repentance from His servants?** (al-Tawbah 9:104) and His statement: **And indeed, I am Forgiving to whoever repents.** (Ta-Ha: 82) So His, glory be to Him, informing us of things that He has made obligatory upon Himself necessitates the obligation of those things. The belief is that nothing is obligatory upon Him rationally, but as for what is heard, it appears that He accepts the repentance of the repentant. Abu al-Ma'ali and others said: These apparent meanings only give a preponderance of opinion, not a certainty that God the Most High will accept repentance. Ibn 'Atiyyah said: Abu al-Ma'ali and others disagreed on this meaning. So if we assume a man who has repented sincerely and completely, Abu al-Ma'ali said: It is most likely that his repentance will be accepted. Another said: It is certain that God the Most High will accept his repentance, as He has informed us about Himself, the Majestic and Almighty. Ibn 'Atiyyah said: My father, may God have mercy on him, was inclined towards this statement and preferred it, and I say the same. God the Most High is more merciful to His servants than to violate the meaning of His statement, **And He is the One who accepts repentance from His servants,** and His statement, **And indeed, I am the Forgiving.** If this is established, then know that there is an omission in His statement, **on God,** and it is not according to its apparent meaning. Rather, the meaning is regarding the grace and mercy of God towards His servants. This is similar to the statement of the Prophet, may God's prayers and peace be upon him, to Mu'adh:

Do you know what the right of the servants over God is? He said: God and His Messenger know best. He said: That He will admit them into Paradise. All of this means: by His grace and mercy, by His true promise and His truthful word. Its evidence is the statement of God the Almighty: **He has prescribed mercy for Himself** (Al-An'am: 12), meaning He promised it. It was also said: *On* here means *with* and the meaning is the same, the estimate is with God, meaning He promised and does not break His promise, that He accepts repentance if it is with its conditions that correct it, and there are four: regret in the heart, abandoning the sin immediately, and resolving not to return to it, and that it be out of shame before God the Almighty and not before anyone else. If one of these conditions is missing, the repentance is not valid. It

was said that among its conditions are: confessing the sin and frequently seeking forgiveness. Many of the meanings of repentance and its rulings were mentioned in Al Imran, and there is no disagreement as far as I know that repentance does not cancel a punishment. For this reason, our scholars said: When the male and female thief and the slanderer repent and the testimony is established against them, the punishments are carried out on them. It was also said: *On* means *from*, meaning that repentance from God is only for those who, Abu Bakr ibn Abdus said this, and God knows best. In the prohibition, we will discuss sincere repentance and the things from which one repents.

Second: The Almighty's saying: **For those who do evil in ignorance.** The evil in this verse and Al-An'am that **whoever among you does evil in ignorance** (al-An'am 6:54) includes disbelief and sins. Everyone who disobeys his Lord is ignorant until he refrains from his sin. Qatada said: The companions of the Prophet, may God bless him and grant him peace, agreed that every sin is in ignorance, whether it was deliberate or out of ignorance. This was said by Ibn Abbas, Qatada, Ad-Dahhak, Mujahid, and As-Suddi. It was narrated on the authority of Ad-Dahhak and Mujahid that they both said: Ignorance here means deliberate. Ikrimah said: All worldly matters are ignorance, meaning those that are specific to him and are outside of the obedience of God. This statement is consistent with the Almighty's saying: **The life of this world is only play and amusement.** (Muhammad 47:36) Al-Zajaj said: His saying **in ignorance** means their choosing transient pleasure over lasting pleasure. It was said: **in ignorance** means that they do not know the nature of the punishment. This was mentioned by Ibn Furak. Ibn Atiyyah said: His statement is weak and he was refuted.

Third: The Almighty's saying: **Then they will repent soon.** Ibn Abbas and Al-Suddi said: Its meaning is before illness and death. It was narrated on the authority of Al-Dahhak that he said: Everything that was before death is soon. Abu Majlaz, Al-Dahhak also, Ikrimah, Ibn Zayd and others said: Before seeing the angels and the marketplace, and before a person overcomes himself. Muhammad Al-Warraaq spoke well when he said:

Offer yourself a repentance before death and before tongues are silenced

Take the initiative to close the souls, for they are a treasure and a gain for the repentant and good person.

Our scholars, may God have mercy on them, said: Repentance is valid at this time, because hope remains and regret and the determination to abandon the action are valid from it. Al-Tirmidhi narrated on the authority of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said:

God accepts the repentance of the servant as long as he is not gargling. He said: This is a good and strange hadith. The meaning of as long as he is not gargling is as long as his soul does not reach his throat, so it is

like something that he gargles with. This was said by Al-Harawi.

It was said: The meaning is that they repent shortly after committing the sin, without persistence. And the one who hastens to health is better and more likely to achieve his hope than righteous deeds. And death is far away, as he said.

Where is the place of distance except spatially?

Saleh Al-Mari narrated on the authority of Al-Hassan, who said: Whoever reproaches his brother for a sin for which he has repented to God, God will test him with it. Al-Hassan also said:

When Satan descended, he said: By Your glory, I will not leave Adam as long as the soul is in his body. God Almighty said: By My glory, I will not withhold repentance from the son of Adam until his soul gurgles.

Tafsir Ibn Kathir

God the Almighty says: God only accepts the repentance of one who does evil in ignorance and then repents, even if it is before the Angel sees his soul before the death rattle. Mujahid and more than one said: Everyone who disobeys God, by mistake or intentionally, is ignorant until he desists from the sin. Qatada said on the authority of Abu al-Aaliyah that he used to narrate that the companions of the Messenger of God (peace and blessings of God be upon him) used to say: Every sin that a servant commits is out of ignorance. Narrated by Ibn Jarir. Abd al-Razzaq said: Muammar told us on the authority of Qatada, he said: The companions of the Messenger of God (peace and blessings of God be upon him) gathered and saw that everything that God is disobeyed with is out of ignorance, whether it was intentional or otherwise. Ibn Jurayj said: Abdullah ibn Kathir told me on the authority of Mujahid, he said: Everyone who commits a sin against God was ignorant when he committed it. Ibn Jurayj said: Ata ibn Abi Rabah told me something similar. Abu Saleh said on the authority of Ibn Abbas: Out of his ignorance he committed evil deeds. Ali bin Abi Talha said on the authority of Ibn Abbas: **Then they will repent soon**, meaning: What is between him and looking at the Angel of Death. Ad-Dahhak said: Whatever is less than death is near. Qatada and As-Suddi said: As long as he is healthy, and it is narrated on the authority of Ibn Abbas. Al-Hasan Al-Basri said: **Then they will repent soon**, meaning as long as he is not gurgling. Ikrimah said: The entire world is near.

Mentioning the hadiths on that

Imam Ahmad said: Ali bin Ayyash and Issam bin Khalid told us: Ibn Thauban told us, on the authority of his father, on the authority of Makhul, on the authority of Jubayr bin Nufayr, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: **God accepts the repentance of the servant as long as he is not at the point of death**. Narrated by Al-Tirmidhi and Ibn Majah on the authority of Abd Al-Rahman bin Thabit bin

Thauban, and Al-Tirmidhi said: Hasan Gharib. It appears in Sunan Ibn Majah, on the authority of Abdullah bin Amr, but this is a mistake. Rather, he is Abdullah bin Umar bin Al-Khattab.

Another hadith On the authority of Ibn Umar, Ibn Mardawayh said: Muhammad ibn Muammar told us, Abdullah ibn al-Hasan al-Khurasani told us, Yahya ibn Abdullah al-Babalti told us, Ayoub ibn Nahik al-Halabi told us, I heard Ata ibn Abi Rabah, he said: I heard Abdullah ibn Umar, I heard the Messenger of God, may God bless him and grant him peace, say: "There is no believing servant who repents a month before death except that God accepts it from him and less than that, and a day and an hour before his death, God knows his repentance and sincerity towards Him except that He accepts it from him."

Another hadith Abu Dawud al-Tayalisi said: Shu'bah told us on the authority of Ibrahim ibn Maymunah, a man from Milhan called Ayyub told me: I heard Abdullah ibn Umar say: Whoever repents a year before his death, he will be forgiven, and whoever repents a month before his death, he will be forgiven, and whoever repents a week before his death, he will be forgiven, and whoever repents a day before his death, he will be forgiven, and whoever repents an hour before his death, he will be forgiven. So I said to him: God said: **Repentance is only for those who do evil in ignorance and then repent soon after**. He said: I am only telling you what I heard from the Messenger of God, may God bless him and grant him peace. And this is how Abu Dawud al-Tayalisi, Abu Umar al-Hawdi, and Abu Amir al-Aqdi narrated it on the authority of Shu'bah.

Another Hadith Imam Ahmad said: Husayn ibn Muhammad narrated to us, Muhammad ibn Mutraf narrated to us, on the authority of Zayd ibn Aslam, on the authority of Abd al-Rahman ibn al-Baylamani, who said: Four companions of the Prophet (peace and blessings of God be upon him) gathered, and one of them said: I heard the Messenger of God (peace and blessings of God be upon him) say, **God accepts the repentance of the servant before he dies by a day**. The other said: Did you hear this from the Messenger of God (peace and blessings of God be upon him)? He said: Yes. He said: And I heard the Messenger of God (peace and blessings of God be upon him) say, **God accepts the repentance of the servant before he dies by half a day**. The third said: Did you hear this from the Messenger of God (peace and blessings of God be upon him)? He said: Yes. He said: And I heard the Messenger of God (peace and blessings of God be upon him) say, **God accepts the repentance of the servant before he dies by a morning**. The fourth said: Did you hear this from the Messenger of God (peace and blessings of God be upon him)? He said: Yes. He said: And I heard the Messenger of God (peace and blessings of God be upon him) say, **God accepts the repentance of the servant as long as he is not gurgling with his own breath**. Sa'id ibn Mansur narrated it on the authority of al-Darawardi, on the authority of Zayd ibn Aslam, on the authority of Abd al-Rahman ibn al-Baylamani, and he mentioned something similar to it.

Another hadith Abu Bakr bin Mardawayh said: Ishaq

Surat al-Nisa 4:17

Indeed, repentance is only for those who do evil in ignorance and then repent soon after. It is those to whom Allah will turn in forgiveness. And Allah is Knowing and Wise.

bin Ibrahim bin Zaid told us, Imran bin Abdul Rahim told us, Uthman bin Al-Haitham told us, Aouf told us on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **God accepts the repentance of His servant as long as he is not gurgling.**

Hadiths on this subject are mursals.

Ibn Jarir said: Ibn Basharr told us, Ibn Abi Uday told us, on the authority of Awf, on the authority of Al-Hasan, who said: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **God accepts the repentance of the servant as long as he is not gurgling.** This is a good mural on the authority of Al-Hasan Al-Basri, may God have mercy on him. Ibn Jarir also said, may God have mercy on him: Ibn Basharr told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Al-Ala bin Ziyad, on the authority of Abu Ayyub Bashir bin Ka'b, that the Prophet of God, may God bless him and grant him peace, said: **God accepts the repentance of the servant as long as he is not gurgling.** Ibn Basharr told us, Abdul A'la told us, on the authority of Sa'id, on the authority of Qatadah, on the authority of Ubadah bin As-Samit, that the Messenger of God, may God bless him and grant him peace, said, and he mentioned something similar.

Another trace Ibn Jarir said: Ibn Basharr told us, Abu Dawud told us, Imran told us on the authority of Qatada, who said: We were with Anas bin Malik and Abu Qilabah was there, so Abu Qilabah spoke and said: When God Almighty cursed Satan, he asked him for a glance, so he said: By Your glory and majesty, I will not leave the heart of the son of Adam as long as the soul is in him, so God Almighty said: By My glory, I will not prevent him from repenting as long as the soul is in him. This was mentioned in a hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) narrated by Imam Ahmad in his Musnad on the authority of Amr ibn Abi Amr and Abu al-Haytham al-Atwari, both of them on the authority of Abu Sa'eed on the authority of the Prophet (peace and blessings of God be upon him), who said: "Satan said: 'By Your glory, I will continue to mislead them as long as their souls are in their bodies.' God the Almighty said: 'By My glory and majesty, I will continue to forgive them as long as they seek My forgiveness.'" These hadiths indicate that whoever repents to God the Almighty while hoping for life, then his repentance is accepted. This is why God the Almighty said: "Then those will God accept their repentance. And God is Knowing and Wise." But when despair of life occurs, and the angel is seen, and the soul chokes in the throat and the chest becomes constricted, and it reaches the throat, and the soul gurgles as it ascends to the gills, then no repentance is accepted at that time, and there is no time for escape. This is why God the Almighty said: **And repentance is not for those who do evil deeds until, when death approaches one of them, he says, 'Indeed, I have repented now.'** This is like what God the Almighty said: **But when they saw Our punishment, they said, 'We**

believe in God alone.' The two verses, and as God Almighty ruled that the people of the earth will not repent if they see the sun rising from the West in His statement: **The Day some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned good through its faith** 10:13. And His statement, **nor those who die while they are disbelievers** means that if the disbeliever dies in his disbelief and polytheism, his regret and repentance will not benefit him, and no ransom will be accepted from him even if it fills the earth. Ibn Abbas, Abu Al-Aaliyah, and Al-Rabi' bin Anas said, **nor those who die while they are disbelievers** They said: It was revealed about the polytheists. Imam Ahmad said: Sulayman bin Dawud told us, he said: Abd Al-Rahman bin Thabit bin Thauban told us, he said: My father told me on the authority of Makhul that Umar bin Na'im told him on the authority of Usamah bin Salman that Abu Dharr told them that the Messenger of God, may God bless him and grant him peace, said: **God accepts the repentance of His servant or forgives his servant as long as the veil is not removed.** It was said: And what is the removal of the veil? He said, **That the soul should depart while it is a polytheist.** That is why God Almighty said, **For them We have prepared a painful punishment,** meaning a severe, lasting, painful punishment.

Fath al-Qadir

His statement 17- **Repentance is only for God** is a resumption to clarify that repentance is not accepted in all cases as is indicated by his statement **Forgiving and Merciful**, but rather it is only accepted from some and not others as the Qur'anic system has explained here. So his statement **Repentance is only for those who do evil in ignorance** is a subject whose predicate is his statement **for those who do evil in ignorance**. His statement **for God** is related to what the predicate is related to of stability, or it is related to an omitted word that occurred as a state according to those who allow the state, which is a circumstance, to be presented before its moral factor. It was said that the meaning is: Repentance is only for the grace of God and His mercy towards His servants. It was said that the meaning is: Repentance is only obligatory for God, and this is according to the doctrine of the Mu'tazila because they impose obligations on God, the Almighty, including accepting the repentance of the repentant. It was said that here *on* means *with*, and it was said that it means *from*.

The Ummah has agreed that repentance is obligatory upon the believers, based on the Almighty's saying: **And repent to God, all of you, O believers.** The majority of scholars are of the view that it is valid for one sin without another, contrary to the Mu'tazila. It has been said that his saying **upon God** is the predicate. His saying **for those who do** is related to what the predicate is related to or to an omitted word that is a condition. Evil here means bad deeds. His saying **in ignorance** is related to an omitted word that is a description or a condition: that is, they do them while being ignorant or ignorant. Al-Qurtubi narrated

on the authority of Qatada that he said: The companions of the Messenger of God, may God bless him and grant him peace, agreed that every sin is done in ignorance, whether it is deliberate or out of ignorance. It was narrated on the authority of Ad-Dahhak and Mujahid that ignorance here means deliberate. Ikrimah said: All worldly matters are ignorance, and from this is the saying of God Almighty: **The life of this world is only play and amusement.**

Az-Zajaj said: Its meaning is due to their ignorance of choosing transient pleasure over lasting pleasure. It was said that its meaning is that they do not know the nature of the punishment. This was mentioned by Ibn Furak and weakened by Ibn Atiyyah. His statement, **Then they repent soon** means: before death comes to them, as is indicated by his statement, **until death comes to one of them.** This is what Abu Majlaz, Ad-Dahhak, Ikrimah and others said. What is meant is before seeing the angels and a person being overcome by himself. The word *min* in his statement, *soon* is for partiality: that is, they repent some time soon, which is except for the time of death. It was said that it means before illness, but this is weak and even false, based on what we have mentioned. It was also narrated by Ahmad, At-Tirmidhi who classed it as hasan, Ibn Majah, Al-Hakim who classed it as saheeh, and Al-Bayhaqi in Ash-Shu'ab on the authority of Ibn 'Umar on the authority of the Prophet, may God bless him and grant him peace, who said: **God accepts the repentance of the servant as long as he is not gurgling.** It was said that its meaning is: they repent shortly after committing the sin, without persistence. His statement, **Then those, God will turn in mercy** is a promise from Him, the Most High, that He will turn in mercy to them after clarifying that repentance for them is limited to them.

Tafsir al-Baghawi

17- The Almighty said: **Repentance is only with God.** Al-Hasan said: It means the repentance that He accepts, so *upon* means *with*, and it was said: from God, **for those who do evil in ignorance**, Al-Qatada said: The companions of the Messenger of God, may God bless him and grant him peace, agreed that everything that God is disobeyed with is ignorance, whether it was intentional or not, and everyone who disobeys God is ignorant. Al-Mujahid said: What is meant by the verse is intentional. Al-Kalbi said: He was not ignorant that it was a sin, but he was ignorant of its punishment. It was said: The meaning of ignorance is their choice of fleeting pleasure over lasting pleasure.

Then they repent soon. It was said that it means before evil encompasses his good deeds and nullifies them. Al-Suddi and Al-Kalbi said: Soon means that he repents in his health before his death illness. Al-Ikrimah said: Before death. Ad-Dahhak said: Before seeing the Angel of Death.

Abdul Wahid bin Ahmad Al-Malhi told us, on the authority of Abdul Rahman bin Abi Shuraih, on the authority of Abu Al-Qasim Abdullah bin Muhammad bin Abdul Azim Al-Baghawi, on the authority of Ali bin Al-Jaad, on the authority of Ibn Thauban, who is Abdul

Rahman bin Thabit bin Thauban, on the authority of his father, on the authority of Makhul, on the authority of Jubayr bin Nufayr, on the authority of Abdullah bin Umar, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, who said: **God Almighty accepts the repentance of the servant as long as he is not gurgling.**

And Abd al-Wahid ibn Ahmad al-Malhi told us, Abu Mansur Muhammad ibn Muhammad ibn Sam'an told us, Abu Ja'far Muhammad ibn Ahmad ibn Abd al-Jabbar al-Rayyani told us, Hamid ibn Zanjawayh told us, Abu al-Aswad told us, Ibn Lahī'ah told us, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said: "The devil said: By Your glory, O Lord, I will not cease to mislead Your servants as long as their souls are in their bodies. So the Lord said: By My glory, majesty, and exalted position, I will not cease to forgive them as long as they seek My forgiveness."

God Almighty says: **Then God will forgive them, and God is Knowing and Wise.**

Tafsir al-Baidawi

17 **Repentance is only for God** meaning that accepting repentance is like what is inevitable for God according to His promise to whoever repents to Him if He accepts his repentance. **For those who do evil in ignorance** committing it foolishly, because committing a sin foolishly and ignoring it, and that is why it is said that whoever disobeys God is ignorant until he abandons his ignorance. **Then they repent soon** from a short time, meaning before death comes, as God the Almighty says: **Until, when death approaches one of them** and the Prophet (peace and blessings of God be upon him) said: **God accepts the repentance of His servant as long as he has not yet reached the gurgling point** and He called it soon because the duration of life is short, as God the Almighty says: **Say, 'The enjoyment of this world is little'**. Or before a seed is planted in their hearts and it is sealed, making it difficult for them to return, and *of* is for partiality, meaning they repent in any part of the short time, which is before the power of death descends upon them, or evil is made attractive. **Then God will turn to them in forgiveness.** He promised to fulfill what He promised and wrote upon Himself by saying: **Repentance is only for God.** "And God is Knowing." He knows of their sincerity in repentance. *Wise.* The Wise does not punish the repentant.

Surat al-Nisa 4:18

And there is no repentance for those who do evil deeds until, when death approaches one of them, he says, "Indeed, I repent now," nor for those who die while they are disbelievers. For them We have prepared a painful punishment.

Surat al-Nisa 4:18

And there is no repentance for those who do evil deeds until, when death approaches one of them, he says, **Indeed, I repent now**, nor for those who die while they are disbelievers. For them We have prepared a painful punishment.

Tafsir al-Jalalayn

And repentance is not for those who do evil deeds sins until, when death approaches one of them and he begins to die **he says** upon seeing what he is in **Indeed, I repent now** then that does not benefit him and is not accepted from him **nor for those who die while they are disbelievers** if they repent in the Hereafter when they witness the punishment, it will not be accepted from them **for those We have prepared** We have prepared a **painful punishment** painful

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Repentance is not for those who commit evil deeds and are persistent in disobeying God, **until, when death approaches one of them**, meaning: when one of them is in a state of death, and sees the angels of his Lord coming to him to take his soul, he says - and his soul is overcome, and his understanding is prevented, by his preoccupation with the anguish of his death throes and his gurgling - **I have repented now**, meaning: So this has no repentance with God, the Blessed and Exalted, because he said what he said in a state other than repentance, as:

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Ya'la bin Nu'man, he said, he told me that he heard Ibn 'Umar say: Repentance is extended as long as one does not drink. Then Ibn 'Umar recited: **But repentance is not for those who do evil deeds until, when death approaches one of them, he says, 'Indeed, I have repented now.'** Then he said: Is the attendance anything other than the market?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And repentance is not for those who do evil deeds until, when death approaches one of them, he says, 'Indeed, I have repented now.'** he said: If death is evident in him, God will not accept his repentance.

Al-Qasim told us, Al-Hussein told us, Muhammad bin Fadil told us, on the authority of Abu Al-Nadr, on the authority of Abu Salih, on the authority of Ibn Abbas: **And repentance is not for those who do evil deeds until, when death approaches one of them, he says, 'Indeed, I have repented now.'** So there is no repentance for

this with God.

Muhammad ibn al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, I heard Ibrahim ibn Maymun narrating, on the authority of a man from Banu al-Harith, who said, a man from among us told us, on the authority of 'Abdullah ibn 'Amr, that he said: Whoever repents a year before his death, his repentance will be accepted, until he mentioned a month, until he mentioned an hour, until he mentioned a lapse. A man said: How can this be, when God Almighty says: **But repentance is not for those who do evil deeds until, when death approaches one of them, he says, 'Indeed, I have repented now.'** 'Abdullah said: I will tell you what I heard from the Messenger of God, may God bless him and grant him peace.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Ibrahim bin Muhajir, on the authority of Ibrahim, he said: It was said: Repentance is extended as long as one is not held back.

The people of interpretation differed about who was meant by his saying: **And repentance is not for those who do evil deeds until, when death approaches one of them, he says, 'Indeed, I have repented now.'**

Some of them said: The hypocrites are rich with it.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **Repentance is only for those who do evil in ignorance and then repent soon after.** He said: The first verse was revealed about the believers, and the middle one was revealed about the hypocrites, meaning: **And repentance is not for those who do evil deeds**, and the second one was revealed about the disbelievers, meaning: **nor for those who die while they are disbelievers.**

Others said: Rather, he meant the people of Islam.

Who said that?

Al-Muthanna told us, Suwaid bin Nasr told us, Ibn al-Mubarak told us, on the authority of Sufyan, who said: We have been informed about this verse: **And repentance is not for those who do evil deeds until, when death approaches one of them, he says, 'Indeed, I have repented now.'** He said: They are the Muslims. Do you not see that he said: **nor for those who die while they are disbelievers?**

Others said: Rather, this verse was revealed about the people of faith, but it was abrogated.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **And repentance is not for those who do evil deeds until, when death approaches one**

of them, he says, 'Indeed, I repent now,' nor for those who die while they are disbelievers. Then God, the Blessed and Exalted, revealed after that: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills.** (An-Nisa': 48, 116), so God, the Exalted, forbade forgiveness for those who died while they were disbelievers, and He postponed the people of monotheism to His will, so why did He not make them despair of forgiveness?

Abu Ja'far said: The most correct of the statements in this regard, in my opinion, is what Al-Thawri mentioned that he heard that it was in Islam. That is because the hypocrites are disbelievers. If he meant the hypocrites, then his statement, **nor those who die while they are disbelievers**, would not have had an understood meaning, since they and those before them were in one meaning: that they are all disbelievers. There is no reason to differentiate their rulings, and the meaning for which it is invalid that there is repentance for them is one. In God's differentiation between their names and attributes, by calling one of the two categories a disbeliever, and describing the other category as people of evil, and not calling them disbelievers, there is what indicates the separation of their meanings. In the correctness of that being so, there is the correctness of what we said and the invalidity of what contradicts it.

Abu Ja'far said: By that, may His praise be glorified, He means: **And there is no repentance for those who die as disbelievers.** So the position of *those* is in the accusative case, because it is conjoined with His statement: **for those who do evil deeds.**

And His statement: **For them We have prepared a painful punishment**, means: These are the ones who die while they are disbelievers, **for them We have prepared a painful punishment**, because they are further from repentance, because they die in disbelief. Like:

Al-Qasim told us, he said, Al-Hussein told us, he said, Muhammad bin Fadil told us, on the authority of Abu Al-Nadr, on the authority of Abu Saleh, on the authority of Ibn Abbas: **And those who die while they are disbelievers**, those are further from repentance.

The Arab scholars differed about the meaning of: **We have prepared for them.**

Some Basrans said: The meaning of **we prepared** is **we prepared** from *equid*. He said: Its meaning is: we prepared.

Some Kufians said: We prepared and we prepared, their meaning is the same.

The meaning of his saying: **We have prepared for them**, is that we have prepared for them, **a painful torment**, meaning: painful and hurtful.

Tafsir al-Qurtubi

Fourth - The Almighty's saying: **And repentance is not** God Almighty denied that the ruling on those who repent includes those who are on the verge of death and are in a state of despair, as was the case with

Pharaoh when he was in the midst of the water and drowning, and what he showed of faith did not benefit him, because repentance at that time is of no benefit, because it is a state of the removal of the obligation. This is what Ibn Abbas, Ibn Zayd, and the majority of the commentators said. As for the disbelievers, they die in their disbelief, so there is no repentance for them in the Hereafter, and the reference is to them in the Almighty's saying: **For them We have prepared a painful punishment** which is eternity, even if the reference in His saying is to everyone, then it is a punishment with no eternity with it. This is on the basis that the sins are less than disbelief, meaning that repentance is not for the one who committed sins less than disbelief and then repented at death, nor for the one who died as a disbeliever and repented on the Day of Resurrection. It has been said that the sins here are disbelief, so the meaning is that repentance is not for the disbelievers who repent at death, nor for those who die while they are disbelievers. Abu Al-Aaliyah said: The verse was revealed in The believers: **Repentance is only for God.** The second is for al-Munafiqun 63: **And repentance is not for those who do evil deeds.** That is, the repentance of those who persisted in their actions is accepted. **Until, when death approaches one of them**, that is, the time of death, the moment of ecstasy, and seeing the Angel of Death, **he says, 'Indeed, I have repented now.'** There is no repentance for this, so He mentioned the repentance of the disbelievers, and the Most High said: "Nor for those who die while they are disbelievers. For them We have prepared a painful punishment." That is, a painful, permanent punishment. And it has been mentioned before.

Tafsir Ibn Kathir

God the Almighty says: God only accepts the repentance of one who does evil in ignorance and then repents, even if it is before the Angel sees his soul before the death rattle. Mujahid and more than one said: Everyone who disobeys God, by mistake or intentionally, is ignorant until he desists from the sin. Qatada said on the authority of Abu al-Aaliyah that he used to narrate that the companions of the Messenger of God (peace and blessings of God be upon him) used to say: Every sin that a servant commits is out of ignorance. Narrated by Ibn Jarir. Abd al-Razzaq said: Muammar told us on the authority of Qatada, he said: The companions of the Messenger of God (peace and blessings of God be upon him) gathered and saw that everything that God is disobeyed with is out of ignorance, whether it was intentional or otherwise. Ibn Jurayj said: Abdullah ibn Kathir told me on the authority of Mujahid, he said: Everyone who commits a sin against God was ignorant when he committed it. Ibn Jurayj said: Ata ibn Abi Rabah told me something similar. Abu Saleh said on the authority of Ibn Abbas: Out of his ignorance he committed evil deeds. Ali bin Abi Talha said on the authority of Ibn Abbas: **Then they will repent soon**, meaning: What is between him and looking at the Angel of Death. Ad-Dahhak said: Whatever is less than death is near. Qatada and As-Suddi said: As long as he is healthy, and it is narrated on the authority of Ibn Abbas. Al-Hasan

Surat al-Nisa 4:18

And there is no repentance for those who do evil deeds until, when death approaches one of them, he says, "Indeed, I repent now," nor for those who die while they are disbelievers. For them We have prepared a painful punishment.

Al-Basri said: **Then they will repent soon**, meaning as long as he is not gurgling. Ikrimah said: The entire world is near.

Mentioning the hadiths on that

Imam Ahmad said: Ali bin Ayyash and Issam bin Khalid told us: Ibn Thauban told us, on the authority of his father, on the authority of Makhul, on the authority of Jubayr bin Nufayr, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: **God accepts the repentance of the servant as long as he is not at the point of death.** Narrated by Al-Tirmidhi and Ibn Majah on the authority of Abd Al-Rahman bin Thabit bin Thauban, and Al-Tirmidhi said: Hasan Gharib. It appears in Sunan Ibn Majah, on the authority of Abdullah bin Amr, but this is a mistake. Rather, he is Abdullah bin Umar bin Al-Khattab.

Another hadith On the authority of Ibn Umar, Ibn Mardawayh said: Muhammad ibn Muammar told us, Abdullah ibn al-Hasan al-Khurasani told us, Yahya ibn Abdullah al-Babalti told us, Ayoub ibn Nahik al-Halabi told us, I heard Ata ibn Abi Rabah, he said: I heard Abdullah ibn Umar, I heard the Messenger of God, may God bless him and grant him peace, say: "There is no believing servant who repents a month before death except that God accepts it from him and less than that, and a day and an hour before his death, God knows his repentance and sincerity towards Him except that He accepts it from him."

Another hadith Abu Dawud al-Tayalisi said: Shu'bah told us on the authority of Ibrahim ibn Maymunah, a man from Milhan called Ayyub told me: I heard Abdullah ibn Umar say: Whoever repents a year before his death, he will be forgiven, and whoever repents a month before his death, he will be forgiven, and whoever repents a week before his death, he will be forgiven, and whoever repents a day before his death, he will be forgiven, and whoever repents an hour before his death, he will be forgiven. So I said to him: God said: **Repentance is only for those who do evil in ignorance and then repent soon after.** He said: I am only telling you what I heard from the Messenger of God, may God bless him and grant him peace. And this is how Abu Dawud al-Tayalisi, Abu Umar al-Hawdi, and Abu Amir al-Aqdi narrated it on the authority of Shu'bah.

Another Hadith Imam Ahmad said: Husayn ibn Muhammad narrated to us, Muhammad ibn Mutraf narrated to us, on the authority of Zayd ibn Aslam, on the authority of Abd al-Rahman ibn al-Baylamani, who said: Four companions of the Prophet (peace and blessings of God be upon him) gathered, and one of them said: I heard the Messenger of God (peace and blessings of God be upon him) say, **God accepts the repentance of the servant before he dies by a day.** The other said: Did you hear this from the Messenger of God (peace and blessings of God be upon him)? He said: Yes. He said: And I heard the Messenger of God (peace and blessings of God be upon him) say, **God**

accepts the repentance of the servant before he dies by half a day. The third said: Did you hear this from the Messenger of God (peace and blessings of God be upon him)? He said: Yes. He said: And I heard the Messenger of God (peace and blessings of God be upon him) say, **God accepts the repentance of the servant before he dies by a morning.** The fourth said: Did you hear this from the Messenger of God (peace and blessings of God be upon him)? He said: Yes. He said: And I heard the Messenger of God (peace and blessings of God be upon him) say, **God accepts the repentance of the servant as long as he is not gurgling with his own breath.** Sa'id ibn Mansur narrated it on the authority of al-Darawardi, on the authority of Zayd ibn Aslam, on the authority of Abd al-Rahman ibn al-Baylamani, and he mentioned something similar to it.

Another hadith Abu Bakr bin Mardawayh said: Ishaq bin Ibrahim bin Zaid told us, Imran bin Abdul Rahim told us, Uthman bin Al-Haitham told us, Aouf told us on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **God accepts the repentance of His servant as long as he is not gurgling.**

Hadiths on this subject are mursals.

Ibn Jarir said: Ibn Bashir told us, Ibn Abi Uday told us, on the authority of Awf, on the authority of Al-Hasan, who said: It has reached me that the Messenger of God, may God bless him and grant him peace, said: **God accepts the repentance of the servant as long as he is not gurgling.** This is a good mural on the authority of Al-Hasan Al-Basri, may God have mercy on him. Ibn Jarir also said, may God have mercy on him: Ibn Bashir told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Al-Ala bin Ziyad, on the authority of Abu Ayyub Bashir bin Ka'b, that the Prophet of God, may God bless him and grant him peace, said: **God accepts the repentance of the servant as long as he is not gurgling.** Ibn Bashir told us, Abdul A'la told us, on the authority of Sa'id, on the authority of Qatadah, on the authority of Ubadah bin As-Samit, that the Messenger of God, may God bless him and grant him peace, said, and he mentioned something similar.

Another trace Ibn Jarir said: Ibn Bashir told us, Abu Dawud told us, Imran told us on the authority of Qatada, who said: We were with Anas bin Malik and Abu Qilabah was there, so Abu Qilabah spoke and said: When God Almighty cursed Satan, he asked him for a glance, so he said: By Your glory and majesty, I will not leave the heart of the son of Adam as long as the soul is in him, so God Almighty said: By My glory, I will not prevent him from repenting as long as the soul is in him. This was mentioned in a hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) narrated by Imam Ahmad in his Musnad on the authority of Amr ibn Abi Amr and Abu al-Haytham al-Atwari, both of them on the authority of Abu Sa'eed on the authority of the

Prophet (peace and blessings of God be upon him), who said: "Satan said: 'By Your glory, I will continue to mislead them as long as their souls are in their bodies.' God the Almighty said: 'By My glory and majesty, I will continue to forgive them as long as they seek My forgiveness.'" These hadiths indicate that whoever repents to God the Almighty while hoping for life, then his repentance is accepted. This is why God the Almighty said: "Then those will God accept their repentance. And God is Knowing and Wise." But when despair of life occurs, and the angel is seen, and the soul chokes in the throat and the chest becomes constricted, and it reaches the throat, and the soul gurgles as it ascends to the gills, then no repentance is accepted at that time, and there is no time for escape. This is why God the Almighty said: **And repentance is not for those who do evil deeds until, when death approaches one of them, he says, 'Indeed, I have repented now.'** This is like what God the Almighty said: **But when they saw Our punishment, they said, 'We believe in God alone.'** The two verses, and as God Almighty ruled that the people of the earth will not repent if they see the sun rising from the West in His statement: **The Day some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned good through its faith 10:13.** And His statement, **nor those who die while they are disbelievers** means that if the disbeliever dies in his disbelief and polytheism, his regret and repentance will not benefit him, and no ransom will be accepted from him even if it fills the earth. Ibn Abbas, Abu Al-Aaliyah, and Al-Rabi' bin Anas said, **nor those who die while they are disbelievers** They said: It was revealed about the polytheists. Imam Ahmad said: Sulayman bin Dawud told us, he said: Abd Al-Rahman bin Thabit bin Thauban told us, he said: My father told me on the authority of Makhul that Umar bin Na'im told him on the authority of Usamah bin Salman that Abu Dharr told them that the Messenger of God, may God bless him and grant him peace, said: **God accepts the repentance of His servant or forgives his servant as long as the veil is not removed.** It was said: And what is the removal of the veil? He said, **That the soul should depart while it is a polytheist.** That is why God Almighty said, **For them We have prepared a painful punishment,** meaning a severe, lasting, painful punishment.

Fath al-Qadir

And his saying 18- **And repentance is not for those who do evil deeds** is an explicit statement of what was understood from the restriction of repentance in what came before to those who did evil in ignorance and then repented recently. His saying **until, when death approaches one of them** until is a particle of beginning, and the sentence mentioned after it is the end of what came before it, and the presence of death is the presence of its signs and the patient reaching the state of the context and his fate is overcome by himself and preoccupied with its exit from his body, and it is the time of the gurgling mentioned in the previous hadith, which is his soul reaching his throat, as Al-Harawi said. And his saying **He said, I have repented now** means: at the time of the presence of death. His saying **nor those who die while they are disbelievers** is connected to the relative pronoun in his saying **for those who do**

evil deeds meaning: repentance is not for those nor for those who die while they are disbelievers, although there is no repentance for them at all, but they mentioned it as an exaggeration in explaining the non-acceptance of the repentance of those who are at death's door, and that its existence is like its non-existence.

Al-Bazzar, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Tabarani narrated on the authority of Ibn Abbas regarding his statement, **And those who commit lewdness**, that he said: If a woman committed lewdness, she would be confined to her house. If she died, she would die, and if she lived, she would live, until the verse was revealed in Surat An-Nur, **The adulterer and the adulteress, flog them.** So God made a way for them. So whoever did something, he would be flogged and released. This has been narrated from him through various chains of narration. Abu Dawud narrated in his Sunan on his authority, on his authority, Al-Bayhaqi regarding his statement, **And those of your women who commit lewdness**, up to his statement, **a way**, then he combined them both and said, **And those of you who commit it, punish them both.** Then this was abrogated by the verse of flogging. A group of the Tabi'un said that it was abrogated. Abu Dawud and Al-Bayhaqi narrated it on the authority of Mujahid. Abd Ibn Hamid and Abu Dawud narrated it in his Naskh, Ibn Jarir and Ibn Al-Mundhir narrated it on the authority of Qatadah. Al-Bayhaqi narrated it in his Sunan on the authority of Al-Hasan. Ibn Abi Hatim narrated it on the authority of Saeed Ibn Jubayr. Ibn Jarir narrated it on the authority of Al-Suddi. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas regarding the statement of God, **And those among you who commit it**, he said: When a man committed adultery, he was humiliated by being taunted and beaten with sandals. Then God revealed after this verse, **The adulterer and the adulteress, flog each of them with a hundred lashes**, if they were married, they were stoned according to the Sunnah of the Messenger of God, may God bless him and grant him peace. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid, **And those among you who commit it**, he said: The two men who committed it. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, **And those among you who commit it**, meaning the two virgins. Ibn Jarir narrated on the authority of Ata', he said: The man and the woman. Abd bin Hamid, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Abu Al-Aaliyah regarding the statement of God, **Repentance is only for God**, the verse, he said: This is for the believers. And regarding the statement, **And repentance is not for those who do evil**, he said: This is for the hypocrites, **nor for those who die while they are disbelievers**, he said: This is for the polytheists. Ibn Jarir narrated something similar from Al-Rabi. Abd Al-Razzaq and Ibn Jarir narrated from Qatada who said: The companions of Muhammad (peace be upon him) gathered and decided that everything that was disobeyed intentionally or otherwise was done out of ignorance. Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated from Abu Al-Aaliyah that the companions of Muhammad (peace be upon him) used to say: Every sin that a servant committed was done out of ignorance. Ibn Jarir

Surat al-Nisa 4:18

And there is no repentance for those who do evil deeds until, when death approaches one of them, he says, "Indeed, I repent now," nor for those who die while they are disbelievers. For them We have prepared a painful punishment.

narrated from Al-Kalbi from Abi from Salih from Ibn Abbas regarding the statement of God **interpretation of the meaning**: "Whoever does evil is ignorant of his evil deeds because of his ignorance. "Then they repent soon." He said: In life and health. Ibn Jarir and Ibn Abi Hatim narrated from him who said: *Near* is what is between him and seeing the Angel of Death. Abd bin Hamid, Ibn Jarir and Al-Bayhaqi narrated in Al-Shu'ab from Ad-Dahhak who said: "Everything before death is near for him. Repentance is what is between him and seeing the Angel of Death. So if he repents when he sees the Angel of Death, then he does not have that right." Ibn Abi Hatim narrated from Al-Hasan who said: *Near* is what has not yet reached his gurgling point. Many hadiths have been reported about accepting the repentance of the servant as long as he is not gurgling, which Ibn Kathir mentioned in his interpretation, including the hadith we mentioned earlier.

Tafsir al-Baghawi

18- And repentance is not for those who do evil deeds, meaning: sins, until, when death approaches one of them, and he falls into the throes of death, he says, 'Indeed, I have repented now,' which is the state of the market when his soul is taken away, and the faith of a disbeliever or a sinner is not accepted. God Almighty said: **So their faith did not benefit them when they saw Our punishment.** (Ghafir 40:85) Therefore, Pharaoh's faith did not benefit him when he was drowned. "Nor those who die while they are disbelievers. For those We have prepared," meaning: We have prepared and made ready, **a painful punishment.**

Tafsir al-Baidawi

18 And repentance is not for those who do evil deeds until, when death approaches one of them, he says, 'Indeed, I have repented now,' nor for those who die while they are disbelievers. He made an analogy between those who repent until death approaches from the wicked and the disbelievers, and those who die in disbelief in denying repentance to exaggerate the lack of consideration for it in that case, and it is as if he said, and the repentance of these and the lack of repentance of these are the same. It was said that what is meant by those who do evil are the disobedient believers, and by those who do evil deeds are the hypocrites because of the multiplication of their disbelief and evil deeds, and by those who die are the disbelievers. **For them We have prepared a painful punishment,** confirming the non-acceptance of their repentance, and clarifying that the punishment has been prepared for them, and their punishment is not incapable of Him whenever He wills, and the preparation is from the equipment, which is the equipment, and it was said that its origin is we prepared, so the first dal was replaced with a ta.

Surat al-Nisa 4:19

O you who have believed, it is not lawful for you to inherit women against their will, and do not prevent them from marrying in order to take away part of what you have given them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and God makes therein much good.

Tafsir al-Jalalayn

O you who have believed, it is not lawful for you to inherit women that is, themselves **against compulsion** with the fat-ha and the damma are two languages, meaning those who forced them to do so were in the pre-Islamic period inheriting the wives of their relatives. If they wished, they could marry them without a dowry, or marry them off and take their dowry, or prevent them until they ransom themselves with what they inherited or die and they inherit from them, so they were forbidden from that. **And that you prevent them** that is, prevent your wives from marrying others by keeping them, and you have no desire for them to harm them **in order to take away part of what you have given them** of the dowry **unless they commit a clear immorality** with the fat-ha and kasra of the ya, meaning it is clear or it is clear, meaning adultery or rebellion, then you may harm them until they ransom themselves from you and divorce them **and live with them in kindness** that is, in general terms in speech, spending, and spending the night **but if you dislike them** then be patient. **Perhaps you dislike a thing and God has placed much good in it** And perhaps He will place that in them by granting you from them a righteous child.

Tafsir al-Suyuti

God Almighty said: O you who have believed, it is not lawful for you to inherit women against their will. Al-Bukhari, Abu Dawud, and Al-Nasa'i narrated on the authority of Ibn Abbas that he said: When a man died, his guardians had more right to his wife. If one of them wished, he could marry her, and if they wished, they could marry her off. They had more right to her than her family. Then this verse was revealed.

Ibn Jarir and Ibn Abi Hatim narrated with a good chain of transmission on the authority of Abu Umamah ibn Sahl ibn Hanif, who said: When Abu Qais ibn al-Aslat died, his son wanted to marry his wife, and they had that in the pre-Islamic era. So God revealed: It is not lawful for you to inherit women against their will. And there is a corroborating verse on the authority of Ikrimah on the authority of Ibn Jarir.

Ibn Abi Hatim, Al-Faryabi and Al-Tabarani narrated on the authority of Adi bin Thabit on the authority of a man from the Ansar who said: Abu Qais bin Al-Aslat died. He was one of the righteous men of the Ansar, so his son Qais proposed to his wife, but she said: I only consider you a son and you are one of the righteous men of your people. So she came to the Prophet, may God bless him and grant him peace, and told him. He said: Return to your home. Then this verse was revealed: **And do not marry those women whom your**

fathers married, except what has already occurred.

Ibn Saad narrated on the authority of Muhammad ibn Ka'b al-Qurazi who said: If a man died leaving behind a wife, his son had more right to marry her if he wished if she was not his mother, or he could marry her to whomever he wished. When Abu Qais ibn al-Aslat died, his son Mahsan arose and inherited the marriage to his wife but did not bequeath her any of the money. She came to the Prophet, may God bless him and grant him peace, and mentioned that to him. He said: Go back, perhaps God will reveal something about you. Then this verse was revealed: **And do not marry those women whom your fathers married.** And this verse was revealed: **It is not lawful for you to inherit women against their will.**

He also narrated on the authority of Al-Zuhri, who said: This verse was revealed about some people from the Ansar. When a man died, the most powerful person in control of his wife was his guardian, who would keep her until she died.

Ibn Jarir narrated on the authority of Ibn Jurayj who said: I said to Ata', **And the wives of your sons who are from your loins.** He said: We used to say that it was revealed about Muhammad, may God bless him and grant him peace, when he married the wife of Zayd ibn Haritha. The polytheists said about that: **And the wives of your sons who are from your loins** was revealed, and **And He did not make your adopted sons your sons** was revealed, and **Muhammad was not the father of any of your men** was revealed.

Tafsir al-Tabari

Abu Ja'far said: God Almighty means [by His saying]: **O you who have believed**, O you who have believed in God and His Messenger, **it is not lawful for you to inherit women against their will**, meaning: it is not lawful for you to inherit the marriage of the women of your relatives and your fathers against their will.

If someone says: How did they inherit from them? And what is the reason for prohibiting their inheritance? You have learned that women are inheritors just as men are inheritors!

It was said: This is not part of the meaning of their inheritance if they died and left behind wealth, but rather it is because in the pre-Islamic era, if one of them had a husband who died, his son or relative had more right to her than anyone else, and to herself. If he wanted to marry her, he could do so, and if he wanted to prevent her from marrying anyone else and not marrying her until she died. So God Almighty forbade that to His servants, and prohibited them from marrying the wives of their fathers, and forbade them from preventing them from marrying.

And the people of interpretation said something similar to what we said about that.

Who said that?

Abu Kuraib told us, he said, Asbat bin Muhammad told us, he said, Abu Ishaq - meaning: Al-Shaibani - told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **O you who have**

O you who have believed, it is not lawful for you to inherit women against their will, and do not prevent them from marrying in order to take away part of what you have given them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

believed, it is not lawful for you to inherit women by compulsion, nor to prevent them from having children in order to take away part of what you have given them, he said: When a man died, his guardians had more right to his wife. If one of them wanted to marry her, he could do so, and if they wanted to marry her, they could do so, and if they wanted to do so, they could not marry her, and they had more right to her than her family, so this verse was revealed regarding that.

Ahmad bin Muhammad al-Tusi told me, he said, Abd al-Rahman bin Salih told us, he said, Muhammad bin Fadil told me, on the authority of Yahya bin Saeed, on the authority of Muhammad bin Abi Umamah bin Sahl bin Hanif, on the authority of his father, he said: When Abu Qais bin al-Aslat died, his son wanted to marry his wife, and that was the case for them in the pre-Islamic era, so God revealed: **It is not lawful for you to inherit women against their will.**

Ibn Hamid told us, Yahya bin Wadh told us, on the authority of Al-Husayn bin Waqid, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah and Al-Hasan Al-Basri, they said regarding His statement: **It is not lawful for you to inherit women against their will, nor to prevent them from marrying in order to take away part of what you have given them, unless they commit a clear immorality,** that is, a man would inherit a woman who was a relative of his, and he would prevent her from marrying until we died or her dowry was returned to him, so God ruled against that, meaning that God forbade you from that.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Sulayman al-Taymi, on the authority of Abu Majlaz, regarding his statement: **O you who have believed, it is not lawful for you to inherit women against their will,** he said: The Ansar used to do that. If a man's intimate friend died, his intimate friend would inherit his wife, and he would have more right to her than her guardian.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding the statement of God, **O you who believe! It is not lawful for you to inherit women against their will,** the verse, he said: If a man's father or his intimate friend died, he had more right to his wife. If he wished, he could keep her, or detain her until she ransomed herself from him with her dowry, or she died and he took her money. Ibn Jurayj said: Ata' bin Abi Rabah informed me that in the days of ignorance, if a man died and left behind a woman, his family would detain her for the sake of a child who would be among them. So this verse was revealed, **It is not lawful for you to inherit women against their will,** the verse, Ibn Jurayj said: Mujahid said: If a man's father died, he had more right to his wife. He could marry her if he wished if she was not her son, or he could marry her to his brother or his nephew if he wished. Ibn Jurayj said, and Ikrimah said: It was revealed about Kabisha bint

Ma'n ibn Asim, from the Aws. Abu Qais ibn al-Aslat died and his son deviated from her. She came to the Prophet, may God bless him and grant him peace, and said: O Prophet of God, I did not inherit from my husband, nor did I leave anyone to marry! So this verse was revealed.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **O you who have believed, it is not lawful for you to inherit women against their will,** he said: If a man died, his eldest son was more entitled to his wife, he could marry her if he wished if he was not her son, or he could marry her to whomever he wished, his brother or his nephew.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Amr bin Dinar, similar to what Mujahid said.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, he said, I heard Amr bin Dinar say the same.

Muhammad ibn al-Husayn told me, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi: As for his statement, **It is not lawful for you to inherit women against their will,** then in the days of ignorance, a man's father, brother, or son would die, and if he died and left behind a wife, if the heir of the deceased came first and threw his garment over her, he had more right to marry her with the dowry of his companion, or to marry her and take her dowry. If she came first and went to her people, they had more right to her.

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said, I heard Abu Muadh say, Ubayd ibn Sulayman Al-Bahili told us, I heard Ad-Dahhak say about His statement, **It is not lawful for you to inherit women against their will,** that when a man's close friend died in Madinah and left a wife, the man would throw his garment over her and inherit her marriage, and he had more right to her. And that was considered marriage among them. If he wanted, he could keep her until she ransomed herself from him. And this was in the case of polytheism.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **It is not lawful for you to inherit women against their will,** he said: Inheritance was among the people of Yathrib in Medina here. A man would die and his son would inherit his father's wife as he would inherit his mother. She could not refuse. If he liked to take her, he would take her as his father had taken her. If he disliked her, he would leave her. If he was young, she would be kept for him until he grew up. If he liked, he could have intercourse with her, and if he liked, he could leave her. This is the statement of God Almighty: **It is not lawful for you to inherit women against their will.**

Muhammad bin Saad told us, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **O you who have believed, it is not lawful for you to inherit women against their will**, that there were men from the people of Medina, when one of their intimates died, he would throw his garment over his wife, thus inheriting her marriage, and no one else would marry her, and he would keep her with him until she ransomed herself from him with a ransom, so God Almighty revealed: **O you who have believed, it is not lawful for you to inherit women against their will**.

Ibn Wakee' told me, he said, my father told me, he said, Sufyan told us, on the authority of Ali ibn Badhima, on the authority of Muqsim, he said: In the pre-Islamic era, if a woman's husband died and a man came and threw his garment over her, he was the one most entitled to her. He said: Then this verse was revealed: **It is not lawful for you to inherit women against their will**.

Abu Ja'far said: The interpretation of the verse according to this interpretation is: O you who believe, it is not lawful for you to inherit from your fathers and relatives by marrying their women against their will. So he left out mentioning fathers and relatives and marriage, and directed the speech to the prohibition of inheriting from women, being satisfied with the addressees knowing the meaning of the speech, since its meaning was understood by them.

Others said: Rather, the meaning of this is: It is not permissible for you, O people, to inherit women's estates against their will. He said: This was said thus because they were preventing their wives during their lifetimes, and they were reluctant to prevent them, until they died, then they would inherit their money.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **O you who have believed, it is not lawful for you to inherit women against their will**, he said: When a man died and left behind a female slave, his close friend would throw his garment over her and prevent her from seeing people. If she was beautiful, he would marry her, and if she was ugly, he would keep her until she died and then he would inherit from her.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-Zuhri, regarding his statement: **It is not lawful for you to inherit women against their will**, he said: It was revealed about some people from the Ansar, who, when a man among them died, would give his guardian control over his wife, and he would keep her until she died and then inherit from her, so it was revealed about them.

Abu Ja'far said: The more correct of the two opinions regarding the interpretation of the verse is the opinion we mentioned from those who said: Its meaning is: It is not permissible for you to inherit the women of your relatives, because God, may He be glorified and praised, has made clear the inheritances of those who

are entitled to inheritance, so that is for those who are entitled to it, whether they dislike their inheriting it from the men or women who inherit from it, or they are pleased with it.

Thus, it is known that He, the Most High, did not prohibit His servants from inheriting women from what He made for them as an inheritance from them, and that He only prohibited them from being coerced into inheriting, meaning prohibiting the inheritance of their marriage, since their deceased whom they inherited had been the owner of their affairs in marriage, as a man owns the benefit of what he rented of houses and lands and everything else that has benefits.

God Almighty made clear to His servants that what a man owns of his wife's private parts has a different meaning than what one of them owns of the benefits of other possessions that may be rented. If the owner of his wife's private parts dies, what he owned of his wife through marriage does not belong to his heirs after him, just as they do of the things that he owned through purchase, gift, or rent after his death, by inheriting that from him.

As for the Almighty's saying: **And do not prevent them from marrying in order to take away part of what you have given them**, the people of interpretation differed in its interpretation.

Some of them said: Its interpretation is: **And do not prevent them**, meaning: O group of heirs of deceased men, do not prevent their wives from marrying whomever they want to marry, until they die, **so that you may take some of what you gave them**, meaning: so that you may take from their money when they die, what your deceased inheritors had given them of their dowries.

Among those who said this are a group of people, some of whom we have mentioned, including Ibn Abbas, Al-Hasan Al-Basri, and Ikrimah.

Others said: Rather, the meaning of this is: O people, do not prevent your women, keeping them back to cause them harm, while you have no need for them, and harming them so that they may ransom themselves from you with what you have given them of their dowries.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **And do not prevent them**, he says: Do not oppress them, **in order that you may take away some of what you have given them**, meaning, a man has a woman and he is reluctant to be with her and she has a dowry due from him, so he harms her so that she may redeem herself.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **And do not prevent them**, he said: It is not permissible for you to keep your wife away from harm until she redeems herself from you. He said, and Muammar told us, he said, and Samak bin al-Fadl told me, on the authority of Ibn al-Baylamani, he said: These two verses were

Surat al-Nisa 4:19

O you who have believed, it is not lawful for you to inherit women against their will, and do not prevent them from marrying in order to take away part of what you have given them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

revealed, one of them regarding the matter of the pre-Islamic era, and the other regarding the matter of Islam.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Muammar, he said, Samak bin Al-Fadl told us, on the authority of Abd Al-Rahman bin Al-Baylamani, regarding his statement: **It is not lawful for you to inherit women against their will, nor to prevent them from marrying**, he said: These two verses were revealed: one of them in the pre-Islamic era, and the other in the matter of Islam.

Abdullah said: It is not permissible for you to inherit women in the pre-Islamic era, nor to prevent them from marrying in Islam.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Salim, on the authority of Saeed: **And do not prevent them**, he said: Do not detain them.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And do not prevent them from marrying you in order to take away part of what you gave them**. As for preventing them, he says: harm them so that they may ransom themselves from you.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us: I heard Adh-Dahhak say regarding His statement: **And do not prevent them**, he said: Preventing them is when a man dislikes his wife and harms her until she redeems herself from him. God Almighty said: **And how can you take it while you have gone in unto one another?** (An-Nisa': 21).

Others said: The meaning of the prohibition of preventing women from marrying in this verse is their guardians.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And do not prevent them from marrying in order to take away part of what you have given them**, that they marry their wives, like the prevention in Surat Al-Baqarah.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Others said: Rather, what is prohibited is the husband of a woman after he separates from her. They said: This was an act of the Age of Ignorance, so it was prohibited in Islam.

Who said that?

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told

us, he said, Ibn Zayd said: The practice of 'Adhl among the Quraysh in Mecca was that a man would marry a noble woman, perhaps she would not agree with him, so he would separate from her on the condition that she would not marry again except with his permission. He would bring witnesses and write that down for her and have her testify. Then when a suitor proposed to her, if she gave him permission and satisfied him, he would give her permission, otherwise he would prevent her. He said: This is the saying of God: **And do not prevent them from marrying in order to take away part of what you have given them** Al-An'am 2:11.

Abu Jaafar said: We have previously explained the meaning of 'adl and its origin, with evidence for that.

The first of these statements that we mentioned as correct in interpreting His statement: **And do not prevent them from marrying you in order to take away part of what you have given them**, is the statement of the one who said: God, may He be glorified and exalted, forbade the husband of a woman from making things difficult for her and harming her, while he is averse to her company and loves to separate from her, so that she may ransom herself from him with part of what he gave her as a dowry.

We said that this is more correct, because no one can prevent a woman from marrying except one of two men: either her husband by making things difficult for her and keeping her to himself while he is against her, harming her by doing so, so that he can take from her what he gave her by her ransoming herself from him by doing so, or her guardian to whom she is entitled to marry.

If there is no way for anyone other than them to prevent her from marrying, and it is known that the guardian is not one of those who gave her anything, then it is said that he prevented her from marriage: he prevented her in order to take away some of what he gave her. It was known that the one whom God Almighty meant by His prohibition against preventing her from marrying is her husband, who has the way to prevent her from marrying in order to harm her so that she may ransom herself from him.

If this is true, and it is known that God Almighty did not give anyone a way to his wife after he separated from her and she became separated from him, so that he would have a way to prevent her from marrying him, so that she could redeem herself from him for his preventing her, whether she committed an immorality or not, and God Almighty has permitted husbands to prevent their wives from marrying him if they committed an obvious immorality until they redeem themselves from him, then it is clear from this the error of the interpretation interpreted by Ibn Zayd, and the interpretation of the one who said: The prohibition of preventing her in this verse refers to the guardians of the widowed, and the correctness of what we said about it.

His saying: **And do not prevent them** is in the accusative case, in apposition to his saying: **That you inherit women against their will**. Its meaning is: It is not permissible for you to inherit women against their will, nor to prevent them.

And it is also what was mentioned in the letter of Ibn Masoud.

If it was said: It is in the position of a jussive mood as a prohibition, it would not be a mistake.

Abu Ja'far said: By that, may His praise be glorified, He means: It is not permissible for you, O believers, to prevent your women from marrying you, to harm them, while you are reluctant to be with them, and they are obedient to you, so that you may take away some of what you have given them of their dowries, **unless they commit a clear immorality**, in which case it is permissible for you to harm them so that they may ransom themselves from you.

Then the people of interpretation differed regarding the meaning of the obscenity that God Almighty mentioned in this place.

Some of them said: It means adultery. He said: If a man's wife commits adultery, it is permissible for him to prevent her and harm her, so that she may ransom herself from him with what he gave them as her dowry.

Who said that?

Abu Kuraib told us, he said, Ibn Idris told us, he said, Ash'ath told us, on the authority of Al-Hasan, regarding the virgin who commits adultery, he said: She should be lashed one hundred times, banished for a year, and what she took from her should be returned to her husband. And the interpretation of this verse is: **And do not prevent them from marrying in order to take away part of what you have given them unless they commit a clear immorality**.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Ata al-Khurasani - regarding a man who commits an indecent act with his wife: he takes what he brought to her and takes her out, so that abrogated the limits.

Ahmad bin Mani' told us, he said, Abdullah bin Al-Mubarak told us, he said, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, he said: If a man sees something indecent from his wife, then he should not harm her or make things difficult for her until she divorces him.

Ibn Hamid told us, he said, Ibn al-Mubarak told us, he said, Muammar told me, on the authority of Ayoub, on the authority of Abu Qilabah - regarding a man who finds out about his wife committing an immoral act, and he mentioned something similar.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Unless they commit a clear immorality**, which is adultery. So if they do that, then take their dowries.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said: Abdul Karim told me: He heard Al-Hasan Al-Basri:

Unless they commit an immorality, he said: Adultery. He said: And I heard Al-Hasan and Abu Al-Shatha' say: If she does, it is permissible for her husband to ask her for a divorce, so she can ransom herself.

Others said: The clear indecency, in this case, is rebellion.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **Unless they commit a clear immorality**, which is hatred and rebellion. So if she does that, then he is permitted to pay her ransom.

Ibn Hamid told us, he said, Hakam told us, he said, Anbasa told us, on the authority of Ali ibn Badhima, on the authority of Muqsim, regarding his statement: And do not prevent them from marrying in order to take away part of what you gave them, unless they commit indecent acts, according to the recitation of Ibn Masoud. He said: If she disobeys you and harms you, then it is permissible for you to take back what she took from you.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mufraf bin Tarif, on the authority of Khalid, on the authority of Ad-Dahhak bin Muzahim: **Unless they commit a clear indecency**, he said: The indecency here is rebellion. So if she is rebellious, it is permissible for him to take her divorce from her.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **Unless they commit a clear immorality**, he said: It is rebellion.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ata' bin Abi Rabah said: **Unless they commit a clear immorality**. If they do, then: If you wish, you may keep them, and if you wish, you may release them.

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said, I heard Abu Muadh say, Ubayd ibn Sulayman told us, I heard Ad-Dahhak ibn Muzahim say about His statement, **Unless they commit a clear immorality**, He said: Our Lord, Blessed and Exalted be He, is just in His judgment, so He turned to the women and said, **Unless they commit a clear immorality**, and immorality means disobedience and rebellion. So if that is on her part, then God has commanded him to beat her and has commanded him to leave her. But if she does not abandon disobedience and rebellion, then there is no blame upon him after that if he takes a ransom from her.

Abu Ja'far said: The first thing that has been said in the interpretation of His statement: **Except that they commit a clear indecency**, is that it means every indecency: from obscene language towards her husband, harming him, and fornication with her private parts. This is because God, the Most High, made His statement, **Except that they commit a clear indecency**, general, meaning every clear and apparent indecency. So every husband of a woman who commits an indecency of the indecencies that are fornication or rebellion, he has the right to prevent her according to

Surat al-Nisa 4:19

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what God has stated in His Book, and to make things difficult for her until she redeems herself from him, whatever meanings of indecency she has committed, after it is clear and apparent, according to the apparent meaning of the Book of God, the Most High, and the authenticity of the report from the Messenger of God, may God bless him and grant him peace, such as that which:

Yunus bin Sulayman al-Basri told me, he said, Hatim bin Ismail told us, he said, Ja'far bin Muhammad told us, on the authority of his father, on the authority of Jabir: The Messenger of God, may God bless him and grant him peace, said: Fear God with regard to women, for you have taken them as a trust from God, and you have made their private parts lawful for you by the word of God. You have a right over them that they should not allow anyone you dislike to share your bed. If they do that, then beat them, but not severely. They have a right over you to provide for them and clothe them in a reasonable manner.

Musa bin Abdul Rahman Al-Masruqi narrated to us, he said: Zaid bin Al-Habbab narrated to us, he said: Musa bin Hubaydah Al-Rabdhī narrated to us, he said: Sadaqah bin Yasar narrated to me, on the authority of Ibn Umar: "The Messenger of God, may God bless him and grant him peace, said: O people, women are prisoners among you. You have taken them as a trust from God, and you have made their private parts lawful for you by the word of God. You have rights over them, and they have rights over you. Among your rights over them is that they not let anyone share your bed, and that they not disobey you in what is right. If they do that, then they are entitled to their sustenance and clothing in a reasonable manner."

So the Prophet, may God bless him and grant him peace, informed us that it is the husband's right over his wife that she not let anyone share his bed, and that she not disobey him in what is right, and that what is due to her of sustenance and clothing is only due to him if she fulfills what is due to her of rights, by not letting anyone share his bed, and by not disobeying him in what is right.

It is known that the meaning of the Prophet's saying, may God bless him and grant him peace: **It is your right over them that they not allow anyone to share your bed**, is that they should not allow anyone to have intercourse with them except you.

If what we have narrated about this is correct from the Messenger of God (blessings and peace of God be upon him), then it is clear that if a woman's husband allows his wife to have intercourse with someone other than him and allows someone else to have intercourse with her, then he has the right to prevent her from clothing and sustenance in a reasonable manner, just as he has the right to prevent her from that if she disobeys him in what is reasonable. And if that is his right, then it is known that he is not preventing her - by preventing her from what he has the right to prevent

her - a right that is obligatory upon him. For this reason, then it is clear that if she redeems herself from her husband in that case, and her husband takes from her what she gave him, then he did not take that from a forbidden act of obstruction, rather he took what he took from her from a permissible act of obstruction. For this reason, then it is clear that he is included in the exception of God, the Blessed and Exalted, who made an exception from those who prevent them by saying: **And do not prevent them in order to take away part of what you have given them unless they commit a clear immorality.**

If this is correct, then the statement of the one who said: **Unless they commit a clear immorality** is clearly corrupt. It was abrogated by the prescribed punishments, because the prescribed punishment is the right of God, the Most High, upon the one who commits the immorality that is adultery. As for preventing a woman from marrying in order to redeem herself from her husband with what he gave her or some of it, it is a right for her husband, just as his preventing her and making things difficult for her if she rebels against him in order to redeem herself from him is a right for him. The ruling of one does not invalidate the ruling of the other.

Abu Ja'far said: The meaning of the verse is: "It is not lawful for you, O you who believe, to prevent your women from marrying, restricting them, or depriving them of their provision and clothing in a reasonable manner, in order to take away part of what you have given them of your dowries, unless they commit an immorality of fornication or lewdness against you, or they differ with you in what is due from them to you." This is clear and obvious. Then it is permissible for you to restrict them and restrict them, in order to take away part of what you have given them of dowry if they ransom themselves from you thereby.

The reading of his saying: *Mubbinah* differed.

Some of them read: *Mubayyinah* with the opening of the Ya, meaning that it has been made clear to you, declared and made evident.

Some of them read it as *Mubayyinah* with a kasra on the ya, meaning that it is clear and obvious to people that it is obscene.

These are two readings that are widely used in the readings of the Islamic countries. Whichever one the reader reads, he is correct in his reading, because if the person commits an immoral act, it is clearly apparent, and if it is apparent, then it is by the person committing it that it is apparent. So it is not clearly apparent unless it is clear, and it is not clear unless it is clear. Therefore, I saw that the reading, whichever one the reader reads, is correct.

Abu Ja'far said: What He, the Most High, meant by His statement: **And live with them in kindness**, is: **And treat your women, O men, and befriend them in kindness**,

meaning what He has commanded you to do in terms of companionship, which is to keep them and fulfill their rights that God, the Most High, has imposed upon you for them, or to release them from you with kindness, as:

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And live with them in kindness**, meaning: And mix with them.

This is what Muhammad bin Al-Hussein said, and it is their Creator, from the ten, which is companionship.

Abu Ja'far said: By this, the Most High means: Do not prevent your wives in order to take away some of what you have given them, without suspicion or rebellion on their part, but live with them in kindness even if you dislike them, for perhaps you will dislike them and keep them, and God will make for you - in your keeping them despite your disliking them - much good, in the form of children He will provide for you from them, or your kindness to them after your disliking them, as:

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **But if you dislike them - perhaps you dislike a thing and God makes therein much good**, he said: Perhaps God will make therein much good.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Muhammad bin Al-Hasan told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, regarding his statement: **And God will place therein much good**, he said: The child.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And God will place much good in it**, and much good means that he will be kind to her, so the man will be blessed with her child, and God will place much good in her child.

The letter *ha* in his statement: **And God will place therein much good**, according to the statement of Mujahid that we mentioned, is a metaphor for the source of **you hate**, as if the meaning of the statement according to him is: If you hate them, then perhaps you will hate something and God will place in its hatred much good.

Even if the interpretation of the statement was: **Perhaps you dislike a thing and God places in that thing which you dislike much good**, it would be permissible and correct.

Tafsir al-Qurtubi

It contains eight issues:

First - The Almighty's saying: **It is not lawful for you to inherit women against their will**. This is connected to

what was previously mentioned about wives, and the intent is to negate injustice and harm to them, and the address is to guardians. And *that* is in the nominative case with **it is not lawful for you to inherit women**. And *against* is a source in the place of a state, and the narrations and statements of the commentators differed regarding the reason for its revelation. Al-Bukhari narrated:

On the authority of Ibn Abbas: **O you who have believed, it is not lawful for you to inherit women against their will, nor prevent them from marrying in order to take away part of what you have given them**. He said: When a man died, his guardians had more right to his wife. If one of them wished, he could marry her, and if they wished, they could marry her off. They had more right to her than her family. So this verse was revealed about that. Abu Dawud narrated it with the same meaning. Al-Zuhri and Abu Majlaz said: It was their custom that when a man died, his son from another woman or his closest agnate would throw his garment over the woman, so he would have more right to her than herself and her guardians. If he wished, he could marry her without a dowry except the dowry that the deceased had given her. If he wished, he could marry her off to another man and take her dowry and not give her anything. If he wished, he could prevent her from marrying in order to ransom herself from him with what she had inherited from the deceased, or she would die and he would inherit from her. So God revealed: **O you who have believed, it is not lawful for you to inherit women against their will**. The meaning is: It is not lawful for you to inherit them from their husbands, so you become their wives. It was said: If the heir was the first to throw a garment over her, he had more right to her, and if she was the first to go to her family, she had more right to herself, as stated by al-Suddi. It was also said: If a man had an old woman and his soul yearned for a young woman, he would hate to part with the old woman for her money, so he would keep her and not come near her until she ransomed him with her money or died, so he would inherit her money. So this verse was revealed and the husband was ordered to divorce her if he hated her company and not to keep her against his will. This is what God the Almighty said: **It is not lawful for you to inherit women against their will**. The purpose of the verse is to abolish what they were doing in their ignorance and not to make women like money, inheriting from men as money is inherited. **Under duress** with a damma on the kaf is the reading of Hamzah and al-Kisa'i, the rest with a fatha, and they are two dialects. Al-Taqbi said: **Under duress** with a fatha means compulsion, and **under duress** with a damma means hardship. It is said: **He spat that out willingly or unwillingly**, meaning willingly or under duress, and the address is to the guardians.

It was said that if the husbands of women imprison them due to bad treatment, out of greed for her inheritance, or they ransom themselves with some of their dowries, this is more correct and was chosen by Ibn Atiyah. He said: The evidence for that is the Almighty's saying: **Unless they commit an immorality**. And if she commits an immorality, then the guardian does not have the right to imprison her until he takes her money, according to the consensus of the nation. Rather, that is for the husband, as will be explained in

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O you who have believed, it is not lawful for you to inherit women against their will, and do not prevent them from marrying in order to take away part of what you have given them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

the issue after this.

The second: The Almighty's saying: **So do not prevent them** The prevention has already been mentioned, **unless they commit a clear immorality**. People differed about the meaning of immorality. Al-Hasan said: It is adultery. If a virgin commits adultery, she is to be flogged one hundred times and exiled for a year, and she returns to her husband what she took from him. Abu Qilabah said: If a man's wife commits adultery, there is nothing wrong with him harming her and making things difficult for her until she redeems herself from him. Al-Suddi said: If they do that, then take their dowries. Ibn Sirin and Abu Qilabah said: It is not permissible for him to take a ransom from her unless he finds a man on her stomach. The Almighty said: **Unless they commit a clear immorality**. Ibn Mas'ud, Ibn Abbas, Al-Dahhak and Qatadah said: The clear immorality in this verse is hatred and rebellion. They said: If she is rebellious, it is permissible for him to take her money, and this is the school of Malik. Ibn Atiyah said: However, I do not remember any text for him on the indecency in the verse. Some people said: Indecency is vulgarity with the tongue and bad treatment in word and deed, and this is in the meaning of rebellion. Some scholars permit taking money from a rebellious wife by way of khul', but they see that it should not exceed what he gave her, based on the words of God Almighty: **So that you may take away some of what you gave them**. Malik and a group of scholars said: The husband has the right to take from the rebellious wife everything she owns. Ibn Atiyah said: Adultery and fornication are companions of rebellion and harm to the husband, and all of that is an indecency that permits taking money. Abu Omar said: The statement of Ibn Sirin and Abu Qilabah is nothing in my opinion because the indecency may be the beginning and the harm, and from this the indecent person is called: indecent and indecent. And if he finds out about her indecency, he has the right to curse her, and if he wishes, he may divorce her. But if he harms her until she redeems herself from him with what is hers, he has no right to do that, and I do not know of anyone who said that he has the right to harm her and mistreat her until she divorces him if he finds her committing adultery, other than Abu Qilabah, and God knows best. And God Almighty said: **But if you fear that they will not be able to keep within the limits of God** (Al-Baqarah 2:229) meaning in good treatment and fulfilling the husband's rights and his fulfilling her rights, **There is no blame upon them for that by which she redeems herself** (Al-Baqarah 2:229) and God Almighty said: **But if they give up willingly to you anything of it, then take it in enjoyment and ease** (An-Nisa' 4:4). These verses are the basis of this chapter. Ata' Al-Khurasani said: If a man committed an indecency with his wife, he would take from her what he had brought to her and take her out, so that was abrogated by the limits. A fourth statement: **Unless they commit a clear indecency, unless they commit adultery, in which case they will be confined to their**

homes. This was before the abrogation, and this is in the meaning of the words of Qu Ata', and it is weak.

Third: If we accept the statement that what is meant by the address in the case of obstruction is the guardians, then its understanding is that whenever it is proven that a guardian is obstructing the marriage, the judge should look into the matter of the woman and her husband, except for the father in the case of his daughters, for if there is good in his obstruction, then there is no objection, according to one statement, and that is by the address and suitors. And if his obstruction is proven, then there are two statements in the Maliki school of thought: that he is like all guardians, the judge marries whomever he wants to marry from his daughters and requests it, and the other statement - he should not be exposed to it.

Fourth: It is possible that *ta'adhlhunna* is a jussive mood for prohibition, so the *waw* is a conjunction of a sentence cut off from the first. It is also possible that it is an accusative in apposition to **that you inherit**, so the *waw* is a joint verb that is connected to a verb. Ibn Mas'ud read **nor that you are adahlunna**, so this reading strengthens the possibility of the accusative and that *adahl* is something that is not permissible according to the text.

Fifth: The Almighty's saying: *Mubeenah* with a kasrah on the ya', as read by Nafi' and Abu Amr, and the rest with a fathah on the ya', and Ibn Abbas read it with a kasrah on the ba' and a sukoon on the ya', from the word *abana* **to make something clear**, it is said: he made the matter clear by himself, and *ibnatuhu* **he made it clear** and *baynatuhu* **he made it clear**, and all of these readings are eloquent languages.

Sixth: The Almighty's saying: **And live with them in kindness** meaning according to what God has commanded of good treatment. The address is to everyone, as everyone has companions, whether a husband or a guardian. However, what is meant by this command is mostly husbands, and it is like the Almighty's saying: **Then keep them in kindness** (al-Baqarah 2:229). This means fulfilling her right of dowry and maintenance, and not frowning at her without a sin, and being open in speech, neither rude nor harsh nor showing inclination towards anyone other than her. And companionship: mixing and mingling, and from this is the saying of Tarafa:

If her intentions are far-fetched once, then she is still in the company of a beloved companion.

The beloved made a group like a mixture and a drowning person. And he lived with him, and the people lived with him and they were together. So God, the Almighty, commanded that women be treated well if they are engaged to him so that there is a bond between them and their companionship is perfect, because it is more soothing for the soul and more enjoyable for life. This is obligatory for the husband and is not required of him in the judiciary. Some of

them said: It is that he should dress up for her as she dresses up. Yahya bin Abdul Rahman Al-Hanthali said: I came to Muhammad bin Al-Hanafiyyah and he came out to me in a red cloak and his beard was dripping with musk. I said: What is this? He said: My wife threw this cloak over me and anointed me with perfume, and they desire from her what we desire from them. Ibn Abbas, may God be pleased with him, said: I like to adorn myself for my wife as I like her to adorn herself for me. This is included in the two that we mentioned. Ibn Atiyyah said: And the meaning of the verse is referred to. The saying of the Prophet, may God's prayers and peace be upon him:

So enjoy it even though it is crooked. That is, do not treat her badly even though it is crooked, because it is what creates discord and discord, which is the reason for divorce.

Seventh: Our scholars have used the Almighty's saying: **And live with them in kindness** as evidence that if a woman is not satisfied with one servant, then he must serve her as much as she needs, such as the daughter of the caliph or king and the like for whom one servant is not sufficient, and that is treating her in kindness. Al-Shafi'i and Abu Hanifa said: He is only required to have one servant, and that is sufficient for her to serve herself, and there is no woman in the world who does not have one servant who is sufficient for her. This is like a fighter who has several horses, so he is not given a share of more than one horse, because he cannot fight except on one horse. Our scholars said: This is wrong, because like the daughters of kings who have many services, one servant is not sufficient for them because they need to wash their clothes, fix their beds, and so on, in order to do what one person cannot do. This is clear, and God knows best.

Eighth - The Almighty's saying: **If you dislike them** meaning because of their ugliness or bad character without committing an immoral act or rebellion. This encourages tolerance, for perhaps the matter will lead to God granting her righteous children. *That* is raised by *maybe* and *that* and the verb is a source.

I said: And from this meaning is what was mentioned in Sahih Muslim, "On the authority of Abu Hurairah, who said that the Messenger of God, may God bless him and grant him peace, said:

A believing man should not hate a believing woman. If he dislikes one characteristic of her, he will be pleased with another." Or someone else said. The meaning is: He should not hate her with a complete hatred that would lead him to separate from her. That is, he should not do that, but rather forgive her bad deeds for her good deeds and overlook what he dislikes for what he loves. Makhul said: I heard Ibn Umar say: A man seeks advice from God the Almighty and He chooses for him, but he becomes angry with his Lord, the Almighty and Majestic, and he does not believe that he should consider the outcome, but he finds that He has chosen for him. Ibn al-Arabi said: Abu al-Qasim ibn Habib told me in al-Mahdiyah on the authority of Abu al-Qasim al-Siyuri on the authority of Abu Bakr ibn Abd al-Rahman, where he said: Sheikh Abu Muhammad ibn Abi Zayd was of knowledge and religion in status and knowledge. He had a wife who treated him badly

and she would limit his rights and hurt him with her tongue. He would be asked about her and he would be reprimanded for being patient with her. He would say: I am a man upon whom God has completed His blessings in my physical health, my knowledge, and what my right hand possesses. Perhaps she has sent a punishment for my sin, so I fear that if I separate from her, a punishment more severe than her will befall me. Our scholars said: This is evidence of the undesirability of divorce despite its permissibility. It was narrated on the authority of The Prophet, may God bless him and grant him peace, said: "God does not dislike anything that He has permitted except divorce and eating. God will fill the intestines with something when they are full."

Tafsir Ibn Kathir

Al-Bukhari said: Muhammad ibn Muqatil told us, Asbat ibn Muhammad told us, Al-Shaibani told us on the authority of Ikrimah, on the authority of Ibn Abbas - Al-Shaibani said: Abu Al-Hasan Al-Sawai mentioned it, and I do not think he mentioned it except on the authority of Ibn Abbas - **O you who have believed, it is not lawful for you to inherit women against their will.** He said: When a man died, his guardians had more right to his wife. If one of them wanted to marry her, he could do so, and if they wanted to do so, they could not do so, so they had more right to her than her family. Then this verse was revealed: **O you who have believed, it is not lawful for you to inherit women against their will.** This is how Al-Bukhari, Abu Dawud, Al-Nasa'i, Ibn Mardawayh, and Ibn Abi Hatim narrated it on the authority of Abu Ishaq Al-Shaibani, whose name was Sulayman ibn Abi Sulayman, on the authority of Ikrimah, and on the authority of Abu Al-Hasan Al-Sawai, whose name was Ata', a blind Kufan, both of them on the authority of Ibn Abbas, as mentioned above. Abu Dawud said: Ahmad bin Muhammad bin Thabit Al-Marwazi told us, Ali bin Hussein told me, on the authority of his father, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: **It is not lawful for you to inherit women against their will, nor to prevent them from getting married in order to take away part of what you have given them, unless they commit a clear immorality.** This is because a man would inherit a woman who was a relative of his, but he would prevent her from getting married until she died or her dowry was returned to him. So God, the Most High, ruled against that, that is, He forbade it. Abu Dawud was the only one to narrate it, and more than one person narrated it on the authority of Ibn Abbas in a similar manner. Waki' said on the authority of Sufyan, on the authority of Ali bin Badhimah, on the authority of Muqsim, on the authority of Ibn Abbas: If a woman's husband died in the pre-Islamic period, and a man came and threw a garment over her, he was more entitled to her, so this verse was revealed: **O you who have believed, it is not lawful for you to inherit women against their will.** Ali bin Abi Talha narrated on the authority of Ibn Abbas regarding his statement, **O you who have believed, it is not lawful for you to inherit women against their will**, that he said: When a man died and left behind a female slave, his intimate friend

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O you who have believed, it is not lawful for you to inherit women against their will, and do not prevent them from marrying in order to take away part of what you have given them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

would throw his garment over her and prevent her from seeing people. If she was beautiful, he would marry her, and if she was ugly, he would keep her until she died and inherit from her. Al-Awfi narrated on his authority: When a man from the people of Medina had a close friend, he would throw his garment over his wife, and he would inherit her marriage, and no one else would marry her, and he would keep her with him until she ransomed herself from him with a ransom. Then God revealed, **O you who have believed, it is not lawful for you to inherit women against their will.** Zaid bin Aslam said about the verse: When a man from the people of Yathrib died during the pre-Islamic era, his wife would be inherited by whoever would inherit his money, and he would prevent her from marrying him until he inherited her, or he would marry her to whomever he wanted. The people of Tihamah would treat their women badly until they divorced her, and he would stipulate that she would not marry anyone except whomever he wanted until she ransomed herself from him with some of what he gave her. So God forbade the believers from that. Narrated by Ibn Abi Hatim. Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Musa bin Ishaq told us, Ali bin Al-Mundhir told us, Muhammad bin Fadil told us, on the authority of Yahya bin Saeed, on the authority of Muhammad bin Abi Umamah bin Sahl bin Hanif, on the authority of his father, who said: When Abu Qais bin Al-Aslat died, his son wanted to marry his wife, and they did that during the pre-Islamic era, so God revealed: **It is not lawful for you to inherit women against their will.** Ibn Jarir narrated it from the hadith of Muhammad bin Fadil with it. Then he narrated on the authority of Ibn Jurayj who said: Ata' informed me that when a man died and left a wife, his family would keep her away from the boy who would be among them, so the verse was revealed: **It is not lawful for you to inherit women against their will 1:73.** Ibn Jurayj said: Mujahid said: When a man died, his son had more right to his wife, and he could marry her if he wished if she was not his son, or he could marry her to whomever he wished, his brother or his nephew. Ibn Jurayj said: Ikrimah said: It was revealed about Kabisha bint Ma'n ibn 'Asim from the Aws, whose father Abu Qais ibn al-Aslat died, and his son deviated from her, so she came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, I did not inherit from my husband, nor did I leave anyone to marry, so God revealed this verse. Al-Suddi said on the authority of Abu Malik: When a woman's husband died in the pre-Islamic era, his guardian would come and throw a garment over her. If he had a young son or brother, he would detain her until he grew up or died, so that he could inherit from her. If she escaped and went to her family and he did not throw a garment over her, she would be saved. So God revealed: **It is not lawful for you to inherit women against their will.** Mujahid said about this verse: A man would have an orphan girl in his care and he would take care of her affairs, so he would detain her in the hope that his wife would die and he would marry her or

marry her to his son. Narrated by Ibn Abi Hatim. Then he said: Something similar was narrated on the authority of Al-Sha'bi, Ata' ibn Abi Rabah, Abu Majlaz, Ad-Dahhak, Az-Zuhri, Ata' al-Khurasani, and Muqatil ibn Hayyan. I said: So the verse includes what the people of the pre-Islamic era did, and what Mujahid and those who agreed with him mentioned, and everything that had a type of that, and God knows best. And His statement, **And do not prevent them from marrying you in order to take away part of what you have given them**, meaning do not harm them in their relationship, so that they leave you what you gave them as a dowry or part of it or a right of hers over you, or something like that in a way that oppresses and persecutes her. Ali bin Abi Talhah said on the authority of Ibn Abbas regarding His statement, **And do not prevent them**, he said: Do not oppress them **in order to take away part of what you have given them**, meaning the man, who has a wife and he is reluctant to be with her, and she owes him a dowry, so he harms her in order to ransom her. Ad-Dahhak and Qatadah said the same, and Ibn Jarir chose it. Ibn Al-Mubarak and Abdul-Razzaq said: Muammar told us, he said Samak bin Al-Fadl told me on the authority of Ibn Al-Baylamani, he said: These two verses were revealed, one in the pre-Islamic era, and the other in the Islamic era. Abdullah bin Al-Mubarak said: He meant His statement, **It is not lawful for you to inherit women against their will** in the pre-Islamic era, **and do not prevent them** in Islam. And his statement, **unless they commit a clear indecency**, Ibn Masoud, Ibn Abbas, Saeed bin Al-Musayyab, Al-Sha'bi, Al-Hasan Al-Basri, Muhammad bin Sirin, Saeed bin Jubayr, Mujahid, Ikrimah, Ata Al-Khurasani, Ad-Dahhak, Abu Qilabah, Abu Salih, As-Suddi, Zaid bin Aslam, and Saeed bin Abi Hilal said: He means by that adultery, meaning if she commits adultery, then you have the right to take back from her the dowry that you gave her, and to quarrel with her until she leaves it to you and divorces her, as God the Almighty said in Surat al-Baqarah 2:**And it is not lawful for you to take back anything of what you have given them unless both fear that they will not be able to keep within the limits of God Al-Baqarah 2:11.** Ibn Abbas, Ikrimah, and Ad-Dahhak said: Clear indecency is rebellion and disobedience. Ibn Jarir chose that it includes all of that, including adultery, disobedience, rebellion, foul language, and other than that. He means that all of this permits quarreling with her until she clears him of her right or some of it and he separates from her, and this is good, and God knows best. It was mentioned previously in what Abu Dawud narrated alone on the authority of Yazid al-Nahwi on the authority of Ikrimah on the authority of Ibn Abbas regarding his statement, **It is not lawful for you to inherit women against their will, nor to prevent them from marrying in order to take away part of what you have given them, unless they commit a clear immorality.** He said: That is because a man would inherit a woman who was a relative of his, and he would prevent her from marrying until she died, or her dowry was returned to him, so God ruled against

that, that is, He forbade it. Ikrimah and Al-Hasan Al-Basri said: This requires that the entire context was about the pre-Islamic period, but the Muslims were forbidden from doing it in Islam. Abd Al-Rahman bin Zaid said: The practice of 'Adl among the Quraysh in Mecca was that a man would marry a noble woman, and perhaps she would not agree with him, so he would separate from her on the condition that she would not marry except with his permission. He would bring witnesses and write that down for her and have her testify. Then, if the suitor proposed to her, if she gave him permission and satisfied him, he would give her permission, otherwise he would prevent her. He said: This is what His statement, **And do not prevent them in order to take away part of what you have given them**, is the verse. Mujahid said about His statement, **And do not prevent them in order to take away part of what you have given them**, it is like 'Adl in Surat Al-Baqarah. And the Almighty said: **And live with them in kindness** meaning, be kind to them in your words, and improve your actions and appearances according to your ability as you would like from them, so do the same to them, as the Almighty said: **And they women have rights similar to those of men over them, according to what is equitable**. And the Messenger of God, may God bless him and grant him peace, said: **The best of you is the best to his family, and I am the best of you to my family**. And among his morals, may God bless him and grant him peace, was that he was pleasant to deal with, always cheerful, he would joke with his family, be kind to them, and give them generously, and he would make his wives laugh, to the point that he would race Aisha, the Mother of the Believers, may God be pleased with her, to endear himself to her by doing so. She said: The Messenger of God, may God bless him and grant him peace, raced me and I won, and that was before I carried the meat, then I raced him after I carried the meat and he won, so he said: **This for that**. And his wives would gather every night in the house of the one with whom the Messenger of God, may God bless him and grant him peace, would spend, and sometimes he would eat dinner with them, then each one would go to her home, and he would sleep with one of his wives in one garment, removing the cloak from his shoulders and sleeping in the lower garment, and when he prayed the evening prayer, he would say: He would enter his home and chat with his family for a while before going to sleep, thus keeping them company, may God bless him and grant him peace. God Almighty said, **There has certainly been for you in the Messenger of God an excellent pattern**. The rulings on treating women and what is related to the details of that are found in the books of rulings, and praise be to God.

And the Almighty's saying: **But if you dislike them - perhaps you dislike a thing and God has placed therein much good**. That is, perhaps your patience, while keeping them and their disliking it, will be much good for you in this world and the hereafter, as Ibn Abbas said about this verse: It is that He will be kind to her and will be blessed with a child from her, and in that child there will be much good. And in the authentic hadith: "A believing man should not hate a believing woman. If he is displeased with one aspect of her, he will be pleased with another."

And the Almighty said: "And if you wish to replace one

wife with another and you have given one of them a great amount [of wealth], do not take from it anything. Would you take it by falsehood and manifest sin?" That is, if one of you wants to separate from a woman and replace her with another, then he should not take anything from what was the dowry of the first, even if it was a great amount of money. We have already discussed the great amount in Surat Al Imran in a way that is sufficient to avoid repeating it here. This verse indicates that it is permissible to give a large sum of money as a dowry. Umar ibn al-Khattab had forbidden giving a large sum of money as a dowry, then he changed his mind about it, as Imam Ahmad said: Ismail told us, Salamah ibn Alqamah told us, on the authority of Muhammad ibn Sirin, who said: I was told on the authority of Abu al-Ajfa' al-Sulami, who said: I heard Umar ibn al-Khattab say: Do not exaggerate in giving a dowry to women, for if it were a source of honour in this world or piety before God, the Prophet, may God bless him and grant him peace, would have been the first among you to do so. The Messenger of God, may God bless him and grant him peace, did not give a dowry to any of his wives, nor did he give a dowry to any of his daughters of more than twelve ounces. A man would be tested by his wife's dowry until he would have enmity towards her in his heart and would say: I have been burdened with the burden of giving a water skin to you. Imam Ahmad and the people of Sunnah narrated it through various chains of transmission on the authority of Muhammad ibn Sirin on the authority of Abu al-Ajfa', whose name was Haram ibn Musayyab al-Basri. Al-Tirmidhi said: This is a good and authentic hadith.

Another chain of transmission on the authority of Omar Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ya'qub bin Ibrahim told us, my father told us on the authority of Ibn Ishaq, Muhammad bin Abdul Rahman told me on the authority of Al-Mujalid bin Saeed, on the authority of Al-Sha'bi, on the authority of Masruq, who said: Omar bin Al-Khattab ascended the pulpit of the Messenger of God (peace be upon him) and said: O people, why do you exaggerate in the dowries of women? The Messenger of God (peace be upon him) and his companions used to give charity among themselves as four hundred dirhams, and less than that. If exaggeration in that was piety towards God or a sign of honor, you would not have preceded them in it. So do not know of a man who increases the dowry of a woman over four hundred dirhams. He said: Then he got down, and a woman from Quraysh intercepted him and said: O Commander of the Faithful, you forbade people from increasing the dowry of women over four hundred dirhams. He said: Yes. She said: Haven't you heard what God revealed in the Quran? He said: What is that? She said: Haven't you heard God say: **And if you have given one of them a great amount Al-Madinah 14:1-20?** He said: O God, forgive me, all people are more knowledgeable than Omar. Then he returned, mounted the pulpit and said: I had forbidden you to increase the dowries of women to more than four hundred dirhams, so whoever wishes may give from his money whatever he likes. Abu Ya'la said: I think he said: Whoever is content with it, let him do so. Its chain of transmission is good and strong.

Another way Ibn al-Mundhir said: Ishaq ibn Ibrahim told us on the authority of Abd al-Razzaq, on the

O you who have believed, it is not lawful for you to inherit women against their will, and do not prevent them from marrying in order to take away part of what you have given them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

authority of Qais ibn Rabi', on the authority of Abu Hasin, on the authority of Abu Abd al-Rahman al-Salami, who said: Umar ibn al-Khattab said: Do not exaggerate in the dowries of women. A woman said: That is not for you, O Umar. God says: **And if you have given one of them a great amount** - of gold. He said: And it is like this in the recitation of Abdullah ibn Mas'ud: **And it is not lawful for you to take back anything of what you have given them.** Umar said: A woman argued with Umar and she defeated him.

Another chain of transmission from Umar in which there is an interruption Az-Zubayr ibn Bakkar said: My uncle Mus'ab ibn 'Abdullah told me on the authority of my grandfather who said: 'Umar ibn Al-Khattab said: Do not increase the dowries of women, even if they are the daughter of Dhi Al-Ghusah - meaning Yazid ibn Al-Hussain Al-Harithi - and whoever increases, the increase shall be put into the public treasury. A tall woman with a flat nose said: What is that for you? He said: Why? She said: Because God said: **And you have given one of them a great amount** (Al-An'am 2:10). 'Umar said: A woman did well and a man made a mistake. That is why he said something strange: **And how can you take it when you have gone in unto one another?** That is, how can you take the dowry from a woman when you have gone in unto her and she has gone in unto you? Ibn 'Abbas, Mujahid, As-Suddi and others said: He meant sexual intercourse. It has been proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said to the two men who had cursed each other after they had finished their curse: "God knows that one of you is lying. Is there any of you who will repent?" He said it three times. The man said: O Messenger of God, what is wrong with me? - Meaning, I did not believe her - he said, "You have no money. If you told the truth about her, then it is for what you made lawful for yourself from her vagina, and if you lied about her, then it is further from you than her." In Sunan Abi Dawud and others, on the authority of Basra bin Aktam, that he married a virgin woman in her chamber, and she became pregnant from adultery, so he came to the Messenger of God, may God bless him and grant him peace, and mentioned that to him, so he ruled in her favor with the dowry, and separated them, and ordered that she be flogged, and said, "The child is your slave. The dowry is in return for sexual intercourse." That is why God, the Most High, said, **And how can you take it while you have gone in unto one another?**

God the Almighty said: **And they have taken from you a solemn covenant.** It was narrated on the authority of Ibn Abbas, Mujahid, and Saeed bin Jubair that what is meant by that is the contract. Sufyan Ath-Thawri said on the authority of Habib bin Abi Thabit on the authority of Ibn Abbas regarding His statement: **And they have taken from you a solemn covenant,** he said: Keeping in kindness or releasing with kindness. Ibn Abi Hatim said: Something similar was narrated on the authority of Ikrimah, Mujahid, Abu Al-Aaliyah, Al-Hasan, Qatadah, Yahya bin Abi Katheer,

Ad-Dahhak, and As-Suddi. Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas regarding the verse: It is His saying, **You have taken them with the trust of God, and you have made their private parts lawful for you with the word of God.** For the word of God is the testimony of faith in the sermon. He said: Among what the Prophet, may God bless him and grant him peace, gave on the night of his Isra' was that he said to him, **I have made it unlawful for your nation to propose to you until they testify that you are My servant and Messenger.** Narrated by Ibn Abi Hatim. In Sahih Muslim on the authority of Jabir in the sermon of the Farewell Pilgrimage, the Prophet, may God bless him and grant him peace, said in it, **And be advised to treat women well, for you have taken them with the trust of God, and you have made their private parts lawful for you with the word of God.**

God the Almighty said: **And do not marry those women whom your fathers married** Al-Baqarah 2:17. God the Almighty forbids the wives of fathers to honor them, and to respect and honor them, so that they are forbidden to the son as soon as the marriage contract is concluded with her. This is a matter that is agreed upon. Ibn Abi Hatim said: My father told us, Malik bin Ismail told us, Qais bin Ar-Rabi' told us, Ash'ath bin Suwar told us, on the authority of Adi bin Thabit, on the authority of a man from the Ansar, who said: When Abu Qais - meaning Ibn Al-Aslat - died, and he was one of the righteous people of the Ansar, his son Qais proposed to his wife, and she said: I only consider you a son, and you are one of the righteous people of your people, but I will go to the Messenger of God (peace and blessings of God be upon him) and ask his advice. So she went to the Messenger of God (peace and blessings of God be upon him) and said: Abu Qais has died, and he said: *Good.* Then she said: His son Qais proposed to me, and he is one of the righteous people of his people. I only considered him a son, so what do you think? He said to her, **Go back to your home.** He said: Then the verse, **And do not marry those women whom your fathers married,** was revealed. Ibn Jarir said: Al-Qasim told us, Husayn told us, Hajjaj told us on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement, **And do not marry those women whom your fathers married, except what has already occurred,** he said: It was revealed about Abu Qais ibn al-Aslat Khalaf over Umm Ubayd God bint Sakhra, who was married to al-Aslat, his father, and about al-Aswad ibn Khalaf, who was married to the daughter of Abu Talha ibn Abd al-Uzza ibn Uthman ibn Abd al-Dar, who was married to his father Khalaf, and about Fakhitah, the daughter of al-Aswad ibn al-Muttalib ibn Asad, who was married to Umayya ibn Khalaf, so Safwan ibn Umayya left her as his wife. Al-Suhayli claimed that marrying the fathers' wives was practiced in the pre-Islamic era, and that is why he said, **except for what has already happened,** just as he said, **and that you marry two sisters together, except for what has already happened.** He said: Kinanah ibn Khuzaymah did that. He married his father's wife, and

she bore him his son, Al-Nadr ibn Kinanah. He said: The Prophet, may God bless him and grant him peace, said, **She was born from marriage, not from fornication.** He said: This indicates that it was permissible for them to do that. If he meant that they considered it a marriage among themselves, Ibn Jarir said: Muhammad ibn Abdullah al-Mukhrami told us, Qarad told us, Ibn Uyyaynah told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The people of the Jahiliyyah used to forbid what God had forbidden except for the father's wife and having two sisters together. Then God the Most High revealed: **And do not marry those women whom your fathers married and and that you have two sisters together.** This is what Ata' and Qatadah said, but there is a problem with what al-Suhayli narrated from the story of Kinanah, and God knows best. In any case, it is forbidden in this verse, and it is extremely hideous. That is why God the Most High said: **Indeed, it was an immorality and hateful, and an evil way.** And He said: **And do not approach immoralities - what is apparent of them and what is concealed.** And He said: "And do not approach adultery. Indeed, it was an immorality and an evil way." So He added here **and hateful**, meaning hatred, meaning it is a great matter in itself, and it leads to the son hating his father after he marries his wife, because it is most likely that whoever marries a woman hates the one who was her husband before him, and that is why it was forbidden. The mothers of the believers are over the nation because they are mothers because they are the wives of the Prophet, may God bless him and grant him peace, and he is like a father. In fact, his right is greater than the right of fathers by consensus. In fact, his love takes precedence over the love of souls, may God bless him and grant him peace. Ata' ibn Abi Rabah said about his statement, **and detestable**, meaning that God detests him, **and an evil path**, meaning that it is a bad path for those who follow it among the people. Whoever takes it after this has apostatized from his religion, so he is to be killed and his money becomes spoils for the public treasury. As narrated by Imam Ahmad and the people of Sunan through various chains of transmission on the authority of Al-Bara' ibn 'Aazib, on the authority of his maternal uncle Abu Burdah - and in another narration: Ibn 'Umar, and in another narration: on the authority of his paternal uncle - that the Messenger of God, may God bless him and grant him peace, sent him to a man who married his father's wife after him, to kill him and take his money. Imam Ahmad said: Hisham told us, Ash'ath told us, on the authority of Adi bin Thabit, on the authority of Al-Bara' bin Azib, who said: My uncle Al-Harith bin Amr passed by me, and he had a banner that the Prophet, may God bless him and grant him peace, had tied for him, so I said to him: O uncle, where did the Prophet send you? He said: He sent me to a man who had married his father's wife, and he ordered me to strike his neck.

Question The scholars have agreed that it is forbidden for a woman to have sexual intercourse with her father through marriage, ownership, or doubt. They differed regarding someone who has sexual intercourse with her with lust without intercourse, or looks at what he would not be permitted to look at of her if she were a foreign woman. Imam Ahmad, may God have mercy

on him, said that she is also forbidden because of that. Al-Hafiz Ibn Asakir narrated in the biography of Khadij al-Himsi, the freed slave of Muawiyah, that he bought a beautiful white slave girl for Muawiyah. He brought her to him naked, and in his hand was a stick. He began to lower it towards her private parts, and said: This is the private parts. If he had private parts, he would take her to Yazid ibn Muawiyah. Then he said: No, call for me Rabia ibn Amr al-Jarsi, who was a jurist. When he entered upon him, he said: I brought her naked, and I saw this and that in her, and I wanted to send her to Yazid. He said: Do not do that, O Commander of the Faithful, for she is not suitable for him. Then he said: Yes, what you saw. Then he said: Call for me Abdullah ibn Mas'adah al-Fazari. So I called him, and he was very dark-skinned. He said: Here is this. May God bless your son with it. He said: This Abdullah bin Mas'adah was given by the Messenger of God, may God bless him and grant him peace, to his daughter Fatima, so she raised him, then freed him. Then after that, he was with Mu'awiyah among the people against Ali, may God be pleased with him.

Fath al-Qadir

This is connected to what was mentioned previously about wives, and the purpose is to deny injustice to them, and the address is to the guardians, and the meaning of the verse becomes clear by knowing the reason for its revelation, which is what Al-Bukhari and others narrated on the authority of Ibn Abbas in his saying 19- **O you who believe, it is not lawful for you to inherit women against their will.** He said: When a man died, his guardians had more right to his wife. If one of them wanted to marry her, he could do so, and if they wanted to do so, they could not do so, so they had more right to her than her family. So it was revealed. And in a wording of Abu Dawud on his authority regarding this verse: A man would inherit a woman from a relative of his, but he would prevent her from marrying him until he died or her dowry was returned to him. And in a wording of Ibn Jarir and Ibn Abi Hatim on his authority: If she was beautiful, he would marry her, and if she was ugly, he would keep her until she died and he would inherit her. This reason has been narrated in different words. The meaning of **It is not lawful for you to inherit women against your will** is: It is not lawful for you to take them by way of inheritance, claiming that you are more entitled to them than others, and to keep them for yourselves. It is not lawful for you to **prevent them** from marrying someone other than you so that you can take their inheritance if they die, or so that they can give you their dowries if you give them permission to marry. Al-Zuhri and Abu Majlaz said: It was their custom that if a man died and had a wife, his son from another woman or his closest agnate would throw his garment over the woman, so he would have more right to her than herself and her guardians. If he wished, he could marry her without a dowry except the dowry that the deceased had given her. If he wished, he could marry her to another man and take her dowry and not give her anything. If he wished, he could prevent her so that she would ransom herself from him with what she inherited from the deceased, or she would die and he would inherit from her. So the verse was revealed. It was said: The address is to the

O you who have believed, it is not lawful for you to inherit women against their will, and do not prevent them from marrying in order to take away part of what you have given them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

husbands of women if they kept them with bad treatment in the hope of their inheritance, or ransom them with some of their dowries, and Ibn Atiyyah chose this. He said: The evidence for that is his statement, **Unless they commit an immorality**. If she commits an immorality, then the guardian does not have the right to detain her until she takes her wealth, according to the consensus of the nation. Rather, that is up to the husband. Al-Hasan said: If a virgin commits adultery, she is to be flogged one hundred times, banished, and what she took from him is returned to her husband. Abu Qilabah said: If a man's wife commits adultery, then there is nothing wrong with him harming her and making things difficult for her until she redeems herself from him. Al-Suddi said: If they do that, then take their dowries. Some people said: Immorality is vulgarity with the tongue, and bad treatment in word and deed. Malik and a group of scholars said: The husband has the right to take from the rebellious woman everything she owns. All of this is on the basis that the address in His saying, **And do not prevent them** is to the husbands, and you have learned from what we have presented in the reason for revelation that the address in His saying, **And do not prevent them** is to the one addressed by His saying, **It is not lawful for you to inherit women against their will**, so the meaning is: And it is not lawful for you to prevent them from marrying, **so that you may take away some of what you have given them**, meaning: what He gave them from whom you inherit, **unless they commit a clear immorality**, it is permissible for you to withhold them from husbands, and what is in this of oppression is not hidden, with the impermissibility of withholding someone who has committed an immorality from marrying and refraining from adultery. Just as making His saying, **And do not prevent them** an address to the guardians contains this oppression, so too making His saying, **It is not lawful for you to inherit women against their will** an address to the husbands contains an apparent oppression, in addition to its contradiction to the reason for revelation of the verse that we mentioned. It is better to say that the address in His saying, **It is not lawful for you** is to the Muslims: meaning, it is not permissible for you, Muslims, to inherit women against their will, as The Jahiliyyah used to do this, and it is not permissible for you, Muslims, to prevent your wives: that is, to think that they are with you while you do not desire them, but rather for the purpose of taking some of what you gave them as a dowry to ransom them from imprisonment and remaining under you, and in your contract with your hatred for them **unless they commit a clear immorality** it is permissible for you to divorce them for some of what you gave them. His statement *clear* Nafi', Abu Amr, Ibn Amir, Hafs, Hamzah, and Al-Kisa'i read it with a kasra on the ya'. The rest read it with a fatha. Ibn Abbas read *mubinah* with a kasra on the ba' and a sukoon on the ya' from aban al-shay', so it is mubin. His saying, **And live with them in kindness**, that is, in the manner known in this Shari'ah and among its people of good treatment. This is addressed

to husbands or to something more general, and this differs according to the husbands' wealth, poverty, high status, or low status. **But if you dislike them**, for some reason, without committing an immoral act or rebellion, **then perhaps** the matter will end in what you like, the dislike going away and being replaced by love, and in that there will be much good in continuing the companionship and having children. So the reward for this is omitted and indicated by its cause: that is, if you dislike them, then be patient, **for perhaps you dislike a thing and God makes therein much good**. Or

Tafsir al-Baghawi

19- **O you who have believed, it is not lawful for you to inherit women against their will**, was revealed about the people of Medina who were in the pre-Islamic period and at the beginning of Islam. If a man died and he had a position, his son from another woman or a relative from his clan would come and throw his garment over that woman and over her tent, so he became more entitled to her than herself and anyone else. If he wanted, he could marry her without a dowry except the first dowry that the deceased had given her, or if he wanted, he could marry her to someone else and take her dowry, or if he wanted, he could prevent her and prevent her from marrying husbands, harming her so that she would redeem herself from him with what she had inherited from the deceased, or she would die and he would inherit from her. If the woman went to her family before her husband's guardian threw his garment over her, she had more right to herself. They remained like this until Abu Qais ibn al-Aslat al-Ansari died and left his wife Kabisha bint Ma'n al-Ansariyya, and his son from another woman called Hisn arose, and Muqatil ibn Hayyan said: His name was Qais ibn Abi Qais, so he threw his garment over her and inherited her marriage, then he left her. And he did not spend on her, he tried to harm her so that she would ransom herself from him, so Kabishah came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, Abu Qais died and inherited my marriage to his son, so he does not spend on me, nor does he consummate the marriage with me, nor does he release me. So he said: Stay in your house until God's command comes to pass concerning you. So God Almighty revealed this verse: **O you who have believed, it is not lawful for you to inherit women by compulsion**.

Hamza and Al-Kisa'i read: *Karhan* with a damma on the kaf, here and in At-Tawbah. The rest read it with a fatha. Al-Kisa'i said: They are two dialects. Al-Farra' said: *Karhan* with a fatha means what he was forced to do, and with a damma means what was from himself in terms of hardship.

And do not prevent them from marrying in order to take away part of what you have given them. That is, do not prevent them from having husbands in order to make

them bored and ransom themselves with some of their money. It was said that this is addressed to the guardians of the deceased, but the correct view is that it is addressed to the husbands.

Ibn Abbas, may God be pleased with him, said: This is about a man who has a wife and he is reluctant to be with her, and she owes him a dowry, so he harms her so that she may redeem herself and return to him what he gave her as a dowry. God Almighty forbade that, then He said: **Unless they commit a clear immorality.** Then it is permissible for you to harm them so that they may redeem themselves from you.

They differed about the indecency. Ibn Masoud and Qatada said: It is rebellion. Some of them said, and this is the saying of Al-Hasan: It is adultery, meaning: If a woman rebels or commits adultery, it is permissible for the husband to ask her for a divorce. Ata' said: If a man committed an indecency with his wife, he would take from her what he had given her and expel her, but God Almighty abrogated that with the prescribed punishments.

Ibn Kathir and Abu Bakr read *Mubinah* and *Mubinat* with the opening of the *yaa*, and the people of Medina and Basra agreed with *Mubinat* and the rest with the closing of it.

And live with them in kindness. Al-Hasan said: He returned to the beginning of the speech, meaning, **And give the women their dowries as a free gift.** "And live with them in kindness." Living with them in kindness means being brief in speech, spending the night, and spending time with them. It was said: It means that he treats her as she treats him. **But if you dislike them - perhaps you dislike a thing and God makes therein much good.** It was said: It is a righteous child, or that God will be kind to her.

Tafsir al-Baidawi

19 O you who have believed, it is not lawful for you to inherit women against their will. When a man died and had male relatives, he would throw his garment over his wife and say: I have more right to her. Then if he wished, he could marry her with her original dowry, or if he wished, he could marry her to someone else and take her dowry, or if he wished, he could prevent her from marrying so that she would redeem herself with what she inherited from her husband. They were forbidden from doing that. It was said: It is not lawful for you to take them by way of inheritance, marrying them against their will or under duress. Hamzah and Al-Kisa'i read *kharhan* with the dammah in its places, and they are two dialects. It was said that the dammah means hardship, and the dammah means what is forced upon him. **And do not prevent them in order to take away some of what you have given them** is in apposition to **that you inherit**, and *la* is to emphasize the negation, meaning do not prevent them from marrying. The origin of *adh* is to restrict. It is said that the hen *adh* with its eggs. It was said that the address was to the husbands, they used to imprison women without need or desire until they inherited from them or divorced them with their dowries. It was said that the

speech ended with his saying **by force** then he addressed the husbands and forbade them from preventing them from marrying. **Unless they commit a clear indecency** such as rebellion, bad treatment, and lack of chastity. The exception from the most general of the circumstance or the object is estimated as **Do not prevent them in order to ransom themselves except when they commit an indecency, or do not prevent them for a reason unless they commit an indecency.** Ibn Kathir and Abu Bakr read *clearly* here and in Al-Ahzab and At-Talaq with the opening of the *ya* and the rest read it with the closing of the *ya* in them. **And live with them in kindness** with fairness in action and generality in speech. **But if you dislike them - perhaps you dislike a thing and God makes therein much good** meaning do not leave them because of self-loathing, for it may dislike what is better in religion and more good, and it may like what is the opposite. Let your attention be toward what is best for religion and most conducive to goodness. Perhaps the root cause is a cause, so replace it. The meaning is that if you dislike them, then be patient with them, for perhaps you dislike something that is good for you.

Surat al-Nisa 4:20

And if you desire to replace one wife with another and you have given one of them a great amount, do not take back from it anything. Would you take it back by slander and manifest sin?

Surat al-Nisa 4:20

And if you desire to replace one wife with another and you have given one of them a great amount, do not take back from it anything. Would you take it back by slander and manifest sin?

Tafsir al-Jalalayn

And if you wish to replace one wife with another that is, take her in place by divorcing her *and* you have given one of them) that is, the wives **a great amount** a large sum of money as a dowry (then do not take from it anything. Would you take it by falsehood) injustice **and manifest sin** manifest, and the accusative of them is in the state

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, may His praise be exalted, meant by His saying: **And if you wish to replace one wife with another**, and if you wish, O believers, to marry a woman in place of your wife, then divorce her, **and you have given one of them**, meaning: and you have given the one you wish to divorce of the dowry, **a great amount**.

A qintar is a large sum of money. We have previously mentioned the difference of opinion among the people of interpretation regarding its amount, and the correct statement regarding that, according to us, is: **So do not take anything from it**. It was said: So do not harm them if you want to divorce them so that they may ransom themselves from you with what you have given them, as:

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And if you wish to replace one wife with another**, divorcing one woman in place of another, then nothing of the divorced woman's money is permissible for him, even if it is a lot.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Abu Ja'far said: What is meant by the words of God Almighty: **Do you take back what you have given them of their dowries?** is: **unjustly, without right**, "and a manifest sin," meaning: **and a sin that has made clear to the one who takes it that he is unjust by taking it from the one from whom he took it**.

Tafsir al-Qurtubi

It contains six issues:

First: Because the previous verse mentioned the ruling on separation caused by the woman, and that the husband has the right to take money from her after that, by mentioning the separation caused by the husband, and he explained that if he wanted a divorce without disobedience or bad treatment, then he does not have the right to ask her for money.

Second: Scholars differed if the spouses wanted to separate and there was disobedience and bad treatment from them. Malik, may God be pleased with him, said: The husband has the right to take from her if she caused the separation, and his causing it is not taken into consideration. A group of scholars said: It is not permissible for him to take the money unless she is the only one who is disobedient and demands it for that.

Third: The Almighty's saying: **And you have given one of them a great amount**. The verse is evidence of the permissibility of exaggeration in dowries, because God Almighty does not give an example except for what is permissible. Omar, may God be pleased with him, gave a sermon and said:

Do not exaggerate in women's dowries, for if it were a source of honour in this world or piety before God, the Messenger of God (may God bless him and grant him peace) would have been the first among you to do so. He never gave a dowry to any of his wives or daughters of more than twelve ounces. A woman stood up and said: O Umar, God gives us and deprives us! Does not God, the Exalted, say: **And if you have given one of them a great amount, do not take back from it anything**. So Umar said: A woman did well and Umar made a mistake. In another narration, Umar lowered his head and then said: All people are more knowledgeable than you, O Umar. In another narration: A woman did well and a man made a mistake. And he refrained from denouncing it. Abu Hatim al-Busti narrated in his Sahih Musnad on the authority of Abu al-Ajfa' as-Salmayn who said:

Omar addressed the people and mentioned it until he said: twelve ounces, and he did not mention: then a woman stood up to him until the end. And he included it in his Sunan on the authority of Abu Al-Ajfa and added after his saying: ounces, and that a man burdens his wife's charity until she becomes an enemy in his heart for him, and he says: I have burdened you with the rope of the waterskin - or the rope of the waterskin - and I was an Arab man by birth, I do not know what the rope of the waterskin or the rope of the waterskin was. Al-Jawhari said: The rope of the waterskin is a language for the rope of the waterskin. Another said: And it is said that the rope of the waterskin is its handle that it is attached to, he says I was burdened with you until the rope of the waterskin, and the rope of the waterskin is its water, it flowed to you until you traveled and needed the rope of the waterskin, and it is its water in travel. And it is said: Rather, the rope of the waterskin is to say: I set up for you and took the trouble until I sweated the rope of the waterskin, which is its flow. And it was said: They used to stock up on water and pour it on the camels, taking

turns with it, so it would split. On the back, so he explained the two words: sweat and leech. Al-Asma'i said: The sweat of the water skin is a word that means intensity. He said: I do not know what its origin is. Al-Asma'i said: I heard Ibn Abi Tarfa, who was one of the most eloquent people I have seen, say: I heard our two sheikhs say: I encountered from so-and-so the sweat of the water skin, meaning intensity. And he recited to me by Ibn al-Ahmar:

She is not a slanderer, and her forgiveness is like the sweat of the water-skin on the lazy camel.

Abu Ubaid said: He meant that he hears a word that annoys him and is not an insult, and its owner will be held accountable for it, and it has reached him like the vein of a water skin, so he said: Like the vein of the leg, because the hair cannot hold it, then he said: On the sedentary, and its meaning was that the water skin was hung on the sedentary during their travels, and this meaning is similar to what Al-Farraa used to narrate, he claimed that they were in the deserts during their travels, they would stock up on water and hang it on the camels, taking turns, so that was tiring and hard on the back. Al-Farraa used to make this an explanation of the hanging of the water skin with the letter lam. Some people said, the verse does not allow exaggeration in dowries, because the metaphor of the qintar is only for the sake of exaggeration, as if he said: And you have been given this great amount that no one else is given, and this is like the saying of the Prophet, may God bless him and grant him peace:

Whoever builds a mosque for God, even if it is the size of a sparrow's nest, God will build for him a house in Paradise. It is known that no mosque is the size of a sparrow's nest. The Prophet, may God bless him and grant him peace, said to Ibn Abi Hadrad when he came to ask him for help with his dowry and asked him about it. He said: Two hundred. The Messenger of God, may God bless him and grant him peace, became angry and said:

As if you were cutting gold and silver from the width of a free woman or a mountain." Some people concluded from this that it is forbidden to exaggerate in dowries, and this is not necessary. The Prophet's (peace and blessings of God be upon him) denunciation of this married man was not a denunciation for the sake of exaggeration and excessive dowries, but rather the denunciation was because he was poor in this situation, so he needed to seek help and ask, and this is disliked by consensus. Umar gave Umm Kulthum bin Ali a dowry from Fatimah **may God be pleased with them** of forty thousand dirhams. Abu Dawud narrated on the authority of Uqbah bin Amir that the Prophet (peace and blessings of God be upon him) said to a man:

Would you be pleased if I marry you to so-and-so? He said: Yes. And he said to the woman: Would you be pleased if I marry you to so-and-so? She said: Yes. So he married one of them to the other. The man consummated the marriage with her and did not set a dowry for her or give her anything. He was one of those who witnessed al-Hudaybiyyah and had a share in Khaybar. When death approached him, he said: The Messenger of God, may God bless him and grant him peace, married me to so-and-so and I did not set a

dowry for her or give her anything. I call you to witness that I gave her from her dowry my share in Khaybar. So she took her share and sold it for one hundred thousand. The scholars agreed that there is no limit to the maximum dowry, based on the Almighty's statement: **And you have given one of them a great amount.** They differed about the minimum amount, and it will come in the statement of God, the Almighty: **That you seek with your wealth** (al-Nisa': 24). The statement about the limitation of the statement about the limitation of the great amount has already been made in Al-Imran. Ibn Muhaisin read: **And you have given one of them** with the letter **one of them** connected to the letter **one of them**. And in a language, including the statement of the poet:

And you hear from under the dust a widow

And the other says

If I don't fight, cover me with a burqa.

Fourth: The Almighty's saying: **So do not take anything from it.** Bakr bin Abdullah Al-Muzani said: The husband does not take anything from the woman who has been divorced by khul', because the Almighty said: **So do not take**, and made it an abrogator of the verse in Surat Al-Baqarah. Ibn Zayd and others said: It was abrogated by the Almighty's saying in Surat al-Baqarah 2: **And it is not lawful for you to take anything of what you have given them.** (al-Baqarah 2:229) The correct view is that these verses are decisive and there is no abrogating or abrogated in them, and all of them are built upon each other. Al-Tabari said: They are decisive and there is no meaning to Bakr's saying that if she meant the gift, the Prophet (peace and blessings of God be upon him) permitted Thabit to take from his wife what he gave her: *slander* is a source in the place of the state, **and sin** is conjoined with it, *clear* is from its description.

Tafsir Ibn Kathir

Al-Bukhari said: Muhammad ibn Muqatil told us, Asbat ibn Muhammad told us, Al-Shaibani told us on the authority of Ikrimah, on the authority of Ibn Abbas - Al-Shaibani said: Abu Al-Hasan Al-Sawai mentioned it, and I do not think he mentioned it except on the authority of Ibn Abbas - **O you who have believed, it is not lawful for you to inherit women against their will.** He said: When a man died, his guardians had more right to his wife. If one of them wanted to marry her, he could do so, and if they wanted to do so, they could not do so, so they had more right to her than her family. Then this verse was revealed: **O you who have believed, it is not lawful for you to inherit women against their will.** This is how Al-Bukhari, Abu Dawud, Al-Nasa'i, Ibn Mardawayh, and Ibn Abi Hatim narrated it on the authority of Abu Ishaq Al-Shaibani, whose name was Sulayman ibn Abi Sulayman, on the authority of Ikrimah, and on the authority of Abu Al-Hasan Al-Sawai, whose name was Ata', a blind Kufan, both of them on the authority of Ibn Abbas, as mentioned above. Abu Dawud said: Ahmad bin Muhammad bin Thabit Al-Marwazi told us, Ali bin

And if you desire to replace one wife with another and you have given one of them a great amount, do not take back from it anything. Would you take it back by slander and manifest sin?

Hussein told me, on the authority of his father, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: **It is not lawful for you to inherit women against their will, nor to prevent them from getting married in order to take away part of what you have given them, unless they commit a clear immorality.** This is because a man would inherit a woman who was a relative of his, but he would prevent her from getting married until she died or her dowry was returned to him. So God, the Most High, ruled against that, that is, He forbade it. Abu Dawud was the only one to narrate it, and more than one person narrated it on the authority of Ibn Abbas in a similar manner. Waki' said on the authority of Sufyan, on the authority of Ali bin Badhimah, on the authority of Muqsim, on the authority of Ibn Abbas: If a woman's husband died in the pre-Islamic period, and a man came and threw a garment over her, he was more entitled to her, so this verse was revealed: **O you who have believed, it is not lawful for you to inherit women against their will.** Ali bin Abi Talha narrated on the authority of Ibn Abbas regarding his statement, **O you who have believed, it is not lawful for you to inherit women against their will,** that he said: When a man died and left behind a female slave, his intimate friend would throw his garment over her and prevent her from seeing people. If she was beautiful, he would marry her, and if she was ugly, he would keep her until she died and inherit from her. Al-Awfi narrated on his authority: When a man from the people of Medina had a close friend, he would throw his garment over his wife, and he would inherit her marriage, and no one else would marry her, and he would keep her with him until she ransomed herself from him with a ransom. Then God revealed, **O you who have believed, it is not lawful for you to inherit women against their will.** Zaid bin Aslam said about the verse: When a man from the people of Yathrib died during the pre-Islamic era, his wife would be inherited by whoever would inherit his money, and he would prevent her from marrying him until he inherited her, or he would marry her to whomever he wanted. The people of Tihamah would treat their women badly until they divorced her, and he would stipulate that she would not marry anyone except whomever he wanted until she ransomed herself from him with some of what he gave her. So God forbade the believers from that. Narrated by Ibn Abi Hatim. Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Musa bin Ishaq told us, Ali bin Al-Mundhir told us, Muhammad bin Fadil told us, on the authority of Yahya bin Saeed, on the authority of Muhammad bin Abi Umamah bin Sahl bin Hanif, on the authority of his father, who said: When Abu Qais bin Al-Aslat died, his son wanted to marry his wife, and they did that during the pre-Islamic era, so God revealed: **It is not lawful for you to inherit women against their will.** Ibn Jarir narrated it from the hadith of Muhammad bin Fadil with it. Then he narrated on the authority of Ibn Jurayj who said: Ata' informed me that when a man died and left a wife, his family would keep her away from the boy who would be among them, so the verse was revealed: **It is not lawful for you to inherit women against their will** 1:73. Ibn Jurayj said: Mujahid said: When a man died, his son had more right to his

wife, and he could marry her if he wished if she was not his son, or he could marry her to whomever he wished, his brother or his nephew. Ibn Jurayj said: Ikrimah said: It was revealed about Kabisha bint Ma'n ibn 'Asim from the Aws, whose father Abu Qais ibn al-Aslat died, and his son deviated from her, so she came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, I did not inherit from my husband, nor did I leave anyone to marry, so God revealed this verse. Al-Suddi said on the authority of Abu Malik: When a woman's husband died in the pre-Islamic era, his guardian would come and throw a garment over her. If he had a young son or brother, he would detain her until he grew up or died, so that he could inherit from her. If she escaped and went to her family and he did not throw a garment over her, she would be saved. So God revealed: **It is not lawful for you to inherit women against their will.** Mujahid said about this verse: A man would have an orphan girl in his care and he would take care of her affairs, so he would detain her in the hope that his wife would die and he would marry her or marry her to his son. Narrated by Ibn Abi Hatim. Then he said: Something similar was narrated on the authority of Al-Sha'bi, Ata' ibn Abi Rabah, Abu Majlaz, Ad-Dahhak, Az-Zuhri, Ata' al-Khurasani, and Muqatil ibn Hayyan. I said: So the verse includes what the people of the pre-Islamic era did, and what Mujahid and those who agreed with him mentioned, and everything that had a type of that, and God knows best. And His statement, **And do not prevent them from marrying you in order to take away part of what you have given them,** meaning do not harm them in their relationship, so that they leave you what you gave them as a dowry or part of it or a right of hers over you, or something like that in a way that oppresses and persecutes her. Ali bin Abi Talhah said on the authority of Ibn Abbas regarding His statement, **And do not prevent them,** he said: Do not oppress them **in order to take away part of what you have given them,** meaning the man, who has a wife and he is reluctant to be with her, and she owes him a dowry, so he harms her in order to ransom her. Ad-Dahhak and Qatadah said the same, and Ibn Jarir chose it. Ibn Al-Mubarak and Abdul-Razzaq said: Muammar told us, he said Samak bin Al-Fadl told me on the authority of Ibn Al-Baylamani, he said: These two verses were revealed, one in the pre-Islamic era, and the other in the Islamic era. Abdullah bin Al-Mubarak said: He meant His statement, **It is not lawful for you to inherit women against their will** in the pre-Islamic era, **and do not prevent them** in Islam. And his statement, **unless they commit a clear indecency,** Ibn Masoud, Ibn Abbas, Saeed bin Al-Musayyab, Al-Sha'bi, Al-Hasan Al-Basri, Muhammad bin Sirin, Saeed bin Jubayr, Mujahid, Ikrimah, Ata Al-Khurasani, Ad-Dahhak, Abu Qilabah, Abu Salih, As-Suddi, Zaid bin Aslam, and Saeed bin Abi Hilal said: He means by that adultery, meaning if she commits adultery, then you have the right to take back from her the dowry that you gave her, and to quarrel with her until she leaves it to you and divorces her, as God the Almighty said in Surat al-Baqarah 2: **And it is not lawful for you to take back anything of what you have given them unless both fear that they**

will not be able to keep within the limits of God Al-Baqarah 2:11. Ibn Abbas, Ikrimah, and Ad-Dahhak said: Clear indecency is rebellion and disobedience. Ibn Jarir chose that it includes all of that, including adultery, disobedience, rebellion, foul language, and other than that. He means that all of this permits quarreling with her until she clears him of her right or some of it and he separates from her, and this is good, and God knows best. It was mentioned previously in what Abu Dawud narrated alone on the authority of Yazid al-Nahwi on the authority of Ikrimah on the authority of Ibn Abbas regarding his statement, **It is not lawful for you to inherit women against their will, nor to prevent them from marrying in order to take away part of what you have given them, unless they commit a clear immorality.** He said: That is because a man would inherit a woman who was a relative of his, and he would prevent her from marrying until she died, or her dowry was returned to him, so God ruled against that, that is, He forbade it. Ikrimah and Al-Hasan Al-Basri said: This requires that the entire context was about the pre-Islamic period, but the Muslims were forbidden from doing it in Islam. Abd Al-Rahman bin Zaid said: The practice of 'Adl among the Quraysh in Mecca was that a man would marry a noble woman, and perhaps she would not agree with him, so he would separate from her on the condition that she would not marry except with his permission. He would bring witnesses and write that down for her and have her testify. Then, if the suitor proposed to her, if she gave him permission and satisfied him, he would give her permission, otherwise he would prevent her. He said: This is what His statement, **And do not prevent them in order to take away part of what you have given them,** is the verse. Mujahid said about His statement, **And do not prevent them in order to take away part of what you have given them,** it is like 'Adl in Surat Al-Baqarah. And the Almighty said: **And live with them in kindness** meaning, be kind to them in your words, and improve your actions and appearances according to your ability as you would like from them, so do the same to them, as the Almighty said: **And they women have rights similar to those of men over them, according to what is equitable.** And the Messenger of God, may God bless him and grant him peace, said: **The best of you is the best to his family, and I am the best of you to my family.** And among his morals, may God bless him and grant him peace, was that he was pleasant to deal with, always cheerful, he would joke with his family, be kind to them, and give them generously, and he would make his wives laugh, to the point that he would race Aisha, the Mother of the Believers, may God be pleased with her, to endear himself to her by doing so. She said: The Messenger of God, may God bless him and grant him peace, raced me and I won, and that was before I carried the meat, then I raced him after I carried the meat and he won, so he said: **This for that.** And his wives would gather every night in the house of the one with whom the Messenger of God, may God bless him and grant him peace, would spend, and sometimes he would eat dinner with them, then each one would go to her home, and he would sleep with one of his wives in one garment, removing the cloak from his shoulders and sleeping in the lower garment, and when he prayed the evening prayer, he would say: He would enter his home and chat with his family for a while before going

to sleep, thus keeping them company, may God bless him and grant him peace. God Almighty said, **There has certainly been for you in the Messenger of God an excellent pattern.** The rulings on treating women and what is related to the details of that are found in the books of rulings, and praise be to God.

And the Almighty's saying: **But if you dislike them - perhaps you dislike a thing and God has placed therein much good.** That is, perhaps your patience, while keeping them and their disliking it, will be much good for you in this world and the hereafter, as Ibn Abbas said about this verse: It is that He will be kind to her and will be blessed with a child from her, and in that child there will be much good. And in the authentic hadith: "A believing man should not hate a believing woman. If he is displeased with one aspect of her, he will be pleased with another."

And the Almighty said: "And if you wish to replace one wife with another and you have given one of them a great amount [of wealth], do not take from it anything. Would you take it by falsehood and manifest sin?" That is, if one of you wants to separate from a woman and replace her with another, then he should not take anything from what was the dowry of the first, even if it was a great amount of money. We have already discussed the great amount in Surat Al Imran in a way that is sufficient to avoid repeating it here. This verse indicates that it is permissible to give a large sum of money as a dowry. Umar ibn al-Khattab had forbidden giving a large sum of money as a dowry, then he changed his mind about it, as Imam Ahmad said: Ismail told us, Salamah ibn Alqamah told us, on the authority of Muhammad ibn Sirin, who said: I was told on the authority of Abu al-Ajfa' al-Sulami, who said: I heard Umar ibn al-Khattab say: Do not exaggerate in giving a dowry to women, for if it were a source of honour in this world or piety before God, the Prophet, may God bless him and grant him peace, would have been the first among you to do so. The Messenger of God, may God bless him and grant him peace, did not give a dowry to any of his wives, nor did he give a dowry to any of his daughters of more than twelve ounces. A man would be tested by his wife's dowry until he would have enmity towards her in his heart and would say: I have been burdened with the burden of giving a water skin to you. Imam Ahmad and the people of Sunnah narrated it through various chains of transmission on the authority of Muhammad ibn Sirin on the authority of Abu al-Ajfa', whose name was Haram ibn Musayyab al-Basri. Al-Tirmidhi said: This is a good and authentic hadith.

Another chain of transmission on the authority of Omar Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ya'qub bin Ibrahim told us, my father told us on the authority of Ibn Ishaq, Muhammad bin Abdul Rahman told me on the authority of Al-Mujalid bin Saeed, on the authority of Al-Sha'bi, on the authority of Masruq, who said: Omar bin Al-Khattab ascended the pulpit of the Messenger of God (peace be upon him) and said: O people, why do you exaggerate in the dowries of women? The Messenger of God (peace be upon him) and his companions used to give charity among themselves as four hundred dirhams, and less than that. If exaggeration in that was piety towards God or a sign of honor, you would not have preceded them in it.

Surat al-Nisa 4:20

And if you desire to replace one wife with another and you have given one of them a great amount, do not take back from it anything. Would you take it back by slander and manifest sin?

So do not know of a man who increases the dowry of a woman over four hundred dirhams. He said: Then he got down, and a woman from Quraysh intercepted him and said: O Commander of the Faithful, you forbade people from increasing the dowry of women over four hundred dirhams. He said: Yes. She said: Haven't you heard what God revealed in the Quran? He said: What is that? She said: Haven't you heard God say: **And if you have given one of them a great amount** **Al-Madinah 14:1-20?** He said: O God, forgive me, all people are more knowledgeable than Omar. Then he returned, mounted the pulpit and said: I had forbidden you to increase the dowries of women to more than four hundred dirhams, so whoever wishes may give from his money whatever he likes. Abu Ya'la said: I think he said: Whoever is content with it, let him do so. Its chain of transmission is good and strong.

Another way Ibn al-Mundhir said: Ishaq ibn Ibrahim told us on the authority of Abd al-Razzaq, on the authority of Qais ibn Rabi', on the authority of Abu Hasin, on the authority of Abu Abd al-Rahman al-Salami, who said: Umar ibn al-Khattab said: Do not exaggerate in the dowries of women. A woman said: That is not for you, O Umar. God says: **And if you have given one of them a great amount** - of gold. He said: And it is like this in the recitation of Abdullah ibn Mas'ud: **And it is not lawful for you to take back anything of what you have given them.** Umar said: A woman argued with Umar and she defeated him.

Another chain of transmission from Umar in which there is an interruption Az-Zubayr ibn Bakkar said: My uncle Mus'ab ibn 'Abdullah told me on the authority of my grandfather who said: 'Umar ibn al-Khattab said: Do not increase the dowries of women, even if they are the daughter of Dhi Al-Ghusah - meaning Yazid ibn Al-Hussain Al-Harithi - and whoever increases, the increase shall be put into the public treasury. A tall woman with a flat nose said: What is that for you? He said: Why? She said: Because God said: **And you have given one of them a great amount** (Al-An'am 2:10). 'Umar said: A woman did well and a man made a mistake. That is why he said something strange: **And how can you take it when you have gone in unto one another?** That is, how can you take the dowry from a woman when you have gone in unto her and she has gone in unto you? Ibn 'Abbas, Mujahid, As-Suddi and others said: He meant sexual intercourse. It has been proven in the two Sahih's that the Messenger of God, may God bless him and grant him peace, said to the two men who had cursed each other after they had finished their curse: "God knows that one of you is lying. Is there any of you who will repent?" He said it three times. The man said: O Messenger of God, what is wrong with me? - Meaning, I did not believe her - he said, "You have no money. If you told the truth about her, then it is for what you made lawful for yourself from her vagina, and if you lied about her, then it is further from you than her." In Sunan Abi Dawud and others, on the authority of Basra bin Aktam, that he married a virgin woman in her chamber, and she became pregnant from adultery, so he came to the Messenger of God, may God bless him and grant him

peace, and mentioned that to him, so he ruled in her favor with the dowry, and separated them, and ordered that she be flogged, and said, "The child is your slave. The dowry is in return for sexual intercourse." That is why God, the Most High, said, **And how can you take it while you have gone in unto one another?**

God the Almighty said: **And they have taken from you a solemn covenant.** It was narrated on the authority of Ibn Abbas, Mujahid, and Saeed bin Jubair that what is meant by that is the contract. Sufyan Ath-Thawri said on the authority of Habib bin Abi Thabit on the authority of Ibn Abbas regarding His statement: **And they have taken from you a solemn covenant,** he said: Keeping in kindness or releasing with kindness. Ibn Abi Hatim said: Something similar was narrated on the authority of Ikrimah, Mujahid, Abu Al-Aaliyah, Al-Hasan, Qatadah, Yahya bin Abi Katheer, Ad-Dahhak, and As-Suddi. Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas regarding the verse: It is His saying, **You have taken them with the trust of God, and you have made their private parts lawful for you with the word of God.** For the word of God is the testimony of faith in the sermon. He said: Among what the Prophet, may God bless him and grant him peace, gave on the night of his Isra' was that he said to him, **I have made it unlawful for your nation to propose to you until they testify that you are My servant and Messenger.** Narrated by Ibn Abi Hatim. In Sahih Muslim on the authority of Jabir in the sermon of the Farewell Pilgrimage, the Prophet, may God bless him and grant him peace, said in it, **And be advised to treat women well, for you have taken them with the trust of God, and you have made their private parts lawful for you with the word of God.**

God the Almighty said: **And do not marry those women whom your fathers married** **Al-Baqarah 2:17.** God the Almighty forbids the wives of fathers to honor them, and to respect and honor them, so that they are forbidden to the son as soon as the marriage contract is concluded with her. This is a matter that is agreed upon. Ibn Abi Hatim said: My father told us, Malik bin Ismail told us, Qais bin Ar-Rabi' told us, Ash'ath bin Suwar told us, on the authority of Adi bin Thabit, on the authority of a man from the Ansar, who said: When Abu Qais - meaning Ibn Al-Aslat - died, and he was one of the righteous people of the Ansar, his son Qais proposed to his wife, and she said: I only consider you a son, and you are one of the righteous people of your people, but I will go to the Messenger of God (peace and blessings of God be upon him) and ask his advice. So she went to the Messenger of God (peace and blessings of God be upon him) and said: Abu Qais has died, and he said: *Good.* Then she said: His son Qais proposed to me, and he is one of the righteous people of his people. I only considered him a son, so what do you think? He said to her, **Go back to your home.** He said: Then the verse, **And do not marry those women whom your fathers married,** was revealed. Ibn Jarir said: Al-Qasim told us, Husayn told us, Hajjaj told us on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement, **And do not marry those women whom your fathers married, except what**

has already occurred, he said: It was revealed about Abu Qais ibn al-Aslat Khalaf over Umm Ubayd God bint Sakhra, who was married to al-Aslat, his father, and about al-Aswad ibn Khalaf, who was married to the daughter of Abu Talha ibn Abd al-Uzza ibn Uthman ibn Abd al-Dar, who was married to his father Khalaf, and about Fakhitah, the daughter of al-Aswad ibn al-Muttalib ibn Asad, who was married to Umayya ibn Khalaf, so Safwan ibn Umayya left her as his wife. Al-Suhayli claimed that marrying the fathers' wives was practiced in the pre-Islamic era, and that is why he said, **except for what has already happened**, just as he said, **and that you marry two sisters together, except for what has already happened**. He said: Kinanah ibn Khuzaymah did that. He married his father's wife, and she bore him his son, Al-Nadr ibn Kinanah. He said: The Prophet, may God bless him and grant him peace, said, **She was born from marriage, not from fornication**. He said: This indicates that it was permissible for them to do that. If he meant that they considered it a marriage among themselves, Ibn Jarir said: Muhammad ibn Abdullah al-Mukhrami told us, Qarad told us, Ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The people of the Jahiliyyah used to forbid what God had forbidden except for the father's wife and having two sisters together. Then God the Most High revealed: **And do not marry those women whom your fathers married and and that you have two sisters together**. This is what Ata' and Qatadah said, but there is a problem with what al-Suhayli narrated from the story of Kinanah, and God knows best. In any case, it is forbidden in this verse, and it is extremely hideous. That is why God the Most High said: **Indeed, it was an immorality and hateful, and an evil way**. And He said: **And do not approach immoralities - what is apparent of them and what is concealed**. And He said: "And do not approach adultery. Indeed, it was an immorality and an evil way." So He added here **and hateful**, meaning hatred, meaning it is a great matter in itself, and it leads to the son hating his father after he marries his wife, because it is most likely that whoever marries a woman hates the one who was her husband before him, and that is why it was forbidden. The mothers of the believers are over the nation because they are mothers because they are the wives of the Prophet, may God bless him and grant him peace, and he is like a father. In fact, his right is greater than the right of fathers by consensus. In fact, his love takes precedence over the love of souls, may God bless him and grant him peace. Ata' ibn Abi Rabah said about his statement, **and detestable**, meaning that God detests him, **and an evil path**, meaning that it is a bad path for those who follow it among the people. Whoever takes it after this has apostatized from his religion, so he is to be killed and his money becomes spoils for the public treasury. As narrated by Imam Ahmad and the people of Sunan through various chains of transmission on the authority of Al-Bara' ibn 'Aazib, on the authority of his maternal uncle Abu Burdah - and in another narration: Ibn 'Umar, and in another narration: on the authority of his paternal uncle - that the Messenger of God, may God bless him and grant him peace, sent him to a man who married his father's wife after him, to kill him and take his money. Imam Ahmad said: Hisham told us, Ash'ath told us, on the authority of Adi bin Thabit, on the authority of

Al-Bara' bin Azib, who said: My uncle Al-Harith bin Amr passed by me, and he had a banner that the Prophet, may God bless him and grant him peace, had tied for him, so I said to him: O uncle, where did the Prophet send you? He said: He sent me to a man who had married his father's wife, and he ordered me to strike his neck.

Question The scholars have agreed that it is forbidden for a woman to have sexual intercourse with her father through marriage, ownership, or doubt. They differed regarding someone who has sexual intercourse with her with lust without intercourse, or looks at what he would not be permitted to look at of her if she were a foreign woman. Imam Ahmad, may God have mercy on him, said that she is also forbidden because of that. Al-Hafiz Ibn Asakir narrated in the biography of Khadij al-Himsi, the freed slave of Muawiyah, that he bought a beautiful white slave girl for Muawiyah. He brought her to him naked, and in his hand was a stick. He began to lower it towards her private parts, and said: This is the private parts. If he had private parts, he would take her to Yazid ibn Muawiyah. Then he said: No, call for me Rabia ibn Amr al-Jarsi, who was a jurist. When he entered upon him, he said: I brought her naked, and I saw this and that in her, and I wanted to send her to Yazid. He said: Do not do that, O Commander of the Faithful, for she is not suitable for him. Then he said: Yes, what you saw. Then he said: Call for me Abdullah ibn Mas'adah al-Fazari. So I called him, and he was very dark-skinned. He said: Here is this. May God bless your son with it. He said: This Abdullah bin Mas'adah was given by the Messenger of God, may God bless him and grant him peace, to his daughter Fatima, so she raised him, then freed him. Then after that, he was with Mu'awiyah among the people against Ali, may God be pleased with him.

Fath al-Qadir

His statement 20- **And you have given one of them a great amount** has been explained previously in Al Imran, and what is meant by it here is a lot of money, so do not take anything from it. It was said: It is a decisive statement, and it was said: It was abrogated by the statement of God Almighty in Surat Al Baqarah: **And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep within the limits of God** and it is preferable that all of it is decisive, and what is meant here is the one who is not divorced by Khula', it is not permissible for her husband to take anything from what he has given her. His statement: **Would you take it by slander and manifest sin?** The question is for denial and rebuke. The sentence confirms the first sentence which includes the prohibition.

Tafsir al-Baghawi

20- **And if you wish to replace one wife with another**, he meant by the husband and the wife and there was no previous rebellion or immorality on her part, **and you have given one of them a great amount**, which is a large sum of money, as a dowry, **then do not take from**

Surat al-Nisa 4:20

And if you desire to replace one wife with another and you have given one of them a great amount, do not take back from it anything. Would you take it back by slander and manifest sin?

it, from the great amount, **anything that you would take**, a question with the meaning of rebuke, **slander and manifest sin**, their being in the accusative case from two aspects, one of them by removing the preposition, and the second by implication, its estimation: you will incur slander and sin in taking it. Then he said:

Tafsir al-Baidawi

20 **And if you wish to replace one wife with another** divorce a woman and marry another. **And you have given one of them** meaning one of the wives, the pronoun is plural because he meant sex by husband. **A qintar** a lot of money. **So do not take anything from it** meaning from the qintar. **Would you take it by slander and manifest sin?** A question of denial and rebuke, meaning would you take it slandering and sinning, and it is possible to use the accusative case as a reason as in your saying: I stayed away from the war out of cowardice, because the taking was due to their slander and committing sins. It was said that if a man among them wanted a new wife, he would slander the one under him with an immorality until he forced her to ransom herself from him with what he gave her so that he could spend it on marrying the new woman, so they were forbidden from that. Slander is the lie that slanders the one who is lied to, and it may be used in the word **do falsehood** and therefore it was interpreted here as injustice.

Surat al-Nisa 4:21

And how can you take it while you have gone in to one another and they have taken from you a solemn covenant?

Tafsir al-Jalalayn

The question is for rebuke and denial in His statement: **And how do you take it** meaning in what way **and you have come** and connected **some of you to others** through intercourse stipulated for the dowry **and they have taken from you a firm covenant** a strong pledge, which is what God has commanded of keeping them in kindness or releasing them with kindness.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, may His praise be exalted, meant by His statement: **And how do you take it?** is how you take from your women what you gave them of their dowries, if you wanted to divorce them and replace them with others as husbands, **and you have gone in unto one another**, so you have touched one another and touched one another.

This is a statement that is not expressed in the form of a question, but rather in the sense of denial and harshness, as when a man says to another: How can you do such and such, and I am not satisfied with it?, in the sense of threat and warning.

As for leading to something, it is reaching it by directly doing so, as the poet said:

[Blen] Yes, it led to [every] book whose course began from the inside out.

He means that corruption and wear have reached the beads. What he means by penetration in this place is intercourse in the vagina.

The interpretation of the statement, if that is what it means: How do you take what you have given them, when some of you have had sexual intercourse with others?

A group of interpreters said something similar to what we said.

Who said that?

Abdul Hamid bin Bayan Al-Qanad told me, he said, Ishaq told us, on the authority of Sufyan, on the authority of Asim, on the authority of Bakr bin Abdullah, on the authority of Ibn Abbas, who said: **Consummation is direct contact, but God, the Generous, uses euphemisms for whatever He wills.**

Muhammad bin Bashar told us, he said, Abu Asim told us, he said, Sufyan told us, on the authority of Asim, on the authority of Bakr, on the authority of Ibn Abbas, he said: **Ifdaa' is sexual intercourse, but God uses a euphemism.**

Ibn Hamid told us, he said, Jarir told us, on the authority of Asim, on the authority of Bakr bin Abdullah Al-Muzni, on the authority of Ibn Abbas, he said: **Ifdaa** is sexual intercourse.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And some of you have gone in to one another**, he said: intercourse with women.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And how do you take it when you have gone in to one another**, meaning intercourse.

Abu Ja'far said: That is, what you have entrusted them with upon yourselves, of a covenant and acknowledgment from you of what you have acknowledged upon yourselves, of keeping them in a good manner, or releasing them with kindness.

In the old marriage contract of Muslims, as far as we have been informed, it was said to the one getting married: **By God, you must either keep her in kindness or let her go with kindness!**

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And they have taken from you a solemn covenant.** The solemn covenant that men took from women was: to keep them in kindness or to release them with good treatment. And it was in the marriage contract of the Muslims: God has commanded you to keep them in kindness or to release them with good treatment.

The people of interpretation differed regarding the covenant that God Almighty meant when He said: **And they took from you a firm covenant.**

Some of them said: It is keeping her in a good way or releasing her with kindness.

Who said that?

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **And they took from you a firm covenant**, he said: Keeping her in kindness or releasing her with kindness.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, similarly.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **And they have taken from you a solemn covenant**, he said: It is what God Almighty has taken from men for women, so that they may keep her in kindness or release her with good treatment. He said: And that was taken at the time of the marriage contract.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: As for **and they took from you a solemn**

Surat al-Nisa 4:21

And how can you take it while you have gone in to one another and they have taken from you a solemn covenant?

covenant, it is that a man marries a woman and her guardian says, **We have married her to you in trust from God, on condition that you keep her in a good manner or release her with kindness.**

Amr bin Ali told us, he said, Abdul A'la told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And they have taken from you a solemn covenant**, he said: The solemn covenant that God took from women was: to keep [them] in kindness or to release them with good treatment. And it was in the Muslim contract when they married: I swear by God upon you, that you shall keep [them] in kindness and release them with good treatment.

Amr bin Ali told us, he said, Abu Qutaybah told us, he said, Abu Bakr al-Hudhali told us, on the authority of al-Hasan and Muhammad bin Sirin, regarding his statement: **And they took from you a firm covenant**, he said: Keeping her in kindness or releasing her with kindness.

Others said: It is the word of marriage with which the vagina is made permissible.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And they took from you a solemn covenant**, he said: The word of marriage with which he made their private parts permissible.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Muhammad bin Bashir told us, Yahya bin Saeed told us, Sufyan told us, on the authority of Abu Hashim al-Makki, on the authority of Mujahid, regarding his statement: **And they took from you a solemn covenant**, he said: His statement: I married.

Ibn Hamid told us, he said, Hakam told us, he said, Anbasa told us, on the authority of Muhammad ibn Ka'b al-Qurazi: **And they took from you a firm covenant**, he said: It is their saying: I have acquired the right to marry.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Salim Al-Aftas, on the authority of Mujahid: **And they took from you a solemn covenant**, he said: The word of marriage.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And they took from you a solemn covenant**, he said: The covenant is marriage.

Amr bin Ali told us, Yahya bin Saeed told us, Sufyan told us, Salim Al-Aftas told me, on the authority of Mujahid: **And they took from you a solemn covenant**, he said: The word of marriage, his saying: I married.

Others said: Rather, what I mean is the saying of the Prophet, may God bless him and grant him peace: You have taken them as a trust from God, and you have

made their private parts lawful for you with the word of God.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir and Ikrimah: **And they took from you a solemn covenant**, they said: You took them with the trust of God, and you made their private parts lawful for you with the word of God.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi': **And they took from you a solemn covenant**. The solemn covenant is: you took them with the trust of God, and you made their private parts lawful for you with the word of God.

Abu Ja'far said: The most correct of these sayings in interpreting this is the saying of those who said: The covenant meant in this verse is what is taken for the woman from her husband at the marriage contract of a covenant to keep her in good faith or release her with kindness, and the man acknowledged it. Because God, may He be glorified and praised, commanded men to do this with regard to their women.

We have explained the meaning of the covenant previously, so there is no need to repeat it here.

There is a difference of opinion regarding the ruling on this verse: Is it definitive or abrogated?

Some of them said: It is a decisive matter, and it is not permissible for a man to take anything of what he gave her if he wants to divorce her, unless she is the one who wants the divorce.

Others said: It is a legal ruling, and it is not permissible for him to take anything of what he gave her from her under any circumstances, whether she wanted the divorce or he did. Among those who narrated this statement is Bakr bin Abdullah Al-Muzni.

Mujahid bin Musa told us, Abd al-Samad told us, Uqbah bin Abi al-Sahba' told us: I asked Bakr about a woman who has been divorced by khul', does he take anything from her? He said: No, **And they have taken from you a solemn covenant**.

Others said: Rather, it is abrogated, abrogated by His statement: **And it is not lawful for you to take back anything of what you have given them unless both fear that they will not be able to keep within the limits set by God** (al-Baqarah 2:229).

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And if you wish to replace one wife with another** to His statement: **And they have taken from you a solemn covenant**, he said: Then he made a concession after that and said: "And it is not lawful for you to take back anything of what you have given them unless both fear that they will not be able to keep within the limits of God. But if you fear that they will not be able to keep within the limits of God, then there is no blame upon them for that by

which she ransoms herself" (al-Baqarah 2:229). He said: So this abrogated that.

Abu Ja'far said: The most correct of the sayings on this matter is the saying of the one who said: It is a decisive and not abrogated ruling, and it is not permissible for the man to take anything of what he gave her, if he wants to divorce her without any rebellion on her part or any suspicion that she brought.

This is because the abrogating rulings are those that negate the opposite rulings, as we have explained in all our books. And in His statement, **And if you wish to replace one wife with another**, there is no negation of the ruling in His statement, **But if you fear that they will not be able to keep within the limits of God, there is no blame upon them for that by which she ransoms herself** (al-Baqarah 2:229). Because what God has forbidden to a man in His statement, **And if you wish to replace one wife with another and you have given one of them a great amount, do not take from it anything**, is taking what he gave her from her if he is the one who wants to divorce her. As for what He has permitted him to take from her in His statement, **There is no blame upon them for that by which she ransoms herself** (al-Baqarah 2:229), it is if she is the one who wants to divorce him and he is reluctant to do so, with some of the meanings that we have mentioned in other places.

The ruling of one of the two verses does not negate the ruling of the other.

Since this is the case, it is not permissible to rule that one of them is abrogating and the other is abrogated, except with an argument that must be accepted.

As for what Bakr bin Abdullah Al-Muzani said: that the husband of the woman who has been divorced by khul' is not entitled to take what she gave him in exchange for his separation from her, if she was the one who requested the separation and he was reluctant, then this is not correct, because of the authenticity of the report from the Messenger of God, may God bless him and grant him peace, that he ordered Thabit bin Qais bin Shammās to take what he had given to his wife and separate from her when she requested to separate from him and the rebellion was on her part.

Tafsir al-Qurtubi

Fifth - The Almighty's saying: **And how would you take him?** The verse is an explanation for preventing taking while being alone. Some of them said: Ifdaa is with her under one blanket, whether he has intercourse or not. Al-Harawi narrated it and it is the saying of Al-Kalbi. Al-Farraa said: Ifdaa is for a man and a woman to be alone and for him to have intercourse with her. Ibn Abbas, Mujahid, Al-Suddi and others said: Ifdaa in this verse is intercourse. Ibn Abbas said: But God is generous and uses a euphemism. The root of ifdaa in the language is mixing, and the mixed thing is called fidda. The poet said:

I said to her, **O Atami, you have my camel, and the dates in my bag, and raisins.**

It is said: The people are in chaos, that is, mixed

together, with no ruler over them. And the meaning of *afdhā* is *khalā* even if there is no congregation. Is the dowry determined by the presence of seclusion or not? Our scholars differed on this with four opinions: Seclusion is established. It is not established except by intercourse. It is established by seclusion in the house of the gift, distinguishing between his house and her house. The correct opinion is that it is established by seclusion absolutely, and Abu Hanifa and his companions said the same. They said: If he is alone with her in a valid seclusion, the full dowry and waiting period are required, whether he has intercourse with her or not, based on what was narrated by Al-Daraqutni on the authority of Muhammad ibn Abd al-Rahman ibn Thawban, who said that the Messenger of God, may God bless him and grant him peace, said:

Whoever uncovers a woman's veil and looks at her, the dowry is due." Umar said: If he closes a door and lowers a curtain and sees a private part, the dowry is due, and she must observe the waiting period, and she is entitled to inherit. Ali said: If he closes a door and lowers a curtain and sees a private part, the dowry is due. Malik said: If he stays with her for a long time, such as a year or something similar, and they agree that there will be no intercourse, and she demands the entire dowry, then she is entitled to it. Al-Shafi'i said: There is no waiting period for her and she is entitled to half the dowry. This has already been mentioned in Al-Baqarah.

Sixth: The Almighty's saying: **And they took from you a solemn covenant.** There are three opinions about this. It was said: It is "his saying, peace be upon him:

Fear God in dealing with women, for you have taken them as a trust from God, and you have made their private parts lawful for you by the word of God. This was said by Ikrimah and Al-Rabi' Al-Thani. The Almighty's saying: "Either keep [her] in an acceptable manner or release [her] with good treatment." This was said by Al-Hasan, Ibn Sirin, Qatadah, Ad-Dahhak, and As-Suddi. Third: The marriage contract. The man's saying: I have married and I own you. The marriage contract was said by Mujahid and Ibn Zayd. Some people said: The solemn covenant is the child. And God knows best.

Tafsir Ibn Kathir

Al-Bukhari said: Muhammad ibn Muqatil told us, Asbat ibn Muhammad told us, Al-Shaibani told us on the authority of Ikrimah, on the authority of Ibn Abbas - Al-Shaibani said: Abu Al-Hasan Al-Sawai mentioned it, and I do not think he mentioned it except on the authority of Ibn Abbas - **O you who have believed, it is not lawful for you to inherit women against their will.** He said: When a man died, his guardians had more right to his wife. If one of them wanted to marry her, he could do so, and if they wanted to do so, they could not do so, so they had more right to her than her family. Then this verse was revealed: **O you who have believed, it is not lawful for you to inherit women against their will.** This is how Al-Bukhari, Abu Dawud, Al-Nasa'i, Ibn Mardawayh, and Ibn Abi Hatim narrated it on the authority of Abu Ishaq Al-Shaibani, whose

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name was Sulayman ibn Abi Sulayman, on the authority of Ikrimah, and on the authority of Abu Al-Hasan Al-Sawai, whose name was Ata', a blind Kufan, both of them on the authority of Ibn Abbas, as mentioned above. Abu Dawud said: Ahmad bin Muhammad bin Thabit Al-Marwazi told us, Ali bin Hussein told me, on the authority of his father, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: **It is not lawful for you to inherit women against their will, nor to prevent them from getting married in order to take away part of what you have given them, unless they commit a clear immorality.** This is because a man would inherit a woman who was a relative of his, but he would prevent her from getting married until she died or her dowry was returned to him. So God, the Most High, ruled against that, that is, He forbade it. Abu Dawud was the only one to narrate it, and more than one person narrated it on the authority of Ibn Abbas in a similar manner. Waki' said on the authority of Sufyan, on the authority of Ali bin Badhimah, on the authority of Muqsim, on the authority of Ibn Abbas: If a woman's husband died in the pre-Islamic period, and a man came and threw a garment over her, he was more entitled to her, so this verse was revealed: **O you who have believed, it is not lawful for you to inherit women against their will.** Ali bin Abi Talha narrated on the authority of Ibn Abbas regarding his statement, **O you who have believed, it is not lawful for you to inherit women against their will**, that he said: When a man died and left behind a female slave, his intimate friend would throw his garment over her and prevent her from seeing people. If she was beautiful, he would marry her, and if she was ugly, he would keep her until she died and inherit from her. Al-Awfi narrated on his authority: When a man from the people of Medina had a close friend, he would throw his garment over his wife, and he would inherit her marriage, and no one else would marry her, and he would keep her with him until she ransomed herself from him with a ransom. Then God revealed, **O you who have believed, it is not lawful for you to inherit women against their will.** Zaid bin Aslam said about the verse: When a man from the people of Yathrib died during the pre-Islamic era, his wife would be inherited by whoever would inherit his money, and he would prevent her from marrying him until he inherited her, or he would marry her to whomever he wanted. The people of Tihamah would treat their women badly until they divorced her, and he would stipulate that she would not marry anyone except whomever he wanted until she ransomed herself from him with some of what he gave her. So God forbade the believers from that. Narrated by Ibn Abi Hatim. Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Musa bin Ishaq told us, Ali bin Al-Mundhir told us, Muhammad bin Fadil told us, on the authority of Yahya bin Saeed, on the authority of Muhammad bin Abi Umamah bin Sahl bin Hanif, on the authority of his father, who said: When Abu Qais bin Al-Aslat died, his son wanted to marry his wife, and they did that during the pre-Islamic era, so God revealed: **It is not lawful for you to inherit women against their will.** Ibn Jarir narrated it from the hadith of Muhammad bin Fadil with it. Then he narrated on the

authority of Ibn Jurayj who said: Ata' informed me that when a man died and left a wife, his family would keep her away from the boy who would be among them, so the verse was revealed: **It is not lawful for you to inherit women against their will 1:13.** Ibn Jurayj said: Mujahid said: When a man died, his son had more right to his wife, and he could marry her if he wished if she was not his son, or he could marry her to whomever he wished, his brother or his nephew. Ibn Jurayj said: Ikrimah said: It was revealed about Kabisha bint Ma'n ibn 'Asim from the Aws, whose father Abu Qais ibn al-Aslat died, and his son deviated from her, so she came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, I did not inherit from my husband, nor did I leave anyone to marry, so God revealed this verse. Al-Suddi said on the authority of Abu Malik: When a woman's husband died in the pre-Islamic era, his guardian would come and throw a garment over her. If he had a young son or brother, he would detain her until he grew up or died, so that he could inherit from her. If she escaped and went to her family and he did not throw a garment over her, she would be saved. So God revealed: **It is not lawful for you to inherit women against their will.** Mujahid said about this verse: A man would have an orphan girl in his care and he would take care of her affairs, so he would detain her in the hope that his wife would die and he would marry her or marry her to his son. Narrated by Ibn Abi Hatim. Then he said: Something similar was narrated on the authority of Al-Sha'bi, Ata' ibn Abi Rabah, Abu Majlaz, Ad-Dahhak, Az-Zuhri, Ata' al-Khurasani, and Muqatil ibn Hayyan. I said: So the verse includes what the people of the pre-Islamic era did, and what Mujahid and those who agreed with him mentioned, and everything that had a type of that, and God knows best. And His statement, **And do not prevent them from marrying you in order to take away part of what you have given them**, meaning do not harm them in their relationship, so that they leave you what you gave them as a dowry or part of it or a right of hers over you, or something like that in a way that oppresses and persecutes her. Ali bin Abi Talhah said on the authority of Ibn Abbas regarding His statement, **And do not prevent them**, he said: Do not oppress them **in order to take away part of what you have given them**, meaning the man, who has a wife and he is reluctant to be with her, and she owes him a dowry, so he harms her in order to ransom her. Ad-Dahhak and Qatadah said the same, and Ibn Jarir chose it. Ibn Al-Mubarak and Abdul-Razzaq said: Muammar told us, he said Samak bin Al-Fadl told me on the authority of Ibn Al-Baylamani, he said: These two verses were revealed, one in the pre-Islamic era, and the other in the Islamic era. Abdullah bin Al-Mubarak said: He meant His statement, **It is not lawful for you to inherit women against their will** in the pre-Islamic era, **and do not prevent them** in Islam. And his statement, **unless they commit a clear indecency**, Ibn Masoud, Ibn Abbas, Saeed bin Al-Musayyab, Al-Sha'bi, Al-Hasan Al-Basri, Muhammad bin Sirin, Saeed bin Jubayr, Mujahid, Ikrimah, Ata Al-Khurasani, Ad-Dahhak, Abu Qilabah, Abu Salih, As-Suddi, Zaid bin Aslam, and Saeed bin Abi Hilal said: He means by that adultery, meaning if

she commits adultery, then you have the right to take back from her the dowry that you gave her, and to quarrel with her until she leaves it to you and divorces her, as God the Almighty said in Surat al-Baqarah 2: **And it is not lawful for you to take back anything of what you have given them unless both fear that they will not be able to keep within the limits of God** Al-Baqarah 2:11. Ibn Abbas, Ikrimah, and Ad-Dahhak said: Clear indecency is rebellion and disobedience. Ibn Jarir chose that it includes all of that, including adultery, disobedience, rebellion, foul language, and other than that. He means that all of this permits quarreling with her until she clears him of her right or some of it and he separates from her, and this is good, and God knows best. It was mentioned previously in what Abu Dawud narrated alone on the authority of Yazid al-Nahwi on the authority of Ikrimah on the authority of Ibn Abbas regarding his statement, **It is not lawful for you to inherit women against their will, nor to prevent them from marrying in order to take away part of what you have given them, unless they commit a clear immorality.** He said: That is because a man would inherit a woman who was a relative of his, and he would prevent her from marrying until she died, or her dowry was returned to him, so God ruled against that, that is, He forbade it. Ikrimah and Al-Hasan Al-Basri said: This requires that the entire context was about the pre-Islamic period, but the Muslims were forbidden from doing it in Islam. Abd Al-Rahman bin Zaid said: The practice of 'Adl among the Quraysh in Mecca was that a man would marry a noble woman, and perhaps she would not agree with him, so he would separate from her on the condition that she would not marry except with his permission. He would bring witnesses and write that down for her and have her testify. Then, if the suitor proposed to her, if she gave him permission and satisfied him, he would give her permission, otherwise he would prevent her. He said: This is what His statement, **And do not prevent them in order to take away part of what you have given them,** is the verse. Mujahid said about His statement, **And do not prevent them in order to take away part of what you have given them,** it is like 'Adl in Surat Al-Baqarah. And the Almighty said: **And live with them in kindness** meaning, be kind to them in your words, and improve your actions and appearances according to your ability as you would like from them, so do the same to them, as the Almighty said: **And they women have rights similar to those of men over them, according to what is equitable.** And the Messenger of God, may God bless him and grant him peace, said: **The best of you is the best to his family, and I am the best of you to my family.** And among his morals, may God bless him and grant him peace, was that he was pleasant to deal with, always cheerful, he would joke with his family, be kind to them, and give them generously, and he would make his wives laugh, to the point that he would race Aisha, the Mother of the Believers, may God be pleased with her, to endear himself to her by doing so. She said: The Messenger of God, may God bless him and grant him peace, raced me and I won, and that was before I carried the meat, then I raced him after I carried the meat and he won, so he said: **This for that.** And his wives would gather every night in the house of the one with whom the Messenger of God, may God bless him and grant him peace, would spend, and sometimes he would eat

dinner with them, then each one would go to her home, and he would sleep with one of his wives in one garment, removing the cloak from his shoulders and sleeping in the lower garment, and when he prayed the evening prayer, he would say: He would enter his home and chat with his family for a while before going to sleep, thus keeping them company, may God bless him and grant him peace. God Almighty said, **There has certainly been for you in the Messenger of God an excellent pattern.** The rulings on treating women and what is related to the details of that are found in the books of rulings, and praise be to God.

And the Almighty's saying: **But if you dislike them - perhaps you dislike a thing and God has placed therein much good.** That is, perhaps your patience, while keeping them and their disliking it, will be much good for you in this world and the hereafter, as Ibn Abbas said about this verse: It is that He will be kind to her and will be blessed with a child from her, and in that child there will be much good. And in the authentic hadith: "A believing man should not hate a believing woman. If he is displeased with one aspect of her, he will be pleased with another."

And the Almighty said: "And if you wish to replace one wife with another and you have given one of them a great amount [of wealth], do not take from it anything. Would you take it by falsehood and manifest sin?" That is, if one of you wants to separate from a woman and replace her with another, then he should not take anything from what was the dowry of the first, even if it was a great amount of money. We have already discussed the great amount in Surat Al-Imran in a way that is sufficient to avoid repeating it here. This verse indicates that it is permissible to give a large sum of money as a dowry. Umar ibn al-Khattab had forbidden giving a large sum of money as a dowry, then he changed his mind about it, as Imam Ahmad said: Ismail told us, Salamah ibn Alqamah told us, on the authority of Muhammad ibn Sirin, who said: I was told on the authority of Abu al-Ajfa' al-Sulami, who said: I heard Umar ibn al-Khattab say: Do not exaggerate in giving a dowry to women, for if it were a source of honour in this world or piety before God, the Prophet, may God bless him and grant him peace, would have been the first among you to do so. The Messenger of God, may God bless him and grant him peace, did not give a dowry to any of his wives, nor did he give a dowry to any of his daughters of more than twelve ounces. A man would be tested by his wife's dowry until he would have enmity towards her in his heart and would say: I have been burdened with the burden of giving a water skin to you. Imam Ahmad and the people of Sunnah narrated it through various chains of transmission on the authority of Muhammad ibn Sirin on the authority of Abu al-Ajfa', whose name was Haram ibn Musayyab al-Basri. Al-Tirmidhi said: This is a good and authentic hadith.

Another chain of transmission on the authority of Omar Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ya'qub bin Ibrahim told us, my father told us on the authority of Ibn Ishaq, Muhammad bin Abdul Rahman told me on the authority of Al-Mujalid bin Saeed, on the authority of Al-Sha'bi, on the authority of Masruq, who said: Omar bin Al-Khattab ascended the pulpit of the Messenger of God (peace be upon him) and said: O

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people, why do you exaggerate in the dowries of women? The Messenger of God (peace be upon him) and his companions used to give charity among themselves as four hundred dirhams, and less than that. If exaggeration in that was piety towards God or a sign of honor, you would not have preceded them in it. So do not know of a man who increases the dowry of a woman over four hundred dirhams. He said: Then he got down, and a woman from Quraysh intercepted him and said: O Commander of the Faithful, you forbade people from increasing the dowry of women over four hundred dirhams. He said: Yes. She said: Haven't you heard what God revealed in the Quran? He said: What is that? She said: Haven't you heard God say: **And if you have given one of them a great amount** **Al-Madinah 14:1-20?** He said: O God, forgive me, all people are more knowledgeable than Omar. Then he returned, mounted the pulpit and said: I had forbidden you to increase the dowries of women to more than four hundred dirhams, so whoever wishes may give from his money whatever he likes. Abu Ya'la said: I think he said: Whoever is content with it, let him do so. Its chain of transmission is good and strong.

Another way Ibn al-Mundhir said: Ishaq ibn Ibrahim told us on the authority of Abd al-Razzaq, on the authority of Qais ibn Rabi', on the authority of Abu Hasin, on the authority of Abu Abd al-Rahman al-Salami, who said: Umar ibn al-Khattab said: Do not exaggerate in the dowries of women. A woman said: That is not for you, O Umar. God says: **And if you have given one of them a great amount** - of gold. He said: And it is like this in the recitation of Abdullah ibn Mas'ud: **And it is not lawful for you to take back anything of what you have given them.** Umar said: A woman argued with Umar and she defeated him.

Another chain of transmission from Umar in which there is an interruption Az-Zubayr ibn Bakkar said: My uncle Mus'ab ibn 'Abdullah told me on the authority of my grandfather who said: 'Umar ibn al-Khattab said: Do not increase the dowries of women, even if they are the daughter of Dhi Al-Ghusah - meaning Yazid ibn Al-Hussain Al-Harithi - and whoever increases, the increase shall be put into the public treasury. A tall woman with a flat nose said: What is that for you? He said: Why? She said: Because God said: **And you have given one of them a great amount** (Al-An'am 2:10). 'Umar said: A woman did well and a man made a mistake. That is why he said something strange: **And how can you take it when you have gone in unto one another?** That is, how can you take the dowry from a woman when you have gone in unto her and she has gone in unto you? Ibn 'Abbas, Mujahid, As-Suddi and others said: He meant sexual intercourse. It has been proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said to the two men who had cursed each other after they had finished their curse: "God knows that one of you is lying. Is there any of you who will repent?" He said it three times. The man said: O Messenger of God, what is wrong with me? - Meaning, I did not believe her - he said, "You have no money. If you told the truth about her, then it is for what you made lawful for yourself

from her vagina, and if you lied about her, then it is further from you than her." In Sunan Abi Dawud and others, on the authority of Basra bin Aktam, that he married a virgin woman in her chamber, and she became pregnant from adultery, so he came to the Messenger of God, may God bless him and grant him peace, and mentioned that to him, so he ruled in her favor with the dowry, and separated them, and ordered that she be flogged, and said, "The child is your slave. The dowry is in return for sexual intercourse." That is why God, the Most High, said, **And how can you take it while you have gone in unto one another?**

God the Almighty said: **And they have taken from you a solemn covenant.** It was narrated on the authority of Ibn Abbas, Mujahid, and Saeed bin Jubair that what is meant by that is the contract. Sufyan Ath-Thawri said on the authority of Habib bin Abi Thabit on the authority of Ibn Abbas regarding His statement: **And they have taken from you a solemn covenant**, he said: Keeping in kindness or releasing with kindness. Ibn Abi Hatim said: Something similar was narrated on the authority of Ikrimah, Mujahid, Abu Al-Aaliyah, Al-Hasan, Qatadah, Yahya bin Abi Katheer, Ad-Dahhak, and As-Suddi. Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas regarding the verse: It is His saying, **You have taken them with the trust of God, and you have made their private parts lawful for you with the word of God.** For the word of God is the testimony of faith in the sermon. He said: Among what the Prophet, may God bless him and grant him peace, gave on the night of his Isra' was that he said to him, **I have made it unlawful for your nation to propose to you until they testify that you are My servant and Messenger.** Narrated by Ibn Abi Hatim. In Sahih Muslim on the authority of Jabir in the sermon of the Farewell Pilgrimage, the Prophet, may God bless him and grant him peace, said in it, **And be advised to treat women well, for you have taken them with the trust of God, and you have made their private parts lawful for you with the word of God.**

God the Almighty said: **And do not marry those women whom your fathers married** **Al-Baqarah 2:17.** God the Almighty forbids the wives of fathers to honor them, and to respect and honor them, so that they are forbidden to the son as soon as the marriage contract is concluded with her. This is a matter that is agreed upon. Ibn Abi Hatim said: My father told us, Malik bin Ismail told us, Qais bin Ar-Rabi' told us, Ash'ath bin Suwar told us, on the authority of Adi bin Thabit, on the authority of a man from the Ansar, who said: When Abu Qais - meaning Ibn Al-Aslat - died, and he was one of the righteous people of the Ansar, his son Qais proposed to his wife, and she said: I only consider you a son, and you are one of the righteous people of your people, but I will go to the Messenger of God (peace and blessings of God be upon him) and ask his advice. So she went to the Messenger of God (peace and blessings of God be upon him) and said: Abu Qais has died, and he said: *Good*. Then she said: His son Qais proposed to me, and he is one of the righteous people of his people. I only considered him a son, so what do you think? He said to her, **Go back to your home.** He

said: Then the verse, **And do not marry those women whom your fathers married**, was revealed. Ibn Jarir said: Al-Qasim told us, Husayn told us, Hajjaj told us on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement, **And do not marry those women whom your fathers married, except what has already occurred**, he said: It was revealed about Abu Qais ibn al-Aslat Khalaf over Umm Ubayd God bint Sakhra, who was married to al-Aslat, his father, and about al-Aswad ibn Khalaf, who was married to the daughter of Abu Talha ibn Abd al-Uzza ibn Uthman ibn Abd al-Dar, who was married to his father Khalaf, and about Fakhitah, the daughter of al-Aswad ibn al-Muttalib ibn Asad, who was married to Umayya ibn Khalaf, so Safwan ibn Umayya left her as his wife. Al-Suhayli claimed that marrying the fathers' wives was practiced in the pre-Islamic era, and that is why he said, **except for what has already happened**, just as he said, **and that you marry two sisters together, except for what has already happened**. He said: Kinanah ibn Khuzaymah did that. He married his father's wife, and she bore him his son, Al-Nadr ibn Kinanah. He said: The Prophet, may God bless him and grant him peace, said, **She was born from marriage, not from fornication**. He said: This indicates that it was permissible for them to do that. If he meant that they considered it a marriage among themselves, Ibn Jarir said: Muhammad ibn Abdullah al-Mukhrami told us, Qarad told us, Ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The people of the Jahiliyyah used to forbid what God had forbidden except for the father's wife and having two sisters together. Then God the Most High revealed: **And do not marry those women whom your fathers married and and that you have two sisters together**. This is what Ata' and Qatadah said, but there is a problem with what al-Suhayli narrated from the story of Kinanah, and God knows best. In any case, it is forbidden in this verse, and it is extremely hideous. That is why God the Most High said: **Indeed, it was an immorality and hateful, and an evil way**. And He said: **And do not approach immoralities - what is apparent of them and what is concealed**. And He said: "And do not approach adultery. Indeed, it was an immorality and an evil way." So He added here **and hateful**, meaning hatred, meaning it is a great matter in itself, and it leads to the son hating his father after he marries his wife, because it is most likely that whoever marries a woman hates the one who was her husband before him, and that is why it was forbidden. The mothers of the believers are over the nation because they are mothers because they are the wives of the Prophet, may God bless him and grant him peace, and he is like a father. In fact, his right is greater than the right of fathers by consensus. In fact, his love takes precedence over the love of souls, may God bless him and grant him peace. Ata' ibn Abi Rabah said about his statement, **and detestable**, meaning that God detests him, **and an evil path**, meaning that it is a bad path for those who follow it among the people. Whoever takes it after this has apostatized from his religion, so he is to be killed and his money becomes spoils for the public treasury. As narrated by Imam Ahmad and the people of Sunan through various chains of transmission on the authority of Al-Bara' ibn 'Aazib, on the authority of his maternal uncle Abu Burdah - and in another narration: Ibn 'Umar, and in

another narration: on the authority of his paternal uncle - that the Messenger of God, may God bless him and grant him peace, sent him to a man who married his father's wife after him, to kill him and take his money. Imam Ahmad said: Hisham told us, Ash'ath told us, on the authority of Adi bin Thabit, on the authority of Al-Bara' bin Azib, who said: My uncle Al-Harith bin Amr passed by me, and he had a banner that the Prophet, may God bless him and grant him peace, had tied for him, so I said to him: O uncle, where did the Prophet send you? He said: He sent me to a man who had married his father's wife, and he ordered me to strike his neck.

Question The scholars have agreed that it is forbidden for a woman to have sexual intercourse with her father through marriage, ownership, or doubt. They differed regarding someone who has sexual intercourse with her with lust without intercourse, or looks at what he would not be permitted to look at of her if she were a foreign woman. Imam Ahmad, may God have mercy on him, said that she is also forbidden because of that. Al-Hafiz Ibn Asakir narrated in the biography of Khadij al-Himsi, the freed slave of Muawiyah, that he bought a beautiful white slave girl for Muawiyah. He brought her to him naked, and in his hand was a stick. He began to lower it towards her private parts, and said: This is the private parts. If he had private parts, he would take her to Yazid ibn Muawiyah. Then he said: No, call for me Rabia ibn Amr al-Jarsi, who was a jurist. When he entered upon him, he said: I brought her naked, and I saw this and that in her, and I wanted to send her to Yazid. He said: Do not do that, O Commander of the Faithful, for she is not suitable for him. Then he said: Yes, what you saw. Then he said: Call for me Abdullah ibn Mas'adah al-Fazari. So I called him, and he was very dark-skinned. He said: Here is this. May God bless your son with it. He said: This Abdullah bin Mas'adah was given by the Messenger of God, may God bless him and grant him peace, to his daughter Fatima, so she raised him, then freed him. Then after that, he was with Mu'awiyah among the people against Ali, may God be pleased with him.

Fath al-Qadir

And his saying 21- **And how do you take it?** is a denial after a denial that includes the reason that necessitates preventing taking: which is intercourse. Al-Harawi said: It is if they are in one blanket, whether they have intercourse or not. Al-Farraa said: Intercourse is when a man and a woman are alone, even if they do not have intercourse. Ibn Abbas, Mujahid, and Al-Suddi said: Intercourse in this verse means sexual intercourse. The root of intercourse in the language is mixing. A mixed thing is called a space, and people are said to be chaos and a space: meaning mixed, with no leader over them. His statement, **And they have taken from you a solemn covenant**, is connected to the sentence before it: that is, while some of you have had intercourse with others, and they have taken from you a solemn covenant, which is the marriage contract. From this is the statement of the Prophet, may God bless him and grant him peace: **For you have taken them with the trust of God and made their private parts lawful for you with the word of God**.

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And how can you take it while you have gone in to one another and they have taken from you a solemn covenant?

It was said: It is the statement of God Almighty: **Then keep them in kindness or release them with good treatment.** It was said: It is the children.

Tafsir al-Baghawi

21- **And how do you take it?**, by way of exaggeration, **and some of you have gone in unto others**, he meant by it sexual intercourse, but God is modest and uses a euphemism, and the root of going in is: reaching something without an intermediary.

And they have taken from you a solemn covenant.

Al-Hasan, Ibn Sirin, Al-Dahhak and Qatadah said: It is the guardian's saying at the time of the contract: I have married you both to each other on the basis of what God has taken for women from men, of keeping them in kindness or releasing them with kindness. Al-Sha'bi and Ikrimah said: It is what was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **Fear God with regard to women, for you have taken them as a trust from God Almighty and you have made their private parts lawful for you with the word of God Almighty.**

Tafsir al-Baidawi

21 **And how do you take it when some of you have had sexual intercourse with others?** Denial of taking back the dowry, when he had touched her and consummated the marriage and the dowry was determined. **And they have taken from you a solemn covenant** a firm pledge, which is the right of companionship and joking, or what God has made binding upon them regarding them by His saying: **Either keep [her] in an acceptable manner or release [her] with good treatment** or what the Prophet, may God bless him and grant him peace, referred to by saying: **You have taken them as a trust from God, and you have made their private parts lawful for you by the word of God.**

Surat al-Nisa 4:22

And do not marry those women whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful and an evil way.

Tafsir al-Jalalayn

And do not marry those meaning those **whom your fathers married of women, except but what has already occurred** of your doing that, then it is pardoned **for it** meaning marrying them **was an immorality ugly and hateful** a cause of hatred from God, which is the most intense hatred **and an evil** an evil *way* a path. That is

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: It has been mentioned that this verse was revealed about a people who used to take the wives of their fathers as wives. Islam came while they were doing that, so God, the Blessed and Exalted, forbade them from continuing to do that, and pardoned them for what they had done in their ignorance and polytheism. He did not hold them accountable for it, if they feared God in their Islam and obeyed Him in it.

Mentioning the report that was narrated about that:

Muhammad bin Abdullah Al-Mukhrami told me, he said, Qurad told us, he said, Ibn Uyaynah and Amr told us, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: The people of ignorance forbade what was forbidden except the father's wife, and marrying two sisters at the same time.

He said: Then God revealed: **And do not marry those women whom your fathers married, except what has already occurred**, and **And that you marry two sisters together**,

Muhammad bin Bashir told us, he said, Muhammad bin Abdul A'la told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And do not marry those women whom your fathers married**, the verse, he said: The people of ignorance used to forbid what God forbade, except that a man would take a wife from his father, and they would marry two sisters, so from there God said: **And do not marry those women whom your fathers married, except what has already occurred**.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement, **And do not marry those women whom your fathers married, except what has already occurred**, he said: It was revealed about Abu Qais ibn Al-Aslat, who had left behind Umm Ubayd bint Sakhr, who was married to Al-Aslat, his father, and about Al-Aswad ibn Khalaf, who had left behind Ana bint Abi Talha ibn Abd Al-Uzza ibn Uthman ibn Abd Al-Dar, who was married to his father Khalaf, and about Fakhita bint Al-Aswad

ibn Al-Muttalib ibn Asad, who was married to Umayya ibn Khalaf, so Safwan ibn Umayya had left behind her, and about Manzur ibn Zaban, who had left behind Malika bint Kharija, who was married to his father Zaban ibn Sayyar.

Al-Qasim narrated to us, he said, Al-Hussein narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, he said: I said to Ata' bin Abi Rabah: A man marries a woman, then does not see her until he divorces her, is she permissible for his son? He said: She is a mursal. God the Most High said: **And do not marry those women whom your fathers married**. He said: I said to Ata': What does He mean by **except what has already occurred**? He said: Sons used to marry the women of their fathers in the pre-Islamic era.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And do not marry those women whom your fathers married** the verse, meaning: every woman your father or son married, whether he consummated the marriage or not, she is forbidden to you.

There is a difference of opinion regarding the meaning of his saying: **Except what has already happened**.

Some of them said: Its meaning is: But what has already happened, leave it. They said: It is an isolated exception.

Others said: The meaning of this is: And do not marry as your fathers married, meaning: Do not marry as you did, as they married in corrupt ways that are not permissible in Islam, **Indeed, it was an immorality and hateful and an evil way**, meaning: The marriage of your fathers that they used to marry only in their ignorance, was an immorality and hateful and an evil way - except for what you did in your ignorance of marriage, which it is not permissible to initiate in Islam, for it is forgiven for you. They said: His statement: **And do not marry those women whom your fathers married**, is like someone saying to a man: Do not do what I did, and do not eat what I ate, meaning: Do not eat as I ate, and do not do as I did.

Others said: The meaning of this is: Do not marry women whom your fathers married through permissible marriages, except for what they have already done in the past, through fornication, according to them. Their marriage to you is permissible, but they were not wives to them. Rather, what your fathers and they did of that was an indecency, hateful, and evil way.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And do not marry those women whom your fathers married, except what has already occurred**, the verse, he said: adultery, **Indeed, it was an immorality and hateful and an evil way**, so here he added hatefulness.

Abu Ja'far said: The most correct of the sayings on this, according to what the people of interpretation have said in its interpretation, is that its meaning is: Do not marry women as your fathers married, except what

Surat al-Nisa 4:22

And do not marry those women whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful and an evil way.

has already happened from you and passed away in the pre-Islamic era, for it was an indecency and detestable and an evil way. So his saying: **of women** is connected to his saying: **and do not marry**, and his saying: **what your fathers married** is in the sense of a source, and his saying: **except what has already happened** is in the sense of a discontinuous exception, and it is better in its place: but what has already happened and passed away, **for it was an indecency and detestable and an evil way**.

If someone says: How can this statement be in agreement with the statement of the people of interpretation whose statement you mentioned, and you know that those whose statement you mentioned in this regard only said: This verse was revealed in prohibition of marrying the wives of one's fathers, and you mention that they were only prohibited from marrying their own marriage?

It was said to him: We only said that this is the interpretation that agrees with the apparent meaning of the revelation, since what is in the speech of the Arabs is for other than the sons of Adam, and that if what was intended by that was the prohibition of the wives of the fathers, without all the other marriages of their fathers that were forbidden from the beginning in Islam by the prohibition of God, the Most High, it would have been said: And do not marry those whom your fathers married of women except what has already occurred, but that is what is known in the speech of the Arabs, since it was for the sons of Adam, and what is for other than them, and He did not say: **And do not marry those whom your fathers married of women**. As for the statement of God, the Most High: **And do not marry those whom your fathers married of women**, then what is included in *what* is what was from the marriages of their fathers that they used to marry in their ignorance. So it was forbidden for them in Islam by this verse to marry the wives of the fathers and every marriage other than that that God, the Most High, the Most High, prohibited from the beginning in Islam, which the people of ignorance used to marry in their polytheism.

The meaning of the statement: **Except what has already passed**, "Except what has already passed," **It was an immorality**, is that your marriage that has passed from you is like the marriage of your fathers that was forbidden to you from the beginning, like it in Islam after I forbade it to you. *Immorality*, he says: a sin, **and hateful and an evil way**, meaning an evil path and method, what you used to do in your ignorance of the marriages that you used to marry.

Tafsir al-Qurtubi

It has four issues

First: The Almighty's saying: **And do not marry those women whom your fathers married**. It is said: People used to marry their father's wife with her consent after the revelation of the Almighty's saying: **O you who believe, it is not lawful for you to inherit women against**

their will, until this verse was revealed: **And do not marry those whom your fathers married**. So it became forbidden in all cases because marriage is based on sexual intercourse and marriage. If the father married a woman or had intercourse with her without marriage, she is forbidden to his son, as will be explained, God willing.

Second: The Almighty's saying: **What you have married**. It was said: What is meant by it are women. It was said: The contract: That is the corrupt marriage of your fathers that contradicts the religion of God, since God has perfected the aspect of marriage and detailed its conditions, and this is the choice of Al-Tabari in **whoever is related to you marry**. And **what you have married** is a source. He said: If its meaning was **and do not marry the women whom your fathers married**, then the place of what would have been *from*. So the prohibition on this basis was that they should not marry like the corrupt marriage of their fathers. The first is more correct, and what is in the meaning of which, and the evidence for it is that the Companions received the verse with that meaning, and from it they inferred the prohibition of sons marrying the wives of their fathers. There were tribes among the Arabs who were accustomed to the son of a man succeeding his father's wife, and this practice was necessary among the Ansar, and it was permitted among the Quraysh with consent. Don't you see that Amr ibn Umayya succeeded his father's wife after his death, and she gave birth to Musafir and Abu Mu'ayt, and she had Abu al-Ays and others from Umayya, so the Umayyads were the brothers of Musafir and Abu Mu'ayt and her uncles, and among them Safwan ibn Umayya ibn Khalaf married after his father his wife Fakhita bint al-Aswad ibn al-Muttalib ibn Asad, and Umayya had been killed, and among them Manzur ibn Zaban succeeded Malika bint Kharjah, who was married to his father Zaban ibn Sayyar, and among them Hisn ibn Abi Qays married his father's wife Kabisha bint Ma'n. Al-Aswad bin Khalaf married his father's wife. Al-Ash'ath bin Suwar said: Abu Qais died and he was one of the righteous Ansar. His son Qais proposed to his father's wife and she said: I promise you a son, but I will go to the Messenger of God, may God bless him and grant him peace, to consult him. So she went to him and informed him, and God revealed this verse. There was one among the Arabs who married his daughter, and he was Hajib bin Zarara. He was a Magian and did this deed. Al-Nadr bin Shumayl mentioned this in the Book of Disgraces. So God forbade the believers from what their fathers had done in this way of life.

Third: The Almighty's saying: **Except what has already passed** means what has passed and gone. The predecessors: those who came before from your fathers and relatives. This is an isolated exception, meaning but what has already passed, avoid it and leave it. It was said that *except* means **stay away**, meaning after it has passed, as the Almighty said: **They will not taste death therein except the first death** (al-Dukhan 44:56), meaning after his first death. It was said: **Except what has already passed** meaning nor

what has passed, as the Almighty said: **And it is not for a believer to kill a believer except by mistake** (An-Nisa': 92) meaning nor by mistake. It was said: In the verse there is an inversion, the meaning of which is: And do not marry those women whom your fathers married. Indeed, it was an immorality and hateful and an evil way, except what has already passed. It was said: In the verse there is an implication of His saying: **And do not marry those women whom your fathers married**, for if you do, you will be punished and held accountable, except what has already passed.

Fourth: The Almighty's saying: **Indeed, it was an indecency and hateful and an evil way**. He followed it with severe, successive condemnation, and this is evidence that it was an act that went from ugliness to extreme. Abu al-Abbas said: I asked Ibn al-A'rabi about the marriage of *makt* and he said: It is when a man marries his father's wife if he divorced her or died and this man is called *al-Dayzan*. Ibn Arafah said: When the Arabs married their father's wife and she bore him children, the child was called *al-Muqti*. The root of *makt* is hatred from *maktahu* **he hates him** and he is *mamktuhu* **hated** and *makt* **hated**. So the Arabs used to say to a man about his father's wife: *makt* **hated**. So God called this marriage *makt* because it is hatred that befalls its doer. It was said: What is meant by the verse is the prohibition of a man having intercourse with a woman with whom his fathers had intercourse, except for what the fathers had committed in the pre-Islamic period of fornication with women, not by way of marriage, for it is permissible for you to marry them, and to have intercourse with what your fathers had committed in the marriage contract, by way of fornication. Ibn Zayd said this. Accordingly, the exception is connected and is the basis that fornication is not forbidden, as will be explained, and God knows best.

Tafsir Ibn Kathir

Al-Bukhari said: Muhammad ibn Muqatil told us, Asbat ibn Muhammad told us, Al-Shaibani told us on the authority of Ikrimah, on the authority of Ibn Abbas - Al-Shaibani said: Abu Al-Hasan Al-Sawai mentioned it, and I do not think he mentioned it except on the authority of Ibn Abbas - **O you who have believed, it is not lawful for you to inherit women against their will**. He said: When a man died, his guardians had more right to his wife. If one of them wanted to marry her, he could do so, and if they wanted to do so, they could not do so, so they had more right to her than her family. Then this verse was revealed: **O you who have believed, it is not lawful for you to inherit women against their will**. This is how Al-Bukhari, Abu Dawud, Al-Nasa'i, Ibn Mardawayh, and Ibn Abi Hatim narrated it on the authority of Abu Ishaq Al-Shaibani, whose name was Sulayman ibn Abi Sulayman, on the authority of Ikrimah, and on the authority of Abu Al-Hasan Al-Sawai, whose name was Ata', a blind Kufan, both of them on the authority of Ibn Abbas, as mentioned above. Abu Dawud said: Ahmad bin Muhammad bin Thabit Al-Marwazi told us, Ali bin Hussein told me, on the authority of his father, on the

authority of Yazid Al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: **It is not lawful for you to inherit women against their will, nor to prevent them from getting married in order to take away part of what you have given them, unless they commit a clear immorality**. This is because a man would inherit a woman who was a relative of his, but he would prevent her from getting married until she died or her dowry was returned to him. So God, the Most High, ruled against that, that is, He forbade it. Abu Dawud was the only one to narrate it, and more than one person narrated it on the authority of Ibn Abbas in a similar manner. Waki' said on the authority of Sufyan, on the authority of Ali bin Badhimah, on the authority of Muqsim, on the authority of Ibn Abbas: If a woman's husband died in the pre-Islamic period, and a man came and threw a garment over her, he was more entitled to her, so this verse was revealed: **O you who have believed, it is not lawful for you to inherit women against their will**. Ali bin Abi Talha narrated on the authority of Ibn Abbas regarding his statement, **O you who have believed, it is not lawful for you to inherit women against their will**, that he said: When a man died and left behind a female slave, his intimate friend would throw his garment over her and prevent her from seeing people. If she was beautiful, he would marry her, and if she was ugly, he would keep her until she died and inherit from her. Al-Awfi narrated on his authority: When a man from the people of Medina had a close friend, he would throw his garment over his wife, and he would inherit her marriage, and no one else would marry her, and he would keep her with him until she ransomed herself from him with a ransom. Then God revealed, **O you who have believed, it is not lawful for you to inherit women against their will**. Zaid bin Aslam said about the verse: When a man from the people of Yathrib died during the pre-Islamic era, his wife would be inherited by whoever would inherit his money, and he would prevent her from marrying him until he inherited her, or he would marry her to whomever he wanted. The people of Tihamah would treat their women badly until they divorced her, and he would stipulate that she would not marry anyone except whomever he wanted until she ransomed herself from him with some of what he gave her. So God forbade the believers from that. Narrated by Ibn Abi Hatim. Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Musa bin Ishaq told us, Ali bin Al-Mundhir told us, Muhammad bin Fadil told us, on the authority of Yahya bin Saeed, on the authority of Muhammad bin Abi Umamah bin Sahl bin Hanif, on the authority of his father, who said: When Abu Qais bin Al-Aslat died, his son wanted to marry his wife, and they did that during the pre-Islamic era, so God revealed: **It is not lawful for you to inherit women against their will**. Ibn Jarir narrated it from the hadith of Muhammad bin Fadil with it. Then he narrated on the authority of Ibn Jurayj who said: Ata' informed me that when a man died and left a wife, his family would keep her away from the boy who would be among them, so the verse was revealed: **It is not lawful for you to inherit women against their will** 1:13. Ibn Jurayj said: Mujahid said: When a man died, his son had more right to his wife, and he could marry her if he wished if she was not his son, or he could marry her to whomever he wished, his brother or his nephew. Ibn Jurayj said: Ikrimah said: It was revealed about Kabisha bint Ma'n

Surat al-Nisa 4:22

And do not marry those women whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful and an evil way.

ibn 'Asim from the Aws, whose father Abu Qais ibn al-Aslat died, and his son deviated from her, so she came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, I did not inherit from my husband, nor did I leave anyone to marry, so God revealed this verse. Al-Suddi said on the authority of Abu Malik: When a woman's husband died in the pre-Islamic era, his guardian would come and throw a garment over her. If he had a young son or brother, he would detain her until he grew up or died, so that he could inherit from her. If she escaped and went to her family and he did not throw a garment over her, she would be saved. So God revealed: **It is not lawful for you to inherit women against their will.** Mujahid said about this verse: A man would have an orphan girl in his care and he would take care of her affairs, so he would detain her in the hope that his wife would die and he would marry her or marry her to his son. Narrated by Ibn Abi Hatim. Then he said: Something similar was narrated on the authority of Al-Sha'bi, Ata' ibn Abi Rabah, Abu Majlaz, Ad-Dahhak, Az-Zuhri, Ata' al-Khurasani, and Muqatil ibn Hayyan. I said: So the verse includes what the people of the pre-Islamic era did, and what Mujahid and those who agreed with him mentioned, and everything that had a type of that, and God knows best. And His statement, **And do not prevent them from marrying you in order to take away part of what you have given them**, meaning do not harm them in their relationship, so that they leave you what you gave them as a dowry or part of it or a right of hers over you, or something like that in a way that oppresses and persecutes her. Ali bin Abi Talhah said on the authority of Ibn Abbas regarding His statement, **And do not prevent them**, he said: Do not oppress them **in order to take away part of what you have given them**, meaning the man, who has a wife and he is reluctant to be with her, and she owes him a dowry, so he harms her in order to ransom her. Ad-Dahhak and Qatadah said the same, and Ibn Jarir chose it. Ibn Al-Mubarak and Abdul-Razzaq said: Muammar told us, he said Samak bin Al-Fadi told me on the authority of Ibn Al-Baylamani, he said: These two verses were revealed, one in the pre-Islamic era, and the other in the Islamic era. Abdullah bin Al-Mubarak said: He meant His statement, **It is not lawful for you to inherit women against their will** in the pre-Islamic era, **and do not prevent them** in Islam. And his statement, **unless they commit a clear indecency**, Ibn Masoud, Ibn Abbas, Saeed bin Al-Musayyab, Al-Sha'bi, Al-Hasan Al-Basri, Muhammad bin Sirin, Saeed bin Jubayr, Mujahid, Ikrimah, Ata Al-Khurasani, Ad-Dahhak, Abu Qilabah, Abu Salih, As-Suddi, Zaid bin Aslam, and Saeed bin Abi Hilal said: He means by that adultery, meaning if she commits adultery, then you have the right to take back from her the dowry that you gave her, and to quarrel with her until she leaves it to you and divorces her, as God the Almighty said in Surat al-Baqarah 2: **And it is not lawful for you to take back anything of what you have given them unless both fear that they will not be able to keep within the limits of God** **Al-Baqarah 2:11**. Ibn Abbas, Ikrimah, and Ad-Dahhak said: Clear indecency is rebellion and disobedience. Ibn Jarir chose that it includes all of that, including

adultery, disobedience, rebellion, foul language, and other than that. He means that all of this permits quarreling with her until she clears him of her right or some of it and he separates from her, and this is good, and God knows best. It was mentioned previously in what Abu Dawud narrated alone on the authority of Yazid al-Nahwi on the authority of Ikrimah on the authority of Ibn Abbas regarding his statement, **It is not lawful for you to inherit women against their will, nor to prevent them from marrying in order to take away part of what you have given them, unless they commit a clear immorality**. He said: That is because a man would inherit a woman who was a relative of his, and he would prevent her from marrying until she died, or her dowry was returned to him, so God ruled against that, that is, He forbade it. Ikrimah and Al-Hasan Al-Basri said: This requires that the entire context was about the pre-Islamic period, but the Muslims were forbidden from doing it in Islam. Abd Al-Rahman bin Zaid said: The practice of 'Adl among the Quraysh in Mecca was that a man would marry a noble woman, and perhaps she would not agree with him, so he would separate from her on the condition that she would not marry except with his permission. He would bring witnesses and write that down for her and have her testify. Then, if the suitor proposed to her, if she gave him permission and satisfied him, he would give her permission, otherwise he would prevent her. He said: This is what His statement, **And do not prevent them in order to take away part of what you have given them**, is the verse. Mujahid said about His statement, **And do not prevent them in order to take away part of what you have given them**, it is like 'Adl in Surat Al-Baqarah. And the Almighty said: **And live with them in kindness** meaning, be kind to them in your words, and improve your actions and appearances according to your ability as you would like from them, so do the same to them, as the Almighty said: **And they women have rights similar to those of men over them, according to what is equitable**. And the Messenger of God, may God bless him and grant him peace, said: **The best of you is the best to his family, and I am the best of you to my family**. And among his morals, may God bless him and grant him peace, was that he was pleasant to deal with, always cheerful, he would joke with his family, be kind to them, and give them generously, and he would make his wives laugh, to the point that he would race Aisha, the Mother of the Believers, may God be pleased with her, to endear himself to her by doing so. She said: The Messenger of God, may God bless him and grant him peace, raced me and I won, and that was before I carried the meat, then I raced him after I carried the meat and he won, so he said: **This for that**. And his wives would gather every night in the house of the one with whom the Messenger of God, may God bless him and grant him peace, would spend, and sometimes he would eat dinner with them, then each one would go to her home, and he would sleep with one of his wives in one garment, removing the cloak from his shoulders and sleeping in the lower garment, and when he prayed the evening prayer, he would say: He would enter his home and chat with his family for a while before going to sleep, thus keeping them company, may God bless

him and grant him peace. God Almighty said, **There has certainly been for you in the Messenger of God an excellent pattern.** The rulings on treating women and what is related to the details of that are found in the books of rulings, and praise be to God.

And the Almighty's saying: **But if you dislike them - perhaps you dislike a thing and God has placed therein much good.** That is, perhaps your patience, while keeping them and their disliking it, will be much good for you in this world and the hereafter, as Ibn Abbas said about this verse: It is that He will be kind to her and will be blessed with a child from her, and in that child there will be much good. And in the authentic hadith: "A believing man should not hate a believing woman. If he is displeased with one aspect of her, he will be pleased with another."

And the Almighty said: "And if you wish to replace one wife with another and you have given one of them a great amount [of wealth], do not take from it anything. Would you take it by falsehood and manifest sin?" That is, if one of you wants to separate from a woman and replace her with another, then he should not take anything from what was the dowry of the first, even if it was a great amount of money. We have already discussed the great amount in Surat Al Imran in a way that is sufficient to avoid repeating it here. This verse indicates that it is permissible to give a large sum of money as a dowry. Umar ibn al-Khattab had forbidden giving a large sum of money as a dowry, then he changed his mind about it, as Imam Ahmad said: Ismail told us, Salamah ibn Alqamah told us, on the authority of Muhammad ibn Sirin, who said: I was told on the authority of Abu al-Ajfa' al-Sulami, who said: I heard Umar ibn al-Khattab say: Do not exaggerate in giving a dowry to women, for if it were a source of honour in this world or piety before God, the Prophet, may God bless him and grant him peace, would have been the first among you to do so. The Messenger of God, may God bless him and grant him peace, did not give a dowry to any of his wives, nor did he give a dowry to any of his daughters of more than twelve ounces. A man would be tested by his wife's dowry until he would have enmity towards her in his heart and would say: I have been burdened with the burden of giving a water skin to you. Imam Ahmad and the people of Sunnah narrated it through various chains of transmission on the authority of Muhammad ibn Sirin on the authority of Abu al-Ajfa', whose name was Haram ibn Musayyab al-Basri. Al-Tirmidhi said: This is a good and authentic hadith.

Another chain of transmission on the authority of Omar Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Ya'qub bin Ibrahim told us, my father told us on the authority of Ibn Ishaq, Muhammad bin Abdul Rahman told me on the authority of Al-Mujalid bin Saeed, on the authority of Al-Sha'bi, on the authority of Masruq, who said: Omar bin Al-Khattab ascended the pulpit of the Messenger of God (peace be upon him) and said: O people, why do you exaggerate in the dowries of women? The Messenger of God (peace be upon him) and his companions used to give charity among themselves as four hundred dirhams, and less than that. If exaggeration in that was piety towards God or a sign of honor, you would not have preceded them in it. So do not know of a man who increases the dowry of a

woman over four hundred dirhams. He said: Then he got down, and a woman from Quraysh intercepted him and said: O Commander of the Faithful, you forbade people from increasing the dowry of women over four hundred dirhams. He said: Yes. She said: Haven't you heard what God revealed in the Quran? He said: What is that? She said: Haven't you heard God say: **And if you have given one of them a great amount** Al-Madinah 14:1-20? He said: O God, forgive me, all people are more knowledgeable than Omar. Then he returned, mounted the pulpit and said: I had forbidden you to increase the dowries of women to more than four hundred dirhams, so whoever wishes may give from his money whatever he likes. Abu Ya'la said: I think he said: Whoever is content with it, let him do so. Its chain of transmission is good and strong.

Another way Ibn al-Mundhir said: Ishaq ibn Ibrahim told us on the authority of Abd al-Razzaq, on the authority of Qais ibn Rabi', on the authority of Abu Hasin, on the authority of Abu Abd al-Rahman al-Salami, who said: Umar ibn al-Khattab said: Do not exaggerate in the dowries of women. A woman said: That is not for you, O Umar. God says: **And if you have given one of them a great amount** - of gold. He said: And it is like this in the recitation of Abdullah ibn Mas'ud: **And it is not lawful for you to take back anything of what you have given them.** Umar said: A woman argued with Umar and she defeated him.

Another chain of transmission from Umar in which there is an interruption Az-Zubayr ibn Bakkar said: My uncle Mus'ab ibn `Abdullah told me on the authority of my grandfather who said: `Umar ibn Al-Khattab said: Do not increase the dowries of women, even if they are the daughter of Dhi Al-Ghusah - meaning Yazid ibn Al-Hussain Al-Harithi - and whoever increases, the increase shall be put into the public treasury. A tall woman with a flat nose said: What is that for you? He said: Why? She said: Because God said: **And you have given one of them a great amount** (Al-An'am 2:10). `Umar said: A woman did well and a man made a mistake. That is why he said something strange: **And how can you take it when you have gone in unto one another?** That is, how can you take the dowry from a woman when you have gone in unto her and she has gone in unto you? Ibn `Abbas, Mujahid, As-Suddi and others said: He meant sexual intercourse. It has been proven in the two Sahihis that the Messenger of God, may God bless him and grant him peace, said to the two men who had cursed each other after they had finished their curse: "God knows that one of you is lying. Is there any of you who will repent?" He said it three times. The man said: O Messenger of God, what is wrong with me? - Meaning, I did not believe her - he said, "You have no money. If you told the truth about her, then it is for what you made lawful for yourself from her vagina, and if you lied about her, then it is further from you than her." In Sunan Abi Dawud and others, on the authority of Basra bin Aktam, that he married a virgin woman in her chamber, and she became pregnant from adultery, so he came to the Messenger of God, may God bless him and grant him peace, and mentioned that to him, so he ruled in her favor with the dowry, and separated them, and ordered that she be flogged, and said, "The child is your slave. The dowry is in return for sexual intercourse." That is why God, the Most High, said, **And how can you take it**

Surat al-Nisa 4:22

And do not marry those women whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful and an evil way.

while you have gone in unto one another?

God the Almighty said: **And they have taken from you a solemn covenant.** It was narrated on the authority of Ibn Abbas, Mujahid, and Saeed bin Jubair that what is meant by that is the contract. Sufyan Ath-Thawri said on the authority of Habib bin Abi Thabit on the authority of Ibn Abbas regarding His statement: **And they have taken from you a solemn covenant,** he said: Keeping in kindness or releasing with kindness. Ibn Abi Hatim said: Something similar was narrated on the authority of Ikrimah, Mujahid, Abu Al-Aaliyah, Al-Hasan, Qatadah, Yahya bin Abi Katheer, Ad-Dahhak, and As-Suddi. Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas regarding the verse: It is His saying, **You have taken them with the trust of God, and you have made their private parts lawful for you with the word of God.** For the word of God is the testimony of faith in the sermon. He said: Among what the Prophet, may God bless him and grant him peace, gave on the night of his Isra' was that he said to him, **I have made it unlawful for your nation to propose to you until they testify that you are My servant and Messenger.** Narrated by Ibn Abi Hatim. In Sahih Muslim on the authority of Jabir in the sermon of the Farewell Pilgrimage, the Prophet, may God bless him and grant him peace, said in it, **And be advised to treat women well, for you have taken them with the trust of God, and you have made their private parts lawful for you with the word of God.**

God the Almighty said: **And do not marry those women whom your fathers married Al-Baqarah 2:17.** God the Almighty forbids the wives of fathers to honor them, and to respect and honor them, so that they are forbidden to the son as soon as the marriage contract is concluded with her. This is a matter that is agreed upon. Ibn Abi Hatim said: My father told us, Malik bin Ismail told us, Qais bin Ar-Rabi' told us, Ash'ath bin Suwar told us, on the authority of Adi bin Thabit, on the authority of a man from the Ansar, who said: When Abu Qais - meaning Ibn Al-Aslat - died, and he was one of the righteous people of the Ansar, his son Qais proposed to his wife, and she said: I only consider you a son, and you are one of the righteous people of your people, but I will go to the Messenger of God (peace and blessings of God be upon him) and ask his advice. So she went to the Messenger of God (peace and blessings of God be upon him) and said: Abu Qais has died, and he said: *Good.* Then she said: His son Qais proposed to me, and he is one of the righteous people of his people. I only considered him a son, so what do you think? He said to her, **Go back to your home.** He said: Then the verse, **And do not marry those women whom your fathers married,** was revealed. Ibn Jarir said: Al-Qasim told us, Husayn told us, Hajjaj told us on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement, **And do not marry those women whom your fathers married, except what has already occurred,** he said: It was revealed about Abu Qais ibn al-Aslat Khalaf over Umm Ubayd God bint Sakhra, who was married to al-Aslat, his father, and about al-Aswad ibn Khalaf, who was married to the daughter of Abu Talha ibn Abd al-Uzza ibn Uthman

ibn Abd al-Dar, who was married to his father Khalaf, and about Fakhitah, the daughter of al-Aswad ibn al-Muttalib ibn Asad, who was married to Umayya ibn Khalaf, so Safwan ibn Umayya left her as his wife. Al-Suhayli claimed that marrying the fathers' wives was practiced in the pre-Islamic era, and that is why he said, **except for what has already happened,** just as he said, **and that you marry two sisters together, except for what has already happened.** He said: Kinanah ibn Khuzaymah did that. He married his father's wife, and she bore him his son, Al-Nadr ibn Kinanah. He said: The Prophet, may God bless him and grant him peace, said, **She was born from marriage, not from fornication.** He said: This indicates that it was permissible for them to do that. If he meant that they considered it a marriage among themselves, Ibn Jarir said: Muhammad ibn Abdullah al-Mukhrami told us, Qarad told us, Ibn Uwaynah told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The people of the Jahiliyyah used to forbid what God had forbidden except for the father's wife and having two sisters together. Then God the Most High revealed: **And do not marry those women whom your fathers married and that you have two sisters together.** This is what Ata' and Qatadah said, but there is a problem with what al-Suhayli narrated from the story of Kinanah, and God knows best. In any case, it is forbidden in this verse, and it is extremely hideous. That is why God the Most High said: **Indeed, it was an immorality and hateful, and an evil way.** And He said: **And do not approach immoralities - what is apparent of them and what is concealed.** And He said: "And do not approach adultery. Indeed, it was an immorality and an evil way." So He added here **and hateful,** meaning hatred, meaning it is a great matter in itself, and it leads to the son hating his father after he marries his wife, because it is most likely that whoever marries a woman hates the one who was her husband before him, and that is why it was forbidden. The mothers of the believers are over the nation because they are mothers because they are the wives of the Prophet, may God bless him and grant him peace, and he is like a father. In fact, his right is greater than the right of fathers by consensus. In fact, his love takes precedence over the love of souls, may God bless him and grant him peace. Ata' ibn Abi Rabah said about his statement, **and detestable,** meaning that God detests him, **and an evil path,** meaning that it is a bad path for those who follow it among the people. Whoever takes it after this has apostatized from his religion, so he is to be killed and his money becomes spoils for the public treasury. As narrated by Imam Ahmad and the people of Sunan through various chains of transmission on the authority of Al-Bara' ibn 'Aazib, on the authority of his maternal uncle Abu Burdah - and in another narration: Ibn 'Umar, and in another narration: on the authority of his paternal uncle - that the Messenger of God, may God bless him and grant him peace, sent him to a man who married his father's wife after him, to kill him and take his money. Imam Ahmad said: Hisham told us, Ash'ath told us, on the authority of Adi bin Thabit, on the authority of Al-Bara' bin Azib, who said: My uncle Al-Harith bin Amr passed by me, and he had a banner that the

Prophet, may God bless him and grant him peace, had tied for him, so I said to him: O uncle, where did the Prophet send you? He said: He sent me to a man who had married his father's wife, and he ordered me to strike his neck.

Question The scholars have agreed that it is forbidden for a woman to have sexual intercourse with her father through marriage, ownership, or doubt. They differed regarding someone who has sexual intercourse with her with lust without intercourse, or looks at what he would not be permitted to look at of her if she were a foreign woman. Imam Ahmad, may God have mercy on him, said that she is also forbidden because of that. Al-Hafiz Ibn Asakir narrated in the biography of Khadij al-Himsi, the freed slave of Muawiyah, that he bought a beautiful white slave girl for Muawiyah. He brought her to him naked, and in his hand was a stick. He began to lower it towards her private parts, and said: This is the private parts. If he had private parts, he would take her to Yazid ibn Muawiyah. Then he said: No, call for me Rabia ibn Amr al-Jarsi, who was a jurist. When he entered upon him, he said: I brought her naked, and I saw this and that in her, and I wanted to send her to Yazid. He said: Do not do that, O Commander of the Faithful, for she is not suitable for him. Then he said: Yes, what you saw. Then he said: Call for me Abdullah ibn Mas'adah al-Fazari. So I called him, and he was very dark-skinned. He said: Here is this. May God bless your son with it. He said: This Abdullah bin Mas'adah was given by the Messenger of God, may God bless him and grant him peace, to his daughter Fatima, so she raised him, then freed him. Then after that, he was with Mu'awiyah among the people against Ali, may God be pleased with him.

Fath al-Qadir

His saying 22- **And do not marry those women whom your fathers married** is a prohibition of what was done in the days of ignorance of marrying the wives of their fathers if they died, and it is a start in explaining who is forbidden to marry from women and who is not forbidden. Then the Almighty explained the reason for the prohibition of it, saying: **Indeed, it is an immorality and hateful and an evil way.** These three descriptions indicate that it is one of the most severe and ugliest of prohibitions, and the days of ignorance called it marriage of hatred. Tha'lab said: I asked Ibn al-A'rabī about marriage of hatred, and he said: It is when a man marries his father's wife if he divorced her or died, and this is called dhaima, and the root of hatred is hatred, from maqtahu yamqtuhu maqtan, so it is hated and hated. His statement, **except what has already passed** is a discontinuous exception, meaning: but what has already passed, avoid it and leave it. It was said: except means after: meaning after what has passed. It was said: the meaning is nor what has passed. It was said: it is a connected exception from his statement, **what your fathers married** indicating exaggeration in the prohibition by making the statement related to the impossible: meaning if you are able to marry what has already passed, then marry, for nothing else is permissible for you. His statement, **and an evil way** is like *bad* in blame and action, and the specific blame is omitted: meaning, an evil way is the

way of that marriage. It was said: it is like all other verbs, and it contains a pronoun that refers back to what precedes it.

Al-Nasa'i, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Umamah ibn Sahl ibn Hunaif who said: When Abu Qais ibn al-Aslat died, his son wanted to marry his wife, as they had done in the pre-Islamic era. So God revealed: {It is not lawful for you to inherit women against their will.} Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ikrimah who said: This verse was revealed regarding Kabisha bint Mu'ammār ibn Ma'n ibn 'Asim from the Aws tribe who was married to Abu Qais ibn al-Aslat. When he died, his son treated her badly. She came to the Prophet (peace and blessings of God be upon him) and said: I neither inherited from my husband nor did I leave anything for him to marry. So this verse was revealed. Abd al-Razzaq, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Abd al-Rahman ibn al-Baylamani regarding His statement: {It is not lawful for you to inherit women against their will, nor to prevent them from marrying.} He said: These two verses were revealed, one concerning the pre-Islamic era and the other concerning Islam. Ibn al-Mubarak said: {That you inherit women against their will} in the pre-Islamic era, and that you should not prevent them from marrying in Islam. Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Abu Malik regarding his statement, **And do not prevent them**, he said: Do not harm your wife in order to ransom herself from you. Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid, **And do not prevent them**, meaning: that they marry their husbands, like the *Adhl* in Surat Al-Baqarah. Ibn Jarir narrated on the authority of Ibn Zayd who said: The *Adhl* among the Quraysh in Mecca was: a man would marry a noble woman, perhaps she would not agree with him, so he would leave her on the condition that she would not marry except with his permission. He would bring witnesses and write that down for her and have them testify. Then if a suitor proposed to her, if she gave him permission and satisfied him, he would give her permission, otherwise he would prevent her. We have already mentioned from Ibn Abbas in explaining the reason for what you know. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement, **Except if they commit a clear immorality**, he said: Hatred and rebellion. If she does that, then he is permitted to pay ransom from her. Abd bin Hamid narrated something similar from Qatadah. Ibn Jarir narrated something similar from Ad-Dahhak as well. Ibn Jarir narrated on the authority of Al-Hasan who said: The immorality here is adultery. Ibn Jarir narrated on the authority of Abu Qilabah and Ibn Sirin something similar. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement, **And live with them in kindness**, he said: **Mix with them**. Ibn Jarir said: Some narrators corrupted it, and it means: **Treat them**. Ibn al-Mundhir narrated on the authority of Ikrimah, who said: Her right over you is good companionship, clothing, and reasonable provision. Ibn Abi Hatim narrated on the authority of Muqatil, **And live with them in kindness**, meaning, treat them in kindness. **But if you dislike them - perhaps you dislike a thing**, so he divorces her and she marries a man after him, and God gives him a child from her, and God places much good in her marriage. Ibn Jarir and

And do not marry those women whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful and an evil way.

Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: **The great good is that he is kind to her, so she is blessed with a child, and God places much good in her child.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi something similar. Abd Ibn Hamid narrated on the authority of Al-Hasan something similar to what Muqatil said. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And if you wish to replace a wife the verse,** he said: If you hate your wife and you like another, so you divorce this one and marry that one, then give this one her dowry even if it is a great amount. Saeed bin Mansour and Abu Ya'la narrated. Al-Suyuti said with a good chain of transmission: Omar forbade people from giving women more than four hundred dirhams in their dowries. A woman from Quraysh objected to him and said: Haven't you heard what God revealed, **And if you have given one of them a great amount?** He said: O God, forgive me, all people are more knowledgeable than Omar. He ascended the pulpit and said: O people, I forbade you from giving women more than four hundred dirhams in their dowries, so whoever wishes may give his money as he wishes. Abu Ya'la said: I think he said: Whoever is content with it, let him do so. Ibn Kathir said: Its chain of transmission is good and strong. This story has been narrated with different wordings, this is one of them. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: Ifda' is intercourse, but God uses a euphemism. Abd bin Hamid narrated from Mujahid something similar. Ibn Abi Shaybah and Ibn Al-Mundhir narrated from Ibn Abbas regarding the statement of God, **And they have taken from you a solemn covenant,** he said: The solemn covenant is to keep [your wives] in an acceptable manner or to release them with kindness. Abd Al-Razzaq, Abd bin Hamid and Ibn Jarir narrated from Qatadah something similar and said: The marriage contract was taken from him: God commands you to keep [your wives] in an acceptable manner or to release them with kindness. Ibn Abi Shaybah and Ibn Al-Mundhir narrated from Ibn Abi Malekah that when Ibn Umar married, he would say: I have married you for what God has commanded, to keep [your wives] in an acceptable manner or to release them with kindness. Ibn Abi Shaybah narrated from Anas bin Malik something similar. Ibn Abi Shaybah narrated from Ibn Abbas something similar. Ibn Abi Shaybah narrated from Ikrimah and Mujahid regarding the statement of God, **And they have taken from you a solemn covenant,** he said: You took them as a trust from God and made their private parts lawful for you with the word of God. Ibn Abi Hatim narrated from Ibn Abbas that he said: It is a man's saying: I own her. Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid who said: The word of marriage by which their private parts become lawful. Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani and al-Bayhaqi narrated in his Sunan regarding the verse: **And do not marry those women whom your fathers married,** that it was revealed when Ibn Abi Qays al-Aslat wanted to marry his father's wife after his death. Ibn al-Mundhir narrated on the authority of al-Dahhak: **Except what has already occurred,** except what was in the

pre-Islamic era. Abd al-Razzaq, Ibn Abi Shaybah, Ahmad, al-Hakim **who authenticated it,** and al-Bayhaqi narrated in his Sunan on the authority of al-Baraa who said: I met my maternal uncle who was carrying the banner. I said: Where are you going? He said: The Messenger of God (peace and blessings of God be upon him) sent me to a man who married his father's wife after him, and he ordered me to strike his neck and take his money.

Tafsir al-Baghawi

22- The Almighty said: **And do not marry those women whom your fathers married,** the people of the pre-Islamic era used to marry their fathers' wives. Al-Ash'ath bin Suwar said: Abu Qais died and he was one of the righteous Ansar, so his son Qais proposed to his father's wife and she said: I have taken you as a son and you are one of the righteous people of your people, but I will go to the Messenger of God, may God bless him and grant him peace, to consult him. So she went to him and informed him, so God Almighty revealed: **And do not marry those women whom your fathers married except what has already occurred,** it was said: after what has already occurred, and it was said: its meaning is but what has already occurred, meaning: what happened in the pre-Islamic era is forgiven, **It was an immorality,** meaning: it was an immorality, and *was* in it is a connection, and immorality is the ugliest of sins, **and hateful,** meaning: it causes God's hatred, and hatred is the most intense hatred, **and an evil way,** and that is an evil way. The Arabs used to say to a man's son From his father's wife *Muqit*, and among them were Al-Ash'ath bin Qais and Abu Mu'ayt bin Abi Amr bin Umayya.

Muhammad ibn al-Hasan al-Marwazi told us, Abu Sahl Muhammad ibn Amr al-Sajzi told us, Imam Abu Sulayman al-Khattabi told us, Ahmad ibn Hisham al-Hadrami told us, Ahmad ibn Abd al-Jabbar al-Attardi told us, on the authority of Hafs ibn Ghiyath, on the authority of Ash'ath ibn Suwar, on the authority of Adi ibn Thabit, on the authority of al-Bara' ibn Azib, who said: My maternal uncle passed by me with a banner, so I said: Where are you going? He said: The Prophet, may God bless him and grant him peace, sent me to a man who had married his father's wife, to bring him his head.

Tafsir al-Baidawi

22**And do not marry those whom your fathers married** And do not marry those whom your fathers married, and what was mentioned below *from* is because it is intended to describe it, and it was said that *from* is a source of meaning from the source *women* explaining what was married in both ways. **Except what has already occurred** is an exception from the necessary meaning of the prohibition, and it is as if it was said: And you deserve punishment for marrying what your

fathers married except what has already occurred, or *from* is for exaggeration in the prohibition and generalization like his saying:

There is no fault in them except that their swords have dents from the clashing of the battalions.

The meaning is: Do not marry your fathers' wives except what has already occurred, if you are able to marry them. It was said that the exception is disjunctive and its meaning is: But what has already occurred, then there is no blame for it because it is established. **Indeed, it was an immorality and detestable** is the reason for the prohibition, meaning that marrying them was an immorality in the sight of God, which He did not permit for any nation, and it is detestable to people of honor. That is why a man's son from his father's wife is called **the detestable**. "And evil is the way" is the way of the one who sees it and does it.

Surat al-Nisa 4:23

Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster mothers, your foster sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in - but if you have not gone in to them, there is no blame upon you. The wives of your sons who are from your fathers, your backbones, and that you marry two sisters together, except for what has already occurred. Indeed, God is Forgiving and Merciful.

Surat al-Nisa 4:23

Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster mothers, your foster sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in - but if you have not gone in to them, there is no blame upon you. The wives of your sons who are from your fathers, your backbones, and that you marry two sisters together, except for what has already occurred. Indeed, God is Forgiving and Merciful.

Tafsir al-Jalalayn

Forbidden to you are your mothers to marry them, and this includes grandmothers from the father's or mother's side **and your daughters** and this includes sons, even if they are descended **and your sisters** from the father's or mother's side **and your paternal aunts** meaning the sisters of your fathers and grandfathers **and your maternal aunts** meaning the sisters of your mothers and grandmothers **and your brother's daughters and your sister's daughters** and this includes their children **and your mothers who breastfed you** before completing two years with five breastfeedings as explained in the hadith **and your sisters through breastfeeding** and this includes the daughters from her, and they are those who were breastfed by a woman with whom he had sexual intercourse, and the paternal aunts and maternal aunts and the daughters of the brother and the daughters of the sister from her, according to the hadith: **What is forbidden through breastfeeding is forbidden through lineage.** Narrated by Al-Bukhari and Muslim. **And the mothers of your wives and your stepdaughters** the plural of stepdaughter is the daughter of the wife from another man **who are in your guardianship** you raise her, a description that matches the majority, so it has no meaning **of your women with whom you have gone in** that is, you have had intercourse **but if you have not gone in to them, there is no blame upon you** in marrying their daughters if you separate from them **and the wives the husbands of your sons who are from your loins** unlike those whom you have adopted, so you may marry their wives **and that you marry two sisters** by blood or breastfeeding through marriage, and it is attributed to them according to the Sunnah between her and her paternal aunt or maternal aunt, and it is permissible to marry each one separately and own them both and have intercourse with one *except* but **what has already occurred** in the pre-Islamic era of marrying them some of what was mentioned, so there is no blame upon you in that **indeed, God is Forgiving and Merciful** to you in that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Almighty means: It is forbidden for you to marry your mothers, so He left out mentioning marriage, being satisfied with the indication of the speech about it.

Ibn Abbas used to say about this:

Abu Kurayb narrated to us, he said: Ibn Abi Zaydah narrated to us, on the authority of Al-Thawri, on the authority of Al-A'mash, on the authority of Ismail bin Raja', on the authority of Umair, the freed slave of Ibn Abbas, on the authority of Ibn Abbas, who said: Seven are forbidden by blood relation, and seven by marriage. Then he recited: **Forbidden to you are your mothers** until he reached: **And that you marry two sisters at the same time, except for what has already occurred.** He said: And the seventh: **And do not marry those women whom your fathers married.**

Ibn Bashar told us, he said, Muammil told us, he said, Sufyan told us, on the authority of Al-A'mash, on the authority of Ismail bin Raja', on the authority of Umair, the freed slave of Ibn Abbas, on the authority of Ibn Abbas, he said: Seven are forbidden by blood relation, and seven by marriage. Then he recited: **Forbidden to you are your mothers** until His saying: **And chaste women, except those your right hands possess.**

Ibn Bashar told us again, he said, Abu Ahmad al-Zubayri told us, he said, Sufyan told us, on the authority of al-A'mash, on the authority of Ismail bin Raja', on the authority of Umair, the freed slave of Ibn Abbas, on the authority of Ibn Abbas, similarly.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Ibn Abi Tha'lab, on the authority of al-Zuhri, something similar.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Habib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: Seven types of lineage and seven types of marriage are forbidden to you: **Your mothers are forbidden to you** *verse*.

Ibn Wakee' told us, he said: My father told us, on the authority of Ali ibn Salih, on the authority of Samak ibn Harb, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: **Forbidden to you are your mothers, your daughters, your sisters**, he said: God forbade seven types of blood relations and seven types of marriage relations. Then he recited: **And the mothers of your women and your stepdaughters**, the *verse*.

Ibn Humayd told us, he said, Jarir told us, on the authority of Mutraf, on the authority of Amr ibn Salim, a freed slave of the Ansar, he said: Seven are forbidden by blood relation, and seven by marriage: **Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, and your sister's daughters.** And by marriage: "Your mothers who have suckled you, and your foster sisters, and the mothers of your wives, and your stepdaughters under your guardianship born of your women to whom you have consummated the marriage - but if you have not consummated the marriage, there is no blame upon you; and the wives of your sons who are from your loins, and that you marry two sisters together, except for what has already occurred." Then he said: **And chaste women, except those your right hands possess, and And do not marry those women your fathers married.**

Abu Ja'far said: All of those whom God Almighty has named and made clear their prohibition in this verse are prohibited, and it is not permissible to marry them to whom God has prohibited that from men, by consensus of the entire nation. There is no difference between them in that, except in the case of the mothers of our women whom their husbands have not consummated the marriage with, for there is a difference of opinion among some of the early Companions in their marriage: If the daughter is separated before the husband has consummated the marriage with her, are they among the ambiguous ones, mothers of those in whom it is stipulated that consummation be made with their daughters?

All scholars, past and present, said: It is one of the ambiguous matters, and is it forbidden for a man to marry a woman whose mother he married? Whether he had intercourse with his wife whom he married or not. They said: The condition of intercourse is with the stepdaughter and not the mother. As for the mother of the woman, she is divorced by prohibition. They said: Even if it were permissible for the condition of intercourse in His statement: **And your stepdaughters under your guardianship from your women to whom you have consummated intercourse**, to refer back to His statement: **And the mothers of your women**, it would be permissible for the exception in His statement: **And chaste women except those your right hands possess** to be from all forbidden things by His statement: **Forbidden to you**, the verse.

They said: And in the consensus of all that the exception in that is only what follows it in his saying: **and chaste women**, the clearest evidence is that the condition in his saying: **of your women with whom you have consummated the marriage**, is what follows it in his saying: **and your stepdaughters who are in your guardianship from your women with whom you have consummated the marriage**, not the mothers of our women.

It was narrated on the authority of some of the predecessors that he used to say: It is permissible to marry the mothers of our women with whom we have not consummated the marriage, and their ruling in this regard is the ruling on stepdaughters.

Who said that?

Muhammad bin Bashir told us, he said, Ibn Abi Uday and Abd al-A'la told us, on the authority of Saeed, on the authority of Qatada, on the authority of Khalas bin Amr, on the authority of Ali, may God be pleased with him, regarding a man who married a woman and then divorced her before consummating the marriage with her. Can he marry her mother? He said: She is like a stepdaughter.

Humayd bin Mas'adah told us, Yazid bin Zari' told us, Sa'id told us, Qatada told us, on the authority of Khalas, on the authority of Ali, may God be pleased with him, who said: She is like a stepdaughter.

Humayd told us, Yazid told us, Saeed told us, Qatada told us, on the authority of Saeed bin Al-Musayyab, on the authority of Zaid bin Thabit, that he used to say: If she died while he was with him and he took her inheritance, he would dislike to leave a husband for her mother. And if he divorced her before consummating the marriage with her, then if he wanted to he could do so.

Ibn Bashir told us, Yahya bin Saeed told us, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, on the authority of Zaid bin Thabit, who said: If a man divorces his wife before consummating the marriage with her, there is nothing wrong with him marrying her mother.

Al-Qasim told us, he said, Hajjaj told me, he said, Ibn Jurayj said, Ikrimah bin Khalid told me: Mujahid said to him, **And the mothers of your women and your stepdaughters who are in your guardianship from your women**, meaning that both of them are included.

Abu Ja'far said: The first statement is more correct, I mean the statement of the one who said: The mother is among the ambiguous. Rather, God did not stipulate that they should be allowed to have intercourse with their daughters, as He stipulated with the mothers of stepdaughters, although that is also a consensus from the Proof of God, which cannot be contradicted in what it has brought and is agreed upon. A report on this has also been narrated on the authority of the Prophet, may God bless him and grant him peace, but there is a problem with its chain of transmission, which is as follows:

Al-Muthanna narrated to us, saying: Habban bin Musa narrated to us, saying: Ibn al-Mubarak informed us, saying: Al-Muthanna bin al-Sabah informed us, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: If a man marries a woman, it is not permissible for him to marry her mother, whether he has consummated the marriage with the daughter or not. And if he marries the mother but does not consummate the marriage with her and then divorces her, then if he wishes he may marry the daughter.

Abu Jaafar said: This is a report, even if there is something in its chain of transmission, because the consensus of the argument for the validity of the statement about it is sufficient, and there is no need to prove its validity with anything else.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of

Surat al-Nisa 4:23

Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster mothers, your foster sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in - but if you have not gone in to them, there is no blame upon you. The wives of your sons who are from your fathers, your backbones, and that you marry two sisters together, except for what has already occurred. Indeed, God is Forgiving and Merciful.

Ibn Jurayj, he said to Ata': A man marries a woman whom he has not seen or had intercourse with until he divorces her, is her mother permissible for him? He said: No, she is a mursal. I said to Ata': Did Ibn Abbas recite: And the mothers of your wives with whom you have consummated the marriage? Qan. No, she is doubtful. Hajjaj said, I said to Ibn Jurayj: What do you think? He said: It is as if he said: No! No!

As for the stepdaughters, it is the plural of stepdaughter, which is the daughter of a man's wife. He restricted her to stepdaughter because he raised her, but she is actually a foster child, which was converted to stepdaughter, just as it is said: she is a slain woman from a slain woman. It may also be said of a woman's husband: he is the stepson of his wife's son, meaning: he is his tutor, just as it is said: he is an expert, an expert, a witness, and a martyr.

The interpreters differed regarding the meaning of his statement: **Of your women with whom you have consummated the marriage.**

Some of them said: The meaning of entering into this place is sexual intercourse.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Of your women with whom you have consummated the marriage**, and consummation means marriage.

Others said: Entering this place means abstraction.

Who said that?

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, Ibn Jurayj said, I said to Ata': His statement, **those with whom you have had sexual intercourse**, what does it mean to have sexual intercourse with them? He said: That she is presented to him, so he uncovers her, touches her, and sits between her legs. I said: What if he does that in her family's house? He said: It is the same, and damn it! Her daughter has been forbidden to him. I said: Is the stepdaughter forbidden to someone who does this to her mother? Is it not forbidden to me from my female slave if I do it to her mother? He said: Yes, it is the same. Ata' said: If a man uncovers his female slave and sits between her legs, he is forbidden to her mother and her daughter.

Abu Ja'far said: The more correct of the two opinions in my opinion in interpreting this is what Ibn 'Abbas said, that the meaning of entering is sexual intercourse and marriage. However, its meaning is not devoid of one of two things: Either it is according to the apparent and commonly known meanings of entering among people, which is reaching her by being alone with her,

or it is in the meaning of sexual intercourse. And in the consensus of all that the seclusion of a man with his wife does not make her daughter forbidden to him if he divorces her before touching her and having sexual intercourse with her, or before looking at her vagina with lust, there is what indicates that the meaning of this is reaching her by sexual intercourse.

Since this is the case, it is known that the correct interpretation of this is what we have said.

As for his statement: **But if you have not consummated the marriage with them, there is no blame upon you**, he is saying: If you, O people, have not consummated the marriage with the mothers of your stepdaughters who are in your guardianship and have intercourse with them until you divorce them, **there is no blame upon you**, he is saying: There is no blame upon you in marrying one of your stepdaughters who is like that.

As for his saying: **And the wives of your sons who are from your loins**, he means: And the wives of your sons who are from your loins.

It is the plural of *Halila* which means his wife.

It was said: A man's wife is called his wife because she is permitted to share the same bed with him.

There is no disagreement among all scholars that it is forbidden for a man to marry his son's wife, whether he has consummated the marriage with her or not.

If someone says: What do you say about the wives of our foster children? God Almighty only forbade the wives of our children from our loins.

It was said: The wives of the sons through breastfeeding and the wives of the sons through the loins are equal in prohibition. And he said: **And the wives of your sons who are from your loins**, and its meaning is: And the wives of the sons of those whom you gave birth to, not the wives of your sons whom you adopted, as:

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to us, on the authority of Ibn Jurayj, he said: I said to Ata': His statement: **And the wives of your sons who are from your loins**, he said: We were told, and God knows best, that it was revealed about Muhammad, may God bless him and grant him peace, when he married the wife of Zayd ibn Haritha. The polytheists said about that, so the following was revealed: **And the wives of your sons who are from your loins**, and the following was revealed: **And He has not made your adopted sons your sons** (Surat al-Ahzab 33:4), and the following was revealed: **Muhammad is not the father of any of your men** (Surat al-Ahzab 33:40).

As for his saying: **And that you marry two sisters together**, its meaning is: It is forbidden for you to marry

two sisters together, so *that* is in the nominative case, as if it was said: And marrying two sisters together.

Except what has already passed, but what has already passed from you, **God is Forgiving** of the sins of His servants if they repent to Him for them, *Merciful* to them in what He has imposed on them of obligations, and He has made things easy for them and has not burdened them beyond their capacity.

He, the Most High, informs us of this: He is Forgiving of whoever married two sisters during his ignorance, before He prohibited it, if he feared God, the Blessed and Most High, after He prohibited it for him, and obeyed Him by avoiding it. He is Merciful to him and to others among His creation who obey Him.

Tafsir al-Qurtubi

It contains: twenty-one issues:

First: The Almighty's saying: **Forbidden to you are your mothers and your daughters** the verse, meaning marrying your mothers and marrying your daughters. So God Almighty mentioned in this verse what is permissible of women and what is forbidden, just as He mentioned the prohibition of the permissibility of the father, so God forbade seven by lineage and six by breastfeeding and marriage, and the continuous Sunnah included a seventh, which is the combination of a woman and her paternal aunt, and the consensus stated it and the narration was confirmed from Ibn Abbas, who said: Seven are forbidden by lineage and seven by marriage, and he recited this verse. Amr bin Salem, the client of the Ansar, said something similar. He said: The seventh is the Almighty's saying, **And the chaste women**, so the seven forbidden women by bloodline, mothers, daughters, sisters, paternal aunts, maternal aunts, brother's daughters, sister's daughters, and the seven forbidden women by marriage and breastfeeding: mothers by breastfeeding, sisters by breastfeeding, mothers of women, stepdaughters, wives of sons, and combining two sisters. The seventh is, **And do not marry those whom your fathers married**, Al-Tahawi said. All of this is from the decisive and agreed upon, and it is not permissible to marry one of them by consensus except the mothers of those whose husbands have not consummated the marriage, for the majority of the early Muslims held that the mother is forbidden by the contract with the daughter, and the daughter is not forbidden except by consummation with the mother. This is the saying of all the imams of fatwa in the regions. A group of the early Muslims said: The mother and the stepdaughter are the same, neither of them is forbidden except by consummation with the other.

They said: The meaning of his saying **and your wives' mothers** is those with whom you have consummated the marriage. **And your stepdaughters who are in your guardianship from your wives with whom you have consummated the marriage**. They claimed that the condition of consummation refers to both mothers and stepdaughters. It was narrated by Khalas on the authority of Ali ibn Abi Talib, and it was narrated on the authority of Ibn Abbas, Jabir, and Zayd ibn Thabit. It is

the opinion of Ibn al-Zubayr and Mujahid. Mujahid said: Consummation is intended in both incidents, and the opinion of the majority is contrary to this, and the ruling and fatwa are based on it. The people of Iraq were strict about it until they said: If he had intercourse with her through fornication, or kissed her, or touched her with lust, her daughter would be forbidden to him. According to us and to al-Shafi'i, she is only forbidden by a valid marriage, and what is forbidden does not forbid what is permissible, as will come. The hadith of Khalas does not constitute evidence, and its narration from the people of knowledge of hadith is not valid. What is correct from him is like the opinion of the group. Ibn Jurayj said: I said to 'Ata': Can a man marry a woman and then not see her? He does not have intercourse with her until he divorces her or her mother becomes permissible to him? He said: No, it is not a mursal, whether he had intercourse with her or not. I said to him: Did Ibn Abbas read: **And the mothers of your wives and your stepdaughters who are in your guardianship from your women to whom you have gone in**. He said: No. Saeed narrated on the authority of Qatada on the authority of Ikrimah on the authority of Ibn Abbas regarding the words of God Almighty: **And the mothers of your women**, he said: It is ambiguous and is not permissible by the contract with the daughter. Malik narrated likewise in his Muwatta' on the authority of Zaid bin Thabit, and in it: Zaid said: No, the mother is ambiguous and there is no condition in it, but the condition is in the stepdaughters. Ibn al-Mundhir said: This is the correct view because all the mothers of women are included in the words of God Almighty: **And the mothers of your women**. This statement is supported by the fact that if the two predicates differ in the agent, their description is not the same, so it is not permissible according to grammarians to say: I passed by your women and fled from Zaid's elegant women, on the condition that elegant women are a description of your women and Zaid's women. Likewise, the verse does not allow **all those** to be a description of it all because the two predicates differ, but it is permissible in the meaning of I mean. Al-Khalil and Sibawayh recited:

There are two groups of people in it who spend their wealth.

Khuwayrbīn means to break, meaning I mean, and they spend: they break Nafaqah, he broke his head, and it came explicitly from the hadith of Amr bin Shuaib on the authority of his father on the authority of Jeddah, "on the authority of the Prophet, may God bless him and grant him peace:

If a man marries a woman, it is not permissible for him to marry her mother, whether he has consummated the marriage with the daughter or not. If he marries the mother but does not consummate the marriage with her, then divorces her, then if he wishes he may marry the daughter. Narrated in the two Sahihs.

Second: If this is established and proven, then know that prohibition is not an attribute of objects, and objects are not a source or a source for permission or prohibition, but rather the obligation to command and prohibit is related to the actions of those charged with the obligation of movement and stillness. But since objects are a source of actions, the command,

Surat al-Nisa 4:23

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prohibition, and ruling are added to them and are metaphorically attached to them in the sense of alluding to the place of the action by which it is permissible.

Third: The Almighty's saying: "Your mothers." The prohibition of mothers is general in every case and is not specific in any way. That is why scholars call it the ambiguous, meaning there is no door in it or a path to it because the prohibition is blocked and strong. Likewise, the prohibition of daughters and sisters and those mentioned from the respected ones and mothers is the plural of mother. It is said: mother and mother have one meaning, and the Qur'an came with them. Its explanation was presented in Al-Fatihah. It was said: The origin of mother is mother on the weight of fa'ala like qabra and humra for two birds, so it was dropped and returned in the plural. The poet said:

My mother is Khandaf and my father is Al-Daws

It was said: The origin of mother is nation, and they recited:

And I accepted it on behalf of a nation of yours that you always return to in all calamities.

Its plural is *Amat*. Al-Ra'i said:

The noble horses of Mundhir and Muharraq were safe and their paths were clear.

Mother is the name of every female who has a birth right over you, which includes the mother, her mothers, her grandmothers, the father's mother, and his grandmothers, even if they are distant. Daughter is the name of every female who has a birth right over you. Or you may say: Every female whose lineage goes back to you by birth, by one or more degrees. This includes the daughter of the loins, her daughters, and the daughters of sons, however far they descend. Sister is the name of every female who is your neighbor in your lineage or in one of them. Daughters is the plural of daughter, and the root is binah, and the one used is bint and bint. Al-Farra' said: The ba' of bint was broken so that the kasrah indicates the ya', and the alif of sister was made a damma to indicate the deletion of the waw, because the root of sister is brothers, and the plural is sisters. Aunt is the name of every female who shares with your father or grandfather his lineage or one of them. Or you may say: Every male whose lineage goes back to you, his sister is your aunt. An aunt may also be from the mother's side, and she is the sister of your mother's father. A maternal aunt is the name of every female who shares with your mother in her lineage or in one of them. Or you may say: Every female whose lineage goes back to you by birth, her sister is your maternal aunt. The paternal aunt may be your father's sister, and the brother's daughter is the name for every female of your brother's through birth or directly, as

well as the sister's daughter. These are the seven forbidden ones by lineage. Nafi' read - in the narration of Abu Bakr bin Abi Uways - with a shaddah on the kha' of brother if it contains the alif and lam with the movement transferred.

Fourth: The Almighty's saying: **And your mothers who breastfed you.** It is similar in prohibition to what we mentioned. "The Messenger of God, may God bless him and grant him peace, said:

What is forbidden by breastfeeding is forbidden by lineage. "Abdullah read: 'and your mothers who' without the 'ta', like the Almighty's saying: 'and those who have despaired of menstruation' (al-Talaq 65:4)." The poet said:

Those who did not veil themselves seek to gain reward, but rather kill the innocent and ignorant.

I breastfed you. So if a woman breastfeeds a child, she is forbidden to him because she is a slave, and her daughter because she is his sister, and her sister because she is his maternal aunt, and her mother because she is his grandmother, and the daughter of her husband, the owner of the milk, because he is his sister, and his sister because she is his maternal aunt, and his mother because she is his grandmother, and the daughters of her sons and daughters because they are the daughters of his brothers and sisters.

Fifth: Abu Naim Ubayd God ibn Hisham al-Halabi said: A king was asked about a woman who is accompanied by her foster brother. He said: Yes. Abu Naim said: Malik was asked about a woman who got married and her husband consummated the marriage with her, then another woman came and claimed that she had breastfed her. He said: They should be separated, and whatever she took from his is hers, and whatever remains is his, he is not liable for anything. Then Malik said: The Prophet, may God bless him and grant him peace, was asked about something like this and he ordered that. They said: O Messenger of God, she is a weak woman. The Prophet, may God bless him and grant him peace, said: Is it not said that so-and-so married his sister?

Sixth: Prohibition by breastfeeding only occurs if breastfeeding occurs within two years, as mentioned in Al-Baqarah. There is no difference between a little or a lot of breastfeeding in our view if it reaches the intestines, even if it is just one suck. Al-Shafi'i considered two conditions for breastfeeding: one of them is five breastfeedings, based on the hadith of Aisha who said:

Among what God revealed was ten known breastfeedings that forbid, then they were abrogated by five known breastfeedings, and the Messenger of God, may God bless him and grant him peace, died. This is one of the things that is recited from the Qur'an,

and the evidence for it is that it is proven that ten were abrogated by five. If the prohibition was connected to less than five, then that would be an abrogation of the five, and no single report or analogy is acceptable on this, because it is not abrogated by them. In the hadith of Suhaila:

Breastfeed him five times, and he will be forbidden to marry. The second condition is that it be within the two years. If it is outside of those two years, he will not be forbidden to marry, based on the Almighty's statement:

Two complete years for whoever wishes to complete the nursing (al-Baqarah 2:233). There is nothing after completion and perfection. Abu Hanifa considered six months after two years, and Malik considered a month and the like. Zafar said: As long as milk is sufficient and he is not weaned, it is breastfeeding, even if three years have passed. Al-Awza'i said: If he is weaned for a year and his weaning continues, then there is no breastfeeding after that. Al-Layth bin Sa'd was the only one among the scholars who said that breastfeeding an adult causes prohibition, and this is the saying of Aisha, may God be pleased with her. It was narrated from Abu Musa Al-Ash'ari, and it was narrated from him what indicates his return from that, which is what Abu Haseen narrated from Abu Atiyah, who said: A man came with his wife from Medina, and she gave birth and her breast swelled, so he began to suck it and spit it out, and a sip of it entered his stomach. He asked Abu Musa, and he said: She is separated from you, and go to Ibn Mas'ud and inform him, so he did, and he turned with the Bedouin until Abu Musa Al-Ash'ari said: A breastfeeding woman, you see this disheveled man, only what is prohibited from breastfeeding is what grows flesh and bone. Al-Ash'ari said: Do not ask about anything while this scholar is among you, so his saying: Do not ask me indicates that He went back on that and Aisha used as evidence the story of Salim, the freed slave of Abu Hudhayfah, who was a man, so the Prophet, may God bless him and grant him peace, said to Sallah bint Suhayl:

Breastfeed him. This was included in Al-Muwatta' and others, and a group of people considered ten breastfeedings, holding fast to the fact that what was revealed was: ten breastfeedings, and it was as if the abrogator had not reached them. And Dawud said: It is not forbidden except by three breastfeedings, and he used as evidence the saying of the Messenger of God, may God bless him and grant him peace:

A single suckling or two sucklings do not forbid the marriage. Narrated by Muslim. It was narrated on the authority of Aisha and Ibn al-Zubayr. Ahmad, Ishaq, Abu Thawr, and Abu Ubaid said the same. This is an adherence to the evidence of the speech, which is disputed. Other than these, the imams of fatwa held that a single suckling forbids if it is fulfilled, as we mentioned, adhering to the lesser amount that is called suckling. This was supported by what was found in practice in Madinah and by analogy with marriage by marriage, on the grounds that it is an incidental meaning that requires the perpetuation of the prohibition, so the number is not required for it, like marriage by marriage. Al-Layth bin Sa'd said: The Muslims agreed that a little or a lot of suckling forbids in the cradle what breaks the fast. Abu `Umar said: Al-Layth did not find any disagreement on that.

I said - and the most correct thing in this chapter is what the Prophet, may God bless him and grant him peace, said:

One suckling or two sucklings do not forbid. Narrated by Muslim in his Sahih. He explains the meaning of the Almighty's statement: **And your mothers who breastfed you**, meaning they breastfed you three times or more. However, it can be interpreted as meaning if it is not certain that it reached the infant's stomach, "because He said: ten known sucklings and five known sucklings." Describing them as known is only to guard against what is imagined or doubted about reaching the stomach. The evidence of his statement indicates that if the sucklings are not known, they do not forbid, and God knows best. Al-Tahawi mentioned that the hadith of the one who suckled and the two sucklings is not proven because he sometimes narrates it, it is not proven because Ibn al-Zubayr sometimes narrates it from the Prophet, may God bless him and grant him peace, and sometimes he narrates it from Aisha, and sometimes he narrates it from his father. Such confusion invalidates it. It was narrated from Aisha that only seven sucklings forbid, and it was narrated from her that she ordered her sister Umm Kulthum to breastfeed Salim ibn Abdullah ten times, and the same was narrated from Hafsa, and three times, and five times, as al-Shafi'i, may God be pleased with him, said. It was narrated on the authority of Isaac.

Seventh: The Almighty's saying: **And your mothers who suckled you** was used as evidence by those who denied the milk of the stallion, namely Saeed bin Al-Musayyab, Ibrahim Al-Nakha'i, and Abu Sulaymah bin Abd Al-Rahman. They said: The milk of the stallion does not prohibit anything from the man. The majority said: The Almighty's saying: **And your mothers who suckled you** indicates that the stallion is a father because the milk is attributed to him, as it was produced because of his son. This is weak, because the son was created from the semen of the man and the woman together, and the milk is from the woman and did not come out of the man. The man had nothing but intercourse, which was a cause for the water to come out of him. If the son was separated, God created the milk from him, without it being attributed to the man in any way. Therefore, the man had no right to the milk, but rather the milk was hers. This cannot be taken from analogy to the water and the saying of the Messenger of God, may God bless him and grant him peace:

What is forbidden by breastfeeding is what is forbidden by lineage. It requires prohibition by breastfeeding, and the reason for the attribution of breastfeeding to the man does not appear as the reason for the attribution of water to him and breastfeeding from her. The best basis for this is the hadith of al-Zuhri and Hisham ibn Urwah, on the authority of Aisha, may God be pleased with her:

That Aflah, the brother of Al-Qais, came to ask permission to see her, and he was her foster uncle, after the veil was revealed. She said: "I refused to give him permission. When the Prophet, may God bless him and grant him peace, came, she told him, and he said: 'Let him come in to you, for he is your uncle, may your right hand be covered with dust.'" Abu Al-Qais

Surat al-Nisa 4:23

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was the husband of the woman who breastfed Aisha, may God be pleased with her. This is also one report. It is possible that Al-Fah was with Abu Bakr, and that is why he said: **Let him come in to them, for he is your uncle.** In short, the statement about it is problematic, and knowledge is with God, but it is acted upon, and caution in prohibiting it is better, although the statement of God Almighty: **And lawful for you are all beyond that** (An-Nisa': 24) strengthens the statement of the opponent.

Eighth - The Almighty said: **And your sisters by breastfeeding** which is the sister from the father and mother, and she is the one who was breastfed by your mother with the milk of your father, whether she breastfed her with you or she gave birth before or after you, and the sister from the father without the mother, and she is the one who was breastfed by your father's wife, and the sister from the mother without the father, and she is the one who was breastfed by your mother with the milk of another man, then he mentioned the prohibition by marriage, so the Almighty said: **And the mothers of your women** and the marriage is four: the mother of the woman and her daughter, the wife of the father, and the wife of the son, so the mother of the woman is forbidden by the mere valid marriage contract with her daughter, as mentioned above.

Ninth: The Almighty's saying: **And your stepdaughters who are in your guardianship from your women to whom you have consummated the marriage.** This is independent in itself, and His saying: **from your women to whom you have consummated the marriage** does not refer to the first group, but rather it refers to the stepdaughters, as it is the closest mentioned, as mentioned previously. The stepdaughter is the daughter of a man's wife from another man. She was called that because he raises her in a room, so she is raised by him in the sense of a passive participle. The jurists agreed that the stepdaughter is forbidden to her mother's husband if he consummates the marriage with the mother, even if the stepdaughter is not in his guardianship. Some of the earlier scholars and the people of the apparent meaning deviated and said: The stepdaughter is not forbidden to him unless she is in the guardianship of the one who is married to her mother. If she is in another country and he leaves the mother after consummation, then he may marry her. They used the verse as evidence and said: God Almighty forbade the stepdaughter on two conditions: One of them is that she is in the guardianship of the one who is married to her mother. The second is consummation with the mother. If one of the two conditions is not present, then the prohibition does not exist. They used as evidence the saying of peace be upon him:

If my stepdaughter was not in my custody, it would not be permissible for me, for she is my foster brother's

daughter." So the condition of custody was mentioned, and they narrated from Ali ibn Abi Talib that this was permissible. Ibn al-Mundhir and al-Tahawi said: As for the hadith from Ali, it is not proven because the narration of Ibrahim ibn Ubayd from Malik ibn Aws from Alij, and this Ibrahim is not known. Most of the people of knowledge have received it with rejection and disagreement. Abu Ubayd said: And he rejects it. His saying:

Do not offer me your daughters or your sisters." So he was general and did not say: **those in my guardianship**, but he made them equal in prohibition. Al-Tahawi said: Adding them to the guardianship is only according to what is most likely to happen to stepdaughters, not that they are not prohibited if it is not like that.

Tenth - The Almighty said: **But if you have not consummated the marriage with them** meaning the mothers, **there is no blame upon you** meaning in marrying their daughters if you divorce them or they die. The scholars agreed that if a man marries a woman and then divorces her or she dies before consummating the marriage with her, it is permissible for him to marry her daughter. They differed on the meaning of consummating the marriage with the mothers by which stepdaughters are forbidden. It was narrated on the authority of Ibn Abbas that he said: Consummation is sexual intercourse, and this is the opinion of Tawus, Amr ibn Dinar, and others. Malik, al-Thawri, Abu Hanifa, al-Awza'i, and al-Layth agreed that if he touches her with lust, her mother and daughter are forbidden to him, and she is forbidden to the father and son, and this is one of the two opinions of al-Shafi'i. They differed about looking. Malik said: If he looks at her hair or her chest or any of her beauty for pleasure, her mother and daughter are forbidden to him. The Kufians said: If he looks at her vagina for lust, it is like touching for lust. Al-Thawri said: It is forbidden if he looks at her vagina intentionally or touches her, and he did not mention lust. Ibn Abi Layla said: She is not forbidden by looking until he touches, and this is the opinion of Al-Shafi'i. The evidence that prohibition occurs by looking is that it involves a type of enjoyment, so it is similar to marriage, since rulings are related to meanings, not words. It may be possible to say that it is a type of meeting through enjoyment, since looking is meeting and encounter, and in it there is enjoyment between lovers. Poets have exaggerated in this and said:

Doesn't the night bring Umm Amr and us together?
That is how we will be judged.

Yes, and you see the crescent as I see it, and the day rises above it as it rises above me.

So how about looking, sitting, talking and enjoying?

Eleventh - The Almighty said: **And the wives of your**

sons. The word *hala'il* is the plural of *halila*, which means wife. She was called *halila* because she is permissible with the husband wherever he is, so she is an active participle with him, meaning an active participle. Al-Zajaj and some people said that it is from the word *halal*, so she is *halila*, meaning *permissible*. It was said: because each one of them untie the garment of the other.

Twelfth - The scholars agreed on the prohibition of what fathers have contracted with their sons and what sons have contracted with their fathers, whether there was intercourse with the contract or not, due to the Almighty's saying: **And do not marry those women whom your fathers have married** and His saying: **And the wives of your sons who are from your loins** If one of them marries an invalid marriage, it is forbidden for the other to contract with her as it is forbidden with a valid marriage, because invalid marriage is either: it is agreed upon as invalid or disputed. If it is agreed upon as invalid, it does not require a ruling and its existence is like its absence. If it is disputed, then what is related to it from the prohibition is related to the valid marriage, because it is possible that it is a marriage, so it falls under the general wording, and if the prohibition and the permissibility conflict in the vagina, then investigation is preferred, and God knows best. Ibn al-Mundhir said: All the scholars of the countries who are known to have heard him agree that if a man has intercourse with a woman through an invalid marriage, she is forbidden to his father and son and to his grandfathers and his children. The scholars agreed, and this is the issue:

Thirteenth - The contract of purchase of a female slave makes her forbidden to his father and son. So if a man buys a female slave and touches or kisses her, she becomes forbidden to his father and son. I do not know of any disagreement about this, so it is obligatory to make it forbidden in submission to them. Since they disagreed about making it forbidden by looking without touching, this was not permissible due to their disagreement. Ibn al-Mundhir said: There is no authentic report from any of the companions of the Messenger of God, may God bless him and grant him peace, that contradicts what we have said. Yaqub and Muhammad said: If a man looks at a woman's vagina with lust, she becomes forbidden to his father and son, and her mother and daughter are forbidden to him. Malik said: If he has intercourse with the female slave or sits with her in a position for that purpose, even if he does not penetrate her, or kisses her, or touches her or touches her with pleasure, she is not permissible for his son. Al-Shafi'i said: It is only forbidden by touching, and she is not forbidden by looking without touching, and this is the opinion of al-Awza'i.

Fourteenth - They differed about whether intercourse by fornication is forbidden or not. Most of the scholars said: If a man has intercourse with a woman by fornication, it is not forbidden for him to marry her because of that. Likewise, his wife is not forbidden to him if he commits fornication with her mother or her daughter. It is sufficient for him that the punishment is carried out on him, then he enters his wife. And whoever commits fornication with a woman and then wants to marry her mother or her daughter, she is not forbidden to him because of that. A group said: She is

forbidden to him. This statement was narrated from Imran bin Husayn, and it was said by Al-Sha'bi, Ata', Al-Hasan, Sufyan Al-Thawri, Ahmad, Ishaq, and the people of opinion. It was narrated from Malik that fornication forbids the mother and daughter and that it is like what is permissible, and this is the statement of the people of Iraq. The correct view of Malik and the people of Hijaz is that fornication has no ruling because God Almighty said: **And the mothers of your women**, and the one with whom he committed fornication is not one of his mothers, nor is her daughter one of his stepdaughters. This is the view of al-Shafi'i and Abu Thawr, because when the dowry in fornication, the obligation of the waiting period, inheritance, the attribution of the child, and the obligation of the prescribed punishment were lifted, it was lifted that he should be ruled according to the ruling of permissible marriage. Al-Darqutni narrated from the hadith of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said:

The Messenger of God, may God bless him and grant him peace, was asked about a man who committed adultery with a woman and wanted to marry her or her daughter. He said: "The forbidden does not make the permissible forbidden. Only what is forbidden by marriage is forbidden." And the evidence for the other opinion is the Prophet's, may God bless him and grant him peace, report on the authority of Jurayj and his saying:

Boy, who is your father? He said: So-and-so the shepherd. This indicates that adultery is forbidden just as lawful intercourse is forbidden. The mother of the adulterer and her daughters are not permissible for the fathers of the adulterer or his sons. This is the narration of Ibn al-Qasim in al-Mudawwana. It is also used as evidence that the woman created from the semen of the adulterer is not permissible for the adulterer through her mother, which is the well-known fact. He, peace be upon him, said:

God does not look at a man who looks at the vagina of a woman and her daughter, and he does not distinguish between what is permissible and what is forbidden. He, peace be upon him, said:

God does not look at the one who uncovers a woman and her daughter. Ibn Khuwaiz Mandad said: This is why we said that kissing and all forms of enjoyment spread the prohibition. Abdul Malik Al-Majshun said that it is permissible, and this is correct, based on the Almighty's saying: **And it is He who created from water a human being and made him [a relative of] lineage and marriage.** (al-Furqan 25:54) meaning by valid marriage, as will be explained in Al-Furqan. The basis for relying on the hadith on these two issues is that the Prophet, may God bless him and grant him peace, narrated on the authority of Jurayj that he attributed the son of fornication to the fornicator, and God confirmed his attribution by breaking the custom of the boy uttering testimony for him, and the Prophet, may God bless him and grant him peace, informed us of this on the authority of Jurayj in the context of praising him and showing his honor. So that attribution was correct by the confirmation of God, may God bless him and grant him peace, and by the information of the Prophet, may God bless him and grant him peace,

Surat al-Nisa 4:23

Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster mothers, your foster sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in - but if you have not gone in to them, there is no blame upon you. The wives of your sons who are from your fathers, your backbones, and that you marry two sisters together, except for what has already occurred. Indeed, God is Forgiving and Merciful.

about that, so the sonship and its rulings were established.

If it is said: Accordingly, the rules of sonship and fatherhood must apply, including inheritance, guardianship, and other things. Muslims have agreed that there is no inheritance between them, so why is that relationship not valid?

The answer is that this is the reason for what we mentioned, and whatever rulings were agreed upon by consensus, he excluded and the rest remains based on the original evidence, and God knows best.

Fifteenth - The scholars also differed on this issue regarding the issue of sodomy. Malik, Al-Shafi'i, Abu Hanifa and their companions said that marriage is not forbidden due to sodomy. Al-Thawri said: If he plays with a boy, his mother becomes forbidden to him. This is the opinion of Ahmad ibn Hanbal. He said: If he sodomizes his wife's son, father or brother, his wife becomes forbidden to him. Al-Awza'i said: If he sodomizes a boy and a daughter is born to the fornicator, it is not permissible for the fornicator to marry her because she is the daughter of the one he has consummated the marriage with. This is the opinion of Ahmad ibn Hanbal.

Sixteenth - The Almighty's saying: **Those from your loins** is a specification to exclude from it everyone whom the Arabs adopted who was not from their loins. And when the Prophet, may God bless him and grant him peace, married the wife of Zayd ibn Haritha, the polytheists said: He married the wife of his son, and peace be upon him, he had adopted him, as will be explained in Al-Ahzaab. And the wife of the son through breastfeeding was forbidden - even if he was not from the child - by consensus based on his saying, peace be upon him:

Breastfeeding forbids what is forbidden by lineage.

Seventeenth - The Almighty's saying: **And that you marry two sisters together** is in the nominative case in apposition to **your mothers are forbidden to you** and the two sisters is a word that everyone knows by marriage and by right hand possession, and the nation agreed on prohibiting marrying them together in one marriage contract because of this verse and his saying, peace be upon him:

Do not offer me your daughters or sisters." They differed regarding the two sisters who are owned by the right hand, so all scholars went to the view that it is not permissible to combine them in the ownership of intercourse, although it is permissible to combine in ownership by consensus, and likewise the woman and her daughter in one deal. They differed regarding the marriage contract on the sister of the slave girl who he had intercourse with, so Al-Awza'i said: If he had intercourse with his slave girl who is owned by the right

hand, it is not permissible for him to marry her sister, and Al-Shafi'i said: The right hand does not prevent the marriage of the sister. Abu Omar said: Whoever made the marriage contract like a purchase permitted it, and whoever made it like intercourse did not permit it, and they agreed that it is not permissible to contract on the sister of the wife, according to the saying of God Almighty: **And that you combine two sisters** meaning the two wives by the marriage contract, so stand on what they agreed upon and what they differed upon, and the truth will become clear to you, God willing, and God knows best.

Eighteenth - The people of the apparent meaning deviated and said: It is permissible to combine two sisters who are owned by the right hand in intercourse, just as it is permissible to combine them in ownership. They provided evidence for what was narrated from Uthman regarding the two sisters who are owned by the right hand. A verse forbade them and a verse made them void. It was mentioned by Abd al-Razzaq. Muammar told us on the authority of al-Zuhri on the authority of Qubaysah ibn Dhu'ayb that Uthman ibn Affan was asked about the two sisters who are owned by the right hand. He said: I neither command you nor forbid you. A verse made them lawful and a verse made them void. So the questioner went out and met a man from the companions of the Messenger of God, may God bless him and grant him peace. Muammar said: I think he said Ali. He said: What did you ask Uthman about? So he told him what he had asked him and what he had given him a fatwa about, so he said to him: But I forbid you, and if I had a way against you and you did it, I would have made you an example. Al-Tahawi and Al-Darqutni mentioned on the authority of Ali and Ibn Abbas something similar to what Uthman said, and the verse that made them permissible is the saying of God Almighty: **And lawful for you are all beyond that.** None of the imams of fatwa paid attention to this statement, because they understood from the interpretation of the Book of God the opposite, and it is not permissible for them to distort the interpretation. Among those who said that from the Companions were: Omar, Ali, Ibn Masoud, Uthman, Ibn Abbas, Ammar, Ibn Omar, Aisha, and Ibn Al-Zubayr. These are the people of knowledge of the Book of God, so whoever disagrees with them is being arbitrary in his interpretation. Ibn al-Mundhir mentioned that Ishaq ibn Rahawayh forbade combining them through intercourse, and that the majority of scholars disliked that and included Malik among those who disliked it. There is no disagreement about the permissibility of combining them through ownership, and the same applies to a mother and her daughter. Ibn Atiyyah said: It comes from the statement of Ishaq that the one who combines them through intercourse should be stoned. The dislike can be inferred from the statement of Malik: If he has intercourse with one of them and then has intercourse with the other, he should stop until he

forbids one of them, so no punishment is required of him. Abu Omar said: As for the statement of Ali that he made it a deterrent and did not say that he should punish him with the punishment of an adulterer, this is because whoever interprets a verse or a Sunnah and does not consider himself to have intercourse with something forbidden is not an adulterer by consensus, even if he is mistaken, unless he claims something about it that his ignorance cannot be excused. The statement of some of the Salaf about combining two sisters through right hand ownership: He took them into his possession by a verse and forbade them by a verse is known and preserved. How should the punishment of an adulterer be punished for doing something that contains such strong doubt? And God is the Grantor of success.

Nineteenth - The scholars differed if he had intercourse with one woman and then wanted to have intercourse with the other. Ali, Ibn Umar, Al-Hasan Al-Basri, Al-Awza'i, Al-Shafi'i, Ahmad and Ishaq said: He is not permitted to have intercourse with the second woman until he makes the vagina of the other forbidden by removing her from his possession by selling or freeing her, or by marrying her. Ibn Al-Mundhir said: There is a second opinion of Qatada, which is that if he had intercourse with one woman and wanted to have intercourse with the other, he should intend to make the first forbidden to himself and not approach her, then he should refrain from them until he has purified the first forbidden woman, then he should have intercourse with the second. And in it is the saying of a third - which is if he has two sisters, he should not approach one of them. This is what Al-Hakam and Hammad said, and the meaning of that was narrated from Al-Nakha'i and the school of Malik: If a man has two sisters by ownership, he may have intercourse with whichever of them he wants, and refraining from the other is entrusted to his trustworthiness. If he wants to have intercourse with the other, he must forbid himself the vagina of the first by an act he does of removing ownership: either by marriage, sale, emancipation for a period, writing, or long-term service. If he has intercourse with one of them and then jumps on the other without forbidding the first, he should refrain from them, and it is not permissible for him to approach one of them until he forbids the other, and he did not entrust that to his trustworthiness, because he is accused of someone who has had intercourse and was not accused before since he had only had intercourse with one. The school of Kufians in this matter is Al-Thawri and Abu Hanifa and his companions, that if he has intercourse with one of his two slave girls, he should not have intercourse with the other. If he sells the first or marries her and then she returns to him, he should refrain from the other and he may have intercourse with her as long as her sister is in the waiting period from divorce or death. As for after the expiration of the waiting period, not until He owns the vagina of the one who has intercourse with someone else, and the meaning of that was narrated from Ali, may God be pleased with him. They said: Because the ownership that prevented intercourse with the female slave at the beginning is present, so there is no difference between her returning to him and her remaining in his possession. The statement of Malik is good, because it is a valid

prohibition in the present case and it is not necessary to take into account the money, and it is enough for him if her vagina is forbidden to him by sale or marriage that she is forbidden to him in the present case. They did not differ about emancipation because he does not dispose of it in any case. As for the woman who has been freed by a contract, she may be unable to do so and she returns to his possession. If a man has a female slave whom he has intercourse with, then he marries a sister, then in the school of thought there are three opinions about the third marriage - in Al-Mudawwana it is said that he should stop them both if the marriage contract is concluded until one of them is forbidden, with dislike for this marriage because it is a contract in a place where intercourse is not permissible. This indicates that the right hand ownership does not prevent marriage, as mentioned previously from Al-Shafi'i. And in the same chapter there is another opinion: that the marriage is not concluded, and this is the meaning of the statement of Al-Awza'i. Ashhab said in the Book of Istibra': The marriage contract for one woman is a prohibition of the vagina of the female slave.

Al-Muwaffiyah twentieth - The scholars agreed that if a man divorces his wife with a divorce in which he has the right to take her back, he does not have the right to marry her sister or four others until the waiting period of the divorced woman ends. They differed if he divorces her with a divorce in which he does not have the right to take her back. A group said: He does not have the right to marry her sister or a fourth until the waiting period of the one he divorced ends. It was narrated from Ali and Zaid bin Thabit, and it is the school of thought of Mujahid, Ata bin Abi Rabah, Al-Nakha'i, Sufyan Al-Thawri, Ahmad bin Hanbal and the people of opinion. A group said: He has the right to marry her sister and four others. It was narrated from Ata, and it is the more authentic of the two narrations from him. It was also narrated from Zaid bin Thabit, and Saeed bin Al-Musayyab, Al-Hasan, Al-Qasim, Urwah bin Al-Zubayr, Ibn Abi Laila, Al-Shafi'i, Abu Thawr and Abu Ubaid said the same. Ibn Al-Mundhir said: I do not think it is anything but the statement of Malik, and we say the same.

Twenty-one - The Almighty's saying: **Except what has already occurred** may mean the same as His saying **Except what has already occurred** in His saying: **And do not marry those women whom your fathers married, except what has already occurred.** It may also mean an additional meaning, which is the permissibility of what has already occurred, and that if the combination occurred in the pre-Islamic era, the marriage was valid, and if in Islam the choice was made between the two sisters according to what Malik and al-Shafi'i said, without conducting the contracts of the infidels according to the requirements of Islam and the requirements of the Sharia, and whether he concluded a single contract with them in which he combined them or combined them in two contracts, and Abu Hanifa invalidates their marriage if he combined them in one contract. Hisham bin Abdullah narrated on the authority of Muhammad bin Al-Hasan that he said: The people of the Age of Ignorance knew all of these forbidden things that were mentioned in this verse except for two: one of them is marrying the father's wife, and the second is marrying two sisters at the

Surat al-Nisa 4:23

Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster mothers, your foster sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in - but if you have not gone in to them, there is no blame upon you. The wives of your sons who are from your fathers, your backbones, and that you marry two sisters together, except for what has already occurred. Indeed, God is Forgiving and Merciful.

same time. Don't you see that he said: **And do not marry those women whom your fathers married, except what has already occurred** and **And do not marry two sisters at the same time, except what has already occurred** and he did not mention in the rest of the forbidden things except what has already occurred, and God knows best.

Tafsir Ibn Kathir

This noble verse is the verse of the prohibition of kinship and what follows it from breastfeeding and kinship, as Ibn Abi Hatim said: Ahmad bin Sinan told us, Abd al-Rahman bin Mahdi told us on the authority of Sufyan bin Habib, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, he said: Seven kinship and seven kinship are prohibited to you, and he recited **Forbidden to you are your mothers, your daughters, your sisters** the verse, and Abu Saeed bin Yahya bin Saeed told us, Abu Ahmad told us, Sufyan told us on the authority of al-A'mash, on the authority of Ismail bin Raja' on the authority of Umair, the client of Ibn Abbas, on the authority of Ibn Abbas, he said: Seven kinship and seven kinship are prohibited, then he recited **Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, and your sister's daughters** so they are kinship. The majority of scholars have proven the prohibition of the woman created from the sperm of the adulterer to him by the generality of the Almighty's saying: **and your daughters** because she is a daughter, so she is included in the generality as is The doctrine of Abu Hanifa, Malik and Ahmad ibn Hanbal. It has been reported from al-Shafi'i that she is permissible because she is not a legitimate daughter. Just as she is not included in the words of God Almighty: "God instructs you concerning your children: for the male, what is equal to the share of two females," she does not inherit by consensus, so too she is not included in this verse, and God knows best. And God Almighty's words: **And your mothers who breastfed you and your foster sisters**, meaning just as your mother who gave birth to you is forbidden to you, so is your mother who breastfed you. For this reason, it is proven in the two Sahih from the hadith of Malik ibn Anas from Abdullah ibn Abi Bakr ibn Muhammad ibn Amr ibn Hazm, from Amra bint Abd al-Rahman, from Aisha, the Mother of the Believers, that the Messenger of God, may God bless him and grant him peace, said: **Breastfeeding forbids what birth forbids**, and in a wording of Muslim: **Breastfeeding forbids what lineage forbids**, and some jurists said: Everything that is forbidden by lineage is forbidden by breastfeeding except in four cases. Some of them said: Six cases are mentioned in the books of branches and investigation that nothing is excluded

from that, because there are some of them by lineage. Some of them are only forbidden due to marriage, so nothing is rejected in the hadith at all, praise be to God, and He is trustworthy. Then the imams differed regarding the number of forbidden breastfeedings. Some of them went to the view that mere breastfeeding is forbidden due to the generality of this verse, and this is the view of Malik, and it is narrated from Ibn Umar, and Saeed bin Al-Musayyab, Urwah bin Al-Zubayr, and Al-Zuhri went to it. Others said: Less than three breastfeedings are not forbidden, because of what was proven in Saheeh Muslim on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha, that the Messenger of God, may God bless him and grant him peace, said: **Neither one suckling nor two sucklings are forbidden**. Qatada said, on the authority of Abu Al-Khalil, on the authority of Abdullah bin Al-Harith, on the authority of Umm Al-Fadl, she said: The Messenger of God, may God bless him and grant him peace, said: **Neither one suckling nor two sucklings are forbidden, nor one suckling nor two sucklings**. In another wording: **Neither one licking nor two lickings are forbidden**. Narrated by Muslim. Among those who went to this view are: Imam Ahmad bin Hanbal, Ishaq bin Rahawayh, Abu Ubaid, and Abu Thawr, and it is Narrated on the authority of Ali, Aisha, Umm al-Fadl, Ibn al-Zubayr, Sulayman ibn Yasar, and Sa'id ibn Jubayr, may God have mercy on them. Others said: Less than five breastfeedings do not make a marriage forbidden, as it was proven in Sahih Muslim on the authority of Malik, on the authority of Abdullah ibn Abi Bakr, on the authority of 'Ummrah, on the authority of 'Aishah, may God be pleased with her, who said: Among what was revealed in the Qur'an was **ten known breastfeedings make a marriage forbidden**, then it was abrogated by five known breastfeedings, and the Prophet, may God bless him and grant him peace, died while they were among what was recited in the Qur'an. 'Abd al-Razzaq narrated on the authority of Mu'ammara, on the authority of al-Zuhri, on the authority of 'Urwah, on the authority of 'Aishah, something similar to that. In the hadith of Sahlah bint Suhayl, that the Messenger of God, may God bless him and grant him peace, ordered her to breastfeed Salim, the freed slave of Abu Hudhaifah, five times, and 'Aishah used to order whoever wanted to enter upon her to breastfeed five times, and this is what al-Shafi'i and his companions said. Then it should be known that breastfeeding must be at a young age, less than two years, according to the majority opinion. And as we have already discussed this issue in Surat al-Baqarah, when He said: **They shall breastfeed their children for two complete years, for whoever desires to complete the breastfeeding**. Then they differed as to whether the milk of stallions is forbidden, as is the opinion of the majority of the four imams and others, or is breastfeeding only specific to the mother, and does not

extend to the father's side, as is the opinion of some of the predecessors? There are two opinions, the clarification of all of this is in the book of the great rulings. And his saying, "And the mothers of your women and your stepdaughters who are in your guardianship from your women to whom you have gone in. But if you have not gone in to them, there is no blame upon you." As for the mother of the woman, she becomes forbidden as soon as the contract is made with her daughter, whether he has gone in to her or not. As for the stepdaughter, who is the daughter of the woman, she is not forbidden as soon as the contract is made with her mother until he has gone in. If he divorces the mother before going in to her, it is permissible for him to marry her daughter. For this reason, he said, "And your stepdaughters who are in your guardianship from your women to whom you have gone in. But if you have not gone in to them, there is no blame upon you" in marrying them. This is specific to the stepdaughters alone. Some of them understood the pronoun to refer to the mothers and stepdaughters, so he said: Neither the mother nor the daughter becomes forbidden as soon as the contract is made with the other until he has gone in to her, based on his saying, **But if he has not gone in to them, there is no blame upon you.** Ibn Jarir said: Ibn Bashir told us, Ibn Abi Uday and Abd al-A'la told us on the authority of Sa'id, on the authority of Qatada, on the authority of Khalas ibn Amr, on the authority of Ali, may God be pleased with him, regarding a man who married a woman and divorced her before consummating the marriage with her. Can he marry her mother? He said: She is like a stepdaughter. Ibn Bashir told us, Yahya ibn Sa'id told us on the authority of Qatada, on the authority of Sa'id ibn al-Musayyab, on the authority of Zayd ibn Thabit, who said: If a man divorces his wife before consummating the marriage with her, there is no harm in marrying her mother. In a narration on the authority of Qatada, on the authority of Sa'id, on the authority of Zayd ibn Thabit, he used to say: If she dies with him and he takes her inheritance, he dislikes leaving a legacy to her mother. So if he divorces her before consummating the marriage with her, then if he wishes, he may do so. Ibn al-Mundhir said: Ishaq told us on the authority of Abd al-Razzaq, on the authority of Ibn Jurayj, who said: Abu Bakr ibn Hafs told me on the authority of Muslim ibn Uwaimir al-Ajda', that Bakr ibn Kinanah told him that his father married him to a woman in Ta'if. He said: So he did not I had intercourse with her until my uncle died, leaving her mother behind. Her mother had a lot of money. My father said: Would you like her mother? I asked Ibn Abbas and told him the story. He said: Marry her mother. I asked Ibn Umar, and he said: Do not marry her. I told my father what they had said. He wrote to Muawiyah and told him what they had said. Muawiyah wrote: I do not make permissible what God has forbidden, nor do I forbid what God has made permissible. You and I have many other women. But he did not forbid me or give me permission. My father turned away from her mother and did not marry her. Abd al-Razzaq said: Muammar told us, on the authority of Samak ibn al-Fadl, on the authority of a man, on the authority of Abdullah ibn al-Zubayr, who said: The stepdaughter and the mother are equal, there is no problem with her if he has not consummated the marriage with the woman. In its

chain of transmission is an unknown man who was not named. Ibn Jurayj said: Ikrimah ibn Khalid told me that Mujahid said to him: **And the mothers of your women and your stepdaughters who are in your guardianship,** meaning by them both consummation. This statement, as you see, was narrated on the authority of Ali, Zayd ibn Thabit, and Abdullah ibn al-Zubayr, Mujahid, Saeed bin Jubair and Ibn Abbas, and Muawiyah hesitated about it. Abu al-Hasan Ahmad bin Muhammad bin al-Sabuni from the Shafi'i went to him in what al-Rafi'i transmitted from al-Abbadi. It was narrated from Ibn Mas'ud something similar, then he went back on it. Al-Tabarani said: Ishaq bin Ibrahim al-Dabari told us, Abd al-Razzaq told us from al-Thawri, from Abu Farwa, from Abu Amr al-Shaibani, from Ibn Mas'ud: That a man from Banu Kamkh from Fazara married a woman and saw her mother and she pleased him. He asked Ibn Mas'ud, who ordered him to separate from her, then he married her mother, so he married her and she bore him children, then Ibn Mas'ud came to Medina and was asked about that, and he was informed that she was not permissible for him, so when he returned to Kufa he said to the man: She is forbidden to you, so he separated from her. The majority of scholars are of the opinion that a stepdaughter is not forbidden by the marriage contract with the mother, unlike the mother, who is forbidden by the mere contract. Ibn Abi Hatim said: Ja'far bin Muhammad bin Harun bin Azra told us, Abd al-Wahhab told us from Saeed, from Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas, that he used to say: If a man divorces a woman before consummating the marriage with her or she dies, her mother is not permissible for him. It was narrated that he said: She is ambiguous, so he disliked her. Then he said: Something similar was narrated on the authority of Ibn Masoud, Imran bin Husayn, Masruq, Tawus, Ikrimah, Ata, Al-Hasan, Makhul, Ibn Sirin, Qatadah, and Al-Zuhri. This is the doctrine of the four imams and the seven jurists, and the majority of jurists, both ancient and modern, and praise and thanks be to God. Ibn Jarir said: The correct view is that of those who said: The mother is among the ambiguous, because God did not stipulate consummation with them as He stipulated with the mothers of stepdaughters, although this is also a consensus of the proof that it is not permissible to contradict what it came with and agreed upon. This was also narrated on the authority of the Prophet, may God bless him and grant him peace, a report, but there is a problem with its chain of transmission, which is what Al-Muthanna told me, Habban bin Musa told us, Ibn Al-Mubarak told us, Al-Muthanna bin Al-Sabah told us on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather. The Prophet, may God bless him and grant him peace, said: "If a man marries a woman, it is not permissible for him to marry her mother, whether he has consummated the marriage with the daughter or not. If he marries the mother but does not consummate the marriage with her and then divorces her, then if he wishes he may marry the daughter." Then he said: This report, even if there is something in its chain of transmission, the consensus of the evidence for the validity of the statement about it makes it unnecessary to cite other evidence for its validity. As for the statement of God Almighty: **And your stepdaughters who are in your guardianship,** the

Surat al-Nisa 4:23

Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster mothers, your foster sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in - but if you have not gone in to them, there is no blame upon you. The wives of your sons who are from your fathers, your backbones, and that you marry two sisters together, except for what has already occurred. Indeed, God is Forgiving and Merciful.

majority are of the opinion that the stepdaughter is forbidden whether she is in the guardianship of the man or not. They said: This address was made in a general manner and has no meaning, like the statement of God Almighty: **And do not compel your girls to prostitution if they desire chastity.** In the two Sahihs, it is narrated that Umm Habibah said: O Messenger of God, marry my sister, the daughter of Abu Sufyan, and in a wording of Muslim, 'Azza bint Abu Sufyan. He said: **Do you like that?** She said: Yes, I am not your exclusive wife, and I like someone who shares in my sister's goodness. He said: **Then that is not permissible for me.** She said: We have been told that you want to marry the daughter of Abu Sufyan. Salamah said: **The daughter of Umm Salamah?** She said: Yes. He said: "If she were not my stepdaughter in my care, she would not be permissible for me. She is the daughter of my brother through breastfeeding. Thuwaybah breastfed me and Abu Salamah, so do not offer me your daughters or sisters." And in a narration by al-Bukhari: **If I had not married Umm Salamah, she would not have been permissible for me.** So he made the criterion for prohibition the mere fact that he married Umm Salamah, and he ruled that it was prohibited for that reason. This is the doctrine of the four imams, the seven jurists, and the majority of the successors and predecessors. It has been said: A stepdaughter is not prohibited unless she is in the care of a man. If she is not like that, then she is not prohibited. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim ibn Musa told us, Hisham told us - meaning Ibn Yusuf - on the authority of Ibn Jurayj, Ibrahim ibn Ubayd ibn Rafa'ah told me, Malik ibn Aws ibn al-Hadathan told me: I had a wife who died, and she had given birth to a child for me, so I was upset with her. Ali ibn Abi Talib met me and said: What is the matter with you? I said: The woman died. Ali said: She has a daughter. ? I said: Yes, and she is in Taif. He said: Was she in your custody? I said: No, she is in Taif. He said: Then marry her. I said: Where is the statement of God, **And your stepdaughters who are in your laps?** He said: She was not in your lap, but rather if she is in your lap, this is a strong chain of transmission that goes back to Ali ibn Abi Talib according to the conditions of Muslim, and it is a very strange statement, and this is what Dawud ibn Ali al-Zahiri and his companions went to. Abu al-Qasim al-Rafi'i narrated it from Malik, may God have mercy on him, and Ibn Hazm chose it, and our Sheikh, the hafiz Abu Abdullah al-Dhahabi, told me that he presented this to Sheikh Imam Taqi al-Din Ibn Taymiyyah, may God have mercy on him, and he found it difficult and hesitated about it, and God knows best. Ibn al-Mundhir said: Ali ibn Abdul Aziz told us, al-Athram told us, from Abu Ubaidah, his statement, **who are in your laps,** he said: In your houses, and as for the stepdaughter who is in the possession of the right hand, Imam Malik ibn Anas said, from Ibn Shihab:

Umar ibn al-Khattab was asked about a woman and her daughter who is in the possession of the right hand, is one of them having intercourse with the other? Umar said: I do not like it. To tell them both means that I have intercourse with them both through my right hand, and this is disconnected. Sanid bin Dawud said in his interpretation: Abu Al-Ahwas told us, on the authority of Tariq bin Abdul Rahman, on the authority of Qais, who said: I said to Ibn Abbas: Can a man have intercourse with a woman and her daughter who are his slaves? He said: One verse made them permissible and another forbade them, and I would not do it. Sheikh Abu Omar bin Abdul Barr, may God have mercy on him, said: There is no disagreement among the scholars that it is not permissible for anyone to have intercourse with a woman and her daughter from whom the right hand belongs, because God has forbidden that in marriage. He said: **And the mothers of your women and your stepdaughters who are in your guardianship from your women.** And the right hand belongs to them as a consequence of marriage, except for what was narrated from Omar and Ibn Abbas, and none of the imams of fatwa or those who followed them agreed on that. Hisham narrated from Qatada: The stepdaughter and the daughter of her daughter are not suitable even if she is lower with many bellies, and Qatada said the same from Abu Al-Aaliyah, and the meaning of his saying **those with whom you have consummated the marriage** is that you have married them, as Ibn Abbas and more than one said. Ibn Jurayj said from Ata': It is that she is presented to him so he uncovers and searches and sits between her legs. I said: What do you think if he does that in her family's house? He said: It is the same, and it is sufficient for him that her daughter has been forbidden to him. Ibn Jarir said: And there is consensus Everyone agrees that a man's seclusion with a woman does not make her daughter forbidden to him if he divorces her before touching her or looking at her vagina with lust, which indicates that the meaning of that is reaching her through intercourse.

And the Almighty's saying: **And the wives of your sons who are from your loins** meaning, the wives of your sons whom you gave birth to from your loins are forbidden to you, thus precluding the adopted sons whom they used to adopt in the pre-Islamic era. As the Almighty said: **And when Zaid had no longer any need for her, We married her to you in order that there should be no blame upon the believers concerning the wives of their adopted sons Al-An'am 2:14.** Ibn Jurayj said: I asked Ata' about His saying: **And the wives of your sons who are from your loins.** He said: We were told - and God knows best - that when the Prophet, may God bless him and grant him peace, married Zayd's wife, the polytheists in Mecca spoke about that, so God Almighty revealed: **And the wives of your sons who are from your loins, and And He has not made your adopted sons your sons, and Muhammad is not**

the father of any of your men, was revealed. Ibn Abi Hatim said: Abu Zur'ah told us, Muhammad ibn Abi Bakr al-Muqaddami told us, al-Jarh ibn al-Harith told us on the authority of al-Ash'ath, on the authority of al-Hasan ibn Muhammad: that these verses are vague: **And the wives of your sons, and And the mothers of your women**, then he said: It was narrated on the authority of Tawus, Ibrahim, al-Zuhri, and Makhul, something similar to that. **I said** The meaning of ambiguous is general in the case of the one who has been consummated with and the one who has not been consummated with, so she is forbidden as soon as the contract is made with her, and this is agreed upon. If it is said: So how is the wife of his son forbidden from breastfeeding as is the opinion of the majority, and some people narrate it as a consensus and not from his lineage, then the answer is from his saying, may God bless him and grant him peace: **What is forbidden from breastfeeding is forbidden as is forbidden from lineage** and the saying of God the Almighty: **And that you marry two sisters together, except for what has already occurred verse**. That is, it is forbidden for you to marry two sisters together, and likewise in the case of possession by the right hand, except for what you did in your ignorance, for we have pardoned and forgiven it. This indicates that there is no duality in what will come and no exception in what has occurred, as He said: **They will not taste death therein except the first death verse**. This indicates that they will never taste death therein. The scholars from the Companions, the Followers, and the Imams, past and present, have agreed that it is forbidden to marry two sisters together, and whoever converts to Islam and has two sisters, it is better for him to keep one of them and divorce the other without fail. Imam Ahmad said: Musa ibn Dawud told us, Ibn Lahi'ah told us, on the authority of Abu Wahb al-Jishani, on the authority of al-Dahhak ibn Fayruz, on the authority of his father, who said: I converted to Islam and I had two sisters with me, so the Prophet, may God bless him and grant him peace, ordered me to divorce one of them. Then Imam Ahmad, al-Tirmidhi and Ibn Majah narrated it on the authority of Ibn Lahi'ah, and Abu Dawud and al-Tirmidhi also narrated it on the authority of Yazid ibn Abi Habib, both on the authority of Abu Wahb al-Jishani. Al-Tirmidhi said: His name is Daylam ibn al-Hawsha', on the authority of al-Dahhak ibn Fayruz al-Daylami, on the authority of his father, on his authority. And in a wording of al-Tirmidhi. Then the Prophet, may God bless him and grant him peace, said: **Choose whichever of them you wish**. Then al-Tirmidhi said: This is a hasan hadith. Ibn Majah also narrated it with another chain of transmission, saying: Abu Bakr ibn Abi Shaybah told us, Abd al-Salam ibn Harb told us, on the authority of Ishaq ibn Abdullah ibn Abi Farwah, on the authority of Abu Wahb al-Jayshani, on the authority of Abu Khurash al-Ra'ini, who said: I came to the Messenger of God, may God bless him and grant him peace, and I had two sisters whom I had married during the pre-Islamic era. He said: **When you return, divorce one of them**. I said: It is possible that this Abu Khurash is al-Dahhak ibn Fayruz, and it is possible that it is someone else, so Abu Wahb narrated it on the authority of two people on the authority of Fayruz al-Daylami, and God knows best. Ibn Mardawayh said: Abdullah bin Yahya bin Muhammad bin Yahya told us, Ahmad bin Yahya

Al-Khawlani told us, Haitham bin Kharijah told us, Yahya bin Ishaq told us on the authority of Ishaq bin Abdullah bin Abi Farwa, on the authority of Raziq bin Hakim, on the authority of Kathir bin Murrah, on the authority of Al-Daylami, who said: I said: O Messenger of God, I have two sisters. He said: **Divorce whichever one you wish**. The Daylami mentioned first is Al-Dahhak bin Fayruz Al-Daylami. Abu Zur'ah Al-Dimashqi said: He was a companion of Abdul-Malik bin Marwan. The second is Abu Fayruz Al-Daylami, may God be pleased with him, and he was among the princes in Yemen who were responsible for killing Al-Aswad Al-Ansi, the prophet, may God curse him. As for combining two sisters in one's possession, it is also forbidden due to the generality of the verse. Ibn Abi Hatim said: Abu Zur'ah told us, Musa ibn Ismail told us, Hammad ibn Salamah told us, on the authority of Qatadah, on the authority of Abdullah ibn Abi Unbah or Utbah, on the authority of Ibn Mas'ud, that he was asked about a man who marries two sisters at the same time, and he disliked it, so he said to him - meaning the questioner: God the Almighty says: **Except what your right hands possess**. Ibn Mas'ud, may God be pleased with him, said to him: And your camel from what your right hand possesses. This is the well-known view from the majority, the four imams and others, although some of the early Muslims hesitated about it. Imam Malik said, on the authority of Ibn Shihab, on the authority of Qubaysah ibn Dhu'ayb: A man asked Uthman ibn Affan about two sisters whom the right hand possesses, can he marry them at the same time? Uthman said: One verse has made them permissible and another has forbidden them, and I would not do that. So he left him and met a man from the companions of the Prophet, may God bless him and grant him peace, and asked him about that, and he said: If I had any say in the matter and I found someone doing that, I would make him an example. Malik said: Ibn Shihab said: I think he was Ali ibn Abi Talib. He said: I was told something similar from Al-Zubayr ibn Al-Awwam. Ibn Abd Al-Barr Al-Namri **may God have mercy on him** said in the book Al-Istidhkar: Qubaysah ibn Dhu'ayb was given the nickname of Ali ibn Abi Talib because he was a companion of Abd Al-Malik ibn Marwan, and they found mentioning Ali ibn Abi Talib **may God be pleased with him** burdensome. Then Abu Omar said: Khalaf ibn Ahmad told me, reading to him: Khalaf ibn Mutraf told them: Ayoub ibn Sulayman, Saeed ibn Sulayman, and Muhammad ibn Umar ibn Lubabah told us: Abu Zayd Abd Al-Rahman ibn Ibrahim told us: Abu Abd Al-Rahman Al-Muqri told us on the authority of Musa ibn Ayoub Al-Ghaffiqi: My uncle Iyas ibn Amir told me: I asked Ali ibn Abi Talib and said: I have two sisters from those whom my right hand possesses, one of them was a concubine and she bore me children, then I desired the other, so what should I do? Ali **may God be pleased with him** said: You free the one you had intercourse with, then you have intercourse with the other. I said: Some people say: Rather, marry her, then have intercourse with the other. Ali said: What do you think if her husband divorces her or dies, does she not return to you? Because it is safer for you to free her. Then Ali took my hand and said to me: What is forbidden to you from what your right hand possesses is what is forbidden to you in the Book of God, the Almighty, of free women, except for a number,

Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster mothers, your foster sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in - but if you have not gone in to them, there is no blame upon you. The wives of your sons who are from your fathers, your backbones, and that you marry two sisters together, except for what has already occurred. Indeed, God is Forgiving and Merciful.

or he said: except for four, and what is forbidden to you from breastfeeding is what is forbidden to you in the Book of God of lineage. Then Abu Omar said: This hadith is about a journey. If a man from the farthest west or east to Mecca did not find anyone else, his journey would not be in vain. I said: It has been narrated from Ali similar to what was narrated from Uthman. Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Muhammad bin Abbas told us, Muhammad bin Abdullah bin Mubarak Al-Mukhrami told us, Abdul Rahman bin Ghazwan told us, Sufyan told us on the authority of Amr bin Dinar, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: Ali bin Abi Talib said to me: A verse has forbidden them and a verse has permitted them - meaning the two sisters - Ibn Abbas said: What is forbidden to me is my kinship to them, but what is forbidden to me is not their kinship to one another, meaning the slave girls. And the pre-Islamic era used to forbid what they forbade except for the father's wife and combining two sisters. Then when Islam came, God revealed: **And do not marry those women whom your fathers married, except what has already occurred** "And that you marry two sisters together, except what has already occurred" meaning in marriage. Then Abu Omar said: Imam Ahmad bin Hanbal narrated, Muhammad bin Salamah narrated to us, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Ibn Sirin, who said: What is forbidden of slave women is what is forbidden of free women, except for a number. And something similar was narrated from Ibn Masoud and Al-Sha'bi. Abu Omar said: A statement similar to what Uthman said was narrated from a group of the Salaf, including Ibn Abbas, but they differed upon them, and none of the jurists of the regions, the Hijaz, Iraq, or what is beyond them in the East, the Levant, or the West paid attention to it, except for those who deviated from their group by following the apparent meaning and denying analogy. And those who do that have abandoned what we have agreed upon, and the group of jurists agree that it is not permissible to marry two sisters by right hand possession in intercourse, just as it is not permissible in marriage. Muslims have agreed that the meaning of His statement, **Forbidden to you are your mothers, your daughters, your sisters**, to the end of the verse, is that marriage and right hand possession are the same for all of them. So it should be the same, by analogy and consideration, when combining two sisters, mothers of women, and stepdaughters. This is also the case with the majority of them, and they are the argument that is used as evidence by those who disagree with it and deviate from it. And the statement of God Almighty, **And chaste women, except those your right hands possess**, means that chaste foreign women, who are married, **except those your right hands possess**, means except those you possess through captivity, for it is permissible for you to have

intercourse with them if you have purified them, for the verse was revealed regarding that. Imam Ahmad said: Abd al-Razzaq told us, Sufyan al-Thawri told us, on the authority of Uthman al-Batti, on the authority of Abu al-Khalil, on the authority of Abu Sa'id al-Khudri, who said: We captured women from the captives of Awtas, and they had husbands, so we disliked having intercourse with them while they had husbands, so we asked the Prophet, may God bless him and grant him peace, and this verse was revealed: **And chaste women, except those your right hands possess**, so we made their private parts lawful for us. This is how al-Tirmidhi narrated it on the authority of Ahmad ibn Mani' on the authority of Hisham, and al-Nasa'i narrated it on the authority of Sufyan al-Thawri and Shu'bah ibn al-Hajjaj, all three on the authority of Uthman al-Batti, and Ibn Jarir narrated it on the authority of Ash'ath ibn Suray on the authority of Uthman al-Batti, and Muslim narrated it in his Sahih on the authority of Shu'bah on the authority of Qatadah, both of them on the authority of Abu al-Khalil Salih ibn Abi Maryam, on the authority of Abu Sa'id al-Khudri, and he mentioned it. This is how Abd al-Razzaq narrated it on the authority of Mu'mar, on the authority of Qatadah, on the authority of Abu al-Khalil, on the authority of Abu Sa'id al-Khudri. It was narrated from another chain of transmission on the authority of Abu Al-Khalil, on the authority of Abu Alqamah Al-Hashemi, on the authority of Abu Saeed Al-Khudri. Imam Ahmad said: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatadah, on the authority of Abu Alqamah, on the authority of Abu Saeed Al-Khudri, that the companions of the Messenger of God, may God bless him and grant him peace, captured female captives on the day of Awtas, who had husbands from the polytheists. It was as if some of the companions of the Messenger of God, may God bless him and grant him peace, refrained and felt guilty for having sexual intercourse with them. He said: So this verse was revealed concerning that: **And chaste women, except those your right hands possess**. This is how Muslim, Abu Dawud and Al-Nasa'i narrated it on the authority of Saeed bin Abi Arubah. Muslim added: and Shu'bah. Al-Tirmidhi narrated it on the authority of Hammam bin Yahya, all three of them on the authority of Qatadah with a similar chain of transmission. Al-Tirmidhi said: This is a hasan hadith, and I do not know that anyone mentioned Abu Alqamah in this hadith except what Hammam mentioned on the authority of Qatadah - this is what he said - and Saeed and Shu'bah followed him, and God knows best.

Al-Tabarani narrated from the hadith of Ad-Dahhak from Ibn Abbas: It was revealed about the captives of Khaybar, and he mentioned a hadith similar to that of Abu Saeed. A group of the Salaf held that the sale of a female slave is a divorce for her from her husband, taking into account the generality of this verse. Ibn Jarir said: Ibn Muthanna told us, Muhammad ibn Ja'far

told us, from Shu'bah, from Mughirah, from Ibrahim, that he was asked about a female slave who is sold and has a husband. He said: Abdullah used to say: Her sale is her divorce. And he would recite this verse: **And chaste women, except those your right hands possess.** Sufyan narrated it likewise from Mansur, Mughirah, and Al-A'mash from Ibrahim from Ibn Mas'ud, who said: Her sale is her divorce, and it is disconnected. Sufyan Ath-Thawri narrated it from Khalid, from Abu Qilabah, from Ibn Abbas said: Her sale is her divorce. If a female slave is sold and has a husband, then her master has more right to her private parts. Saeed narrated it from Qatadah, who said: Ubayy ibn Ka'b, Jabir ibn Abdullah, and Ibn Abbas said: Her sale is her divorce. Ibn Jarir said: Yaqub ibn Ulayyah told me on the authority of Khalid, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The divorce of a female slave is six: selling her is her divorce, freeing her is her divorce, giving her as a gift is her divorce, acquitting her is her divorce, and divorcing her husband is her divorce. Abd al-Razzaq said: Muammar told us on the authority of al-Zuhri on the authority of Ibn al-Musayyab regarding his statement, **and chaste women**, he said: They are those who have husbands, God has forbidden marriage to them except those whom your right hand possesses, so selling them is her divorce. Muammar said: Al-Hasan said the same, and Saeed ibn Abi Urubah narrated it in this way, on the authority of Qatadah, on the authority of al-Hasan regarding his statement, **and chaste women, except those whom your right hands possess**, he said: If she has a husband, then selling them is her divorce. Awf narrated on the authority of Al-Hasan: The sale of a female slave is her divorce, and his sale is her divorce. This is the saying of these predecessors, and the majority have disagreed with them in the past and present, and they saw that the sale of a female slave is not a divorce for her because the buyer is a representative of the seller, and the seller had removed this benefit from his ownership and sold her as if she had been taken away from him. They relied in that on the hadith of Barirah, which was narrated in the two Sahihs and others, for Aisha, the mother of the believers, bought her and completed her emancipation, and her marriage to her husband Mughith was not annulled, rather the Messenger of God, may God bless him and grant him peace, gave her the choice between annulment and remaining, and she chose annulment and her story is well-known. If the sale of a female slave was her divorce as these people said, the Prophet, may God bless him and grant him peace, would not have given her the choice. When he gave her the choice, it indicated the continuation of the marriage, and that what is meant by the verse is only the captives, and God knows best. It has been said: What is meant by his saying, **and chaste women**, means the chaste ones are forbidden to you until you have taken possession of their chastity through marriage, witnesses, dowries, and a guardian, one, two, three, or four. This was narrated by Ibn Jarir on the authority of Abu al-Aaliyah, Tawus, and others. Umar and Ubaydah said, **and chaste women**, except for the four, are forbidden to you, except for those whom your right hands possess.

God the Almighty said: **The Book of God upon you** meaning this prohibition is a Book that God has written

upon you, so adhere to His Book, do not go beyond its limits, and adhere to His law and what He has imposed. Ubaydah, Ata' and As-Suddi said regarding His statement: **The Book of God upon you** meaning the four. Ibrahim said: **The Book of God upon you** meaning what He has forbidden you. God the Almighty said: **And lawful for you are all beyond that** meaning whatever is forbidden to you except for what was mentioned, they are lawful for you, as was said by Ata' and others. Ubaydah and As-Suddi said: **And lawful for you are all beyond that** meaning less than the four, and this is far-fetched, and the correct statement is that of Ata' as mentioned above. Qatadah said: **And what is beyond that is lawful for you** meaning what your right hands possess. This is the verse that was used as evidence by those who argued for the permissibility of marrying two sisters at the same time, and the statement of those who said: One verse permitted them and another verse forbade them. And the statement of God Almighty: **That you seek with your wealth, chaste, not fornicating** meaning that you may obtain with your wealth from wives to four, or concubines as many as you wish in the lawful way. That is why He said: **chaste, not fornicating**. And the Almighty's saying: **And for those of them whom you have enjoyed, give them their dowries as an obligation**. That is, just as you enjoy them, give them their dowries in return for that, as the Almighty said: **And how can you take it while you have gone in unto one another?** And as the Almighty said: **And give the women their dowries as a free gift**. And as He said: **And it is not lawful for you to take back anything of what you have given them**. The generality of this verse has been used as evidence for temporary marriage, and there is no doubt that it was permissible at the beginning of Islam, then abrogated after that. Al-Shafi'i and a group of scholars said that it was permitted then abrogated twice. Others said: More than that. Others said: It was only permitted once, then abrogated once, then abrogated, and was not permitted after that. It was narrated on the authority of Ibn Abbas and a group of the Companions that it is permissible out of necessity. This is also a narration on the authority of Imam Ahmad. Ibn Abbas, Ubayy ibn Ka'b, Sa'id ibn Jubayr, and al-Suddi used to recite: **And for those of them whom you have enjoyed, give them their due compensation as an obligation**. Mujahid said: It was revealed regarding temporary marriage, but the majority are of a different opinion. The main evidence is what is established in the two Sahihs on the authority of the Commander of the Faithful, Ali ibn Abi Talib, who said: The Messenger of God, may God bless him and grant him peace, forbade temporary marriage and the meat of domestic donkeys on the day of Khaybar. This hadith has established wordings that are in the Book of Rulings. In Sahih Muslim, on the authority of Al-Rabi' bin Sabra bin Ma'bad Al-Juhani, on the authority of his father, that he fought with the Messenger of God, may God bless him and grant him peace, on the day of the conquest of Mecca, and he said, "O people, I had given you permission to enjoy women, but God has forbidden that until the Day of Resurrection. So whoever has any of them, let him set her free, and do not take anything of what you have given them." And in a narration by Muslim: In the Farewell Pilgrimage, and he has words that are in the Book of Rulings, and the words of God Almighty: **And**

Surat al-Nisa 4:23

Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster mothers, your foster sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in - but if you have not gone in to them, there is no blame upon you. The wives of your sons who are from your fathers, your backbones, and that you marry two sisters together, except for what has already occurred. Indeed, God is Forgiving and Merciful.

there is no blame upon you for what you mutually agree upon after the obligation, from the interpretation of this verse on the marriage of pleasure for a specified period, he said: There is no blame upon you if the period expires if you agree upon an increase in it, and an increase for the reward, Al-Suddi said: If he wishes, he may satisfy her after the first obligation, meaning the reward that he gave her for his enjoyment of her before the expiration of the period between them, so he said: I will also enjoy you with such and such, so he increased before he cleansed her womb on the day the period expires, and this is the words of God Almighty: **And there is no blame upon you for what you mutually agree upon after the obligation**. Al-Suddi said: If the period has expired, he has no right to her, and she is innocent of him and she must purify what is in her womb, and there is no inheritance between them, so neither of them inherits from the other. Whoever says this first opinion makes its meaning like His statement, **And give the women their dowries as a free gift Al-Masjid an-Nabawi**, meaning if you set a dowry for her and she releases you from it or part of it, then there is no blame on you or her for that. Ibn Jarir said: Muhammad ibn Al-A'la told us, Al-Mu'tamir ibn Sulayman told us on the authority of his father, he said: Al-Hadrami claimed that men used to set a dowry, then perhaps one of them would encounter hardship, so he said: There is no blame upon you, O people, for what you agree upon after the obligation. Meaning, if she sets aside something from it for you, then it is permissible for you. Ibn Jarir chose this opinion. Ali ibn Abi Talhah said on the authority of Ibn Abbas, **And there is no blame upon you for what you agree upon after the obligation** and the agreement is that he pays her dowry and then gives her the choice, meaning in staying or separating. God Almighty says: **Indeed, God is All-Knowing, All-Wise**. It is appropriate to mention these two descriptions after the legislation of these prohibitions.

Fath al-Qadir

His saying 23- **Your mothers are forbidden to you** meaning: marrying them. God the Almighty has explained in this verse what is permissible and what is forbidden from women, so He has forbidden seven by bloodline, and six by breastfeeding and marriage. The continuous Sunnah has included the prohibition of marrying a woman and her paternal aunt, and a woman and her maternal aunt, and there has been consensus on this. So the seven forbidden women by bloodline are mothers, daughters, sisters, paternal aunts, maternal aunts, brother's daughters, and sister's daughters. And those forbidden by marriage and breastfeeding are: mothers by breastfeeding, sisters by breastfeeding, mothers of women, stepdaughters, wives of sons, and marrying two sisters. These are six, and the seventh is married women of

fathers, and the eighth is marrying a woman and her paternal aunt. Al-Tahawi said: All of this is from the agreed upon decisive evidence, and it is not permissible to marry any of them by consensus except the mothers of women whose husbands have not consummated the marriage with them, for the majority of the early Muslims held that the mother is forbidden by the marriage contract with the daughter, and the daughter is not forbidden except by consummation with the mother. Some of the early Muslims said: The mother and the stepdaughter are the same, neither of them is forbidden except by consummation with the other. They said: The meaning of his statement **and the mothers of your women** is: those with whom you have consummated the marriage, and they claimed that the condition of consummation refers to both mothers and stepdaughters. It was narrated by Khalas from Ali ibn Abi Talib. It was narrated from Ibn Abbas, Jabir, Zaid ibn Thabit, Ibn al-Zubayr, and Mujahid. Al-Qurtubi said: The narration of Khalas from Ali does not constitute evidence, and his narration is not valid according to the people of hadith, and what is correct from him is like the statement of the group. The answer to their statement that the restriction of entry refers to mothers and stepdaughters is that this is not permissible in terms of syntax. The explanation is that if the two predicates differ in the factor, their description is not the same, so it is not permissible in terms of syntax. The explanation is that if the two predicates differ in the factor, their description is not the same, so it is not permissible according to grammarians to say: I passed by your women and I liked Zayd's elegant women, on the condition that elegant is a description of all of them. Likewise in the verse it is not permissible for those with whom you entered to be a description of all of them, because the two predicates are different. Ibn al-Mundhir said: The correct opinion is that of the majority regarding the inclusion of all the mothers of women in His statement: **and the mothers of your women**. What indicates what the majority have said is what was narrated by Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and al-Bayhaqi in his Sunan, through two chains of transmission, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: "If a man marries a woman, it is not permissible for him to marry her mother, whether he has consummated the marriage with her or not. If he marries the mother but does not consummate the marriage with her, then he divorces her, then if he wishes he may marry the daughter." Ibn Kathir said in his interpretation, providing evidence for the majority: A report has been narrated on this matter, but its chain of transmission is questionable. So he mentioned this hadith and then said: Although this report has what is in its chain of transmission, the consensus of the evidence on the

validity of the statement about it makes it unnecessary to cite other evidence for its validity. He said in al-Kashshaf: They agreed that the prohibition of women's mothers is ambiguous, while the prohibition of stepdaughters is not, according to the apparent meaning of the words of God Almighty. The claim of consensus is refuted by the disagreement of those who came before. Know that the word *mothers* includes their mothers, grandmothers, the father's mother, and grandmothers, even if they are descendants, because they are all mothers to whoever is born to her, even if they are descendants. The term *daughters* includes the daughters of sons, even if they are descended. Sisters refer to a sister from both parents or one of them. An aunt is the name of every female who shares with your father or grandfather in both or one of their origins. An aunt may be from the mother's side, and she is the sister of the mother's father. An aunt is the name of every female who shares with your mother in both or one of her origins. An aunt may be from the father's side, and she is the sister of your father's mother. A brother's daughter is the name of every female who has a birth to your brother through direct contact and through direct contact, even if she is distant. The same applies to a sister's daughter. His statement, **and your mothers who breastfed you**, is absolute and restricted by what is mentioned in the Sunnah about breastfeeding being within two years, except in the story of the breastfeeding of Salim, the freed slave of Abu Hanifa. The apparent structure of the Qur'anic text establishes the ruling on breastfeeding by what is true of the term breastfeeding linguistically and legally, but it has been restricted to five breastfeedings in authentic hadiths. Research into establishing and verifying that takes a long time, and we have covered it in our books and established what is true in many of the discussions of breastfeeding. His saying, **and your foster sisters** A foster sister is the one who was breastfed by your mother with your father's milk, whether she breastfed her with you or with those before you or after you of brothers and sisters. A maternal sister is the one who was breastfed by your mother with the milk of another man. His saying, **and your wives' mothers** We have already discussed the consideration of consummation and its absence. The forbidden women by marriage are four: a woman's mother and her daughter, the father's wife, and the son's wife. His saying, **and your stepdaughters** A stepdaughter is the daughter of a man's wife from another man. She is called that because he raises her in his lap, so she is a verbal foster child in the sense of a passive participle. Al-Qurtubi said: The jurists agreed that a stepdaughter is forbidden to her mother's husband if he consummates the marriage with her mother, even if the stepdaughter is not in his lap. Some of the earlier scholars and the people of the apparent meaning differed and said: A stepdaughter is not forbidden unless she is in the lap of a married man. If she is in another country and he leaves his mother, then he may marry her. This has been narrated from Ali. Ibn al-Mundhir and al-Tahawi said: This has not been proven from Ali because its narrator is Ibrahim ibn Ubayd from Malik ibn Aws ibn al-Hadathan from Ali, and this Ibrahim is not known. Ibn Kathir said in his interpretation after narrating this from Ali: This is a strong chain of transmission proven to Ali ibn Abi Talib

according to the conditions of Muslim. Al-Hujur is the plural of Hujr. The most correct view is that they are in the custody of their mothers under the protection of their husbands as is most common. It was said that what is meant by al-Hujur is the houses: i.e. in your houses, as al-Athram narrated from Abu Ubaydah. His statement, **But if you have not consummated the marriage with them, there is no blame upon you** means in marrying stepdaughters, and it is an explicit statement of what is indicated by the meaning of what precedes it.

Scholars differed about the meaning of consummation that makes stepdaughters forbidden: It was narrated on the authority of Ibn Abbas that he said: Consummation means sexual intercourse. This is the opinion of Tawus, Amr ibn Dinar and others. Malik, al-Thawri, Abu Hanifa, al-Awza'i, al-Layth and al-Zaydiyyah said: If the husband touches the mother out of lust, her daughter becomes forbidden to him. This is one of the two opinions of al-Shafi'i. Ibn Jarir al-Tabari said: And in the consensus of all is that a man's seclusion with his wife does not make her daughter forbidden to him if he divorces her before touching her and before looking at her vagina out of lust, which indicates that the meaning of that is reaching her through sexual intercourse. End quote. Al-Qurtubi narrated the consensus in this way, saying: The scholars agreed that if a man marries a woman and then divorces her or she dies before consummating the marriage with her, it is permissible for him to marry her daughter. They differed about looking. Malik said: If he looks at her hair or her chest or any of her beauty for pleasure, her mother and daughter become forbidden to him. The Kufians said: If he looks at her vagina with lust, it is like touching with lust. Al-Thawri said the same without mentioning lust. Ibn Abi Laila said: She is not forbidden by looking until he touches, and this is the opinion of Al-Shafi'i. What should be relied upon in such a disagreement is looking at the meaning of penetration in Islamic law or language. If it is specific to intercourse, then there is no reason to include anything else in it, such as touching, looking, or other things. If its meaning is broader than intercourse, such that it applies to anything in which some type of enjoyment occurs, then the basis for the prohibition is that. As for the stepdaughter who is owned by the right hand, it was narrated on the authority of Omar ibn Al-Khattab that he disliked that. Ibn Abbas said: One verse permitted them and another verse forbade them, and I would not do it. Ibn Abd al-Barr said: There is no disagreement among scholars that it is not permissible for a man to have intercourse with a woman and her daughter whom he owns, because God has forbidden that in marriage. He said: **And the mothers of your wives and your stepdaughters who are in your guardianship from among your women**. And according to them, the right hand is subordinate to marriage, except for what was narrated from Umar and Ibn Abbas. None of the imams of fatwas or those who followed them agree on that. End quote. His statement: **And the wives of your sons**. Al-Hala'il is the plural of halila, which means wife. She was named thus because she is permissible with the husband wherever he is, so it is fa'ila in the sense of fa'ila. Al-Zajaj and some people said that it is from the word halal, so it is halila in the sense of muhalilila. It

Surat al-Nisa 4:23

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was said: because each of them untie the garment of the other. The scholars have agreed on the prohibition of what fathers have contracted with their sons and what sons have contracted with their fathers, whether there is intercourse with the contract or not, based on the statement of God the Almighty: **And do not marry those women whom your fathers married** and His statement: **And the wives of your sons.**

The jurists differed on whether the contract is invalid, does it require prohibition or not? As explained in the books of branches. Ibn al-Mundhir said: All scholars of the countries from whom knowledge is preserved agreed that if a man has intercourse with a woman through an invalid marriage, she is forbidden to his father, son, and grandfathers. They agreed that the contract of purchasing a female slave does not make her forbidden to his father and son. So if he buys a female slave and touches or kisses her, she is forbidden to his father and son. I do not know of any disagreement about it, so it is obligatory to prohibit it, in submission to them. Since they differed on her being forbidden by looking without touching, this was not permissible due to their disagreement. He said: There is no authentic report from any of the companions of the Messenger of God, may God bless him and grant him peace, that contradicts what we have said. His saying: **those from your loins** is a description of the sons: that is, without those whom you have adopted from the children of others, as they used to do in the Age of Ignorance. From this is the saying of the Most High: "And when Zaid had no longer any need for her, We married her to you in order that there should be no blame upon the believers concerning the wives of their adopted sons when they have no longer any need for them." From this is the saying of the Most High: **And He has not made your adopted sons your sons.** From this is: **Muhammad is not the father of any of your men.** As for the wife of the son from breastfeeding, the majority have held that she is forbidden to his father. It has been said that it is a consensus, even though the son from breastfeeding is not from the children of the loins. Its basis is what is authentically reported from the Prophet, may God bless him and grant him peace, who said: **What is forbidden by breastfeeding is forbidden by lineage.** There is no dispute that the children of the children, even if they are lower in line, are like the children of the loins in the prohibition of marrying their women to their fathers.

Scholars have differed as to whether fornication entails prohibition or not. Most scholars said: If a man has sexual intercourse with a woman through fornication, it is not forbidden for him to marry her. Similarly, his wife is not forbidden to him if he commits fornication with her mother or daughter. It is sufficient for him to be subject to the prescribed punishment. Likewise, according to them, it is permissible for him to marry the mother of the woman he committed fornication with

and her daughter. A group of scholars said: Fornication entails prohibition. This was reported from Imran ibn Husayn, al-Sha'bi, Ata', al-Hasan, Sufyan al-Thawri, Ahmad, Ishaq, and the people of opinion. It was also reported from Malik, and the correct view from him is like the view of the majority. The majority cited as evidence the words of God the Almighty: **and the mothers of your wives** and His words: **and the wives of your sons.** The woman who has been fornicated with cannot be considered one of their women or the wives of their sons.

Ad-Daraqutni narrated on the authority of Aisha that she said: "The Messenger of God, may God bless him and grant him peace, was asked about a man who committed adultery with a woman and wanted to marry her or her daughter. He said: 'The forbidden does not make the permissible forbidden.'" The prohibitionists cited as evidence what was narrated in the story of Juraij, which is confirmed in Sahih, in which he said: 'O boy, who is your father?' He said: 'So-and-so the shepherd.' Thus, the son attributed himself to his father through adultery, and this is a weak argument. They also cited as evidence the words of the Prophet, may God bless him and grant him peace: 'God will not look at a man who looks at the private parts of a woman and her daughter and does not distinguish between the permissible and the forbidden.' The response to this is that this is absolute and is restricted by the evidence that has been reported indicating that the forbidden does not make the permissible forbidden.

They differed on whether sodomy entails prohibition or not. Al-Thawri said: If he sodomizes a boy, his mother is forbidden to him. This is the opinion of Ahmad ibn Hanbal, who said: If he sodomizes his wife's son, father, or brother, his wife is forbidden to him. Al-Awza'i said: If he sodomizes a boy and a daughter is born to the one he has consummated the marriage with, it is not permissible for the one who has been sodomized to marry her because she is the daughter of the one he has consummated the marriage with. It is clear what is in the opinion of these people of weakness and fallacy that descends from the opinion of those who say that unlawful intercourse entails prohibition to varying degrees, due to the unsuitability of what those people have relied on of doubts based on what these people have claimed that sodomy entails prohibition. His statement **and that you marry two sisters together** means: It is forbidden for you to marry two sisters together, so it is in the nominative case in apposition to the previous prohibitions, and it includes marrying them together through marriage and intercourse through the right hand. It was said: The verse is specific to combining in marriage, not in right-hand possession. As for intercourse with ownership, there is no right to marriage, and the nation has unanimously agreed to prohibit combining them in

the marriage contract.

They differed regarding the two sisters who are owned by the right hand. All scholars held that it is permissible to have intercourse with them together through ownership, and they agreed that it is permissible to have intercourse with them together only through ownership. Some of the Salaf hesitated regarding having intercourse with two sisters through ownership, and this will be explained later. They differed regarding the permissibility of concluding a marriage contract with the sister of a slave girl who is owned by ownership. Al-Awza'i said: If he has intercourse with his slave girl through ownership, it is not permissible for him to marry her sister. Al-Shafi'i said: The right hand does not prevent marriage to a sister. The Zahiris held that it is permissible to have intercourse with two sisters who are owned by the right hand, just as it is permissible to have intercourse with them together through ownership. Ibn Abd al-Barr said, after mentioning what was narrated from Uthman ibn Affan about the permissibility of having intercourse with two sisters through ownership: A similar statement by Uthman was narrated from a group of the Salaf, including Ibn Abbas, but they differed upon them and none of the jurists of the regions in the Hijaz, Iraq, or what is beyond it in the East, Syria, or Morocco paid attention to it, except for those who deviated from their group by following the apparent meaning and denying analogy. And he who deliberately did that left it. And the group of jurists agree that it is not permissible to combine two sisters by right hand possession in intercourse, just as it is not permissible in marriage. And the Muslims have agreed that the meaning of His statement, **Forbidden to you are your mothers, your daughters, your sisters**, to the end of the verse, is that marriage by right hand possession is the same for all of these. So it must be by analogy and consideration to combine two sisters, mothers of women, and stepdaughters. And this is what it is according to the majority of them, and it is the argument that is used as evidence by those who disagree with it and deviate from it, and God is the Praiseworthy.

And I say: Here is a problem, which is that it has been established that marriage is said of the contract only, and of intercourse only, and the disagreement over whether one of them is real and the other is metaphorical, or whether they are both real is well-known. If we take this prohibition mentioned in this verse, which is His saying, **Your mothers are forbidden to you** to the end, to mean that the contract is forbidden to them, then there is no indication in His saying, the Most High, **And that you marry two sisters** to the end of it, of the prohibition of marrying two slave women in intercourse through ownership. And what happened from the consensus of the Muslims that His saying, **Your mothers, your daughters, your sisters** to the end, is equal in it, free women and slave women and the contract, and ownership does not necessitate that the subject of the disagreement, which is marrying two sisters in intercourse through right ownership, be like the subject of the consensus. And mere analogy in such a situation does not constitute evidence because of the objections that come against it. And if we take the prohibition mentioned in the verse to mean intercourse only, that is not correct because of the consensus on the prohibition of the marriage contract

on all of the mentioned from the beginning of the verse to the end of it, so there remains only to take the prohibition in The verse prohibits the marriage contract, so the one who says that it is forbidden to have intercourse with two sisters through ownership needs evidence, and it does not benefit him that this is the opinion of the majority, because the truth is not known through men. If he brings it pure and free from any impurity, then that is fine and well, otherwise the original is permissibility. It is not correct to interpret marriage in the verse to mean both of its meanings, I mean the contract and intercourse, because it is a case of combining the literal and the metaphorical, which is forbidden, or a case of combining the two meanings of the common, and there is a well-known disagreement in the principles, so ponder this.

Scholars have differed regarding whether a man has intercourse with his slave woman through ownership and then wants to have intercourse with her sister through ownership. Ali, Ibn Umar, Al-Hasan Al-Basri, Al-Awza'i, Al-Shafi'i, Ahmad and Ishaq said: He is not permitted to have intercourse with a second woman until he makes the vagina of the other forbidden by removing her from his ownership through selling or freeing her or by marrying her. Ibn Al-Mundhir said: There is a second opinion by Qatada, which is that he intends to make the first forbidden to himself and does not approach her, then he refrains from her until the forbidden woman is purified, then he has intercourse with the second woman. There is a third opinion, which is that he does not approach either of them. This is what Al-Hakim and Hammad said. The meaning of that was narrated from Al-Nakha'i. Malik said: If he has two sisters by ownership, he may have intercourse with whichever one he wishes, and refraining from the other is entrusted to his trust. If he wants to have intercourse with the other, he must forbid himself the vagina of the first by doing something he does, such as removing the ownership, marrying, selling, manumission, writing, or long-term service. If he has intercourse with one of them and then jumps on the other without forbidding the first, he must refrain from them and it is not permissible for him to approach one of them until he forbids the other, and he does not entrust that to his trust because he is accused. Al-Qurtubi said: The scholars have agreed that if a man divorces his wife with a divorce in which he has the right to take her back, he does not have the right to marry her sister until the divorced woman's waiting period expires. They differed about whether he divorces her with a divorce in which he does not have the right to take her back. A group said: He does not have the right to marry her sister or a fourth until the waiting period of the one he divorced expires. This was narrated from Ali, Zaid ibn Thabit, Mujahid, Ata', Al-Nakha'i, Al-Thawri, Ahmad ibn Hanbal, and the People of Opinion. A group said: He can marry her sister and marry a fourth wife for someone who has four wives and has divorced one of them with an irrevocable divorce. This was narrated from Saeed bin Al-Musayyab, Al-Hasan, Al-Qasim, Urwah bin Al-Zubayr, Ibn Abi Laila, Al-Shafi'i, Abu Thawr and Abu Ubaid. Ibn Al-Mundhir said: I do not think it is anything other than the statement of Malik. It is also one of the two narrations from Zaid bin Thabit and Ata'. His statement **except what has already occurred** may

Surat al-Nisa 4:23

Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster mothers, your foster sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in - but if you have not gone in to them, there is no blame upon you. The wives of your sons who are from your fathers, your backbones, and that you marry two sisters together, except for what has already occurred. Indeed, God is Forgiving and Merciful.

mean what was mentioned previously in the statement of God the Almighty: **And do not marry those women whom your fathers married, except what has already occurred.** It may also mean another meaning, which is that what has already occurred is permissible and that if the combination occurred in the pre-Islamic era, the marriage was valid, but if it occurred in Islam, he was given the choice between the two sisters. The first possibility is correct.

Tafsir al-Baghawi

23- The Almighty said: **Your mothers are forbidden to you** the verse. In this verse, God Almighty explained the forbidden things because of the relationship, and the total forbidden things in the Book of God Almighty are fourteen: seven because of lineage, and seven because of the relationship.

As for the seven by reason, two of them are by breastfeeding, four by marriage, and the seventh is the chaste women, who are those with husbands.

As for the seven by lineage, the Almighty said: **Forbidden to you are your mothers**, which is the plural of mother, and includes grandmothers, even if they are ascending, from the mother's side and the father's side, **your daughters**, the plural of daughter, and includes the daughters of sons, even if they are descended, **your sisters**, the plural of sister, whether she is from the father's side and the mother's side or from one of them, **your paternal aunts**, the plural of paternal aunt, and includes all the sisters of your fathers and grandfathers, even if they are ascending, **your maternal aunts**, the plural of maternal uncle, and includes all the sisters of your mothers and grandmothers, **and the daughters of a brother and the daughters of a sister**, and includes the daughters of the sons of a brother and sister, even if they are ascending. The gist of it is that what is forbidden to a man are his ascendants and descendants, and the descendants of his first ascendants and the first descendants of every origin after him, and the ascendants are the mothers and grandmothers, and the descendants are the daughters and daughters of sons, and the descendants of his first ascendants are the sisters and daughters of brothers and sisters, and the first descendants of every origin after him are the paternal aunts and maternal aunts, even if they are ascending.

As for those forbidden by breastfeeding, the Almighty says: **And your mothers who breastfed you and your foster sisters.**

In sum Maryam 19: What is forbidden by breastfeeding is what is forbidden by lineage. Abu al-Hasan al-Sarakhsi told us, on the authority of Zahir ibn

Ahmad, on the authority of Abu Ishaq al-Hashemi, on the authority of Abu Musab, on the authority of Malik, on the authority of Abdullah ibn Dinar, on the authority of Sulayman ibn Yasar, on the authority of Urwah ibn al-Zubayr, on the authority of Aisha, the wife of the Prophet, may God bless him and grant him peace, that the Messenger of God, may God bless him and grant him peace, said: **What is forbidden by breastfeeding is forbidden by birth.**

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us: Abu Mus'ab told us, on the authority of Malik, on the authority of Abdullah ibn Abi Bakr, on the authority of Umrah bint Abd al-Rahman, on the authority of Aisha, the wife of the Prophet, may God bless him and grant him peace, that she told her that the Messenger of God, may God bless him and grant him peace, was with her and that she heard the voice of a man asking permission to enter Hafsa's house. Aisha, may God be pleased with her, said: I said: O Messenger of God, if so-and-so were alive - her paternal uncle through breastfeeding - would he enter upon me? The Messenger of God, may God bless him and grant him peace, said: Yes, breastfeeding prohibits what birth prohibits.

The prohibition of breastfeeding is established on two conditions, one of which is that it should be before the child completes two years, based on the Almighty's saying: **Mothers shall breastfeed their children for two complete years** (al-Baqarah 2:233).

On the authority of Umm Salamah, may God be pleased with her, she said: The Messenger of God, may God bless him and grant him peace, said: **Nothing is forbidden by breastfeeding except that which causes the intestines to open.** And on the authority of Ibn Masoud, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, he said: **There is no breastfeeding except that which makes the bone grow and the flesh to grow.** And this only occurs during childhood.

According to Abu Hanifa, may God be pleased with him: The period of breastfeeding is thirty months, based on the Almighty's saying: **And his gestation and weaning is thirty months** (al-Ahqaf 46:15). According to most scholars, this is the minimum period of pregnancy, and the maximum period of breastfeeding, and the minimum period of pregnancy is six months.

The second condition is that there must be five separate breastfeedings. This is narrated on the authority of Aisha, may God be pleased with her, and Abdullah bin Al-Zubayr said the same, and Al-Shafi'i, may God Almighty have mercy on him, agreed with it.

Most scholars have said that a little or a lot of breastfeeding is forbidden, which is the opinion of Ibn Abbas and Ibn Omar. Saeed bin Al-Musayyab said the

same, and Sufyan Al-Thawri, Malik, Al-Awza', Abdullah bin Al-Mubarak, and the people of opinion agreed with him.

Those who held that a small amount does not prohibit have argued that this is what Ahmad ibn Abdullah al-Salhi told us, Abu Saeed Muhammad ibn Musa al-Sayrafi told us, Abu al-Abbas al-Asam told us, Muhammad ibn Abdullah ibn Abd al-Hakam told us, Anas ibn Ayyad told us, Sham ibn Urwah told us, on the authority of his father, on the authority of Abdullah ibn al-Zubayr, who narrated that the Messenger of God, may God bless him and grant him peace, said: **A single suckling or two sucklings do not prohibit.** This is how some of them narrated this hadith, and Abdullah ibn Abi Malikah narrated it on the authority of Abdullah ibn al-Zubayr on the authority of Aisha, may God be pleased with her, on the authority of the Prophet, may God bless him and grant him peace, and this is the correct version.

Abu al-Hasan al-Sarakhsi told us, on the authority of Zahir ibn Ahmad, on the authority of Abu Ishaq al-Hashemi, on the authority of Abu Mus'ab, on the authority of Malik, on the authority of 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Umar ibn Hazm, on the authority of 'Umrah bint 'Abd al-Rahman, on the authority of 'Aisha, the Mother of the Believers, may God be pleased with her, that she said: Among what was revealed in the Qur'an were ten known breastfeedings that forbid marriage, then they were abrogated by five known breastfeedings, and the Messenger of God, may God bless him and grant him peace, died while they were among what was recited in the Qur'an.

As for the forbidden women by marriage, his saying: **And the mothers of your women** / and its sum Maryam 19: that whoever contracts a marriage contract with a woman, the mothers of the married woman and her grandmothers are forbidden to the man who marries, even if they are higher in breastfeeding and lineage, by the same contract.

And your stepdaughters who are in your guardianship from your women to whom you have gone in.

Stepdaughters is the plural of *rabibah*, which is a woman's daughter. She was called *rabibah* because he raised her. His statement, **in your guardianship**, means: in your upbringing. It is said: So-and-so is in the guardianship of so-and-so if he is in his upbringing. **You have gone in with them**, means: you have had intercourse with them.

The daughters of the married woman and the daughters of her sons are also forbidden to him, even if they are lower in breastfeeding and lineage after consummating the marriage with the married woman. Even if he leaves the married woman before consummating the marriage with her or she dies, it is permissible for him to marry her daughter **and it is not permissible for him to marry her mother** because God Almighty has made it absolute the prohibition of mothers and said in the prohibition of stepdaughters:

But if you have not consummated the marriage with them, there is no blame upon you, meaning: in marrying their daughters if you separate from them or they die. Ali, may God be pleased with him, said: A

woman's mother is not forbidden except by consummating the marriage with her daughter, like a stepdaughter.

And the wives of your sons who are from your loins, meaning: the wives of your sons, the singular of which is: *halila*, and the male is *halil*, they were called that because each one of them (is lawful for his companion, and it was said: they were called that because each one of them) is permissible where his companion is permissible from the solution which is the descent, and it was said: each one of them loosens the garment of his companion from the solution which is against reason.

The summary is that the wives of his sons and the sons of his sons are forbidden to a man, even if they are lower in breastfeeding and lineage, by the same contract. He only said **from your loins** to show that the wife of an adopted child is not forbidden to the man who adopted him, because the Prophet, may God bless him and grant him peace, said:

The fourth of the forbidden women by marriage: the wife of the father and grandfather, even if they are distantly related. It is forbidden for the son and the son's son by the same contract, whether the father is through breastfeeding or lineage, because God Almighty says: **And do not marry those women whom your fathers married.** This has been mentioned previously.

Every woman who is forbidden to you by a marriage contract is forbidden by intercourse with someone who is owned by the right hand, and intercourse with the suspicion of marriage, even if he has intercourse with a woman/with the suspicion of marriage or a slave girl who is owned by the right hand, then the mother of the woman who is intercourse with and her daughter are forbidden to the one who has intercourse, and the woman who is intercourse with is forbidden to the father of the one who has intercourse and to his son.

If he commits adultery with a woman, the scholars differed concerning it. A group of people said that the mother of the person with whom he committed adultery and her daughter are not forbidden to the adulterer, but the adulteress is forbidden to the father of the adulterer and his son. This is the opinion of Ali, Ibn Masoud, and Ibn Abbas, may God be pleased with them. Saeed Ibn Al-Musayyab, Urwah, and Al-Zuhri said the same, and Malik and Al-Shafi'i, may God Almighty have mercy on them, agreed with it.

Some people went to the prohibition, this is narrated on the authority of Imran bin Husain and Abu Hurairah, may God be pleased with them, and Jabir bin Zaid and Al-Hasan said the same, and it is the opinion of the people of opinion.

If he touches a woman lustfully or kisses her, is that considered as entering into the marriage in order to prove the prohibition of marriage by marriage? Likewise, if he touches a woman lustfully, is that considered as intercourse in making the stepdaughter forbidden? There are two opinions on this, the most correct of which, and the opinion of most scholars, is that it proves the prohibition. The second opinion is that it is not proven, just as looking lustfully is not

Surat al-Nisa 4:23

Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster mothers, your foster sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in - but if you have not gone in to them, there is no blame upon you. The wives of your sons who are from your fathers, your backbones, and that you marry two sisters together, except for what has already occurred. Indeed, God is Forgiving and Merciful.

proven.

God Almighty says: **And that you marry two sisters together.** It is not permissible for a man to marry two sisters together, whether they are brothers by blood or by breastfeeding. If he marries a woman and then divorces her irrevocably, it is permissible for him to marry her sister. Likewise, if he owns two sisters by right of possession, it is not permissible for him to have intercourse with them together. If he has intercourse with one of them, it is not permissible for him to have intercourse with the other until he forbids the first to himself.

Likewise, it is not permissible to marry a woman and her paternal aunt, or a woman and her maternal aunt, because Abu al-Hasan al-Sarakhsi informed us, Zahir ibn Ahmad informed us, Abu Ishaq al-Hashemi informed us, Abu Mus'ab informed us, Malik informed us, Abu al-Zinad' informed us, al-A'raj informed us, Abu Hurayrah, may God be pleased with them, that the Messenger of God, may God bless him and grant him peace, said: **A woman and her paternal aunt, or a woman and her maternal aunt, may not be married at the same time.**

The Almighty says: **Except what has already occurred.** This means: But what has passed is forgiven, because they used to do it before Islam. Ata' and Al-Suddi said: Except what happened with Jacob, peace be upon him, for he brought together Leah, the mother of Judah, and Rachel, the mother of Joseph, and they were sisters. **Indeed, God is Forgiving and Merciful.**

Tafsir al-Baidawi

23 Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, and your sister's daughters. What is meant is not the prohibition of their being, but rather the prohibition of marrying them, because this is most of what is meant by them, and because it is what comes to mind, like the prohibition of eating from His statement: **Forbidden to you is dead meat**, and because what comes before and after it is about marriage. Your mothers include whoever gave birth to you or gave birth to your son, no matter how high, and your daughters include whoever gave birth to her or gave birth to her son, no matter how low, and your sisters include sisters from the three aspects. And the same goes for the rest. The paternal aunt is every female whose child is from the child of a male child of yours, and the maternal aunt is every female whose child is from the child of a female child of yours, whether close or distant. The daughters of the brother and the daughters of the sister include those who are near and distant. **And your mothers who suckled you**

and your foster sisters. God gave supplication the status of lineage, so He called the wet nurse a mother and the wet nurse a sister, and He ordered it based on lineage by considering the wet nurse and the father of the child who gave him milk. The Prophet (blessings and peace of God be upon him) said: **What is forbidden by breastfeeding is forbidden by lineage.**

Excluding a man's son's sister and his brother's foster mother from this principle is not correct, because their prohibition by lineage is by marriage, not by lineage.

And the mothers of your women and your stepdaughters who are in your guardianship [born] of your women to whom you have gone in. He first

mentioned those forbidden by lineage, then those forbidden by breastfeeding, because they have a bond like that of lineage, then those forbidden by marriage, because their prohibition is contrary to the interests of marriage. Stepdaughters are the plural of stepdaughter. The stepchild is the son of a woman from another, and he is named after him because he raises him as he raises his son in most cases. Fa'il means maf'ul, and the ta' was added to it because it became a name from your women related to your stepdaughters, and those related to it are a description of it that restricts the wording, and the ruling by consensus is a matter of the system, and it is not permissible to connect it to mothers also because if you connect it to stepdaughters, it is introductory, and if you connect it to mothers, that is not permissible, rather it must be a clarification of your women, and one word does not bear two meanings according to the majority of writers, except if you make it for connection like his saying:

If you try to commit adultery with a lion, then I am not from you and you are not from me

Meaning that the mothers and daughters of women are connected to them, but the Messenger of God (peace be upon him) distinguished between them and said about a man who married a woman and divorced her before consummating the marriage with her, **There is no problem with him marrying her daughter, but it is not permissible for him to marry her mother.** Most scholars agreed with this, but it was narrated that Ali **may God be pleased with him** restricted the prohibition to them. It is not permissible for the second relative pronoun to be an attribute of the two women because their factors are different. The benefit of his saying **in your laps** is to strengthen and complete the reason. The meaning is that if you consummate the marriage with your mothers while they are in your custody or about to, the resemblance between them and your children is strengthened and they become more deserving of being treated like them, not restricting the prohibition. This is what most scholars agreed with. It was narrated from Ali **may God be pleased with him** that he made it a condition. Mothers and stepdaughters include those who are near and far. His

saying **you consummated the marriage with them** means that you consummated the marriage with them, which is a euphemism for sexual intercourse. What affects the prohibition of marriage is what is not adultery, such as intercourse based on suspicion or possession by right hand. According to Abu Hanifa, touching the married woman and the like is like consummation. **But if you have not consummated the marriage with them, there is no blame upon you** is explicit after notification to prevent analogy. **And the wives of your sons** are their wives. The wife is called a wife because she is permissible or permissible with the husband. **Those from your loins** is a precaution against adopted children, not the son's children. **And that you marry two sisters** is in the nominative case in apposition to the forbidden women. It appears that the prohibition is not limited to marriage, because the forbidden women listed as forbidden in marriage are also forbidden in the possession of the right hand. Therefore, Uthman and Ali, may God be pleased with them, said: **A verse has forbidden them and a verse has permitted them**, meaning this verse. And his saying: **Or what your right hands possess**, Ali, may God be pleased with him, preferred the prohibition, and Uthman, may God be pleased with him, preferred the permissibility. Ali's statement is more apparent because the verse of permissibility is specific to other than that, and because of his saying, peace and blessings be upon him: **Whenever the permissible and the forbidden come together, the forbidden prevails**. "Except for what has already occurred" is an exception to the necessary meaning, or it is interrupted in meaning, **What has already occurred is forgiven**, according to His statement: **Indeed, God is Forgiving and Merciful**.

Surat al-Nisa 4:24

And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek with your wealth, in chastity, not in fornication. So whatever of them you have enjoyed, give them their dowries as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is All-Knowing, All-Wise

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Tafsir al-Jalalayn

And forbidden to you are **the chaste women** that is, those who have husbands **of women** that you marry them before they leave their husbands, whether they are free Muslims or not **except those whom your right hands possess** of female slaves through captivity, then you may have intercourse with them even if they have husbands in the land of war after they have been purified **by the Book of God** in the accusative case as a source, that is, He has written that (upon you. And lawful) in the active and passive form **for you are all that is beyond that** that is, other than what is forbidden to you of women **that you seek** you seek women **with your wealth** as a dowry or a price **in marriage** married **not committing fornication** fornicators **and whatever of them you enjoy** you enjoy **then give them their dowries** their dowries that you have prescribed for them (as an obligation. And there is no blame upon you for what you agree upon) you and they **after the obligation** of reducing it or some of it or adding to it **for God is ever Knowing** of His creation *Wise* in what he planned for them

Tafsir al-Suyuti

The Almighty said: And the chaste women, the verse. Muslim, Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated on the authority of Abu Saeed Al-Khudri, who said: We captured female captives from the captives of Awtas who had husbands, and we disliked having intercourse with them while they had husbands. So we asked the Prophet, may God bless him and grant him peace, and the verse was revealed: And the chaste women, except those whom your right hands possess. He said: Except what God has given you as booty, so we made their private parts lawful for them.

Al-Tabarani narrated on the authority of Ibn Abbas, who said: It was revealed on the day of Hunayn when God conquered Hunayn. The Muslims had intercourse with women from among the People of the Book who had husbands. When a man wanted to have intercourse with a woman, she would say, **I have a husband**. So the Prophet, may God bless him and grant him peace, was asked about that, and God revealed the verse: **And the chaste women among the**

women.

God Almighty said: **And there is no blame upon you for what you mutually agree upon after the obligation.** Ibn Jarir narrated on the authority of Muammar bin Sulayman on the authority of his father who said: A Hadrami claimed that some men used to impose a dowry, then perhaps hardship would overtake one of them, so this was revealed: **And there is no blame upon you for what you mutually agree upon after the obligation.**

Tafsir al-Tabari

Abu Jaafar said: By that, may His praise be glorified, He means: The chaste women are forbidden to you, except those whom your right hands possess.

The interpreters differed regarding the **chaste women** that God meant in this verse.

Some of them said: They are the women who have husbands and are not taken captive, and the right hand possession is the captives who were separated from their husbands by captivity, so they became permissible for whoever they became by right hand possession, without a divorce from her warring husband.

Mention of who said:

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Israel told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: All women who have a husband, committing adultery with them, except for those who are taken captive.

Abu Kuraib told us, he said, Ibn Atiyah told us, he said, Israel told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, similarly.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And chaste women, except those your right hands possess**, he said: Every woman who has a husband is forbidden to you, except for a female slave whom you own and who has a husband in a land of war, then she is permissible to you if you purify her.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Khalid, on the authority of Abu Qilabah, regarding his statement: **And chaste women, except those your right hands possess**, he said: What you have taken as captives. If a woman is taken captive and she has a husband among her people, then there is no problem with having intercourse with her.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about

His statement: **And chaste women, except those your right hands possess**, he said: Every chaste woman who has a husband is forbidden to you, except for the captives your right hand possesses who are chaste and have a husband, so she is not forbidden to you because of him. He said: My father used to say that.

Al-Muthanna told me, he said, Utbah bin Saeed Al-Himsi told us, he said, Saeed told us, on the authority of Makhul, regarding his statement: **And chaste women, except those your right hands possess**, he said: Captives.

The authors of this article relied on the report that was narrated that this verse was revealed about those who were taken captive from Awtas.

The novel mentioned that:

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, on the authority of Abu Al-Khalil, on the authority of Abu Alqamah Al-Hashemi, on the authority of Abu Saeed Al-Khudri: "The Prophet of God, may God bless him and grant him peace, sent an army to Awtas, and they encountered an enemy, and they captured female captives who had husbands from among the polytheists, and the Muslims felt guilty about having intercourse with them, so God, the Blessed and Exalted, revealed this verse: 'And chaste women, except those your right hands possess,' meaning: They are lawful for you once their number has expired."

Muhammad bin Bashir told us, he said, Abdul A'la told us, he said, Saeed told us, on the authority of Qatada, on the authority of Salih Abu Al-Khalil: that Abu Alqamah Al-Hashemi told, that Abu Saeed Al-Khudri told: "The Prophet of God, may God bless him and grant him peace, sent out a raiding party on the day of Hunayn, and they captured a tribe of the Arabs on the day of Awtas, and they defeated them and captured some of their captives. Some of the companions of the Messenger of God, may God bless him and grant him peace, were afraid to have intercourse with them because of their husbands, so God, the Blessed and Exalted, revealed: 'And chaste women, except those your right hands possess'" of them, so that is permissible for you.

Ali bin Saeed Al-Kinani told me, he said, Abdul Rahim bin Sulaiman told us, on the authority of Ash'ath bin Suwar, on the authority of Uthman Al-Batti, on the authority of Abu Al-Khalil, on the authority of Abu Saeed Al-Khudri, who said: "When the Messenger of God, may God bless him and grant him peace, took the people of Awtas as captives, we said: O Messenger of God, how can we have intercourse with women whose lineages and husbands we know? He said: Then this verse was revealed: 'And chaste women, except those your right hands possess.'"

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Uthman al-Batti, [on the authority of Abu al-Khalil], "on the authority of Abu Sa'id al-Khudri, he said: We captured women from the captives of Awtas who had husbands, and we were reluctant to have intercourse with them while they had husbands, so we asked the Prophet, may God bless him and grant him peace, and

this was revealed: 'And chaste women, except those your right hands possess,' so we made their private parts lawful for us."

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, on the authority of Abu al-Khalil, on the authority of Abu Saeed, he said: It was revealed on the day of Awtas, when the Muslims captured female captives who had husbands in polytheism, so He said: **And chaste women, except those your right hands possess**, meaning: except what God has given to you as booty. He said: So we made their private parts lawful for them.

Others who said: The chaste women who have husbands in this context said: Rather, they are every woman who has a husband, forbidden to anyone other than her husband, unless she is a slave woman who was bought by a buyer from her master, then she is permissible for her buyer, and her master's sale of her to her nullifies the marriage between her and her husband.

Who said that?

Abu Al-Sa'ib Salim bin Janadah told me, he said, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, regarding his statement: **And chaste women, except those your right hands possess**, he said: Every married woman is forbidden to you, unless you buy her, or what your right hand possesses.

Al-Muthanna told me, he said, Muhammad bin Ja'far told us, on the authority of Shu'bah, on the authority of Mughirah, on the authority of Ibrahim: that he was asked about a female slave who was sold while she had a husband? He said: Abdullah used to say: Her sale is her divorce, and he would recite this verse: **And chaste women, except those your right hands possess**.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughira, on the authority of Ibrahim, on the authority of Abdullah, regarding his statement: **And chaste women, except those your right hands possess**, he said: Every married woman is forbidden to you except what you bought with your money, and he used to say: The sale of a female slave is her divorce.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-Zuhri, on the authority of Ibn al-Musayyab, regarding his statement: **And chaste women**, he said: They are those who have husbands, God has forbidden marriage to them, except for what your right hand possesses, so selling her is divorcing her. Muammar said: Al-Hasan said the same.

Ibn Bashir told us: Abd al-A'la told us: Saeed told us, on the authority of Qatada, on the authority of al-Hasan, regarding his statement: **And chaste women, except those your right hands possess**, he said: If she has a husband, then her sale is her divorce.

Ibn Bashir told us, he said, Abd al-A'la told us, he said, Saeed told us, on the authority of Qatada: that Ubayy ibn Ka'b, Jabir ibn Abdullah, and Anas ibn Malik said: Her sale is her divorce.

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And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek with your wealth, in chastity, not in fornication. So whatever of them you have enjoyed, give them their dowries as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is All-Knowing, All-Wise

Muhammad bin Al-Muthanna told us, he said, Abdul-A'la told us, he said, Saeed told us, on the authority of Qatada: that Abi bin Ka'b, Jabir, and Ibn Abbas said: Her sale is her divorce.

Abu Kuraib told us, he said, Omar bin Ubaid told us, on the authority of Mughira, on the authority of Ibrahim, he said: Abdullah said: The sale of a female slave is her divorce.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mansur, Mughirah and al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, he said: The sale of a female slave is her divorce.

Ibn Bashar told us, he said, Muammil told us, he said, Saeed told us, on the authority of Hammad, on the authority of Ibrahim, on the authority of Abdullah, similarly.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Hammad, on the authority of Ibrahim, on the authority of Abdullah, similarly.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Khalid, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: The divorce of a female slave is six: selling her is her divorce, freeing her is her divorce, giving her as a gift is her divorce, acquitting her is her divorce, and divorcing her husband is her divorce.

Ahmad bin Al-Mughira Al-Himsi told me, he said, Uthman bin Saeed told us, on the authority of Isa bin Abi Ishaq, on the authority of Ash'ath, on the authority of Al-Hasan, on the authority of Abi bin Ka'b, that he said: The sale of a female slave is her divorce.

Ibn Bashar told us, he said, Abd al-A'la told us, on the authority of Awf, on the authority of al-Hasan, he said: The sale of a female slave is her divorce, and his sale is her divorce.

Humayd ibn Mas'adah told us, Bishr ibn al-Mufaddal told us, Khalid told us, on the authority of Abu Qilabah, who said: Abdullah said: Her buyer has more right to her private parts, meaning the female slave is sold and she has a husband.

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir told us, on the authority of his father, on the authority of Al-Hasan, he said: The divorce of a female slave is her sale.

Hamid told us, Sufyan bin Habib told us, Yunus told us, on the authority of Al-Hasan: that Abi said: Her sale is her divorce.

Ahmad told us, he said, Sufyan told us, on the authority of Khalid, on the authority of Abu Qilabah, on the authority of Ibn Masoud, who said: If a female

slave is sold and she has a husband, then her master has more right to her private parts.

Humayd told us, Yazid bin Zari' told us, Saeed told me, on the authority of Qatada, on the authority of Abu Ma'shar, on the authority of Ibrahim, who said: Her sale is her divorce. It was said to Ibrahim: What about his sale? He said: That is something we do not say anything about.

Others said: Rather, the meaning of **and chaste women** in this context is: the chaste ones. They said: The interpretation of the verse is: The chaste women are also forbidden to you, except those whom your right hands possess among them by marriage, dowry, Sunnah, and witnesses, from one to four.

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Abu Ja'far, on the authority of Abu Al-'Aliyah, who said: He says: **Marry women of your choice, two, three, or four.** Then He forbade what was forbidden of lineage and marriage, then He said: **And chaste women, except those your right hands possess.** He said: So he returned to the beginning of the Surah, to four, and He said: They are also forbidden except with a dowry, a Sunnah, and witnesses.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ayoub, on the authority of Ibn Sirin, on the authority of Ubaidah, he said: God has made four things permissible for you at the beginning of the surah, and has forbidden marriage to any free woman after the four except what your right hand possesses. Muammar said, and Ibn Tawus told me, on the authority of his father: Except what your right hand possesses. He said: So marrying you to what your right hand possesses, he says: God has forbidden adultery, it is not permissible for you to have intercourse with a woman except what your right hand possesses.

Ali bin Saeed bin Masrouq Al-Kindi told me, he said, Abdul Rahim bin Sulaiman told us, on the authority of Hisham bin Hassan, on the authority of Ibn Sirin, he said, I asked Ubaidah about the statement of God Almighty: **And chaste women, except those your right hands possess, this is God's decree upon you,** he said: Four.

Ali bin Saeed told me, he said, Abdul Rahim told us, on the authority of Ash'ath bin Suwar, on the authority of Ibn Sirin, on the authority of Ubaidah, on the authority of Umar bin Al-Khattab, similarly.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, regarding his statement: **And chaste women, except those your right hands possess,** he said: The four, and anything after that is

forbidden.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, who said: I asked Ata' about it, and he said: God has forbidden female relatives. Then he said: **And chaste women, except those your right hands possess**, meaning: He has forbidden more than four of them.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi. **And the chaste women**, he said: The fifth is forbidden, like the forbiddenness of mothers and sisters.

It was mentioned that he said: What is meant by chaste women in this context are the chaste Muslims and People of the Book.

Ishaq bin Ibrahim bin Habib bin Al-Shaheed told me, he said, Atab bin Bashir told us, on the authority of Khasif, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **and chaste women**, he said: the chaste, rational woman, whether Muslim or from the People of the Book.

Abu Kuraib told us, he said, Ibn Idris told us, on the authority of some of his companions, on the authority of Mujahid: **And chaste women, except those whom your right hands possess**, he said: The chaste.

Others said: The chaste women in this place are those with husbands, but what God has forbidden from them in this verse is adultery with them, and He has permitted them by saying: **Except those your right hands possess** through marriage or ownership.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **and chaste women**, he said: He forbade adultery.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And chaste women** he said: He forbade adultery, that a woman should marry two husbands.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And chaste women, except those your right hands possess**, he said: Every married woman is forbidden to you, except for the four who are married with evidence and a dowry.

Ahmad bin Othman told us, Wahb bin Jarir told us, my father told us, I heard Al-Nu'man bin Rashid narrating, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab: that he was asked about the chaste women, he said: They are those who have husbands.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Hammad, on the authority of Ibrahim, on the authority of Abdullah, he said: **And chaste women, except those your right hands possess**, he said: Those with husbands from among the Muslims and the polytheists. And Ali said:

Those with husbands from among the polytheists.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Salim, on the authority of Saeed, on the authority of Ibn Abbas, regarding his statement: **And chaste women**, he said: Every married woman is forbidden to you.

Al-Muthanna told me, he said, Al-Hammani told me, he said, Sharik told us, on the authority of Abdul Karim, on the authority of Makhul, something similar.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Al-Salt bin Bahram, on the authority of Ibrahim, something similar.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And chaste women, except those your right hands possess, to and lawful for you are those beyond that**, meaning women who have husbands, it is not permissible to marry them. He says: Do not deceive or transgress, so as to rebel against her husband. And every woman who is not married except with proof and a dowry is one of the chaste women whom God has forbidden, **except those your right hands possess**, meaning those women whom God has made lawful, and that is what He has made lawful of free women, two, three, or four.

Others said: Rather, they are the women of the People of the Book.

Who said that?

Ibn Hamid told us, Yahya bin Wadh told us, Isa bin Ubaid told us, on the authority of Ayoub bin Abi Al-Awja, on the authority of Abu Majlaz, regarding his statement: **And chaste women, except those your right hands possess**, he said: The women of the People of the Book.

Others said: Rather, they are free women.

Who said that?

Ibn Bashar told us, he said, Hammad bin Mas'adah told me, he said, Sulayman told us, on the authority of Azra, regarding his statement: **And chaste women**, he said: Free women.

Others said: **The chaste women** are the chaste women who have husbands, and both types are forbidden except through marriage or by right of possession.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Al-Layth told me, he said, Aqil told me, on the authority of Ibn Shihab, and he was asked about the statement of God: **And chaste women, except those your right hands possess**, the verse, he said: We see that in this verse, He forbade chaste women who have husbands from marrying them with their husbands - and chaste women, the chaste ones - and they are not permissible except through marriage or the possession of the right hand. And chastity is of two types: chastity of marriage, and chastity of chastity, in the case of free women and slave women. God has forbidden all of that, except through marriage or the

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And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek with your wealth, in chastity, not in fornication. So whatever of them you have enjoyed, give them their dowries as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is All-Knowing, All-Wise

possession of the right hand.

Others said: This verse was revealed about your women who migrate to the Messenger of God, may God bless him and grant him peace, and they have husbands, and some Muslims marry them, then their husbands come as immigrants, so the Muslims are forbidden from marrying them.

Who said that?

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Habib bin Abi Thabit told me, on the authority of Abu Saeed Al-Khudri, he said: Women used to come to us and then their husbands would migrate, so we prevented them, meaning by his saying: **And chaste women except those whom your right hands possess.**

Ibn Abbas and others mentioned that they were confused about the interpretation of that.

Muhammad ibn al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Amr ibn Murrah, who said, a man said to Sa'id ibn Jubayr: Did you not see Ibn 'Abbas when he was asked about this verse: **And chaste women, except those your right hands possess**, and he did not say anything about it? He said: He did not know it.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Abd al-Rahman bin Yahya told us, on the authority of Mujahid, who said: If I knew someone who could explain this verse to me, I would rush to him, His statement: **And chaste women, except those your right hands possess**, to His statement: **And those you have enjoyed from them**, to the end of the verse.

Abu Ja'far said: As for the chaste women, they are the plural of muhsana, which is the woman whose vagina has been protected by a husband. It is said: A man protected his wife, so he protected her with protection, and she was protected, so she protected with protection, if she was chaste, and she is a chaste woman, chaste, as al-'Ajjaj said:

A protector from the protectors of Mels from harm and from the gnats of the nightingale

It is also said, if she is chaste and protects her vagina from immorality: **She has protected her vagina, so she is chaste**, as God the Most High said: **And Mary, the daughter of Imran, who guarded her chastity** (al-Tahrim 66:12), meaning: she protected it from suspicion and prevented it from immorality. The fortresses of cities and villages are called fortresses because they protect those who want to attack them and their people, and because they protect what is beyond them from those who seek to attack them from their enemies. That is why the armor is called a strong armor.

Since the origin of chastity is what we mentioned about

prevention and protection, then it is clear that the meaning of his saying: **and chaste women**, and the women who are forbidden are forbidden to you except those whom your right hands possess.

And since that is its meaning, and chastity may be by freedom, as the Most High said: **And chaste women from among those who were given the Scripture before you** (al-Ma'idah 5:5), and it may be by Islam, as the Most High said: **But if they are chaste, then upon them is half of that upon the chaste women of the punishment** (An-Nisa': 25), and it may be by chastity, as the Most High said: **And those who accuse chaste women but do not produce four witnesses** (al-Nur 24:4), and it may be by husband, and the Most High did not specify a chaste woman over a chaste woman in His statement: **And chaste women**, then it is obligatory that every chaste woman, whatever the meanings of chastity may be, be forbidden to us by fornication or marriage, except what our right hands possess of them by purchase, as the Book of God, the Most High, has permitted us, or marriage according to what God's revelation has made general for us.

What God Almighty has permitted us to marry from among the free women: the four, except for those who are forbidden to us by lineage and marriage, and from the female slaves: those whom we have taken captive from the enemy, except for those whose meaning matches the meaning of what is forbidden to us from among the free women by lineage and marriage, for they and the free women are in agreement in what is permissible and forbidden by that meaning, and except for those whom we have taken captive from among the People of the Book and they have husbands, for the captivity makes them permissible for whoever takes them captive after they have been purified, and after taking out the right of God Almighty which He has made for the people of the five of them.

As for fornication, God Almighty has forbidden it from all of them. He has not permitted it from a free woman, a slave woman, a Muslim woman, or a disbelieving polytheist woman.

As for the female slave who has a husband, she is not permissible for her owner except after her husband divorces her, or his death and the expiration of her waiting period from him. As for her master selling her, it does not require separation between her and her husband or making her permissible for the buyer, due to the authenticity of the report "On the authority of the Messenger of God, may God bless him and grant him peace: that he gave Barrah the choice when Aisha freed her, between staying with her husband to whom her masters had married her when she was a slave, or separating from him. And the Messenger of God, may God bless him and grant him peace, did not make Aisha's freeing her a divorce for her." If her freeing and the loss of Aisha's ownership of her were a divorce, then the Prophet, may God bless him and grant him

peace, would have given her the choice between staying with her husband and separating from him, and the freeing would have required separation, and the loss of Aisha's ownership of her would have required divorce. So when the Prophet, may God bless him and grant him peace, gave her the choice between what we mentioned and staying with her husband and separating from him, it was known that he did not give her the choice between that except when the marriage contract was established as it was before the loss of Aisha's ownership of her. It was similar to emancipation - which is the removal of the ownership of the owner of the female slave who has a husband from her - sale, which is the removal of the ownership of her owner from her, since one of them was removal by sale, and the other by emancipation, in that separation is not required between her and her husband by either of them or by one of them, [and divorce is not required by either of them or by one of them], even though they differ in other meanings: that she has the option in emancipation in the situation with her husband and separation, for the reason of leaving the meaning of the sale, and that is not for her in the sale.

Abu Ja'far said: If someone were to say: How could the exception from his statement: **and chaste women** be meant to include those beyond four, from five to those above them through marriage, and the women married through it are not owned?

It was said to him: God Almighty did not specify in His saying: **Except what your right hands possess**, the slaves, not the slaves owned by the marriage contract, but rather He included in His saying: **Except what your right hands possess**, both meanings - I mean the possession of the slave, and the possession of enjoyment through marriage - because all of that is owned by our right hands. As for the former, it is the possession of enjoyment, and as for the latter, it is the possession of use, enjoyment, and disposal of what is permissible for its owner from it. And whoever claims that God Almighty meant by His saying: **and chaste women**, chaste and unchaste, other than those we mentioned first, by the exception in His saying: **Except what your right hands possess**, some of the possessions of our right hands and not some other than what we indicated is not meant by it, should be asked for proof for his claim from the origin or equivalent. He will not say a statement about that except that he will be obligated to say something similar in the end.

If one of them is weak in his argument with the hadith of Abu Saeed Al-Khudri, that this verse was revealed about the captives of Autas.

It was said to him: The captives of Autas were not taken as slaves or slaves without Islam. This is because they were polytheists who worshipped idols, and the proof has been established that the women of idolaters are not permissible as slaves without Islam, and that if they converted to Islam, Islam would separate them from their husbands, whether they were captives or immigrants. However, if they were captives, they would be permissible if they converted to Islam by purification. So there is no proof for the one who argues that the chaste women he meant by his

statement: **and chaste women** are those who had husbands from the captives and not others, based on the report of Abu Saeed Al-Khudri that this was revealed regarding the captives of Autas. Because even though it was revealed regarding them, it was not revealed regarding the permissibility of having intercourse with them as slaves in particular, and not regarding the other meanings that we mentioned. Although the verse was revealed regarding a meaning, it includes what it was revealed regarding it and others, so its ruling is applicable to everything it includes, based on what we have explained regarding generality and specificity in our book, Kitab Al-Bayan 'an Usul Al-Ahkam.

Abu Ja'far said: God Almighty means: A Book from God upon you. He brought out the Book as a source without its wording. This is permissible because God Almighty's statement: **Your mothers are forbidden to you**, to His statement: **The Book of God upon you**, means: God wrote the prohibition of what He prohibited of that and the permissibility of what He permitted of that for you, a Book.

And what we said about that, the people of interpretation said.

Who said that?

Muhammad bin Bashir told us, Abu Ahmad told us, Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, who said: **The Book of God is upon you**, he said: What He has forbidden you.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: I asked Ata' about it, and he said: **The Book of God upon you**. He said: He is the One who prescribed the four upon you, that you should not increase them.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Ibn Awn, on the authority of Muhammad bin Sirin, he said: I said to Ubaydah: **And the chaste women, except those your right hands possess, are the decree of God upon you**, and Ibn Awn pointed with his four fingers.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Hisham told us, on the authority of Ibn Sirin, he said: I asked Ubaidah about his saying: **The Book of God is upon you**, he said: Four.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **The Book of God is upon you**, the four.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **The Book of God upon you**, he said: This is the command of God upon you. He said: He means what He forbade them from these and what He permitted them. And he recited: **And lawful to you are all beyond that, that you may seek with your wealth**, to the end of the verse. He said: **The Book of God upon you**, that He wrote, and His command that He commanded you with. **The Book of God upon you**, is the command of God.

Some Arabists claimed that his saying: **The Book of God is upon you** is in the accusative case as an inducement, meaning: The Book of God is upon you,

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And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek with your wealth, in chastity, not in fornication. So whatever of them you have enjoyed, give them their dowries as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is All-Knowing, All-Wise

adhere to the Book of God.

And the one who said that is not widespread in the speech of the Arabs. That is because it is almost never made accusative by the letter with which it tempts, [if you delay the temptation and bring forward the tempted]. You almost never say: Your brother is against you, and your father is beneath you, even if that is permissible.

What is more appropriate for the Book of God is that it be understood in the manner known by the tongue of the one in whose tongue it was revealed. This, along with what we have mentioned of the interpretation of the people of interpretation, is the meaning of what we have said, and the opposite of what was directed at it by those who claimed that it was erected in a manner of enticement.

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: The meaning of this is: And what is less than one-fifth is permissible for you to seek with your money in the form of marriage.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And what is beyond that is lawful for you, less than four, that you may seek with your wealth.**

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Ubaidah Al-Salmi: **And what is beyond that is lawful for you,** meaning: what is less than four.

Others said: Rather, the meaning of this is: And He has made lawful for you what is beyond that: from among your relatives whom He has named as forbidden to you.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, who said: I asked Ata' about it, and he said: **And what is beyond that is lawful for you,** he said: What is beyond that is the kinship, **that you seek with your wealth,** the verse.

Others said: Rather, the meaning of this is: And He has made lawful for you what is beyond that: the number of chaste women and slave women who are lawful for you.

Who said that?

Muhammad bin Bashir told us, he said, Abd al-A'la told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And what is beyond that is lawful for you,** he said: What your right hands possess.

Abu Ja'far said: The most correct of the sayings on this matter is what we have explained. It is that God, the Most High, has made clear to His servants those forbidden by bloodline and marriage, then those forbidden by chaste women. Then He, the Most High, has informed them that He has made lawful for them everything except these forbidden things explained in these two verses, that we should seek Him with our wealth in marriage and through the possession of the right hand, not through fornication.

If someone says: We know the permissible women who are behind the forbidden women through lineage and in-laws, so what are the permissible ones among the chaste women and the forbidden ones among them?

It was said: It is less than five, from one to four - according to what we mentioned from Ubaydah and al-Suddi - of the free women. As for those who are not married, then it is not a number limited to the right hand possession. We only said that this is so, because His statement: **And what is beyond that is lawful for you,** is general in every woman whom we are permitted to seek with our money. So directing the meaning of this to some of them is not more appropriate than others, unless there is an argument that this is so, which must be accepted. And there is no argument that this is so.

There is a difference in the reading of his saying: **And what is beyond that is lawful for you.**

Some of them read it as: **And He has made lawful for you** with the opening of the alif from **He has made lawful** meaning: God has prescribed for you, and made lawful for you what is beyond that.

Others read it as: **And what is beyond that is lawful for you,** based on his saying: **Your mothers are forbidden to you,** and **What is beyond that is lawful for you.**

Abu Jaafar said: What we say about this is that they are two well-known readings that are widespread in the reading of Islam, and they do not differ in meaning. So whichever one the reader reads, he is correct.

As for the meaning of his statement: **And beyond that,** he means: What is forbidden to you is beyond these, **that you seek with your wealth,** he says: that you seek and seek with your wealth, either by purchasing with it, or by marrying with a known dowry, as God Almighty said: **And they disbelieve in what is beyond it** (al-Baqarah 2:91), meaning: in what is beyond it and what is other than it.

As for the position of *that* in his statement: **that you seek with your wealth,** it is raised, as a translation of *what* in his statement: **and what is beyond that is lawful for you,** in the reading of those who read **and it is lawful** with a damma on the alif, and it is accusative based on that in the reading of those who read that:

and it is lawful with a fatha on the alif.

It may be possible to put it in the accusative case in both readings, meaning: And He has made lawful for you what is beyond that for you to seek. So when the prepositional lam was deleted, it was connected to the verb before it and put in the accusative case.

It may be possible that it is in the accusative case, in this sense, since the lam in this position is known to be needed in the speech.

Abu Ja'far said: By His saying, may His praise be glorified, *chaste*, He means chaste by seeking what is beyond what is forbidden to you of women with your money, **not fornicators**, meaning: not fornicators, as:

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: *married*, he said: married, **not fornicators**, he said: fornicators with every fornicatress.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: *Chaste* means married, **not fornicating**, fornication is adultery.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Chaste, not fornicators**, meaning: Chaste, not adulterers.

The statement in the interpretation of his saying: **And for those of them whom you have enjoyed, give them their due compensation as an obligation.**

Abu Jaafar said: The people of interpretation differed in the interpretation of his saying: **Then what you have enjoyed of them.**

Some of them said: Its meaning is: **And whatever of them you marry and have sexual intercourse with**, meaning: of the women, **then give them their due compensation as an obligation**, meaning: their dowries, a known obligation.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And for those of them whom you have enjoyed, give them their dowries as an obligation**, meaning: If a man among you marries a woman, then marries her once, then her entire dowry is obligatory, and enjoyment is marriage, and this is His statement: **And give the women their dowries as a free gift** (An-Nisa': 4).

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Al-Hasan regarding his statement: **Then what you have enjoyed of them**, he said: It is marriage.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And what you have enjoyed of them**, marriage.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the

authority of Mujahid, regarding his statement: **Then what you have enjoyed of them**, he said: He meant marriage.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And for those of them whom you have enjoyed, give them their due compensation as an obligation**, the verse, he said, "This is marriage, and there is nothing in the Qur'an except marriage. If you take her and enjoy her, then give her her compensation, the dowry. If she gives you something from it, then it is permissible for you. God imposed a waiting period on her, and imposed inheritance for her." He said: And enjoyment here is marriage, if he consummates the marriage with her.

Others said: Rather, the meaning of this is: What you enjoyed from them is a reward for enjoying pleasure, not an absolute marriage in the form of marriage that is with a guardian, witnesses, and a dowry.

Who said that?

Muhammad ibn al-Husayn told us, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi: "And whatever you enjoy of them for a specified term, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation." This is enjoyment: The man marries the woman on condition for a specified term, and two witnesses testify, and he marries with the permission of her guardian. If the term expires, he has no right to her, and she is free from him. She must purify what is in her womb, and there is no inheritance between them, neither of them inherits from the other.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And what you have enjoyed of them**, he said: meaning temporary marriage.

Abu Kuraib told us, he said, Yahya bin Isa told us, he said, Nasir bin Abi Al-Ash'ath told us, he said, Ibn Habib bin Abi Thabit told me, on the authority of his father, he said: Ibn Abbas gave me a copy of the Qur'an and said: This is according to my father's reading. Abu Kuraib said: Yahya said: So I saw the copy of the Qur'an with Nasir, in it: Then whatever you have enjoyed of them is for a specified term.

Humayd ibn Mas'adah narrated, Bishr ibn al-Mufaddal narrated, Dawud narrated, on the authority of Abu Nadrah, who said: I asked Ibn Abbas about the pleasure of women. He said: Do you not read Surat al-Nisa? I said: Yes! He said: So what do you read in it: **Then what you have enjoyed of them for a specified term?** I said: No! If you had read it like this, I would not have asked you! He said: It is like this.

Ibn Al-Muthanna told us, he said, Abd Al-A'la told me, he said, Dawud told me, on the authority of Abu Nadrah, he said: I asked Ibn Abbas about temporary marriage, and he mentioned something similar.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Salamah, on the authority of Abu Nadrah, he said: I recited this verse to Ibn Abbas:

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And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek with your wealth, in chastity, not in fornication. So whatever of them you have enjoyed, give them their dowries as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is All-Knowing, All-Wise

Then whatever you have enjoyed of them. Ibn Abbas said: For a specified term. I said: I do not recite it like that! He said: By God, God revealed it like that! Three times.

Ibn Al-Muthanna told us, he said, Abu Dawud told us, he said, Shu'bah told us, on the authority of Abu Ishaq, on the authority of Umair: Ibn Abbas read: **Then whatever you have enjoyed of them shall be for a specified term.**

Ibn Al-Muthanna told us, he said, Ibn Abi Uday told us, on the authority of Shu'bah, and Khallad bin Aslam told us, he said, Al-Nadr told us, he said, Shu'bah told us, on the authority of Abu Ishaq, on the authority of Ibn Abbas, something similar.

Ibn Bashir told us, he said: Abd al-A'la told us, he said: Saeed told us, on the authority of Qatada, he said: In the reading of Abi bin Ka'b: **Then what you have enjoyed of them for a specified term.**

Muhammad ibn al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of al-Hakam, who said: I asked him about this verse: **And chaste women, except those your right hands possess** to this place: **And those you have enjoyed from them**, is it abrogated? He said: No. al-Hakam said: And Ali, may God be pleased with him, said: If Umar, may God be pleased with him, had not forbidden mut'ah, none would have committed adultery except the wretched.

Al-Muthanna told me, he said, Abu Naim told us, he said, Isa bin Omar Al-Qari Al-Asadi told us, on the authority of Amr bin Murrah: that he heard Saeed bin Jubair recite: **And as for those of them whom you have enjoyed for a specified term, give them their due compensation.**

Abu Ja'far said: The more correct of the two interpretations of this is the interpretation of the one who interpreted it: **And those of them whom you have married and had sexual intercourse with, give them their due compensation**, because the proof has been established that God has forbidden the enjoyment of women in a manner other than valid marriage or valid ownership, on the tongue of His Messenger, may God bless him and grant him peace.

Ibn Wakee' told us, he said, my father told us, on the authority of Abdul Aziz bin Omar bin Abdul Aziz, he said, Al-Rabi' bin Sabra Al-Juhani told me, on the authority of his father: "The Prophet, may God bless him and grant him peace, said: Enjoy these women." And enjoyment in our time was marriage.

We have demonstrated that temporary marriage other than a valid marriage is forbidden in other places in our books, so there is no need to repeat it here.

As for what was narrated on the authority of Abi bin Kaab and Ibn Abbas regarding their reading: **Then what you have enjoyed of them for a specified term**,

this is a reading that is contrary to what came in the copies of the Qur'an of the Muslims. It is not permissible for anyone to add to the Book of God Almighty something that was not brought by a definitive report. The excuse is for someone whose contradiction is not permissible.

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: The meaning of this is that there is no blame upon you, O husbands, if you are overcome by hardship after you have imposed on your wives their wages as a duty, in what you have agreed upon of reduction and release, after the duty that you have previously imposed on them what you had imposed.

Who said that?

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir bin Sulayman told us, on the authority of his father, he said: A Hadrami claimed that some men used to impose a dowry, then one of them might be afflicted with hardship, so God said: **And there is no blame upon you for what you mutually agree upon after the obligation.**

Others said: The meaning of this is: There is no blame upon you, O people, in what you and the women you have enjoyed for a specified term have agreed upon, if the term you set between you and them for separation has expired, that they increase the term and you increase the reward and the obligation, before they purify their wombs.

Who said that?

Muhammad ibn al-Husayn told us, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And there is no blame upon you for that upon which you mutually agree after the obligatory duty**, if he wishes, he may satisfy her after the first obligatory duty - meaning the wage he gave her for his enjoyment of her - before the expiration of the period between them, and he says: I will also enjoy from you such and such, and he increases before he purifies her womb, then the period expires. This is His saying: **in that upon which you mutually agree after the obligatory duty.**

Others said: The meaning of this is: There is no blame upon you, O people, for what you and your women agree upon after you give them their wages for your enjoyment of them in terms of residence and separation.

Who said that?

Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And there is no blame upon you for what you mutually agree upon after the**

obligation, and the agreement is that he pays her her dowry and then gives her a choice.

Others said: Rather, the meaning of this is that there is no blame upon you for what your women have given you of their dowries after the obligatory portion.

Who said that?

Yunus told us, he said, Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **And there is no blame upon you for that which you mutually agree upon after the obligation**, he said: If I set aside something of it for you, then it is permissible for you.

Abu Ja'far said: The most correct of these statements is the statement of the one who said: The meaning of that is: There is no blame upon you, O people, for what you and your women agree upon after giving them their wages for the marriage that took place between you and them, of reducing what was due to them from you, or releasing them, or delaying and putting it away. This is similar to the statement of God, the Most High: "And give the women their bridal-gifts as a free gift. But if they give up willingly to you any of it, then take it in enjoyment and ease." (An-Nisa': 4)

As for what Al-Suddi said, it is a meaningless statement, because the statement that it is permissible to have intercourse with a woman without marriage or right of possession is corrupt.

As for his saying: **Indeed, God is All-Knowing, All-Wise**, it means: Indeed, God has knowledge of what is best for you, O people, in your marriages and other matters of yours and the affairs of all His creation, *Wise* in what He manages for you and for them, and in what He commands you and forbids you, and no flaw or error enters into His wisdom.

Tafsir al-Qurtubi

There are fourteen

First: The Almighty's saying: **And chaste women** is in apposition to the forbidden things and those mentioned before. And fortification means protection, and from it the word *fort* because one is protected in it, and from it the Almighty's saying: **And We taught him the making of coats of mail for you to protect you from your violence** (al-Anbiya 21:80) meaning to protect you, and from it the word *horse* for a mare **with a kasra on the ha** because it prevents its owner from destruction. And the horse **with a fatha on the ha** is the chaste woman because she prevents herself from destruction, and the woman *fortified* is **she shouted** so she is a horse, like **she became junub** so she is a coward. Hassan said about Aisha, may God be pleased with her:

Razan's horse is not worth a dime and becomes hungry from the meat of the ignorant

The source is immunity **with the letter ha' open** and the fortress is like the flag, so what is meant by chaste women here are those who have husbands. It is said: a chaste woman, meaning married, and chaste, meaning free. From this, **Chaste women from among the believers and chaste women from among those who were given the Scripture** (al-Ma'idah 5:5) and

chaste, meaning chaste. God Almighty said: **Chaste, not fornicators** and He said: **Chaste, not fornicators**. And chaste, chaste, and horse, meaning chaste, meaning abstaining from immorality, and freedom prevents a free woman from what slaves do. God Almighty said: **And those who accuse chaste women** (al-Nur 24:4) meaning free women. The custom of slave women in the pre-Islamic period was adultery, do you not see the statement of Hind bint Utbah to the Prophet, may God bless him and grant him peace, when she pledged allegiance to him: Does a free woman commit adultery? The husband also prevents his wife from marrying someone else, so the construction **H S N** means prevention, as we have explained. Chastity is used in Islam because it is a protector and a preventer, and it was not mentioned in the Book but it was mentioned in the Sunnah, and from this, the statement of the Prophet, may God bless him and grant him peace:

Faith is a bond to killing. And from this is what Al-Hudhali said:

This house is not like it used to be, O Umm Malik, but chains have surrounded necks.

The poet said:

She said, **Come on, let's talk**. I said, **May God and Islam not refuse you**.

And from it is the saying of Sahim:

Gray hair is enough for a person to be prevented by Islam

Second: If this is proven, then the scholars differed in the interpretation of this verse. Ibn Abbas, Abu Qilabah, Ibn Zayd, Makhul al-Zuhri, and Abu Saeed al-Khudri said: What is meant by chaste women here are the captives who have husbands in particular, meaning they are forbidden except for what the right hand possesses through captivity from the land of war, for those are permissible for the one to whom they fall, even if she has a husband. This is the opinion of al-Shafi'i that captivity severs the bond of kinship, and Ibn Wahb and Ibn Abd al-Hakam said the same, and they narrated it from Malik. Ashhab said the same. This is indicated by what Muslim narrated in his Sahih from Abu Saeed al-Khudri:

That the Messenger of God (peace and blessings of God be upon him) sent an army to Awta on the day of Hunayn. They encountered the enemy, fought them, and were victorious over them, and captured captives from them. Some of the companions of the Prophet (peace and blessings of God be upon him) were reluctant to have intercourse with them because of their polytheist husbands, so God the Almighty revealed about that: **And chaste women, except those your right hands possess**. That is, they are lawful to have intercourse with once their waiting period has expired. This is a clear and authentic text that the verse was revealed because the companions of the Prophet (peace and blessings of God be upon him) were reluctant to have intercourse with the women who had been released from slavery and had husbands, so God the Almighty revealed in response to them: **Except those your right hands possess**. Malik, Abu Hanifah and his companions, Al-Shafi'i, Ahmad,

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And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek with your wealth, in chastity, not in fornication. So whatever of them you have enjoyed, give them their dowries as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is All-Knowing, All-Wise

Ishaq, and Abu Thawr said the same, and it is the correct view, God the Almighty willing. They differed about how to purify them. Al-Hasan said: The companions of the Messenger of God (peace and blessings of God be upon him) would purify the captives by one menstrual period, and this was narrated from the hadith of Abu Sa'id Al-Khudri about the captives of Awtas:

A pregnant woman should not be cohabited with until she gives birth, nor a menstruating woman until she menstruates. He did not give the bed of the previous husband any effect, so it could be said that the captive woman is owned, but she was a wife whose marriage was terminated, so she observes the waiting period of female slaves, according to what was reported from Al-Hasan bin Salih, who said: She must observe the waiting period of two menstrual periods if she has a husband in the land of war. All scholars saw her waiting period and the waiting period of the one who does not have a husband as one, in that both are one menstrual period. The well-known view of the Maliki school is that there is no difference between the two spouses being taken captive together or separately. Ibn Bakir narrated from him that if they were both taken captive and the man was kept, he would remain married to them. He saw in this narration that keeping him is keeping what he owns, because he has become a covenant and his wife is among what he owns, so he should not be prevented from her. This is the view of Abu Hanifa and al-Thawri, and Ibn al-Qasim said the same and narrated it from Malik. The first is correct for what we mentioned, and because God Almighty said: **Except what your right hands possess**, so he referred to the right hand's possession and made it the influential factor, so the ruling is related to it in terms of generality and justification together: either what the evidence specified and in the verse is a second view, said by Abdullah bin Masoud, Saeed bin al-Musayyab, al-Hasan bin Abi al-Hasan, Ubayy bin Kaab, Jabir bin Abdullah and Ibn Abbas in the narration of Ikrimah: that what is meant by the verse are those with husbands, meaning that they are forbidden except for a man to buy a female slave with a husband, because selling her is her divorce and giving her in charity is her divorce and inheriting her divorce and the husband's divorce is her divorce. Ibn Masoud: If a female slave is sold and she has a husband, then the buyer is entitled to her private parts, and the same applies to a female captive. All of that leads to separation between her and her husband. They said: If that is the case, then the sale of the female slave must be a divorce for her, because the private parts are forbidden to two people in one situation by consensus of the Muslims.

Killing: This is refuted by the hadith of Barrah, because Aisha, may God be pleased with her, bought Barrah and freed her, then the Prophet, may God bless him and grant him peace, gave her the choice, and she had a husband. And in their consensus that Barrah

had the choice under the husband of Mughith after Aisha bought her and freed her, there is evidence that the sale of a female slave is not her divorce, and on that is a group of jurists of the regions from the people of opinion and hadith, and there is no divorce for her except divorce. And some of them have argued with the generality of his statement: **Except what your right hands possess** and by analogy with the captives, and what we mentioned from the hadith of Barrah makes it specific and refutes it, and that this is only specific to captives according to the hadith of Abu Saeed, and it is correct and true, God willing. And in the verse, there is the statement of al-Thawri on the authority of Hammad on the authority of Ibrahim, Ibn Masoud said in his statement, God Almighty: **And chaste women, except what your right hands possess**, he said: Those with husbands from among the Muslims and the polytheists. And Ali ibn Abi Talib said: Those with husbands from among the polytheists. In Al-Muwatta', on the authority of Saeed bin Al-Musayyab, **and the chaste women** are those who have husbands, and this goes back to the fact that God forbade adultery. A group said: The chaste women in this verse refer to the chaste, meaning that all women are forbidden, and the name of chastity is given to those among them who have a husband or who do not have a husband, since the laws themselves require that.

Except what your right hands possess. They said: It means by marriage or purchase. This is the saying of Abu Al-Aaliyah, Ubaidah Al-Salmi, Tawus, Saeed bin Jubair, and Ata'. Ubaidah narrated it from Umar. So they included marriage under the right hand, and the meaning of the verse according to them is in the words of God the Almighty: **Except what your right hands possess**. That is, you possess their chastity through marriage and you possess their neck through purchase. So it is as if they are all right hands and anything other than that is adultery. This is a good saying. Ibn Abbas said: **And the chaste women** are the chaste Muslims and People of the Book. Ibn Atiyyah said: With this interpretation, the meaning of the verse goes back to the prohibition of adultery. Al-Tabari narrated that a man said to Saeed bin Jubair: Did you not see Ibn Abbas when he was asked about this verse and he did not say anything about it? Saeed said: Ibn Abbas did not know it. He also narrated from Mujahid that he said: If I knew someone who could explain this verse to me, I would rush to him on camels' flanks. His saying, **and chaste women** until his saying, *wise*. Ibn Atiyyah said: I do not know how this statement was attributed to Ibn Abbas, nor how Mujahid arrived at this statement?

Third: The Almighty's saying: **The Book of God is upon you** is an accusative of the confirmed source, meaning these women have been forbidden a Book from God upon you. The meaning of **Forbidden upon you** is **The Book of God is upon you**. Al-Zajaj and the Kufians said: It is an accusative of enticement, meaning

adhere to the Book of God or upon you is the Book of God. There is a consideration in what Abu Ali mentioned, because enticement does not allow the accusative to precede the letter of enticement, so it is not said: **Zaid upon you** or **Zaid below you**, rather it is said: **Upon you is Zaid and below you is Umar**. What he said is correct on the condition that it is accusative with **upon you**. However, if the verb is deleted, it is permissible, and it is permissible to raise it to mean **This is the Book of God and His obligation**. Abu Haywah and Muhammad ibn al-Sumaiqa' read **God has written upon you** as a past tense verb attributed to the name of God Almighty, and the meaning is **God has written upon you what He related of the prohibition**. Ubaydah al-Salmani and others said: His saying **The Book of God is upon you** is an allusion to what is established in the Qur'an from the Almighty's saying: **Two, three, and four**. There is a flaw in this, and it is more apparent that His saying: **The Book of God is upon you** is only an allusion to the prohibition that separates people from what the Arabs used to do.

Fourth: The Almighty's saying: **And lawful for you are all beyond that**. Hamzah, Al-Kisa'i, and Asim read in the narration of Hafs **And lawful for you** in response to **Forbidden for you**. The rest read with the fat-ha in response to the Almighty's saying: **The Book of God is upon you**. This requires that no woman is forbidden except for what is mentioned, and it is not like that, for God Almighty has forbidden on the tongue of His Prophet whoever is not mentioned in the verse, so it is added to it. God Almighty said: **And whatever the Messenger has given you, take; and what he has forbidden you, refrain from**. (al-Hashr 59:7) Muslim and others narrated on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said:

Ibn Shihab said: We see that the aunt of her father and the aunt of her father are in that position. It has been said that the prohibition of marrying a woman and her aunt and her maternal aunt is derived from the verse itself, because God Almighty has forbidden marrying two sisters, and marrying a woman and her aunt is in the same sense as marrying two sisters, or because the aunt is in the same sense as the mother and the aunt is in the same sense as the father. The first is correct because the Book and the Sunnah are like one thing, so it is as if he said: I have made permissible for you what is beyond what we have mentioned in the Book, and what I have completed the explanation with on the tongue of Muhammad, peace be upon him. And Ibn Shihab's statement: We see that the aunt of her father and the aunt of her father are in that position, he only reached that because he carried the aunt and the paternal aunt in generality and he achieved that because the aunt is the name of every female who shares with your father in his two origins or one of them, and the aunt is likewise what we have explained. And in Munsif Abi Dawud and others, "On the authority of Abu Hurayrah, he said that the Messenger of God, peace and blessings be upon him, said:

A woman should not be married to her paternal aunt, nor should an aunt marry her brother's daughter, nor should a woman marry her maternal aunt, nor should an maternal aunt marry her sister's daughter. An older woman should not be married to a younger woman,

nor should a younger woman marry an older woman. Abu Dawud also narrated on the authority of Ibn Abbas, "On the authority of the Prophet, may God bless him and grant him peace:

He disliked marrying a paternal aunt and a maternal aunt, or two paternal aunts and two maternal aunts. The narration "does not marry" by raising the letter 'ayn' on the report regarding the permissibility, which includes the prohibition of that. This hadith is agreed upon to be acted upon in prohibiting marrying those mentioned in it. The Khawarij permitted marrying two sisters, or a woman, her paternal aunt, and her maternal aunt. Their disagreement is not taken into account because they have deviated from the religion and left it, and because they are in opposition to the established Sunnah. And his saying:

It is not permissible to combine two paternal aunts and two maternal aunts. Some scholars were confused and perplexed by its meaning, until they interpreted it as something far-fetched or impermissible. They said: The meaning of **between the two paternal aunts** is metaphorically, i.e. between the paternal aunt and her niece. So it was said to them: **Two paternal aunts**, just as it was said: **The Sunnah of the two Umars, Abu Bakr and Umar**. He said: **And between the two maternal aunts is the same**. An-Nahhas said: This is an arbitrary act that is hardly heard of. It also includes the fact that it is a repeated statement for no benefit, because if the meaning is that it is forbidden to combine between the paternal aunt and her niece, and between the two paternal aunts, meaning the paternal aunt and her niece, then the statement becomes a repeated statement for no benefit. Also, if it were as he said, it would have to be **between the maternal aunt**, but that is not the case with the hadith, because the hadith

He forbade marrying a paternal aunt and a maternal aunt. The wording of the hadith means that one should not marry two women, one of whom is the paternal aunt of the other and the other is the maternal aunt of the other. An-Nahhas said: This is taken to mean something correct. A man and his son marry a woman and her daughter. The man marries the daughter and the son marries the mother, and each of them has a daughter from these two wives. The father's daughter is the paternal aunt of the son's daughter and the son's daughter is the paternal aunt of the father's daughter. As for marrying two maternal aunts, this requires that they be two women, each of whom is the paternal aunt of the other. This is when a man marries the daughter of a man and the other marries his daughter, and each of them has a daughter. The daughter of each of them is the paternal aunt of the other. This is what God has forbidden through the tongue of the Messenger of God, may God bless him and grant him peace, which is not in the Qur'an.

Fifth: If this is established, then the scholars have concluded a good contract regarding those who are forbidden to combine them. Mu'tamir bin Sulayman narrated on the authority of Fadil bin Maysarah on the authority of Abu Hariz on the authority of Al-Sha'bi who said: Every two women, if a male takes the place of one of them, it is not permissible for him to marry the other, so combining them is invalid. I said to him: Who

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And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek with your wealth, in chastity, not in fornication. So whatever of them you have enjoyed, give them their dowries as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is All-Knowing, All-Wise

is this from? He said: From the companions of the Messenger of God, may God bless him and grant him peace. Sufyan Al-Thawri said: Its interpretation according to us is that it is from the lineage, and it is not in the position of a woman and her husband's daughter, and he may combine them if he wishes. Abu Omar said: This is according to the doctrine of Malik, Al-Shafi'i, Abu Hanifa, Al-Awza'i, and all the jurists of the regions from the people of hadith and others, as far as I know, they do not differ on this principle. Some of the Salaf disliked that a man should marry a man's daughter and his wife together because if one of them were male, it would not be permissible for him to marry the other. The scholars' view is that there is nothing wrong with that, and that what is taken into consideration is lineage and nothing else, such as marriage. Then some of the reports mentioned the reason for prohibiting marrying two men together, which is what marriage leads to in terms of severing close ties of kinship, which is what happens between co-wives in terms of hatred and evils due to jealousy. Ibn Abbas narrated that he said:

"The Messenger of God, may God bless him and grant him peace, forbade a man from marrying a woman while he was his paternal aunt or maternal aunt, and said: If you do that, you will sever your ties of kinship." This was mentioned by Abu Muhammad al-Asili in Fawa'idah, Ibn Abd al-Barr, and others, and from the mursals of Abu Dawud. "On the authority of 'Isa ibn Talhah, he said: The Messenger of God, may God bless him and grant him peace, forbade a woman from marrying while she was married to her sisters for fear of severing ties." Some of the early Muslims rejected this reason and forbade marrying a woman and her relative, whether she was a paternal cousin or paternal aunt, or a maternal uncle or maternal aunt. This was narrated on the authority of Ishaq ibn Talhah, 'Ikrimah, Qatadah, and 'Ata' in the narration of Ibn Abi Nujayh. Ibn Jurayj narrated from him that there was nothing wrong with that, and this is correct. Hasan ibn Hasan ibn 'Ali married the daughter of Muhammad ibn 'Ali and the daughter of 'Umar ibn 'Ali on one night, so he married the two daughters of his paternal uncle. 'Abd al-Razzaq mentioned this. Ibn 'Uyaynah added: So their women did not know which of them to go to. Malik disliked this, but it was not forbidden in his view. In the hearing of Ibn al-Qasim: Malik was asked about the two daughters of his paternal uncle, can they be married together? He said: I do not know of it as forbidden. It was said to him: Do you dislike it? He said: Some people avoid it. Ibn al-Qasim said: It is permissible and there is nothing wrong with it. Ibn al-Mundhir said: I do not know of anyone who has invalidated this marriage. They are included in the generality of what is permitted by marriage, not excluded from it by the Book, the Sunnah, or consensus. The same applies to marrying two paternal cousins and two maternal aunts. Al-Suddi said about the words of God the Almighty: **And lawful to you are**

all beyond that meaning marriage without intercourse. It was said: The meaning is: And lawful to you are all beyond those of your mahram relatives. Qatada said: He meant by that the right hand in particular.

Sixth: The Most High said: **That you seek with your wealth** is a word that includes marriage and purchase, and *that* is in the accusative case instead of *what* and according to Hamza's reading it is in the nominative case. It is possible that the meaning is because or that, so the *lam* or *ba* is deleted and it is in the accusative case. *Chaste* is in the accusative case as a state and its meaning is chaste from fornication. **Not fornicators** means not fornicators. Fornication is adultery, and it is taken from *saffah* meaning pouring and flowing water, and from it is the saying of the Prophet, may God bless him and grant him peace, when he heard the drums at a wedding:

This marriage is neither fornication nor secret marriage. It has been said that his statement, **chaste, not fornicators**, has two possible meanings: One of them is what we mentioned, which is chastity through the marriage contract, meaning seek the benefits of the private parts with your money through marriage, not through fornication. So the verse has a general meaning in this sense. It is possible to say, *chaste*, meaning chastity is a description of them, and its meaning is to marry them on the condition of chastity in them. The first meaning is more appropriate, because whenever it is possible to make the verse general and to relate to its implications, then it is more appropriate. And because the implication of the second meaning is that it is not permissible to marry fornicators, and this is contrary to consensus.

Seventh: His Most High's saying: **With your wealth**. God permitted sexual intercourse with wealth, but He did not specify. So if it is obtained without wealth, then it is necessary that the permission not occur with it, because it is based on the permitted condition, such as if he had contracted for wine or pigs or something that is not permissible to own. Ahmad's statement that emancipation is a dowry is refuted because in it I am handing over wealth, but rather it is the loss of ownership without her being entitled to the delivery of wealth to her. What the master owned from him was not transferred to her, but rather it was dropped. So if the husband did not hand over anything to her and she did not deserve anything from him, but rather he destroyed his ownership with it, then it is not a dowry. This is clear with the Almighty's saying: **And give women** and that is a command that requires an obligation, and giving manumission is not valid. And the Almighty's saying: **But if they give up willingly to you anything of it, then take it** (An-Nisa': 4) and that is impossible in manumission, so there remains that the dowry is nothing but money because the Almighty said: **with your wealth** and those who said that differed about the amount of that, so Al-Shafi'i relied on the generality of the Almighty's saying: **with your wealth** in

the permissibility of the dowry being little or much, and this is correct and it is supported by his saying, peace be upon him, in the hadith of the gifted woman:

Even if it is an iron ring" and "his saying, peace be upon him:

Marry the unmarried woman three times. It was said: What is the relationship between them, O Messenger of God? He said: What the families agree upon, even if it is a branch of arak. Abu Saeed Al-Khudri said:

We asked the Messenger of God, may God bless him and grant him peace, about the dowry of women, and he said: It is what their families have agreed upon. Jabir narrated that the Messenger of God, may God bless him and grant him peace, said:

Al-Daraqutni included them in his Sunan. Al-Shafi'i said: "Everything that can be the price of something, or can be a wage, can be a dowry." This is the opinion of the majority of scholars, and a group of the people of hadith from the people of Madinah and elsewhere, all of them permitted dowries of little or much money. This is the opinion of Abdullah ibn Wahb, the companion of Malik, and Ibn al-Mundhir and others chose it. Sa'id ibn al-Musayyab said: **If he gave her a whip as a dowry, it would be permissible for him.** He married his daughter to Abdullah ibn Wada'ah for two dirhams. Rabi'ah said: **Marriage is permissible for one dirham.** Abu al-Zinad said: **Whatever the families agree upon.** Malik said: **The dowry cannot be less than a quarter of a dinar or three dirhams by measure.** Some of our companions said in their al-Sharh 94: **It is more similar to that, because the private parts are a limb and the hand is a limb that is permissible for a certain amount of money, which is a quarter of a dinar or three dirhams by measure.** Some of our companions said in their al-Sharh 94: "It seems that the most similar thing to that is the cutting off of the hand, because the private parts are a limb and the hand is a limb that is permissible for a certain amount of money, which is a quarter of a dinar." Or three dirhams by measure, so Malik returned the portion to him by analogy to the hand. Abu Omar said: Abu Hanifa preceded him in this, so he compared the dowry to the cutting off of the hand, and the hand, in his view, is not cut off except for a gold dinar or ten dirhams by measure, and there is no dowry in his view less than that. And on that is the group of his companions and the people of his school of thought, and it is the opinion of most of the people of his country regarding cutting off the hand, not for the least dowry. Al-Darawardi said to Malik: If he says there is no dowry less than a quarter of a dinar, you have sweated in it, O Abu Abdullah, meaning you have followed the path of the people of Iraq. Abu Hanifa provided evidence for that with what Jabir narrated that the Messenger of God, may God bless him and grant him peace, said:

There is no dowry less than ten dirhams. Narrated by Al-Daraqutni, and in its chain of transmission is Mubashar bin Ubaid, who is rejected. It was narrated on the authority of Dawud Al-Awdi, on the authority of Al-Sha'bi, on the authority of Ali, peace be upon him: The dowry should not be less than ten dirhams. Ahmad bin Hanbal said: Ghiyath bin Ibrahim taught Dawud Al-Awdi, on the authority of Al-Sha'bi, on the authority of Ali: There is no dowry less than ten

dirhams, so it became a hadith. Al-Nakha'i said: The minimum is forty dirhams. Sa'id bin Jubayr: Fifty dirhams. Ibn Shabramah: Five dirhams. Al-Daraqutni narrated it on the authority of Ibn Abbas, on the authority of Ali, may God be pleased with him: There is no dowry less than five dirhams.

Eighth - The Almighty's saying: **And for those of them whom you have enjoyed, give them their due compensation as an obligation.** Enjoyment is pleasure and compensation is dowries. The dowry is called compensation because it is the compensation for enjoyment. This is a text that states that the dowry is called compensation, and this is evidence that it is in exchange for sexual intercourse, because what is in exchange for benefit is called compensation. The scholars differed regarding what is contracted upon in marriage: what is it: the woman's body, the benefit of sexual intercourse, or the solution? There are three opinions, and the apparent sum is that the contract requires all of that. And God knows best.

Ninth: The scholars differed in the meaning of the verse. Al-Hasan, Mujahid and others said: The meaning is that if you benefit from and enjoy intercourse with women through a valid marriage, **give them their dowries**, meaning their dowries. So if he has intercourse with her once, then the full dowry is due if it was specified, or the dowry of her peers if it was not specified. If the marriage was invalid, then the narration differed from Malik regarding the invalid marriage. Is he entitled to the dowry of her peers, or the specified dowry if it was a valid dowry? He said once: The specified dowry, and this is the apparent meaning of his school of thought, because what they have agreed upon is certain, and the dowry of the one who prays is an effort, so it must be referred back to what we are certain of, because money is not due in doubt. The reason for his saying: **The dowry of her peers** is that the Prophet, may God bless him and grant him peace, said:

Any woman who marries without the permission of her guardian, her marriage is invalid, but if he consummates the marriage with her, she is entitled to a dower like that of her peers for what he has made permissible of her vagina." Ibn Khuwaiz Mandad said: "It is not permissible to interpret the verse as permissible for mut'ah, because the Messenger of God (blessings and peace of God be upon him) forbade mut'ah marriage and prohibited it, and because God the Most High said: "Then marry them with the permission of their people" (An-Nisa': 25). It is known that marriage with the permission of the people is the lawful marriage with a guardian and two witnesses, and mut'ah marriage is not like that. The majority said: What is meant is mut'ah marriage that existed in the early days of Islam. Ibn Abbas, Ubayy and Ibn Jubayr read: **Then give them their due compensation for whatever you enjoy of them for a specified term.** Then the Prophet (blessings and peace of God be upon him) forbade it. Sa'id ibn al-Musayyab said: **The verse on inheritance abrogated it, since there was no inheritance in mut'ah.** Aisha and al-Qasim ibn Muhammad said: "Its prohibition and abrogation are in the Qur'an, and that is in the words of God the Most High: "And those who guard their private parts, except from their wives or those their right hands possess, for

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And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek with your wealth, in chastity, not in fornication. So whatever of them you have enjoyed, give them their dowries as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is All-Knowing, All-Wise

indeed, they will not be blamed.” (al-Mu’minun 23:70)
Mut’ah is not marriage nor is it a right hand possession. Al-Darqutni narrated on the authority of Ali ibn Abi Talib, who said:

The Messenger of God, may God bless him and grant him peace, forbade temporary marriage. He said: It was only for them, but when marriage, divorce, waiting period, and inheritance were revealed between the husband and the wife, they were abrogated. It was narrated on the authority of Ali, may God be pleased with him, that he said: The fast of Ramadan abrogated all fasting, and zakat abrogated all charity, and divorce, waiting period, and inheritance abrogated temporary marriage, and the sacrifice abrogated all slaughtering. It was narrated on the authority of Ibn Mas’ud that he said: Temporary marriage was abrogated, abrogated by divorce, waiting period, and inheritance. Ata’ narrated on the authority of Ibn Abbas that he said: Temporary marriage was nothing but a mercy from God, the Most High, with which He showed mercy to His servants, and had it not been for ‘Umar’s prohibition of it, none would have committed adultery except the wretched.

Tenth - Scholars differed on how many times it was permitted and abrogated. In Sahih Muslim, “On the authority of Abdullah, he said:

We were on military expeditions with the Messenger of God, may God bless him and grant him peace, and we had no women with us. So we said: Should we not castrate ourselves? Abu Hatim al-Basti said in his Sahih: His saying to the Prophet, may God bless him and grant him peace: “Should we not castrate ourselves?” is evidence that mut’ah was forbidden before I permitted them to enjoy it. If it had not been forbidden, their question about this would have had no meaning. Then he permitted them during the conquest to marry a woman for a garment for a period. Then he forbade it in the year of Khaybar, then he permitted it in the year of the conquest, then he forbade it after three days. So it is forbidden until the Day of Resurrection. Ibn al-Arabi said: As for mut’ah on women, it is one of the strange things in the Shari’ah, because it was permitted in the early days of Islam, then it was forbidden on the day of Khaybar, then it was permitted in the conquest of Awtas, then it was forbidden after that and the matter was settled on the prohibition. It has no sister in the Shari’ah except the issue of the qibla, because abrogation occurred to it twice and then it was settled after that. Another of those who collected the chains of narrations about it said: It requires making it permissible and forbidden seven times. Ibn Abi ‘Umrah narrated that it was in the early days of Islam, and Salamah ibn al-Akwa’ narrated that it was in the year of Awtas. From Ali’s narration:

It was prohibited on the day of Khaybar. According to the narration of Al-Rabi’ bin Seerah:

It was permitted on the day of the conquest.

I said: All of these paths are in Sahih Muslim, and in other hadiths on the authority of Ali, who forbade it in the Battle of Tabuk. It was narrated by Ishaq bin Rashid on the authority of Al-Zuhri on the authority of Abdullah bin Muhammad bin Ali on the authority of his father on the authority of Ali, and Ishaq bin Rashid was not followed in this narration on the authority of Ibn Shihab. Abu Omar, may God have mercy on him, said it. And in the Musannaf of Abu Dawud from the hadith of Al-Rabi’ bin Sabra:

It was prohibited during the Farewell Pilgrimage. Abu Dawood said that this is the most authentic narration on this matter. Amr said on the authority of Al-Hasan: Mut’ah was never permissible except three times during the Umrah of Compensation, and it was not permissible before or after it. This was also narrated on the authority of Sabra. So these are seven situations in which Mut’ah was permissible and forbidden. Abu Ja’far al-Tahawi said: All of those who narrated from the Prophet, may God bless him and grant him peace, that she was on a journey, and that the prohibition came to her on that journey after that, so she was prevented from it, and none of them reported that she was in a city. And the same was narrated from Ibn Mas’ud. As for the hadith of Sabra, in which the Prophet, may God bless him and grant him peace, permitted her to do so during the Farewell Pilgrimage, it is outside of all its meanings. We have considered this wording and did not find it except in the narration of ‘Abd al-‘Aziz ibn ‘Umar ibn ‘Abd al-‘Aziz specifically. Ismail ibn ‘Ayyash narrated it from ‘Abd al-‘Aziz ibn ‘Umar ibn ‘Abd al-‘Aziz, and he mentioned that this was during the conquest of Mecca and that they complained to him about celibacy, so he permitted them to do so. It is impossible for them to complain to him about celibacy during the Farewell Pilgrimage, because they had performed the pilgrimage with women, and marrying women in Mecca was possible, and they were not then as they were during the previous conquests. It is possible that since it was the custom of the Prophet, may God bless him and grant him peace, to repeat such a thing during his campaigns and in the general places, he mentioned its prohibition during the Farewell Pilgrimage, for the people to gather so that those who had not heard it could hear it, so he emphasized that so that it would not remain. A suspicion for someone who claims to analyze it, and because the people of Mecca used it a lot.

Eleventh - Al-Layth bin Saad narrated on the authority of Bakir bin Al-Ashja on the authority of Ammar, the freed slave of Al-Shuraib, who said: I asked Ibn Abbas about Mut’ah, is it fornication or marriage? He said: Neither fornication nor marriage. I said: What is it? He said: Mut’ah is as God the Almighty said. I said: Is there a waiting period for it? He said: Yes, it is a menstrual period. I said: Do they inherit from each

other? He said: No. Abu Omar said: The scholars of the past and present did not differ that Mut'ah is a marriage for a specified period in which there is no inheritance, and separation occurs at the end of the period without divorce. Ibn Atiyah said: Mut'ah was for a man to marry a woman with two witnesses and the permission of the guardian for a specified period and on the condition that there is no inheritance between them, and he gives her what they agreed upon. When the period expires, he has no right to her and he purifies her womb because there is no right to the child without a doubt. If she does not bear children, she is permissible for someone else. In the book of Al-Nahhas: There is a mistake in this and that the child is not attributed to Mut'ah marriage.

I said: This is what is understood from the words of Al-Nahhas. He said: The pleasure marriage is that he says to her: I will marry you one day - or something similar to that, on the condition that there is no waiting period for you, no inheritance between us, no divorce, and no witness to testify to that. This is adultery itself and it was never permitted in Islam. Therefore, Omar said: If a man who has married for pleasure is brought to me, I will hide him under the stones.

Twelfth - Our scholars differed if he entered into a temporary marriage, whether he should be punished and the child should not be attributed to him, or whether the punishment should be waived due to doubt and the child should be attributed to him, according to two opinions, but he should be punished and aggravated. If the child is attributed to the temporary marriage today, according to the opinion of some scholars, with the opinion that it is forbidden, then how can he not be attributed at that time when it was permitted? This indicates that the temporary marriage was subject to the ruling of a valid marriage and differs from it in the term and inheritance. Al-Mahdawi narrated from Ibn Abbas that the temporary marriage was without a guardian or witnesses, and in what he narrated it is weak because of what we mentioned. Ibn Al-Arabi said: Ibn Abbas used to say that it was permissible, then it was proven that he returned from us, so the consensus was reached on its prohibition, so if someone did it, he should be stoned according to the well-known school of thought. In another narration from Malik: He should not be stoned because the temporary marriage is not forbidden. However, the principle is different for our scholars, which is strange and they are unique in it, without the rest of the scholars, which is that what is forbidden by the Sunnah, is it like what is forbidden by the Qur'an or not? From the narration of some of the Medinans on the authority of Malik that they are not equal, and this is weak. Abu Bakr al-Tartusi said: No one permitted temporary marriage except Imran bin Husayn, Ibn Abbas, some of the Companions, and a group of the people of the house. And in the statement of Ibn Abbas, the poet says:

I say to the caravan when the time for resting is approaching us, O friend, would you like the fatwa of Ibn Abbas?

In the egg of the license of soft edges, your abode will be until the people refer

And all the scholars and jurists from the Companions,

the Followers, and the righteous predecessors are of the opinion that this verse was abrogated and that temporary marriage is forbidden. Abu Omar said: The companions of Ibn Abbas from the people of Mecca and Yemen all consider temporary marriage permissible according to the doctrine of Ibn Abbas, and all the rest of the people forbade it. Omar said: Al-Zuhri said: The women's hatred for it increased. The poet said:

The narrator said, when his session was prolonged, **O friend, would you like to have a fatwa from Ibn Abbas?**

As presented

Thirteenth - The Almighty's saying: **Their wages** includes money and other things, so it is permissible for the dowry to be benefits in kind. The scholars differed on this, so Malik, Al-Muzani, Al-Layth, Ahmad, Abu Hanifa and his companions forbade it. However, Abu Hanifa said: If he marries on that basis, then the marriage is permissible and he is like someone who did not name it for her, and she is entitled to a dowry like hers if he consummates the marriage with her. If he does not consummate the marriage with her, then she is entitled to a temporary marriage. Ibn Al-Qasim disliked it in the book of Muhammad, and Asbagh permitted it. Ibn Shas said: If it occurs, it is valid according to the opinion of most of the companions, and it is the narration of Asbagh from Ibn Al-Qasim. Al-Shafi'i said: The marriage is valid and he must teach her what he stipulated for her. If he divorces her before consummation, then Al-Shafi'i has two opinions on it: One of them is that she is entitled to half the wage for teaching that surah, and the other is that she is entitled to half the dowry like hers. Ishaq said: The marriage is permissible. Abu Al-Hasan Al-Lakhmi said: The opinion that all of that is permissible is better. Renting and Hajj are like other wealth that can be owned, bought and sold. Malik disliked this because it is preferable for the dowry to be immediate, and the rental and Hajj are in the sense of deferred. The people of the first opinion argued that God the Almighty said: **with your wealth** and the realization of wealth is that which is related to desires and is considered for benefit and the benefit of the neck in the rental and the benefit of teaching for knowledge is not all wealth. Al-Tahawi said: The common principle is that if a man hires a man to teach him a surah from the Qur'an and he names it for a dirham, it is not permissible because rentals are not permissible except for one of two meanings, either for a specific job like sewing a garment and the like, or for a known time. And if he hires him to teach a surah, then that is a rental not for a known time nor for a known job nor for a known job, but he hired him to teach, and it may be understood by a little or a lot of teaching in a little or a lot of times. Likewise, if he sells him his house on the condition that he teaches him a surah from the Qur'an, it is not permissible for the meanings that we mentioned in the rental. And if the teaching does not own benefits or the essence of the money, it is proven by consideration that merchandise is not owned by it, and God is the Grantor of success. Those who permitted this cited the hadith of Sahl ibn Sa'd in the hadith of the gift, in which he said:

Go, for I have given her to you with what you have of

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And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek with your wealth, in chastity, not in fornication. So whatever of them you have enjoyed, give them their dowries as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is All-Knowing, All-Wise

the Qur'an. In another narration he said: **Go, for I have given her to you in marriage, so teach her from the Qur'an.** They said: In this there is evidence of the conclusion of the marriage contract and the delay of the dowry, which is the education. This is according to what appears from his saying:

With what you have of the Qur'an, for the ba' is for compensation, as you say: Take this with this, meaning in exchange for it. And his saying in the other narration: **So he taught her** is a text in the command to teach, and the path testifies that this is for the sake of marriage. And no attention should be paid to the saying of those who said that this was to honor the man for what he had memorized of the Qur'an, meaning for what he had memorized, so the ba' is in the meaning of the lam, for the second hadith clearly states the opposite in his saying: **So they taught him of the Qur'an.** And there is no proof in what was narrated from Abu Talhah that he proposed to Umm Sulaym and she said: If he becomes Muslim, I will marry him, so he becomes Muslim and she marries him, and he does not know the dowry that was more honorable than her dowry, her dowry was Islam, for that is specific to him, and also nothing from it reaches them, unlike teaching and other benefits. And Shu'ayb, peace be upon him, married his daughter to Moses, peace be upon him, on the condition that he would tend sheep for him as her dowry, as will be explained in Surat al-Qasas. And it was narrated from the hadith of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, said to a man from among his companions:

O so-and-so, are you married? He said: No, I do not have what to get married with. He said: Do you not have Qul Huwa Allahu Ahad? He said: Yes. He said: A third of the Qur'an. Do you not have Ayat al-Kursi? He said: Yes. He said: A quarter of the Qur'an. Do you not have If the Earthquake Befalls You? He said: Yes. He said: A quarter of the Qur'an. Get married, get married?

I said: Al-Darqutni has included the hadith of Sahl from the hadith of Ibn Masoud, and in it there is an addition that clarifies what Malik and others have used as evidence, and in it there is: "The Messenger of God, may God bless him and grant him peace, said:

Who will marry her? The man stood up and said: I will, O Messenger of God. He said: Do you have any money? He said: No, O Messenger of God. He said: Do you recite anything from the Qur'an? He said: Yes, Surat Al-Baqarah and Surat Al-Mufasssal. The Messenger of God, may God bless him and grant him peace, said: I have married her to you on the condition that you recite to her and teach her, and if God provides for you, I will compensate her. So the man married her on that basis. This is a text - if it is authentic - that education is not a dowry. Al-Daraqutni said: It was narrated by Utbah ibn Al-Sakin alone and

his hadith is rejected. "Fardiya" is an accusative of the source in the place of a state or imposed.

Fourteenth - The Almighty said: **And there is no blame upon you for that upon which you mutually agree after the obligation** meaning, an increase or decrease in the dowry, for that is permissible upon mutual agreement after the obligation has been established, and what is meant is the woman being released from the dowry, or the man paying the entire dowry if he divorced before consummation. Those who say that the verse is about temporary marriage said that this is an indication of what they agreed upon of increasing the period of temporary marriage in the beginning of Islam, for a man would marry a woman for a month in exchange for a dinar, for example, and when months passed, he might say: Give me more time and I will give you more dowry. So it is clear that that was permissible upon mutual agreement.

Tafsir Ibn Kathir

This noble verse is the verse of the prohibition of kinship and what follows it from breastfeeding and kinship, as Ibn Abi Hatim said: Ahmad bin Sinan told us, Abd al-Rahman bin Mahdi told us on the authority of Sufyan bin Habib, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, he said: Seven kinship and seven kinship are prohibited to you, and he recited **Forbidden to you are your mothers, your daughters, your sisters** the verse, and Abu Saeed bin Yahya bin Saeed told us, Abu Ahmad told us, Sufyan told us on the authority of al-A'mash, on the authority of Ismail bin Raja' on the authority of Umair, the client of Ibn Abbas, on the authority of Ibn Abbas, he said: Seven kinship and seven kinship are prohibited, then he recited **Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, and your sister's daughters** so they are kinship. The majority of scholars have proven the prohibition of the woman created from the sperm of the adulterer to him by the generality of the Almighty's saying: **and your daughters** because she is a daughter, so she is included in the generality as is the doctrine of Abu Hanifa, Malik and Ahmad ibn Hanbal. It has been reported from al-Shafi'i that she is permissible because she is not a legitimate daughter. Just as she is not included in the words of God Almighty: "God instructs you concerning your children: for the male, what is equal to the share of two females," she does not inherit by consensus, so too she is not included in this verse, and God knows best. And God Almighty's words: **And your mothers who breastfed you and your foster sisters**, meaning just as your mother who gave birth to you is forbidden to you, so is your mother who breastfed you. For this reason, it is proven in the two Sahihs from the hadith of Malik ibn Anas from Abdullah

ibn Abi Bakr ibn Muhammad ibn Amr ibn Hazm, from Amra bint Abd al-Rahman, from Aisha, the Mother of the Believers, that the Messenger of God, may God bless him and grant him peace, said: **Breastfeeding forbids what birth forbids**, and in a wording of Muslim: **Breastfeeding forbids what lineage forbids**, and some jurists said: Everything that is forbidden by lineage is forbidden by breastfeeding except in four cases. Some of them said: Six cases are mentioned in the books of branches and investigation that nothing is excluded from that, because there are some of them by lineage. Some of them are only forbidden due to marriage, so nothing is rejected in the hadith at all, praise be to God, and He is trustworthy. Then the imams differed regarding the number of forbidden breastfeedings. Some of them went to the view that mere breastfeeding is forbidden due to the generality of this verse, and this is the view of Malik, and it is narrated from Ibn Umar, and Saeed bin Al-Musayyab, Urwah bin Al-Zubayr, and Al-Zuhri went to it. Others said: Less than three breastfeedings are not forbidden, because of what was proven in Saheeh Muslim on the authority of Hisham bin Urwah on the authority of his father, on the authority of Aisha, that the Messenger of God, may God bless him and grant him peace, said: **Neither one suckling nor two sucklings are forbidden**. Qatada said, on the authority of Abu Al-Khalil, on the authority of Abdullah bin Al-Harith, on the authority of Umm Al-Fadl, she said: The Messenger of God, may God bless him and grant him peace, said: **Neither one suckling nor two sucklings are forbidden, nor one suckling nor two sucklings**. In another wording: **Neither one licking nor two lickings are forbidden**. Narrated by Muslim. Among those who went to this view are: Imam Ahmad bin Hanbal, Ishaq bin Rahawayh, Abu Ubaid, and Abu Thawr, and it is Narrated on the authority of Ali, Aisha, Umm al-Fadl, Ibn al-Zubayr, Sulayman ibn Yasar, and Sa'id ibn Jubayr, may God have mercy on them. Others said: Less than five breastfeedings do not make a marriage forbidden, as it was proven in Sahih Muslim on the authority of Malik, on the authority of Abdullah ibn Abi Bakr, on the authority of 'Umarah, on the authority of 'Aishah, may God be pleased with her, who said: Among what was revealed in the Qur'an was **ten known breastfeedings make a marriage forbidden**, then it was abrogated by five known breastfeedings, and the Prophet, may God bless him and grant him peace, died while they were among what was recited in the Qur'an. 'Abd al-Razzaq narrated on the authority of Mu'ammarr, on the authority of al-Zuhri, on the authority of 'Urwah, on the authority of 'Aishah, something similar to that. In the hadith of Sahlah bint Suhayl, that the Messenger of God, may God bless him and grant him peace, ordered her to breastfeed Salim, the freed slave of Abu Hudhaifah, five times, and 'Aishah used to order whoever wanted to enter upon her to breastfeed five times, and this is what al-Shafi'i and his companions said. Then it should be known that breastfeeding must be at a young age, less than two years, according to the majority opinion. And as we have already discussed this issue in Surat al-Baqarah, when He said: **They shall breastfeed their children for two complete years, for whoever desires to complete the breastfeeding**. Then they differed as to whether the milk of stallions is forbidden, as is the opinion of the majority of the four imams and others, or is

breastfeeding only specific to the mother, and does not extend to the father's side, as is the opinion of some of the predecessors? There are two opinions, the clarification of all of this is in the book of the great rulings. And his saying, "And the mothers of your women and your stepdaughters who are in your guardianship from your women to whom you have gone in. But if you have not gone in to them, there is no blame upon you." As for the mother of the woman, she becomes forbidden as soon as the contract is made with her daughter, whether he has gone in to her or not. As for the stepdaughter, who is the daughter of the woman, she is not forbidden as soon as the contract is made with her mother until he has gone in. If he divorces the mother before going in to her, it is permissible for him to marry her daughter. For this reason, he said, "And your stepdaughters who are in your guardianship from your women to whom you have gone in. But if you have not gone in to them, there is no blame upon you" in marrying them. This is specific to the stepdaughters alone. Some of them understood the pronoun to refer to the mothers and stepdaughters, so he said: Neither the mother nor the daughter becomes forbidden as soon as the contract is made with the other until he has gone in to her, based on his saying. **But if he has not gone in to them, there is no blame upon you**. Ibn Jarir said: Ibn Bashir told us, Ibn Abi Uday and Abd al-A'la told us on the authority of Sa'id, on the authority of Qatada, on the authority of Khalas ibn Amr, on the authority of Ali, may God be pleased with him, regarding a man who married a woman and divorced her before consummating the marriage with her. Can he marry her mother? He said: She is like a stepdaughter. Ibn Bashir told us, Yahya ibn Sa'id told us on the authority of Qatada, on the authority of Sa'id ibn al-Musayyab, on the authority of Zayd ibn Thabit, who said: If a man divorces his wife before consummating the marriage with her, there is no harm in marrying her mother. In a narration on the authority of Qatada, on the authority of Sa'id, on the authority of Zayd ibn Thabit, he used to say: If she dies with him and he takes her inheritance, he dislikes leaving a legacy to her mother. So if he divorces her before consummating the marriage with her, then if he wishes, he may do so. Ibn al-Mundhir said: Ishaq told us on the authority of Abd al-Razzaq, on the authority of Ibn Jurayj, who said: Abu Bakr ibn Hafs told me on the authority of Muslim ibn Uwaimir al-Ajda', that Bakr ibn Kinanah told him that his father married him to a woman in Ta'if. He said: So he did not I had intercourse with her until my uncle died, leaving her mother behind. Her mother had a lot of money. My father said: Would you like her mother? I asked Ibn Abbas and told him the story. He said: Marry her mother. I asked Ibn Umar, and he said: Do not marry her. I told my father what they had said. He wrote to Muawiyah and told him what they had said. Muawiyah wrote: I do not make permissible what God has forbidden, nor do I forbid what God has made permissible. You and I have many other women. But he did not forbid me or give me permission. My father turned away from her mother and did not marry her. Abd al-Razzaq said: Mu'ammarr told us, on the authority of Samak ibn al-Fadl, on the authority of a man, on the authority of Abdullah ibn al-Zubayr, who said: The stepdaughter and the mother are equal, there is no problem with her if he has not

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And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek with your wealth, in chastity, not in fornication. So whatever of them you have enjoyed, give them their dowries as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is All-Knowing, All-Wise

consummated the marriage with the woman. In its chain of transmission is an unknown man who was not named. Ibn Jurayj said: Ikrimah ibn Khalid told me that Mujahid said to him: **And the mothers of your women and your stepdaughters who are in your guardianship**, meaning by them both consummation. This statement, as you see, was narrated on the authority of Ali, Zayd ibn Thabit, and Abdullah ibn Al-Zubayr, Mujahid, Saeed bin Jubair and Ibn Abbas, and Muawiyah hesitated about it. Abu al-Hasan Ahmad bin Muhammad bin al-Sabuni from the Shafi'i went to him in what al-Rafi'i transmitted from al-Abbadi. It was narrated from Ibn Mas'ud something similar, then he went back on it. Al-Tabarani said: Ishaq bin Ibrahim al-Dabari told us, Abd al-Razzaq told us from al-Thawri, from Abu Farwa, from Abu Amr al-Shaibani, from Ibn Mas'ud: That a man from Banu Kamkh from Fazara married a woman and saw her mother and she pleased him. He asked Ibn Mas'ud, who ordered him to separate from her, then he married her mother, so he married her and she bore him children, then Ibn Mas'ud came to Medina and was asked about that, and he was informed that she was not permissible for him, so when he returned to Kufa he said to the man: She is forbidden to you, so he separated from her. The majority of scholars are of the opinion that a stepdaughter is not forbidden by the marriage contract with the mother, unlike the mother, who is forbidden by the mere contract. Ibn Abi Hatim said: Ja'far bin Muhammad bin Harun bin Azra told us, Abd al-Wahhab told us from Saeed, from Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas, that he used to say: If a man divorces a woman before consummating the marriage with her or she dies, her mother is not permissible for him. It was narrated that he said: She is ambiguous, so he disliked her. Then he said: Something similar was narrated on the authority of Ibn Masoud, Imran bin Husayn, Masruq, Tawus, Ikrimah, Ata, Al-Hasan, Makhul, Ibn Sirin, Qatadah, and Al-Zuhri. This is the doctrine of the four imams and the seven jurists, and the majority of jurists, both ancient and modern, and praise and thanks be to God. Ibn Jarir said: The correct view is that of those who said: The mother is among the ambiguous, because God did not stipulate consummation with them as He stipulated with the mothers of stepdaughters, although this is also a consensus of the proof that it is not permissible to contradict what it came with and agreed upon. This was also narrated on the authority of the Prophet, may God bless him and grant him peace, a report, but there is a problem with its chain of transmission, which is what Al-Muthanna told me, Habban bin Musa told us, Ibn Al-Mubarak told us, Al-Muthanna bin Al-Sabah told us on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather. The Prophet, may God bless him and grant him peace, said: "If a man marries a woman, it is not permissible for him to marry her mother, whether he has consummated the marriage with the daughter or not. If he marries the mother but

does not consummate the marriage with her and then divorces her, then if he wishes he may marry the daughter." Then he said: This report, even if there is something in its chain of transmission, the consensus of the evidence for the validity of the statement about it makes it unnecessary to cite other evidence for its validity. As for the statement of God Almighty: **And your stepdaughters who are in your guardianship**, the majority are of the opinion that the stepdaughter is forbidden whether she is in the guardianship of the man or not. They said: This address was made in a general manner and has no meaning, like the statement of God Almighty: **And do not compel your girls to prostitution if they desire chastity**. In the two Sahihs, it is narrated that Umm Habibah said: O Messenger of God, marry my sister, the daughter of Abu Sufyan, and in a wording of Muslim, 'Azza bint Abu Sufyan. He said: **Do you like that?** She said: Yes, I am not your exclusive wife, and I like someone who shares in my sister's goodness. He said: **Then that is not permissible for me**. She said: We have been told that you want to marry the daughter of Abu Sufyan. Salamah said: **The daughter of Umm Salamah?** She said: Yes. He said: "If she were not my stepdaughter in my care, she would not be permissible for me. She is the daughter of my brother through breastfeeding. Thuwaybah breastfed me and Abu Salamah, so do not offer me your daughters or sisters." And in a narration by al-Bukhari: **If I had not married Umm Salamah, she would not have been permissible for me**. So he made the criterion for prohibition the mere fact that he married Umm Salamah, and he ruled that it was prohibited for that reason. This is the doctrine of the four imams, the seven jurists, and the majority of the successors and predecessors. It has been said: A stepdaughter is not prohibited unless she is in the care of a man. If she is not like that, then she is not prohibited. Ibn Abi Hatim said: Abu Zur'ah told us, Ibrahim ibn Musa told us, Hisham told us - meaning Ibn Yusuf - on the authority of Ibn Jurayj, Ibrahim ibn Ubayd ibn Rafa'ah told me, Malik ibn Aws ibn al-Hadathan told me: I had a wife who died, and she had given birth to a child for me, so I was upset with her. Ali ibn Abi Talib met me and said: What is the matter with you? I said: The woman died. Ali said: She has a daughter. ? I said: Yes, and she is in Taif. He said: Was she in your custody? I said: No, she is in Taif. He said: Then marry her. I said: Where is the statement of God, **And your stepdaughters who are in your laps?** He said: She was not in your lap, but rather if she is in your lap, this is a strong chain of transmission that goes back to Ali ibn Abi Talib according to the conditions of Muslim, and it is a very strange statement, and this is what Dawud ibn Ali al-Zahiri and his companions went to. Abu al-Qasim al-Rafi'i narrated it from Malik, may God have mercy on him, and Ibn Hazm chose it, and our Sheikh, the hafiz Abu Abdullah al-Dhahabi, told me that he presented this to Sheikh Imam Taqi al-Din Ibn Taymiyyah, may God have mercy on him, and he

found it difficult and hesitated about it, and God knows best. Ibn al-Mundhir said: Ali ibn Abdul Aziz told us, al-Athram told us, from Abu Ubaidah, his statement, **who are in your laps**, he said: In your houses, and as for the stepdaughter who is in the possession of the right hand, Imam Malik ibn Anas said, from Ibn Shihab: Umar ibn al-Khattab was asked about a woman and her daughter who is in the possession of the right hand, is one of them having intercourse with the other? Umar said: I do not like it. To tell them both means that I have intercourse with them both through my right hand, and this is disconnected. Sanid bin Dawud said in his interpretation: Abu Al-Ahwas told us, on the authority of Tariq bin Abdul Rahman, on the authority of Qais, who said: I said to Ibn Abbas: Can a man have intercourse with a woman and her daughter who are his slaves? He said: One verse made them permissible and another forbade them, and I would not do it. Sheikh Abu Omar bin Abdul Barr, may God have mercy on him, said: There is no disagreement among the scholars that it is not permissible for anyone to have intercourse with a woman and her daughter from whom the right hand belongs, because God has forbidden that in marriage. He said: **And the mothers of your women and your stepdaughters who are in your guardianship from your women**. And the right hand belongs to them as a consequence of marriage, except for what was narrated from Omar and Ibn Abbas, and none of the imams of fatwa or those who followed them agreed on that. Hisham narrated from Qatada: The stepdaughter and the daughter of her daughter are not suitable even if she is lower with many bellies, and Qatada said the same from Abu Al-Aaliyah, and the meaning of his saying **those with whom you have consummated the marriage** is that you have married them, as Ibn Abbas and more than one said. Ibn Jurayj said from Ata': It is that she is presented to him so he uncovers and searches and sits between her legs. I said: What do you think if he does that in her family's house? He said: It is the same, and it is sufficient for him that her daughter has been forbidden to him. Ibn Jarir said: And there is consensus Everyone agrees that a man's seclusion with a woman does not make her daughter forbidden to him if he divorces her before touching her or looking at her vagina with lust, which indicates that the meaning of that is reaching her through intercourse.

And the Almighty's saying: **And the wives of your sons who are from your loins** meaning, the wives of your sons whom you gave birth to from your loins are forbidden to you, thus precluding the adopted sons whom they used to adopt in the pre-Islamic era. As the Almighty said: **And when Zaid had no longer any need for her, We married her to you in order that there should be no blame upon the believers concerning the wives of their adopted sons Al-An'am 2:14**. Ibn Jurayj said: I asked Ata' about His saying: **And the wives of your sons who are from your loins**. He said: We were told - and God knows best - that when the Prophet, may God bless him and grant him peace, married Zayd's wife, the polytheists in Mecca spoke about that, so God Almighty revealed: **And the wives of your sons who are from your loins**, and **And He has not made your adopted sons your sons**, and **Muhammad is not the father of any of your men**, was revealed. Ibn Abi Hatim said: Abu Zur'ah told us, Muhammad ibn Abi

Bakr al-Muqaddami told us, al-Jarh ibn al-Harith told us on the authority of al-Ash'ath, on the authority of al-Hasan ibn Muhammad: that these verses are vague: **And the wives of your sons**, and **And the mothers of your women**, then he said: It was narrated on the authority of Tawus, Ibrahim, al-Zuhri, and Makhul, something similar to that. **I said** The meaning of ambiguous is general in the case of the one who has been consummated with and the one who has not been consummated with, so she is forbidden as soon as the contract is made with her, and this is agreed upon. If it is said: So how is the wife of his son forbidden from breastfeeding as is the opinion of the majority, and some people narrate it as a consensus and not from his lineage, then the answer is from his saying, may God bless him and grant him peace: **What is forbidden from breastfeeding is forbidden as is forbidden from lineage** and the saying of God the Almighty: **And that you marry two sisters together, except for what has already occurred** *verse*. That is, it is forbidden for you to marry two sisters together, and likewise in the case of possession by the right hand, except for what you did in your ignorance, for we have pardoned and forgiven it. This indicates that there is no duality in what will come and no exception in what has occurred, as He said: **They will not taste death therein except the first death** *verse*. This indicates that they will never taste death therein. The scholars from the Companions, the Followers, and the Imams, past and present, have agreed that it is forbidden to marry two sisters together, and whoever converts to Islam and has two sisters, it is better for him to keep one of them and divorce the other without fail. Imam Ahmad said: Musa ibn Dawud told us, Ibn Lahi'ah told us, on the authority of Abu Wahb al-Jishani, on the authority of al-Dahhak ibn Fayruz, on the authority of his father, who said: I converted to Islam and I had two sisters with me, so the Prophet, may God bless him and grant him peace, ordered me to divorce one of them. Then Imam Ahmad, al-Tirmidhi and Ibn Majah narrated it on the authority of Ibn Lahi'ah, and Abu Dawud and al-Tirmidhi also narrated it on the authority of Yazid ibn Abi Habib, both on the authority of Abu Wahb al-Jishani. Al-Tirmidhi said: His name is Daylam ibn al-Hawsha', on the authority of al-Dahhak ibn Fayruz al-Daylami, on the authority of his father, on his authority. And in a wording of al-Tirmidhi. Then the Prophet, may God bless him and grant him peace, said: **Choose whichever of them you wish**. Then al-Tirmidhi said: This is a hasan hadith. Ibn Majah also narrated it with another chain of transmission, saying: Abu Bakr ibn Abi Shaybah told us, Abd al-Salam ibn Harb told us, on the authority of Ishaq ibn Abdullah ibn Abi Farwah, on the authority of Abu Wahb al-Jayshani, on the authority of Abu Khurash al-Ra'ini, who said: I came to the Messenger of God, may God bless him and grant him peace, and I had two sisters whom I had married during the pre-Islamic era. He said: **When you return, divorce one of them**. I said: It is possible that this Abu Khurash is al-Dahhak ibn Fayruz, and it is possible that it is someone else, so Abu Wahb narrated it on the authority of two people on the authority of Fayruz al-Daylami, and God knows best. Ibn Mardawayh said: Abdullah bin Yahya bin Muhammad bin Yahya told us, Ahmad bin Yahya Al-Khawlani told us, Haitham bin Kharijah told us, Yahya bin Ishaq told us on the authority of Ishaq bin

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And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek with your wealth, in chastity, not in fornication. So whatever of them you have enjoyed, give them their dowries as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is All-Knowing, All-Wise

Abdullah bin Abi Farwa, on the authority of Raziq bin Hakim, on the authority of Kathir bin Murrah, on the authority of Al-Daylami, who said: I said: O Messenger of God, I have two sisters. He said: **Divorce whichever one you wish.** The Daylami mentioned first is Al-Dahhak bin Fayruz Al-Daylami. Abu Zur'ah Al-Dimashqi said: He was a companion of Abdul-Malik bin Marwan. The second is Abu Fayruz Al-Daylami, may God be pleased with him, and he was among the princes in Yemen who were responsible for killing Al-Aswad Al-Ansi, the prophet, may God curse him. As for combining two sisters in one's possession, it is also forbidden due to the generality of the verse. Ibn Abi Hatim said: Abu Zur'ah told us, Musa ibn Ismail told us, Hammad ibn Salamah told us, on the authority of Qatadah, on the authority of Abdullah ibn Abi Unbah or Utbah, on the authority of Ibn Mas'ud, that he was asked about a man who marries two sisters at the same time, and he disliked it, so he said to him - meaning the questioner: God the Almighty says: **Except what your right hands possess.** Ibn Mas'ud, may God be pleased with him, said to him: And your camel from what your right hand possesses. This is the well-known view from the majority, the four imams and others, although some of the early Muslims hesitated about it. Imam Malik said, on the authority of Ibn Shihab, on the authority of Qubaysah ibn Dhu'ayb: A man asked Uthman ibn Affan about two sisters whom the right hand possesses, can he marry them at the same time? Uthman said: One verse has made them permissible and another has forbidden them, and I would not do that. So he left him and met a man from the companions of the Prophet, may God bless him and grant him peace, and asked him about that, and he said: If I had any say in the matter and I found someone doing that, I would make him an example. Malik said: Ibn Shihab said: I think he was Ali ibn Abi Talib. He said: I was told something similar from Al-Zubayr ibn Al-Awwam. Ibn Abd Al-Barr Al-Namri **may God have mercy on him** said in the book Al-Istidhkar: Qubaysah ibn Dhu'ayb was given the nickname of Ali ibn Abi Talib because he was a companion of Abd Al-Malik ibn Marwan, and they found mentioning Ali ibn Abi Talib **may God be pleased with him** burdensome. Then Abu Omar said: Khalaf ibn Ahmad told me, reading to him: Khalaf ibn Mutraf told them: Ayoub ibn Sulayman, Saeed ibn Sulayman, and Muhammad ibn Umar ibn Lubabah told us: Abu Zayd Abd Al-Rahman ibn Ibrahim told us: Abu Abd Al-Rahman Al-Muqri told us on the authority of Musa ibn Ayoub Al-Ghafiqi: My uncle Iyas ibn Amir told me: I asked Ali ibn Abi Talib and said: I have two sisters from those whom my right hand possesses, one of them was a concubine and she bore me children, then I desired the other, so what should I do? Ali **may God be pleased with him** said: You free the one you had intercourse with, then you have intercourse with the other. I said: Some people say: Rather, marry her, then have intercourse with the other. Ali said: What do you think if her husband divorces her

or dies, does she not return to you? Because it is safer for you to free her. Then Ali took my hand and said to me: What is forbidden to you from what your right hand possesses is what is forbidden to you in the Book of God, the Almighty, of free women, except for a number, or he said: except for four, and what is forbidden to you from breastfeeding is what is forbidden to you in the Book of God of lineage. Then Abu Omar said: This hadith is about a journey. If a man from the farthest west or east to Mecca did not find anyone else, his journey would not be in vain. I said: It has been narrated from Ali similar to what was narrated from Uthman. Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Muhammad bin Abbas told us, Muhammad bin Abdullah bin Mubarak Al-Mukhrami told us, Abdul Rahman bin Ghazwan told us, Sufyan told us on the authority of Amr bin Dinar, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: Ali bin Abi Talib said to me: A verse has forbidden them and a verse has permitted them - meaning the two sisters - Ibn Abbas said: What is forbidden to me is my kinship to them, but what is forbidden to me is not their kinship to one another, meaning the slave girls. And the pre-Islamic era used to forbid what they forbade except for the father's wife and combining two sisters. Then when Islam came, God revealed: **And do not marry those women whom your fathers married, except what has already occurred** "And that you marry two sisters together, except what has already occurred" meaning in marriage. Then Abu Omar said: Imam Ahmad bin Hanbal narrated, Muhammad bin Salamah narrated to us, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Ibn Sirin, who said: What is forbidden of slave women is what is forbidden of free women, except for a number. And something similar was narrated from Ibn Masoud and Al-Sha'bi. Abu Omar said: A statement similar to what Uthman said was narrated from a group of the Salaf, including Ibn Abbas, but they differed upon them, and none of the jurists of the regions, the Hijaz, Iraq, or what is beyond them in the East, the Levant, or the West paid attention to it, except for those who deviated from their group by following the apparent meaning and denying analogy. And those who do that have abandoned what we have agreed upon, and the group of jurists agree that it is not permissible to marry two sisters by right hand possession in intercourse, just as it is not permissible in marriage. Muslims have agreed that the meaning of His statement, **Forbidden to you are your mothers, your daughters, your sisters**, to the end of the verse, is that marriage and right hand possession are the same for all of them. So it should be the same, by analogy and consideration, when combining two sisters, mothers of women, and stepdaughters. This is also the case with the majority of them, and they are the argument that is used as evidence by those who disagree with it and deviate from it. And the statement of God Almighty, **And chaste women, except those your right hands possess**, means that chaste foreign

women, who are married, **except those your right hands possess**, means except those you possess through captivity, for it is permissible for you to have intercourse with them if you have purified them, for the verse was revealed regarding that. Imam Ahmad said: Abd al-Razzaq told us, Sufyan al-Thawri told us, on the authority of Uthman al-Batti, on the authority of Abu al-Khalil, on the authority of Abu Sa'id al-Khudri, who said: We captured women from the captives of Awtas, and they had husbands, so we disliked having intercourse with them while they had husbands, so we asked the Prophet, may God bless him and grant him peace, and this verse was revealed: **And chaste women, except those your right hands possess**, so we made their private parts lawful for us. This is how al-Tirmidhi narrated it on the authority of Ahmad ibn Mani' on the authority of Hisham, and al-Nasa'i narrated it on the authority of Sufyan al-Thawri and Shu'bah ibn al-Hajjaj, all three on the authority of Uthman al-Batti, and Ibn Jarir narrated it on the authority of Ash'ath ibn Suray on the authority of Uthman al-Batti, and Muslim narrated it in his Sahih on the authority of Shu'bah on the authority of Qatadah, both of them on the authority of Abu al-Khalil Salih ibn Abi Maryam, on the authority of Abu Sa'id al-Khudri, and he mentioned it. This is how Abd al-Razzaq narrated it on the authority of Mu'mar, on the authority of Qatadah, on the authority of Abu al-Khalil, on the authority of Abu Sa'id al-Khudri. It was narrated from another chain of transmission on the authority of Abu Al-Khalil, on the authority of Abu Alqamah Al-Hashemi, on the authority of Abu Saeed Al-Khudri. Imam Ahmad said: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatadah, on the authority of Abu Alqamah, on the authority of Abu Saeed Al-Khudri, that the companions of the Messenger of God, may God bless him and grant him peace, captured female captives on the day of Awtas, who had husbands from the polytheists. It was as if some of the companions of the Messenger of God, may God bless him and grant him peace, refrained and felt guilty for having sexual intercourse with them. He said: So this verse was revealed concerning that: **And chaste women, except those your right hands possess**. This is how Muslim, Abu Dawud and Al-Nasa'i narrated it on the authority of Saeed bin Abi Arubah. Muslim added: and Shu'bah. Al-Tirmidhi narrated it on the authority of Hammam bin Yahya, all three of them on the authority of Qatadah with a similar chain of transmission. Al-Tirmidhi said: This is a hasan hadith, and I do not know that anyone mentioned Abu Alqamah in this hadith except what Hammam mentioned on the authority of Qatadah - this is what he said - and Saeed and Shu'bah followed him, and God knows best.

Al-Tabarani narrated from the hadith of Ad-Dahhak from Ibn Abbas: It was revealed about the captives of Khaybar, and he mentioned a hadith similar to that of Abu Saeed. A group of the Salaf held that the sale of a female slave is a divorce for her from her husband, taking into account the generality of this verse. Ibn Jarir said: Ibn Muthanna told us, Muhammad ibn Ja'far told us, from Shu'bah, from Mughirah, from Ibrahim, that he was asked about a female slave who is sold and has a husband. He said: Abdullah used to say: Her sale is her divorce. And he would recite this verse: **And chaste women, except those your right hands**

possess. Sufyan narrated it likewise from Mansur, Mughirah, and Al-A' mash from Ibrahim from Ibn Mas'ud, who said: Her sale is her divorce, and it is disconnected. Sufyan Ath-Thawri narrated it from Khalid, from Abu Qilabah, from Ibn Mas'ud, who said: If a female slave is sold and has a husband, then her master has more right to her private parts. Saeed narrated it from Qatadah, who said: Ubayy ibn Ka'b, Jabir ibn Abdullah, and Ibn Abbas said: Her sale is her divorce. Ibn Jarir said: Yaquub ibn Ulayyah told me on the authority of Khalid, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The divorce of a female slave is six: selling her is her divorce, freeing her is her divorce, giving her as a gift is her divorce, acquitting her is her divorce, and divorcing her husband is her divorce. Abd al-Razzaq said: Muammar told us on the authority of al-Zuhri on the authority of Ibn al-Musayyab regarding his statement, **and chaste women**, he said: They are those who have husbands, God has forbidden marriage to them except those whom your right hand possesses, so selling them is her divorce. Muammar said: Al-Hasan said the same, and Saeed ibn Abi Urubah narrated it in this way, on the authority of Qatadah, on the authority of al-Hasan regarding his statement, **and chaste women, except those whom your right hands possess**, he said: If she has a husband, then selling them is her divorce. A'waf narrated on the authority of Al-Hasan: The sale of a female slave is her divorce, and his sale is her divorce. This is the saying of these predecessors, and the majority have disagreed with them in the past and present, and they saw that the sale of a female slave is not a divorce for her because the buyer is a representative of the seller, and the seller had removed this benefit from his ownership and sold her as if she had been taken away from him. They relied in that on the hadith of Barirah, which was narrated in the two Sahih and others, for Aisha, the mother of the believers, bought her and completed her emancipation, and her marriage to her husband Mughith was not annulled, rather the Messenger of God, may God bless him and grant him peace, gave her the choice between annulment and remaining, and she chose annulment and her story is well-known. If the sale of a female slave was her divorce as these people said, the Prophet, may God bless him and grant him peace, would not have given her the choice. When he gave her the choice, it indicated the continuation of the marriage, and that what is meant by the verse is only the captives, and God knows best. It has been said: What is meant by his saying, **and chaste women**, means the chaste ones are forbidden to you until you have taken possession of their chastity through marriage, witnesses, dowries, and a guardian, one, two, three, or four. This was narrated by Ibn Jarir on the authority of Abu al-A'aliyah, Tawus, and others. Umar and Ubaydah said, **and chaste women**, except for the four, are forbidden to you, except for those whom your right hands possess.

God the Almighty said: **The Book of God upon you** meaning this prohibition is a Book that God has written upon you, so adhere to His Book, do not go beyond its limits, and adhere to His law and what He has imposed. Ubaydah, Ata' and As-Suddi said regarding His statement: **The Book of God upon you** meaning the four. Ibrahim said: **The Book of God upon you** meaning

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And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek with your wealth, in chastity, not in fornication. So whatever of them you have enjoyed, give them their dowries as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is All-Knowing, All-Wise

what He has forbidden you. God the Almighty said: **And lawful for you are all beyond that** meaning whatever is forbidden to you except for what was mentioned, they are lawful for you, as was said by Ata' and others. Ubaydah and As-Suddi said: **And lawful for you are all beyond that** meaning less than the four, and this is far-fetched, and the correct statement is that of Ata' as mentioned above. Qatada said: **And what is beyond that is lawful for you** meaning what your right hands possess. This is the verse that was used as evidence by those who argued for the permissibility of marrying two sisters at the same time, and the statement of those who said: One verse permitted them and another verse forbade them. And the statement of God Almighty: **That you seek with your wealth, chaste, not fornicating** meaning that you may obtain with your wealth from wives to four, or concubines as many as you wish in the lawful way. That is why He said: **chaste, not fornicating**. And the Almighty's saying: **And for those of them whom you have enjoyed, give them their dowries as an obligation**. That is, just as you enjoy them, give them their dowries in return for that, as the Almighty said: **And how can you take it while you have gone in unto one another?** And as the Almighty said: **And give the women their dowries as a free gift**. And as He said: **And it is not lawful for you to take back anything of what you have given them**. The generality of this verse has been used as evidence for temporary marriage, and there is no doubt that it was permissible at the beginning of Islam, then abrogated after that. Al-Shafi'i and a group of scholars said that it was permitted then abrogated twice. Others said: More than that. Others said: It was only permitted once, then abrogated once, then abrogated, and was not permitted after that. It was narrated on the authority of Ibn Abbas and a group of the Companions that it is permissible out of necessity. This is also a narration on the authority of Imam Ahmad. Ibn Abbas, Ubayy ibn Ka'b, Sa'id ibn Jubayr, and al-Suddi used to recite: **And for those of them whom you have enjoyed, give them their due compensation as an obligation**. Mujahid said: It was revealed regarding temporary marriage, but the majority are of a different opinion. The main evidence is what is established in the two Sahihs on the authority of the Commander of the Faithful, Ali ibn Abi Talib, who said: The Messenger of God, may God bless him and grant him peace, forbade temporary marriage and the meat of domestic donkeys on the day of Khaybar. This hadith has established wordings that are in the Book of Rulings. In Sahih Muslim, on the authority of Al-Rabi' bin Sabra bin Ma'bad Al-Juhani, on the authority of his father, that he fought with the Messenger of God, may God bless him and grant him peace, on the day of the conquest of Mecca, and he said, "O people, I had given you permission to enjoy women, but God has forbidden that until the Day of Resurrection. So whoever has any of them, let him set her free, and do not take anything of what you have given them." And in a narration by Muslim: In the

Farewell Pilgrimage, and he has words that are in the Book of Rulings, and the words of God Almighty: **And there is no blame upon you for what you mutually agree upon after the obligation**, from the interpretation of this verse on the marriage of pleasure for a specified period, he said: There is no blame upon you if the period expires if you agree upon an increase in it, and an increase for the reward, Al-Suddi said: If he wishes, he may satisfy her after the first obligation, meaning the reward that he gave her for his enjoyment of her before the expiration of the period between them, so he said: I will also enjoy you with such and such, so he increased before he cleansed her womb on the day the period expires, and this is the words of God Almighty: **And there is no blame upon you for what you mutually agree upon after the obligation**. Al-Suddi said: If the period has expired, he has no right to her, and she is innocent of him and she must purify what is in her womb, and there is no inheritance between them, so neither of them inherits from the other. Whoever says this first opinion makes its meaning like His statement, **And give the women their dowries as a free gift Al-Masjid an-Nabawi**, meaning if you set a dowry for her and she releases you from it or part of it, then there is no blame on you or her for that. Ibn Jarir said: Muhammad ibn Al-A'la told us, Al-Mu'tamir ibn Sulayman told us on the authority of his father, he said: Al-Hadrami claimed that men used to set a dowry, then perhaps one of them would encounter hardship, so he said: There is no blame upon you, O people, for what you agree upon after the obligation. Meaning, if she sets aside something from it for you, then it is permissible for you. Ibn Jarir chose this opinion. Ali ibn Abi Talhah said on the authority of Ibn Abbas, **And there is no blame upon you for what you agree upon after the obligation** and the agreement is that he pays her dowry and then gives her the choice, meaning in staying or separating. God Almighty says: **Indeed, God is All-Knowing, All-Wise**. It is appropriate to mention these two descriptions after the legislation of these prohibitions.

Fath al-Qadir

His statement 24- **And chaste women** is in apposition to the forbidden things mentioned. The root of the word *tahsan* is *tam'ha'*, and from it is the saying of the Most High **to protect you from your violence** meaning to protect you, and from it is the word *horse* with a kasra on the *ha* for a horse because it protects its owner from destruction. And the word *horse* with a fatha on the *ha* is the chaste woman because she protects herself, and from it is the saying of Hassan:

Razan's horse is not worth a dime and becomes hungry from the meat of the ignorant

The source is immunity with the letter ha open. What is meant by chaste women here are those who have husbands. Chastity has been mentioned in the Qur'an

for several meanings, this is one of them. The second refers to a free woman, as in the Almighty's saying: **And whoever among you cannot afford to marry chaste women** and His saying: **And chaste women from among the believers and chaste women from among those who were given the Scripture before you.** The third refers to a chaste woman, as in the Almighty's saying: **Chaste, not fornicators**, "Chaste, not fornicators." The fourth refers to a Muslim woman, as in the Almighty's saying: **Then when they have become chaste.**

Scholars have differed in their interpretation of this verse, I mean His statement, **and chaste women, except those whom your right hands possess.** Ibn Abbas, Abu Saeed Al-Khudri, Abu Qilabah, Makhul and Al-Zuhri said: What is meant by chaste women here are the captives who have husbands in particular, meaning they are forbidden to you except those whom your right hands possess by captivity from the land of war, for those are permissible even if they have a husband. This is the opinion of Al-Shafi'i: meaning that captivity breaks the bond of marriage. This is what Ibn Wahb and Ibn Abd Al-Hakam said, and they narrated it from Malik. This is what Abu Hanifa and his companions, Ahmad, Ishaq and Abu Thawr said. They differed in how she should be purified, as is recorded in the books of branches. A group said: The chaste women in this verse are the chaste ones, and this is what Abu Al-Aaliyah, Ubaidah Al-Salmani, Tawoos, Saeed bin Jubair and Ata' said, and Ubaidah narrated it from Umar. The meaning of the verse according to them is: All women are forbidden except those whom your right hands possess, meaning you own their bond of marriage and you own their necks by buying them. Ibn Jarir al-Tabari narrated that a man said to Saeed bin Jubair: Did you not see Ibn Abbas when he was asked about this verse and he did not say anything about it? He said: Ibn Abbas did not know it. Ibn Jarir also narrated on the authority of Mujahid that he said: If I knew someone who could explain this verse to me, I would have driven camels to him. The meaning of the verse, and God knows best, is that there is no concealment in it. That is, and forbidden to you are the chaste women: that is, the married women, whether they are Muslims or non-Muslims, except those whom your right hands possess. As for captives, they are permissible even if they have a husband, or by purchase, they are permissible even if they are married, and the marriage contract that was upon them is annulled by their leaving the possession of their master who married them. The reason for the revelation of the verse will be mentioned, God willing, and consideration is given to the generality of the wording, not the specific reason. *al-Muhsanat* has been read with a fatha or kasra on the *sad*. The fatha indicates that the husbands have protected them, and the kasra indicates that they have protected their private parts from other than their husbands or their husbands have protected them. His statement, **The Book of God upon you** is in the accusative case as a source: that is, God has prescribed that upon you as a Book. Al-Zajaj and the Kufians said: It is in the accusative case of temptation: i.e. adhere to the Book of God, or upon you is the Book of God. Abu Ali al-Farisi objected to him that temptation does not allow the accusative to be presented, and this objection is

only directed against the statement of those who said: It is in the accusative case of upon you mentioned in the verse. It was narrated from Ubaydah al-Salmani that he said: His statement **the Book of God upon you** is an allusion to the statement of God the Almighty **two, three, and four**, which is far-fetched, rather it is an allusion to the prohibition mentioned in His statement **forbidden to you** until the end of the verse. His statement **and lawful to you are all beyond that**, Hamzah, al-Kisa'i, and Asim in the narration of Hafs read **and permitted** in the passive form, and the rest read it in the active form in apposition to the implied verb in His statement **the Book of God upon you**, and it was said in His statement **forbidden to you**. The difference between the two verbs does not detract from that, and it indicates that it is permissible for them to marry anything other than those mentioned, and this is general and specific to what was authenticated from the Prophet, may God bless him and grant him peace, about the prohibition of combining a woman and her paternal aunt and a woman and her maternal aunt. He who said: The prohibition of combining the two mentioned women is taken from this verse, because it prohibited combining two sisters, so what is similar in meaning is in its ruling, which is combining a woman and her paternal aunt or a woman and her maternal aunt, and likewise the prohibition of marrying a female slave for those who are able to marry a free woman, as will come, because it specifies this generality. His statement, **that you seek with your wealth** is in the accusative case as a reason: meaning, what is forbidden is forbidden to you and what is permitted is permitted to you so that you seek with your wealth the women whom God has granted you and do not seek with it what is forbidden, so that the state of being *chaste* is lost, meaning chaste from fornication, **not fornicators** meaning not fornicators. As-Saffah *adultery* is adultery. It is derived from the word saffah *pouring of water*, meaning its pouring and flowing. It is as if the Almighty ordered them to seek women with their money for the purpose of marriage, not for the purpose of fornication. It was said that His statement, **that you seek women with your money** is a substitute for what is in His statement, **what is beyond that**, meaning, and it is permissible for you to seek them with your money. The first is more appropriate, and the Almighty meant by the money mentioned what they pay as dowries for free women and prices for female slaves. His statement, **and for what you have enjoyed of them, give them their due compensation**, "ma" is a relative pronoun that has the meaning of a condition, and the *fa* in His statement, **so give them** is because the relative pronoun includes the meaning of a condition, and the antecedent is omitted: meaning, give them their due compensation for it.

Scholars differed about the meaning of the verse. Al-Hasan, Mujahid and others said: The meaning is: Whatever you have benefited from and enjoyed sexual intercourse with women through lawful marriage, **give them their dowries**, meaning their bridal gifts. The majority said: What is meant by this verse is the temporary marriage that existed in the early days of Islam. This is supported by the reading of Ubayy ibn Ka'b, Ibn Abbas and Sa'id ibn Jubayr: **And whatever you have enjoyed from them for a specified term, give them their dowries.** Then the Prophet (peace and

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And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek with your wealth, in chastity, not in fornication. So whatever of them you have enjoyed, give them their dowries as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is All-Knowing, All-Wise

blessings of God be upon him) forbade it, as is authenticated from the hadeeth of 'Ali who said: The Prophet (peace and blessings of God be upon him) forbade temporary marriage and the meat of domesticated donkeys on the day of Khaybar. It is in the two Saheehs and others. In Saheeh Muslim from the hadeeth of Sabrah ibn Ma'bad al-Juhani from the Prophet (peace and blessings of God be upon him) that he said on the day of the conquest of Makkah: "O people, I had permitted you to enjoy women, but God has forbidden that until the Day of Resurrection. So whoever has any of them, let him set her free and do not take anything of what you have given them." In a wording of Muslim, it is said that this was during the Farewell Pilgrimage, so this is the abrogating verse. Saeed bin Jubair said: It was abrogated by the verses of inheritance, as there is no inheritance in Mut'ah. Aisha and Al-Qasim bin Muhammad said: Its prohibition and abrogation are in the Quran, and that is the saying of God the Almighty: **And those who guard their private parts * Except from their wives or those their right hands possess, for indeed, they will not be blamed.** The woman married for Mut'ah is not from their wives or from those their right hands possess, for indeed, it is the custom of the wife to inherit and be inherited from, and the woman enjoyed is not like that. It was narrated from Ibn Abbas that he said that Mut'ah is permissible and that it is still valid and has not been abrogated. It was narrated from him that he changed his mind when he was informed of the abrogator. A group of the Rafidis said that it is permissible, but their statements are not to be taken into account. Some of the later scholars have exhausted themselves by talking a lot about this issue and strengthening what those who permit it have said, but this is not the place to show the invalidity of his statement.

We have discussed at length and refuted the false doubts that those who permit it have held onto in our explanation of Al-Muntaqa, so please refer to it. His statement, **an obligation**, is in the accusative case as a source of emphasis or as a state: that is, imposed. His statement, **And there is no blame upon you for what you mutually agree upon after the obligation**, that is, of an increase or decrease in the dowry, for that is permissible upon mutual consent. This is according to those who say that the verse is about lawful marriage. As for the majority who say that it is about temporary marriage, the meaning is mutual consent to increase or decrease the duration of temporary marriage, or to increase or decrease what he paid to her in exchange for enjoying her.

Tafsir al-Baghawi

24- The Almighty's saying: **And chaste women, except those your right hands possess**, meaning: those who have husbands. It is not permissible for anyone else to

marry them before they leave their husbands. This is the seventh of the women who are forbidden due to a reason.

Abu Saeed Al-Khudri said: It was revealed about women who used to migrate to the Messenger of God, may God bless him and grant him peace, and they had husbands, and some Muslims would marry them. Then their husbands came as migrants, so God forbade the Muslims from marrying them. Then He made an exception and said: **Except those whom your right hands possess.** That is, the female captives who were taken captive and had husbands in the land of war, so it is permissible for their owner to have intercourse with them after they have been purified, because by captivity the marriage between her and her husband is annulled.

Abu Saeed Al-Khudri said: On the day of Hunayn, the Messenger of God, may God bless him and grant him peace, sent an army to Awtas, and they captured female captives who had husbands from among the polytheists. They were reluctant to have intercourse with them, so God Almighty revealed this verse.

Ata' said: He meant by his saying, **except what your right hands possess**, that his female slave would be in the marriage of his slave, so it is permissible for him to take her away. It was said: He meant by *chaste* free women, and its meaning is: that more than four of them are forbidden except what your right hands possess, for there is no limit upon you regarding female slaves.

The Almighty's saying: **The Book of God is upon you**, is in the accusative case as a source, meaning: God has prescribed the Book of God upon you. It was also said: It is in the accusative case as an inducement, meaning: Adhere to the Book of God upon you, meaning: God Almighty has imposed it.

God the Almighty said: **And lawful to you are all beyond that.** Abu Ja'far, Hamza, Al-Kisa'i, and Hafs read *halal* with a damma on the first letter and a kasra on the ha', based on His statement: **It has been forbidden to you.** The others read it with the accusative, meaning: God has made lawful to you all beyond that, meaning: everything other than that which you mentioned of the forbidden things, **that you seek**, ask, **with your wealth**, meaning: marry with a dowry or buy with a price, **in chastity**, meaning: married and chaste, **not fornicators**, meaning: not adulterers, taken from the word *safu* to pour water and *subbuhu*, which is semen. **Then whatever you have enjoyed from them**, they differed in its meaning. Al-Hasan and Mujahid said: He meant whatever you have benefited from and enjoyed from intercourse with women through a valid marriage, **then give them their dowries**, meaning: their dowries. Others said: It is a temporary marriage, which is that a man marries a woman for a period of time, and when that period expires, she is separated from

him without divorce, and her womb is purified and there is no inheritance between them. This was permissible at the beginning of Islam, then the Messenger of God, may God bless him and grant him peace, forbade it.

Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad Al Farsi told us, Muhammad bin Isa Al Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al Hajjaj told us, Muhammad bin Abdullah bin Numayr told us, my father told us, Abdul Aziz bin Umar told us, Al Rabi bin Sabra Al Juhani told us, his father told him that he was with the Messenger of God, may God bless him and grant him peace, and he said: "O people, I had given you permission to enjoy women, but God Almighty has forbidden that until the Day of Resurrection. So whoever has any of them, let him set her free and do not take anything of what you gave them."

Abu al-Hasan al-Sarakhsi told us, on the authority of Zahir ibn Ahmad, on the authority of Abu Ishaq al-Hashemi, on the authority of Abu Mus'ab, on the authority of Malik, on the authority of Ibn Shihab, on the authority of Abdullah and al-Hasan, the sons of Muhammad ibn Ali, on the authority of their father, on the authority of Ali ibn Abi Talib, may God be pleased with them, "that the Messenger of God, may God bless him and grant him peace, forbade temporary marriage with women on the day of Khaybar, and the eating of the meat of domesticated donkeys."

This is what most scholars have said: that temporary marriage is forbidden, and the verse has been abrogated.

Ibn Abbas, may God be pleased with him, believed that the verse was decisive, and permitted temporary marriage. It was narrated on the authority of Abu Nadrah, who said: I asked Ibn Abbas, may God be pleased with him, about temporary marriage, and he said: Do you not read in Surat An-Nisa': **Then whatever you have enjoyed of them** "for a specified term", I said: I do not read it like this, Ibn Abbas said: This is how God revealed it, three times.

It was said that Ibn Abbas, may God be pleased with him, changed his mind about that.

Salim narrated on the authority of Abdullah bin Omar that Omar bin Al-Khattab ascended the pulpit, praised God and extolled Him, and said: What is the matter with men who engage in this temporary marriage, while the Messenger of God, may God bless him and grant him peace, forbade it? I will not find a man who engages in it without stoning him. He said: The destruction of temporary marriage is marriage, divorce, waiting period, and inheritance.

Al-Rabi' bin Sulayman said: I heard Al-Shafi'i, may God be pleased with him, say: I do not know of anything in Islam that was made permissible, then forbidden, then made permissible, then forbidden, except for temporary marriage.

The Almighty says: **Then give them their dowries** meaning: their bridal-money, "as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation." So whoever interprets what came before it as a temporary marriage means

that they **if they make a contract for a period of time with money.**

If the term is completed, then if the woman wishes, she may extend the term and the man may increase the reward. If they do not agree, he may separate from her. Whoever interprets the verse as meaning enjoyment through a valid marriage, said that what is meant by His statement, **And there is no blame upon you for what you mutually agree upon**, of releasing the dowry, ransoming, and compensation, **Indeed, God is Knowing and Wise.**

Chapter on the amount of dowry and what is recommended of it

Know that there is no limit to the maximum dowry, as God Almighty says: **And if you have given one of them a great amount, do not take back from it anything.** The recommended thing is that it should not be exaggerated. Omar ibn al-Khattab said: Do not exaggerate in the dowry of women, for if it were an honor in this world and a source of piety before God, the first of you to do it would have been the Prophet of God, may God bless him and grant him peace. I do not know that the Messenger of God, may God bless him and grant him peace, married any of his wives or married any of his daughters for more than twelve ounces.

Abu al-Hasan al-Sarakhsi told us: Zahir ibn Ahmad told us: Ja'far ibn Muhammad al-Mufliis told us: Harun ibn Ishaq told us: Yahya ibn Muhammad al-Harithi told us: Abd al-Aziz ibn Muhammad told us: Yazid ibn Abdullah ibn al-Hadi told us: Muhammad ibn Ibrahim told us: Abu Salamah said: I asked Aisha, may God be pleased with her, how much was the dowry of the Prophet, may God bless him and grant him peace, to his wives? She said: The dowry of his wives was twelve ounces and a nasha. She said: Do you know what a nasha is? I said: No. She said: Half an ounce, so that is five hundred dirhams. This was the dowry of the Prophet, may God bless him and grant him peace, to his wives.

As for the minimum dowry, they differed on it: A group of people held that there is no minimum limit, rather whatever is permissible to be sold or a price is permissible to be a dowry, and this is the opinion of Rabi'ah, Sufyan al-Thawri, al-Shafi'i, Ahmad and Ishaq. Umar ibn al-Khattab said: Three handfuls of raisins are a dowry. Sa'id ibn al-Musayyab said: If he gave her a whip as a dowry, it is permissible.

Some people said: It is estimated by the amount of theft, which is the opinion of Malik and Abu Hanifa, except that the amount of theft according to Malik is three dirhams and according to Abu Hanifa it is ten dirhams.

The evidence that it is not estimated is what Abu al-Hasan al-Sarakhsi told us, he said: Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Musab told us, on the authority of Malik, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd al-Sa'idi, may God be pleased with him, "A woman came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, I have given myself to you. So she stood for a long time, and a man

Surat al-Nisa 4:24

And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek with your wealth, in chastity, not in fornication. So whatever of them you have enjoyed, give them their dowries as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is All-Knowing, All-Wise

stood up and said: O Messenger of God, marry her to me if you have no need for her. So the Messenger of God, may God bless him and grant him peace, said: Do you have anything to give her as a dowry? He said: I have nothing but this lower garment. The Messenger of God, may God bless him and grant him peace, said: If you give her, you will sit without a lower garment. So he looked for something, and he said: I do not find it. So he said: Look for even an iron ring. So he looked but did not find anything, so the Messenger of God, may God bless him and grant him peace, said: Do you have something from the Qur'an with you? He said: Yes, Surah such and such and Surah such and such - he named the surahs - so the Prophet, may God bless him and grant him peace, said: I have married her to you for what you have from the Qur'an."

It is evidence that there is no limit to the minimum dowry, because he said: **Seek something**, which indicates that any amount of money is permissible. He said: **Even an iron ring**, and an iron ring has no value except for a small, insignificant amount.

The hadith is evidence that teaching the Qur'an is to be made a dowry, which is the opinion of al-Shafi'i, may God have mercy on him. Some scholars have said that it is not permissible, which is the opinion of the people of opinion. Any work for which it is permissible to be hired, such as building, sewing, and other work, is to be made a dowry. Abu Hanifa, may God be pleased with him, did not permit making the benefit of a free man a dowry, and the hadith is evidence for those who permitted it after God Almighty informed us about Shu'ayb, peace be upon him, when he married his daughter to Moses, peace be upon them, for work, and he said: **I want to marry you to one of these two daughters of mine on condition that you hire me for eight years al-Qasas 27.**

Tafsir al-Baidawi

24 **And the chaste women** those who have husbands, the most chaste of them is marriage or husbands. Al-Kisa'i read with a kasra on the sad in all of the Qur'an because they have protected their private parts. **Except what your right hands possess** means what your right hands possess of those who were taken captive and have infidel husbands, so they are permissible for the captors, and marriage is lifted by the captivity "according to the saying of Abu Sa'id, may God be pleased with him: We captured captives on the day of Awtas and they had infidel husbands, so we hated to have intercourse with them, so we asked the Prophet, may God bless him and grant him peace, and the verse was revealed and we made them permissible." And it was also mentioned by Al-Farazdaq in his saying:

And a woman whom our spears have married is lawful

for whoever consummates the marriage with her, she has not been divorced.

Abu Hanifa said: If both spouses were taken captive, the marriage would not be annulled and they would not be permissible for the captor. The generality of the verse and the hadith is an argument against him. **The Book of God upon you** is a confirmed source, meaning God has written upon you the prohibition of these in a book. **God has written** is read in the plural and nominative, meaning these are the obligations of God upon you. **God has written** is in the form of a verb. **And lawful for you** is in apposition to the implied verb that made the Book of God the object. Hamza, Al-Kisa'i, and Hafs from Asim read it in the passive form in apposition to **I have forbidden**. "What is beyond that" is other than the eight prohibitions mentioned. He specifically mentioned in the Sunnah what is in the meaning of the mentioned, such as all the prohibitions of breastfeeding, and combining a woman with her paternal aunt and maternal aunt. **That you seek with your wealth, chaste and not fornicators**. The object of the verb **to seek** means that you are permitted to do what is beyond that, meaning that you seek women with your wealth by spending on their dowries, or their prices if you are chaste and not fornicators. It is permissible that the object of **seek** is not estimated, as if it was said that you want to spend your wealth chaste and not fornicators, or a substitute for what is beyond that, a substitute for inclusion. The Hanafis used it as evidence that the dowry must be money. There is no argument in it. Chastity is purity, as it protects the soul from blame and punishment, and fornication is adultery from *saffah* which is the ejaculation of semen, as it is its purpose. **And what you have enjoyed from them** means what you have enjoyed from the married women, or what you have enjoyed from them of intercourse or a contract with them. **Then give them their dowries** their dowries, as the dowry is in exchange for enjoyment. *Obligatory* is a state of wages meaning imposed, or a description of a deleted source, meaning giving an imposed or an emphatic source. **And there is no blame upon you for that which you mutually agree upon after the obligation** in what is added to or reduced by mutual consent, or in what they both agree upon in terms of maintenance, accommodation, or separation. It was said: The verse was revealed regarding the temporary marriage that lasted for three days when Mecca was conquered, then it was abrogated, because it was narrated that the Prophet, peace and blessings be upon him, permitted it, then he said: "O people, I had commanded you to enjoy these women. Now, God has forbidden that until the Day of Resurrection." It is a temporary marriage with a known time, and it was called this because its purpose is merely to enjoy the woman, or to give her what she gives. Ibn Abbas, may God be pleased with him, permitted it, then he went back on it. **Indeed, God is Knowing** of what is in the best interests. *Wise* in what He has legislated of rulings.

Surat al-Nisa 4:25

And whoever among you is not able to marry free, believing women, then from those whom your right hands possess of believing girls. And Allah knows best about your faith, some of you from others. So marry them with the permission of their people and give them their compensation according to what is acceptable, [as] chaste, not fornicators nor taking [other] slave girls. And if they are married, then if they commit an immorality, then upon them is half of that upon the free women of the punishment. That is for him among you who fears hardship, but to be patient is better for you. And Allah is Forgiving and Merciful.

Surat al-Nisa 4:25

And whoever among you is not able to marry free, believing women, then from those whom your right hands possess of believing girls. And God knows best about your faith, some of you from others. So marry them with the permission of their people and give them their compensation according to what is acceptable, [as] chaste, not fornicators nor taking [other] slave girls. And if they are married, then if they commit an immorality, then upon them is half of that upon the free women of the punishment. That is for him among you who fears hardship, but to be patient is better for you. And God is Forgiving and Merciful.

Tafsir al-Jalalayn

And whoever among you cannot afford that is, the wealth **to marry chaste** free women **believing women** this is the most common practice and has no meaning **then from those whom your right hands possess** he marries (from among your believing girls. And God knows best about your faith) so be satisfied with its outward appearance and entrust the secrets to Him, for He knows best her preference and there is a nation that prefers a free woman in it. This is familiarity with marrying female slaves **some of you** that is, you and they are equal in religion, so do not disdain marrying them **then marry them with the permission of their people** their masters **and give them** give them **their dowries** their bridal-gifts **according to what is acceptable** without delay or reduction *chaste* chaste in state **not fornicators** committing adultery openly **nor taking lovers** lovers who commit adultery with them secretly **and when they are chaste** they are married. In the reading {chaste} in the active form they are married **and if they come (For adultery** (for them is half of that for free virgins if they commit adultery) **of punishment** the prescribed punishment, so they are flogged fifty times and banished for half a year, and slaves are measured against them. And he did not make chastity a condition for the obligation of the prescribed punishment, to indicate that there is no stoning for them at all. *That* i.e. marrying slave girls when there is no time for marriage **is for him who fears the hardship** of adultery, and its origin is hardship, and it is called adultery because it is the cause of it by the prescribed punishment in this world and the punishment in the Hereafter **from among you** unlike the free men who do not fear it, so it is not permissible for him to marry her. And likewise for the one who is able to marry a free woman, and this is what Al-Shafi'i said. And he excluded with his statement {from among your believing girls}: the disbelieving women, so it is not permissible for him to marry her even if he does not have time and fears **and that you be patient** from

marrying slave girls **is better for you** lest the child become a slave **and God is Forgiving and Merciful** by expanding on that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding the meaning of: length that God Almighty mentioned in this verse. Some of them said: It is grace, wealth, and spaciousness.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And whoever among you cannot afford it**, he said: Riches.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And whoever among you cannot afford it**, he said: whoever does not have the means.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And whoever among you cannot afford it**, he said: whoever among you cannot afford it.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Abu Bishr told us, on the authority of Saeed bin Jubair, regarding his statement: **And whoever among you cannot afford it**, he said: Abu Bakr means wealth.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn Al-Mubarak told us, he said, Hisham told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, regarding his statement: **And whoever among you cannot afford it**, he said: The means are spacious.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And whoever among you cannot afford it**, as for his saying: *affordable*, it means an abundance of money.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And whoever among you cannot afford it**, the verse, he said:

Adequately means he cannot find what he can afford to marry a free woman.

Others said: The meaning of length in this context is: passion.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Abdul-Jabbar bin Omar told me, on the authority of Rabia: that he said regarding the statement of God: **And whoever among you cannot afford it**, he said: Affection is desire. He said: He marries a female slave if his desire is in her.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said, Rabi'ah was somewhat lenient in it. He used to say: If he fears for himself if he loves her - meaning the slave girl - even if he is able to marry someone else, then I think he should marry her.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn Al-Mubarak told us, he said, Hammad bin Salamah told us, on the authority of Ibn Al-Zubayr, on the authority of Jabir: He was asked about a free man marrying a slave girl, so he said: If he is wealthy, then no. It was said: What if love of the slave girl falls into his heart? He said: If he fears hardship, then let him marry her.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Ubaidah, on the authority of Al-Sha'bi, he said: A free man should not marry a slave woman unless he finds one, and Ibrahim used to say: There is nothing wrong with it.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn Al-Mubarak told us, he said, Ibn Jurayj told us, he said: I heard Ata' say: We do not dislike a wealthy man today marrying a female slave, if he fears that he will be miserable because of her.

Abu Ja'far said: The more correct of the two opinions on this matter is the opinion of the one who said: The meaning of length in this context is abundance and wealth, because of the consensus of all that God, the Blessed and Exalted, did not forbid anything except the marriage of slave girls to a free woman. He permitted what He forbade of that when the forbidden thing overwhelms him, in order to satisfy his pleasure. So since that was the consensus of all except the marriage of slave girls to a man of means, then the same prohibition applies to the marriage of slave girls to a man of means: it is not permissible for him because of the overwhelm of his desire for her. Because that, with his means to a free woman, is for satisfying pleasure and desire, and it is not a case of necessity that is lifted by a concession, like a dead animal for the one in need who fears his own destruction, so he is permitted to eat it in order to revive himself with it, and similar to that of the forbidden things that God permitted His servants to eat in a case of necessity and fear for their own destruction from it, what He forbade them from in other cases. God Almighty did not permit a servant to do something forbidden in order to satisfy his pleasure. And the consensus of all is that if a man is overcome by his desire for a free woman or a slave woman, she is not permissible for him except through marriage or purchase in accordance with what God has permitted,

which clarifies the corruption of the statement of those who said: The meaning of length, in this context, is: desire, and he permitted the one who has the length for a free woman to marry slave women.

The interpretation of the verse - since the matter is as we have described - is: And whoever among you does not find the means to marry free women, let him marry from those whom your right hands possess.

The root of length is to bestow favors. It is said: He was long upon him, he is long, he is long in favor, and he was long, he is long in length, which is the opposite of shortness.

Abu Ja'far said: What he means by that is: And whoever among you, O people, is not able to afford it, meaning among the free men, **to marry chaste women**, and they are the free women, **the believers** who have believed in the oneness of God and in what the Messenger of God, may God bless him and grant him peace, brought of the truth.

And similar to what we said about **chaste women**, the people of interpretation said.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **To marry chaste women**, he said: To marry free women, so let him marry from the female slaves of the believers.

Muhammad bin Amr told me, he said, Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **That he should marry free, believing women from among those whom your right hands possess**, he said: **The free women** means the free women, so let him marry the believing slave woman.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: As for **your girls**, they are your female slaves.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Abu Bishr told us, on the authority of Saeed bin Jubair: **That he should marry free, believing women, from among those whom your right hands possess of your believing girls**. He said: As for the one who does not find what it takes to marry a free woman, he should marry a slave woman.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And that he should marry free, believing women, or from those whom your right hands possess of your believing slave girls**, he said: He does not find what he can afford to marry a free woman, so he marries this slave woman, so that he may be chaste with her, and her family will provide for him with her expenses. And God has not permitted that to anyone, unless he does not find what he can afford to marry a free woman and provide for her, and it is not permitted to him unless he fears hardship.

Surat al-Nisa 4:25

And whoever among you is not able to marry free, believing women, then from those whom your right hands possess of believing girls. And Allah knows best about your faith, some of you from others. So marry them with the permission of their people and give them their compensation according to what is acceptable, [as] chaste, not fornicators nor taking [other] slave girls. And if they are married, then if they commit an immorality, then upon them is half of that upon the free women of the punishment. That is for him among you who fears hardship, but to be patient is better for you. And Allah is Forgiving and Merciful.

Al-Muthanna told us, he said, Habban bin Musa told us, he said, Ibn Al-Mubarak told us, he said, Sufyan told us, on the authority of Hisham Al-Dastawai, on the authority of Amer Al-Ahwal, on the authority of Al-Hasan: "The Messenger of God, may God bless him and grant him peace, forbade a slave woman to be married to a free woman, and a free woman to be married to a slave woman. Whoever finds the means to marry a free woman should not marry a slave woman."

Abu Jaafar said: The reading of this differed.

A group of Kufian and Meccan reciters read it as: **that he marries chaste women** with a kasra on the *sad* along with all the other similar verses in the Qur'an, except for His statement: **and chaste women, except those your right hands possess** (An-Nisa': 24). They opened the *sad* in it and directed its interpretation to the fact that they are chaste with their husbands, and that their husbands are the ones who have chastised them. As for the rest of what is in the Qur'an, they interpreted it with a kasra on the *sad* to mean that women are the ones who have chastised themselves with chastity.

The majority of the readers of Medina and Iraq read all of this with the fat-ha, meaning that some of them were protected by their husbands, and some of them were protected by their freedom or their conversion to Islam.

Some of the predecessors read all of that with a kasra, meaning that they were chaste and protected themselves. This reading - I mean with a kasra for all of them - was mentioned on the authority of Alqamah, despite the difference in the narration from him.

Abu Ja'far said: The correct view in our opinion regarding this matter is that they are two widely-used readings in the readings of the regions, with the same meaning. So whoever recites them both, he is correct, except for the first letter of Surat An-Nisa': 24, which is His statement: **And chaste women, except those your right hands possess**, for I do not seek refuge in the kasra in its *sad*, because the readings of the regions agree on its fatha. If the reading with the kasra was widely-used as it was with the fatha, then it would have been correct to read it in the same way, because of what we mentioned about the influence of ihsan in the meanings that we explained. So the meaning of that, if it was kasra, would be: And chaste women are forbidden to you, except those your right hands possess, meaning that they have protected themselves with chastity.

As for girls, they are the plural of girl, and they are the young women. Then every female slave of young age is called a girl, and a male slave is called a boy.

Then the scholars differed about marrying non-believing girls. Did God mean by His saying: **Of your believing girls** that it is forbidden for them to be other than the believing girls, or is that from God as a discipline for the believers?

Some of them said: This is from God Almighty, as evidence of the prohibition of marrying the female slaves of polytheists.

Who said that?

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **From among your believing girls**, he said: It is not appropriate for him to marry a Christian slave girl.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **From among your believing girls**, he said: It is not appropriate for a free Muslim man to marry a female slave from among the People of the Book.

Ali bin Sahl told us, Al-Walid bin Muslim told us, I heard Abu Amr, Saeed bin Abdul Aziz, Malik bin Anas, and Abu Bakr bin Abdullah bin Abi Maryam say: It is not permissible for a free Muslim or a Muslim slave to marry a Christian female slave, because God says: **From among your believing girls**, meaning by marriage.

Others said: This is from God as guidance and encouragement, not as prohibition. Among those who said this are a group of people from Iraq.

Who said that?

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Mughira, he said, Abu Maysarah said: As for the People of the Book, they are like free women.

Among them is Abu Hanifa and his companions, and they based their statement on the words of God: "Lawful to you are all good things. The food of those who were given the Scripture is lawful for you and your food is lawful for them. And chaste women from among the believers and chaste women from among those who were given the Scripture before you, if you have given them their due compensation." (al-Ma'idah 5:5) They said: God has made chaste women of the People of the Scripture lawful in general, so no one has the right to single out a slave girl or a free woman from among them. They said: The meaning of His words: **your believing girls** is not the polytheists who worship idols.

Abu Ja'far said: The more correct of the two opinions

on this matter is the opinion of the one who said: It is evidence of the prohibition of marrying female slaves of the People of the Book, for they are not permissible except through right hand possession. This is because God, the Most High, has permitted the marriage of female slaves with conditions, so unless the conditions that He mentioned in them are met, it is not permissible for a Muslim to marry them.

If someone says: Does the verse in Al-Ma'idah indicate that they are permissible to marry?

It was said: The one in the table, it was made clear that its ruling is specific to their chaste women, and that it is meant by it their free women and not their slave girls, His statement: **from among your believing girls**, and neither of the two verses negates the ruling of the other, rather one of them clarifies the ruling of the other. And one of them would only negate the ruling of the other, if it were not permissible for their two rulings to be combined in a valid manner. As for the two of them, it is permissible for their two rulings to be combined in a valid manner, it is not permissible to rule for one of them that it negates the ruling of the other, except by an argument that must be accepted from a report or analogy. And there is no report or analogy for that. And the verse is subject to what we said: And chaste women from among the free women of those who were given the Scripture before you, not their slave girls.

Abu Jaafar said: This is from the word *mukhār* which means **to advance**.

The interpretation of this is: **And whoever among you cannot afford to marry free, believing women, then from those whom your right hands possess of your believing girls**. So let some of you marry from others, meaning: So let this one marry this one's girl.

Some of you are raised by the interpretation of the speech and its meaning, since his saying: **Then from what your right hands possess**, is in the interpretation: then let him marry from what your right hands possess, then **some of you** was returned to that meaning, so it was raised.

Then He, the Most High, said: **And God knows best about your faith**, meaning: God knows best about the faith of those among you who believe in God and His Messenger and what he brought from God, and believe in all of that, among you.

He says: Let him among you who cannot afford a free woman marry one of your believing girls. Let this poor man who cannot afford a free woman marry one of this wealthy man's believing girls who have shown faith and made it known. And entrust their secrets to God. If that is known, it is up to God and not you. And God knows best what is in your secrets and what is in their secrets.

Abu Ja'far said: By His Most High's words, **Then marry them**, He means marry them. By His words, **With the permission of their people**, He means with the permission of their masters and their command to you to marry them and with their approval. By His words, **And give them their due compensation**, He means give them their dowries, as:

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And give them their wages**, he said: the dowry.

What he means by his saying: **in a reasonable manner** is what you have agreed upon, which is permissible for you and permitted for you to make as a dowry for them.

Abu Ja'far said: What he means by his saying: *chaste*, is chaste, **not fornicators**, not flirting, **nor taking lovers**, meaning: nor taking friends for fornication.

It was mentioned that this was said in this way, because the adulteresses were, in the pre-Islamic era, among the Arabs: those who openly committed adultery, and those who took the lovers: those who had confined themselves to the lover and the friend, to commit adultery with them secretly without announcing it.

Mention who said that.

Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his statement, **Chaste, not fornicators nor taking lovers**, meaning: marry them chastely, not fornicators in secret or in public, **nor taking lovers**, meaning: lovers.

Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement: **not fornicators**, the fornicators who openly commit fornication, **nor those who take lovers**, the one who has one lover. He said: The people of ignorance forbade what was apparent of fornication, and permitted what was hidden, saying: As for what was apparent of it, it is baseness, but as for what was hidden, there is no harm in that. Then God, the Blessed and Exalted, revealed: **And do not approach immoralities - whether apparent or concealed** (Al-An'am: 51).

Muhammad bin Abdul A'la told me, he said, Mu'tamir told us, he said, I heard Dawud narrating, on the authority of Amer, he said: Adultery is of two types: she commits adultery with a lover and does not commit adultery with anyone else, and the woman is a slave, then he recited: **Chaste, not fornicators nor taking lovers**.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: As for **the chaste women**, they are the chaste ones. So let the slave woman marry with the permission of her family, chaste. **The chaste women** are the chaste ones - not fornicators - and fornicators are those who openly commit adultery, and do not take a friend.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **nor those who take lovers**, he said: A lover is taken by a man, and a woman takes a lover.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi

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And whoever among you is not able to marry free, believing women, then from those whom your right hands possess of believing girls. And Allah knows best about your faith, some of you from others. So marry them with the permission of their people and give them their compensation according to what is acceptable, [as] chaste, not fornicators nor taking [other] slave girls. And if they are married, then if they commit an immorality, then upon them is half of that upon the free women of the punishment. That is for him among you who fears hardship, but to be patient is better for you. And Allah is Forgiving and Merciful.

Nujayh, on the authority of Mujahid, similarly.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **Chaste, not fornicators nor taking lovers.** Fornicators are prostitutes who hire themselves out to someone they may have. And the one with one lover is the one who has one lover. So God forbade them from marrying all of them.

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said, I heard Abu Muadh say, Ubayd ibn Sulayman narrated to us who said, I heard Ad-Dahhak ibn Muzahim say regarding His statement, **Chaste, not fornicators nor taking paramours**, as for the chaste, they are the free women, meaning: marry a free woman. As for the fornicators, they are those who are declared without a dowry. As for **taking paramours**, they are the women who have one lover and keep him secret. God has forbidden that.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Ismail bin Salim told us, on the authority of Al-Sha'bi, who said: Adultery has two ugly faces, one of which is more evil than the other. As for the one who is more evil: it is the fornicator, who is depraved with the one who has intercourse with her. As for the other: it is the one with a cheek.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Chaste, not fornicators nor taking paramours**, he said: The fornicator is the one who meets a woman and commits adultery with her, then he leaves and she leaves. And the paramour is the one who stays with her in disobedience to God and she stays with him, so that is the paramour.

Abu Jaafar said: The reading of this differed.

Some of them read it: **If they become chaste**, with the alif open, meaning: if they become Muslim, then their private parts are forbidden from what is forbidden by Islam.

Others read it as: **If they are chaste**, meaning: If they get married, then they are forbidden from having sexual intercourse with their husbands.

Abu Jaafar said: The correct thing to say about this, in my opinion, is that they are two well-known readings that are widespread in the lands of Islam, so whichever one the reader recites, his recitation is correct.

If someone thinks that what we said about that is not permissible, since they have different meanings, and that reading in both ways is only permissible in cases where the meanings agree, then he has been negligent.

This is because, although the two meanings differ, one

does not ward off the other. Because God has made the punishment obligatory on the Muslim nation, through the tongue of His Messenger, may God bless him and grant him peace.

The Prophet, may God bless him and grant him peace, said: "If one of your female slaves commits adultery, let him flog her. This is the Book of God, and let him not slander her. Then if she repeats it, let him flog her. This is the Book of God, and let him not slander her. Then if she repeats it, let him flog her. This is the Book of God, and let him not slander her. Then if she commits adultery a fourth time, let him flog her. This is the Book of God, and let him sell her even for a rope of hair."

And the Prophet, may God bless him and grant him peace, said: **Implement the prescribed punishments on those whom your right hands possess.**

He did not specify a woman with a husband or someone who was not married. The prescribed punishments are obligatory for the masters of female slaves to implement against them if they commit adultery, according to the Book of God and the command of the Messenger of God, may God bless him and grant him peace.

If someone says: What do you say about what he told you?

Ibn Bashar said, Abd al-Rahman told us, Malik ibn Anas told us, on the authority of al-Zuhri, on the authority of Ubayd God ibn Abdullah, on the authority of Abu Hurayrah and Zayd ibn Khalid: "The Prophet, may God bless him and grant him peace, was asked about a female slave who commits adultery but is not married. He said: Flog her. If she commits adultery, flog her. If she commits adultery again, flog her. If she commits adultery again - and he said it the third or fourth time - then sell her even for a braid of hair." And braid is hair.

Abu Kuraib told us, he said, Ibn Uyaynah told us, on the authority of Al-Zuhri, on the authority of Ubayd God ibn Abdullah, on the authority of Abu Hurayrah and Zayd ibn Khalid: that the Messenger of God, may God bless him and grant him peace, was asked, and he mentioned something similar.

He explained that the punishment that must be carried out according to the Sunnah of the Messenger of God, may God bless him and grant him peace, on female slaves is what was before their marriage. As for what was required of them according to the Book, is it after their marriage?

It was said to him: We have explained that one of the meanings of ihsan is Islam, and that another is marriage, and that ihsan is a word that includes

various meanings. And there is no narration from the one who narrated from the Prophet, may God bless him and grant him peace, that he was asked about the female slave who commits adultery before she is married, stating that the one about whom the Prophet, may God bless him and grant him peace, was asked is the one who commits adultery before marriage. So that would be an argument for someone who argues that the ihsan for which the Prophet, may God bless him and grant him peace, prescribed the punishment for female slaves for adultery, is Islam without marriage, nor that it is marriage without Islam.

Since there is no clarification on this, the correct statement is: Every female slave who commits adultery, her master must carry out the prescribed punishment on her, whether she is married or not, according to the apparent meaning of the Book of God and what is established from the Sunnah of the Messenger of God, may God bless him and grant him peace, except for those who are excluded from the obligation of the prescribed punishment among them, because of what must be accepted.

Since this is the case, it is clear that what we have chosen from the reading of his statement: **Then if he is chaste.**

Abu Ja'far said: If someone thinks that in the words of God Almighty: **And whoever among you cannot afford to marry free, believing women, then from those whom your right hands possess of your believing girls**, there is evidence that His words: **Then when they have become chaste**, mean: marry them, since He mentioned that after describing them as believers by saying: **from among your believing girls**, and he thought that that could not bear any meaning other than the meaning of marriage, with what preceded that of describing them as believers, then he has thought wrong.

It is not impossible in the speech that the meaning of this is: **And whoever among you cannot afford to marry free, believing women, then from those whom your right hands possess of your believing slave girls**. So if they believe, **But if they commit an immorality, upon them is half of that upon free women of the punishment**. So the report begins with what is required of them in terms of the punishment if they commit an immorality after their belief, after explaining what is not permissible for a believing man to marry them, and who is permissible for him to marry among them.

If this is not impossible in speech, then it is not permissible for anyone to interpret its meaning as marriage without Islam, because of what was mentioned above of God describing them as believers.

However, what we choose for those who read: **chaste women, not adulterers** with the opening of the *sad* in this place, is to read: **if they are chaste, then they commit an immorality** with the closing of the *alif*.

For those who read: Muhsinat with a kasra on the sad, they can read: فدا اھسان: with a fatha on the alif, so that the reader's reading will agree on one meaning and one context, due to the proximity of his saying: Muhsinat to his saying: فدا اھسان. If he differed from that, it would not be a mistake, but the meaning of the

reading is what I described.

The interpreters differed in their interpretation of this, similar to the difference in the reading of it.

Some of them said: The meaning of his saying: **If they become chaste**, is if they become Muslims.

Who said that?

Muhammad bin Abdullah bin Buzai'e told me, he said, Bishr bin al-Mufaddal told us, on the authority of Saeed, on the authority of Abu Ma'shar, on the authority of Ibrahim: that Ibn Mas'ud said: Her Islam is her chastity.

Yunus told me, he said, Ibn Wahb told us, he said, Jarir bin Hazim told me: Sulayman ibn Mihran told him, on the authority of Ibrahim ibn Yazid, on the authority of Hammam ibn al-Harith: An-Nu'man ibn Abdullah ibn Muqrin asked Abdullah ibn Mas'ud, saying: Did my slave woman commit adultery? He said: Flog her fifty lashes. He said: She was not chaste! Ibn Mas'ud said: Her chastity is her Islam.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Hammad, on the authority of Ibrahim: that al-Nu'man ibn Muqarrin asked Ibn Mas'ud about a female slave who committed adultery and did not have a husband, so he said: Her Islam is her chastity.

Ibn Al-Muthanna told me, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Hammad, on the authority of Ibrahim: that Al-Nu'man said: I said to Ibn Mas'ud: My slave girl committed adultery? He said: Flog her. I said: She was not chaste! He said: Her chastity is her Islam.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughirah, on the authority of Ibrahim, on the authority of Alqamah, he said, Abdullah used to say: Her chastity is her Islam.

Abu Kuraib told us, Hisham told us, Ismail bin Salem told us, on the authority of Al-Sha'bi, who said, Abdullah said: The chastity of a nation is its Islam.

Yaqub bin Ibrahim told me, he said, Hisham told us, Mughirah told us, on the authority of Ibrahim that he used to say: **If they become chaste**, meaning: if they become Muslims.

Abu Hisham told us, Yahya bin Abi Zaida told us, on the authority of Ash'ath, on the authority of Al-Sha'bi, who said: Chastity is Islam.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Bard bin Sinan, on the authority of Al-Zuhri, he said: Umar, may God be pleased with him, flogged virgin slave girls from the slave girls of the emirate for adultery.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **If they become chaste**, he said: If they become Muslims.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Salim and Al-Qasim, they said: Her chastity is her Islam and her purity in His statement:

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And whoever among you is not able to marry free, believing women, then from those whom your right hands possess of believing girls. And Allah knows best about your faith, some of you from others. So marry them with the permission of their people and give them their compensation according to what is acceptable, [as] chaste, not fornicators nor taking [other] slave girls. And if they are married, then if they commit an immorality, then upon them is half of that upon the free women of the punishment. That is for him among you who fears hardship, but to be patient is better for you. And Allah is Forgiving and Merciful.

So when they are chaste.

Others said: The meaning of his saying: **Then if they are chaste**, is if they get married.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Then if they are chaste**, meaning: if they marry a free man.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Hisin told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that he used to recite: **When they are chaste**, meaning when they are married.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mugheera, on the authority of Ikrimah: Ibn Abbas used to recite: **And when they are chaste**, meaning: they get married.

Abu Kuraib told us, he said, Ibn Idris told us, he said, I heard Laith, on the authority of Mujahid, he said: The chastity of a female slave is for a free man to marry her, and the chastity of a male slave is for him to marry a free woman.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Amr Ibn Murrah: that he heard Sa'id Ibn Jubayr say: A female slave should not be beaten if she commits adultery, as long as she does not marry.

Muhammad bin Bashir told us, he said, Abd al-A'la told us, he said, Saeed told us, on the authority of Qatada, on the authority of al-Hasan, regarding his statement: **Then when they are chaste**, he said: The husbands have chaste them.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Then when they are chaste**, he said: The husbands have chaste them.

Yunus told us, he said, Ibn Wahb told us, he said, Ayyadh ibn Abdullah told me on the authority of Abu al-Zinad: that al-Sha'bi told him, that Ibn Abbas told him: that he had a female slave of his who had committed adultery, and he said: I have made her chaste.

Abu Ja'far said: This interpretation is based on the reading of those who read: **If he is chaste** with a damma on the alif, and based on the interpretation of those who read: **If he is chaste** with a fatha on it. We have explained the correct statement and reading in this regard according to us.

Abu Ja'far said: What He, the Most High, meant by His

statement: **If they commit an immorality**, is that if your girls - who are your female slaves - commit an immorality, which is adultery, after they have been married or have been married, **then upon them is half of the punishment upon free women**, meaning: then upon them is half of the punishment upon free women, if they committed adultery before being married to husbands.

The *punishment* that God Almighty mentioned in this place is the prescribed punishment, and that half that God made as a punishment for those female slaves who commit adultery if they are married: fifty lashes, and exile for six months, which is half a year. Because what is required of a free woman if she commits adultery before Islam with her husband is one hundred lashes and exile for a year. So half of that is fifty lashes, and exile for half a year. And that which God made as a punishment for married female slaves if they commit adultery, as:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **Then upon them is half of the punishment upon the free women....**

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **But if they commit an immorality, then upon them is half of that upon free women of the punishment**, fifty lashes, and no exile or stoning.

If someone says: How is it said: **Then they shall receive half of the punishment of free women?** And is flogging to be imposed on anyone?

It was said: The meaning of this is: Their bodies must be flogged half of what is required of the bodies of chaste women, just as it is said: I have to pray one day's prayer, meaning: I have to pray one day's prayer, and I have to perform Hajj and fast, and the same. Likewise: The punishment is upon him, meaning he must be able to carry out the punishment himself so that it is carried out on him.

Abu Ja'far said: God Almighty means by His saying: *That*, that which I have permitted, O people, of marrying your believing girls for those among you who cannot afford to marry chaste believing women. I have permitted it for those among you who fear hardship, but not for others who do not fear hardship.

Some of them said: It is adultery.

Mention who said that.

Abu Kuraib told us, he said, Ibn Idris told us, he said: I heard Layth, on the authority of Mujahid, regarding his statement: **For whoever among you fears hardship**, he

said: Adultery.

Yaqub bin Ibrahim told me, he said, Hisham told us, on the authority of Al-Awam, on the authority of someone who told him, on the authority of Ibn Abbas, that he said: The one who marries a female slave is not prevented from committing adultery except a little.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, he said: The curse is adultery.

Al-Muthanna told me, he said, Ishaq told us, he said, Ubayd ibn Yahya told us, he said, Sharik told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, he said: **Cursedness is adultery.**

Yaqub told me, he said, Hisham told us, he said, Abu Bishr told us, on the authority of Saeed bin Jubair, he said: The one who marries a female slave is not prevented from committing adultery except a little, **That is for whoever among you fears hardship.**

Abu Salamah told us, he said, Muhammad bin Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, something similar.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn Al-Mubarak told us, he said, Fadil bin Marzouq told us, on the authority of Atiyah, regarding his statement: **That is for whoever among you fears hardship,** he said: Adultery.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Hammad told us, he said, Fadil told us, on the authority of Atiyah Al-Awfi, the same.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **For whoever among you fears hardship,** he said: Adultery.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Ubaidah told us, on the authority of Al-Sha'bi and Juwaybir, on the authority of Al-Dahhak, they said: **Cursedness is adultery.**

Ahmad bin Hazim told us, Abu Naim told us, Fadil bin Marzouq told us, on the authority of Atiyah: **That is for whoever among you fears hardship,** he said: Hardship is adultery.

Others said: The meaning of this is: the punishment that he inflicts, which is the prescribed punishment.

Abu Jaafar said: The correct statement regarding his statement: **That is for whoever among you fears hardship,** is for whoever among you fears harm to his religion and body.

Abu Jaafar said: "That is because "'ant" is what harms a man. It is said: "I have harmed so-and-so," if something harms him in religion or in this world. From this is the saying of God, the Most High: "And they wish you had suffered" (Al Imran 3:118). It is also said: "I have harmed so-and-so," if he has caused me harm. It has also been said: "'ant" means destruction.

Those who interpreted this as adultery said: Adultery is

harmful to religion, and it is a type of hardship.

Those who directed it to sin said: All sins are harmful to religion, and they are from hardship.

Those who directed him to the punishment that he suffered from in his body from the hadd, they said: The hadd is harmful to the body of the person being punished in his worldly life, and it is from the hardship.

God has included in His statement: **For him among you who fears hardship,** all meanings of hardship. And adultery encompasses all of that, because it requires punishment for its perpetrator in this world, as it causes hardship to his body, and he acquires sin and harm in his religion and his world. The people of interpretation, who are its people, have agreed that this is its meaning. Even though it is in its essence a pleasure and the satisfaction of desire, by leading to hardship, it is attributed to it and described by it, since it was the cause of hardship.

Abu Ja'far said: By that, God Almighty means: **And that you be patient,** O people, about marrying female slaves, **is better for you,** "and God is Forgiving," to you. Marrying female slaves means that you marry them in a manner that is permissible for you and permitted you to do, and what you have done in the past in that, if you reform your affairs between you and God, *Merciful* to you, since He has permitted you to marry them when you are poor and do not have the means to marry a free woman.

And the people of interpretation said something similar to what we said about that.

Who said that?

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Abu Bishr told us, on the authority of Saeed bin Jubair: **And that you be patient is better for you,** he said: about marrying a female slave.

Abu Kuraib told us, he said, Ibn Idris told us, he said, I heard Laith, on the authority of Mujahid: **And that you be patient is better for you,** he said: about marrying female slaves.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And that you be patient is better for you,** meaning: And that you be patient and do not marry a female slave so that your children become slaves, then that is better for you.

Muhammad bin Amr told us, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And that you be patient is better for you,** meaning: And that you be patient about marrying female slaves is better for you, and it is permissible.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And that you be patient is better for you,** meaning: And that you be patient about marrying them - meaning marrying female slaves - is better for you.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn Al-Mubarak told us, he said, Fadil bin Marzouq told us, on the authority of Atiyah, regarding

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And whoever among you is not able to marry free, believing women, then from those whom your right hands possess of believing girls. And Allah knows best about your faith, some of you from others. So marry them with the permission of their people and give them their compensation according to what is acceptable, [as] chaste, not fornicators nor taking [other] slave girls. And if they are married, then if they commit an immorality, then upon them is half of that upon the free women of the punishment. That is for him among you who fears hardship, but to be patient is better for you. And Allah is Forgiving and Merciful.

his statement: **And that you be patient is better for you**, he said: That you be patient and not marry female slaves is better for you.

Al-Muthanna told me, he said, Habban told us, he said, Ibn Al-Mubarak told us, he said, Ibn Jurayj told us, he said, Ibn Tawus told us, on the authority of his father: **And that you be patient is better for you**, he said: That you be patient about marrying a female slave is better for you.

Ali bin Dawud told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And that you be patient is better for you**, he said: And that you be patient with regard to the nation is better for you.

And *that* in his saying: **and that you be patient** is in the nominative case with *good*, meaning: and patience from marrying female slaves is better for you.

Tafsir al-Qurtubi

It contains twenty-one issues:

First: The Almighty said: **And whoever among you cannot afford it** The verses indicate that the Almighty made marriage easy, which is marrying a female slave for the one who cannot afford it. Scholars differed on the meaning of *length* into three opinions: The first: spaciousness and wealth, as stated by Ibn Abbas, Mujahid, Saeed bin Jubayr, As-Suddi, Ibn Zayd, and Malik in Al-Mudawwana. It is said: He was tall, he is tall, in generosity and ability, and so-and-so is a man of *length*, meaning he has ability in his wealth **with the opening of the *taa* and *length* with the damma of the *taa*** in the opposite of shortness, and what is meant here is the ability to pay the dowry according to the majority of scholars, and this is what Al-Shafi'i, Ahmad, Ishaq, and Abu Thawr say. Ahmad bin Al-Mu'adh dhal said: Abdul Malik said: The length is everything that is used to enable marriage, whether in cash, goods, or a debt on a debt. He said: And everything that can be sold or rented is a length. He said: And neither the wife, nor two wives, nor three are lengths. He said: I heard that from Malik, may God be pleased with him. Abdul Malik said: Because the wife cannot be married with or he cannot reach anyone else because she is not money. Malik was asked about a man who marries a slave woman and he is someone who has the means to do so. He said: I think that they should be separated. It was said to him: He fears hardship. He said: The whip is used to strike her. Then he made it lighter after that. The second opinion: The free woman is tall. Malik's opinion differed regarding whether a free woman is tall or not. He said in Al-Mudawwana: A free woman is not a hero who is prevented from marrying a

slave woman if he does not have the means to marry another and fears hardship. He said in the book of Muhammad what indicates that a free woman is like tallness. Al-Lakhmi said: This is the apparent meaning of the Qur'an and something similar to this was narrated from Ibn Habib. Abu Hanifa said: This indicates that whoever has a free woman is not permitted to marry a slave woman even if he does not have the means and fears hardship, because he is seeking lust and he has a woman. Al-Tabari said this and provided evidence for it. Abu Yusuf said: Tallness is when a free woman is under him. If a free woman is under him, then he has the means and it is not permitted for him to marry a slave woman. The third opinion - Tallness is patience and endurance for whoever loves a slave woman and desires her until he is unable to marry anyone else. He may marry a slave woman if he does not control her desire and fears that he will seek her, even if he finds the means to marry a free woman. This is the opinion of Qatada, Al-Nakha'i, Ata' and Sufyan Al-Thawri. So the Almighty's statement: **For whoever fears hardship** according to this interpretation is in the description of not having the means. According to the first interpretation, marrying a slave woman is It is subject to two conditions: lack of financial means and fear of hardship. It is not valid unless both are met. This is the text of the Maliki school of thought in the Mudawwana, narrated by Ibn Nafi', Ibn al-Qasim, Ibn Wahb, and Ibn Ziyad. Mutraf and Ibn al-Majishun said: It is not permissible for a man to marry a female slave, nor are they to marry each other unless both conditions are met, as God Almighty said, and Asbagh said the same. This statement was narrated on the authority of Jabir ibn Abdullah, Ibn Abbas, Ata', Tawus, Al-Zuhri, and Makhul. Al-Shafi'i, Abu Thawr, Ahmad, and Ishaq said the same. Ibn Al-Mundhir and others chose it. If the dowry is available but there is no maintenance, Malik said in the Book of Muhammad: It is not permissible for him to marry a slave girl. Asbagh said: That is permissible, because the maintenance of the slave girl is on her family if he does not take her into his care. There is a fourth statement regarding the verse: Mujahid said: What God has made easy for this mother is the marriage of a slave girl and a Christian woman, even if he is wealthy. Abu Hanifa also said the same. He did not stipulate fear of hardship if there is no free woman under him. They said: Because every money with which one can marry a slave girl can be used to marry a free woman. So the verse, according to this, is a basis for the permissibility of marrying a slave girl in general. Mujahid said: Sufyan takes it, and that is because I asked him about marrying a slave girl, so he told me on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Ubadah ibn Abdullah, on the authority of Ali, may God be pleased with him, who said: If a free woman marries a slave girl

while she is a slave girl, the free woman has two days and the slave girl has one day. He said: And he did not see. Ali has no problem with this statement, and the evidence for this statement is the generality of the Almighty's statement: **And lawful to you are all beyond that** and His statement: **And whoever among you cannot afford it** until His statement: **The punishment is for him who fears hardship** because of the Almighty's statement: **Then marry such women as seem good to you, two or three or four; but if you fear that you will not be just, then one.** And everyone has agreed that a free man may marry four, and if he fears that he will not be just, they said: And likewise he may marry a slave girl even if he has the means and is not afraid of hardship. And it has been narrated from Malik regarding the one who has the means for a free woman that he may marry a slave girl even if he is able to afford the length of a free woman, and that is weak from his statement. And he said another time: It is not clearly forbidden, and I permit it. And the correct view is that it is not permissible for a free Muslim to marry a non-Muslim slave girl under any circumstances, nor is it permissible for him to marry a Muslim slave girl except with the two conditions stipulated as we have explained, and hardship is adultery. If he does not have the means and does not fear hardship, then it is not permissible for him to marry a slave girl, and that is if he has the means and fears hardship. And if he is able to afford the length of a free woman of the Book, which is the issue:

Second: Can he marry a female slave? Our scholars differed on this. It was said: He can marry a female slave, because a Muslim female slave cannot marry a non-Muslim female slave, so a believing female slave is better than a free polytheist, and Ibn al-Arabi chose this view. It was also said: He can marry a woman of the People of the Book, because even though the female slave is better than her in her faith, the non-Muslim is better than her in her freedom, and she is a wife. Also, her child will be free and not enslaved, while the child of the female slave will be a slave, and this is what the people of the school of thought agree on.

Third: The scholars differed regarding a man who marries a free woman while he is not aware of her. A group said: The marriage is valid. This is what Saeed bin Al-Musayyab, Ata bin Abi Rabah, Al-Shafi'i, Abu Thawr and the People of Opinion said. It was narrated from Ali. It was said: The free woman has the choice if she knows, then in what does she have the choice? Al-Zuhri, Saeed bin Al-Musayyab, Malik, Ahmad and Ishaq said: It is to stay with him or separate from him. Abdul Malik said: It is to confirm the marriage of the slave woman or annul it. Al-Nakha'i said: If he marries a free woman while he is a slave woman, he must separate from the slave woman unless he has a child from her. If he does not separate them, he must annul the marriage of the slave woman because it is something that is permitted out of necessity, like a dead body. If the necessity is lifted, the permissibility is lifted.

Fourth: If there are two slave girls under him and the free woman knows about one of them but does not know about the other, then she has the choice. Don't you see that if a free woman marries a slave girl and

she agrees, then another slave girl marries another and she disapproves, then she has the right to do so? Likewise, if she does not know about the two slave girls and knows about one, Ibn al-Qasim said: Malik said: We only gave the free woman the choice in these matters because of what the scholars before me said, meaning Saeed ibn al-Musayyab, Ibn Shihab, and others. Malik said: Had it not been for what they said, I would have considered it permissible, because it is permissible in the Book of God. If a free woman is not enough for him and he needs another and is not able to pay her dowry, it is permissible for him to marry a slave woman until he reaches four by marriage according to the apparent meaning of the Qur'an. Narrated by Ibn Wahb from Malik. Ibn al-Qasim narrated from him: His marriage is invalid. Ibn al-Arabi said: The first is more correct in evidence, and so is the Qur'an. For whoever is satisfied with the established cause is satisfied with the effect that is arranged for it, and she has no choice because she knows that he has the right to marry four and she knows that if he is not able to marry a free woman, he will marry a slave woman, and God, the Most High, did not stipulate for her as she stipulated for herself, and her knowledge is not considered in the stipulations of God, the Most High. This is the ultimate investigation in this matter and fairness in it.

Fifth: The Almighty's statement, **the chaste women**, meaning free women, is indicated by the division between them and the slave girls in His statement, **from among your believing girls**, which includes them. They therefore permitted marriage to the slave girls of the People of the Book and forbade the prostitutes from among the believing women and the People of the Book. This is the statement of Ibn Maysarah and As-Suddi. The scholars differed regarding what is permissible for a free man who cannot afford to marry and fears hardship from marrying slave girls. Malik, Abu Hanifa, Ibn Shihab Az-Zuhri, and Al-Harith Al-Ukli said that he is allowed to marry four. Hamad bin Abi Sulayman said that he is not allowed to marry more than two slave girls. Ash-Shafi'i, Abu Thawr, Ahmad, and Ishaq said that he is not allowed to marry more than one slave girl. This is the statement of Ibn Abbas, Masruq, and a group. They provided evidence for this by the statement of the Almighty, **That is for whoever among you fears hardship**. This meaning is removed by one marriage.

Sixth: The Almighty's saying: **Then from those whom your right hands possess**, meaning that he may marry someone else's female slave. There is no disagreement among scholars that he is not permitted to marry his own female slave due to the conflict and difference in rights.

Seventh: The Almighty's saying, **Of your young girls**, meaning your female slaves, which is the plural of *fatah*. The Arabs say *boy* for a male slave and *girl* for a female slave. In the authentic hadith:

Let none of you say, 'My slave' or 'My slave girl', but let him say, 'My young man' and 'My young woman'. And we will come to the end of the story. The word *boy* and *girl* are also used for free people in early youth, but for slaves, they are used in youth and old age.

Eighth - The Almighty's saying: **The believing women**

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And whoever among you is not able to marry free, believing women, then from those whom your right hands possess of believing girls. And Allah knows best about your faith, some of you from others. So marry them with the permission of their people and give them their compensation according to what is acceptable, [as] chaste, not fornicators nor taking [other] slave girls. And if they are married, then if they commit an immorality, then upon them is half of that upon the free women of the punishment. That is for him among you who fears hardship, but to be patient is better for you. And Allah is Forgiving and Merciful.

This clarifies that it is not permissible to marry a female slave of the People of the Book. This description is a condition according to Malik and his companions, Al-Shafi'i and his companions, Al-Thawri, Al-Awza'i, Al-Hasan Al-Basri, Al-Zuhri, Makhul and Mujahid. A group of scholars, including the People of Opinion, said: Marrying a female slave of the People of the Book is permissible. Abu Omar said: I do not know of any predecessors in their saying, except Abu Maysarah Amr bin Shurahbil, for he said: The female slaves of the People of the Book are like free women among them. They said: His saying **believing women** is by way of a superior description and it is not a condition that no one else is permissible. This is similar to the Almighty's saying: **But if you fear that you will not be just, then one**. If he fears that he will not be just and marries more than one, it is permissible, but it is better for him not to marry. Likewise here it is better for him not to marry except a believing woman, and if he marries a non-believing woman, it is permissible. They argued by analogy with free women, because since his saying **believing women** in free women did not prevent marriage to women of the Book, so his saying **believing women** in slave women did not prevent marriage to slave women of the Book. Ashhab said in Al-Mudawwana: It is permissible for a Muslim slave to marry a slave woman of the Book, so the prohibition, according to him, is that the husband is preferred in freedom and religion together, and there is no disagreement among the scholars that it is not permissible for a Muslim to marry a Zoroastrian or pagan woman. If it is forbidden by consensus to marry them, then so is intercourse with them by the right of ownership in Yemen, by analogy and consideration. It was narrated from Tawus, Mujahid, Ata' and Amr ibn Dinar that they said: There is nothing wrong with marrying a Zoroastrian slave woman by right of ownership, and this is an odd and abandoned saying that none of the jurists of the countries paid attention to. They said: It is not permissible to have intercourse with her until she becomes Muslim. The statement on this issue has been presented in full in Al-Baqarah, and praise be to God.

Ninth: The Almighty's saying: **And God knows best about your faith**. The meaning is that God knows the inner aspects of things, but you know their outer aspects. You are all children of Adam, and the most honorable of you in the sight of God is the most righteous of you. So do not be reluctant to marry female slaves when necessary, even if she has recently been captured, or is mute, or something similar. The wording indicates that perhaps the faith of a female slave is better than the faith of some free women.

Tenth - The Almighty's saying: **Some of you are from others** is a subject and a predicate, like your saying

Zaid is in the house. The meaning is that you are the children of Adam. It was said: You are believers. It was said: There is an inversion in the speech, the meaning is: And whoever among you is not able to marry free, believing women, then let some of you marry from others: This one is the girl of this one and this one is the girl of this one. So some of you, according to this estimation, are raised by their action, which is, **Let him marry**. The purpose of this speech is to pave the way for the souls of the Arabs who used to find strange the child of a slave girl and taunt him and call him a hybrid. So when the law came with the permissibility of marrying her, they knew that this hybridization had no meaning, and that the slave girl had degraded, so it was not permissible for a free man to marry her except in cases of necessity, because it would lead to the child's weakness, and the slave girl is not always available to the husband, because she is busy serving her master.

Eleventh - The Almighty's saying: **Then marry them with the permission of their people**, meaning with the authority and permission of their masters, and likewise the slave does not marry except with the permission of his master. Because the slave is owned and has no control and his entire body is absorbed, but the difference between them is that if the slave marries without his master's permission, then if the master approves of it, it is permissible. This is the doctrine of Malik and the people of opinion, and it is the opinion of Al-Hasan Al-Basri, Ata bin Abi Rabah, Saeed bin Al-Musayyab, Shuraih, and Al-Sha'bi. If the female slave marries without the permission of her family, it is annulled and is not permissible with the master's hiring, because the lack of femininity in the sperm prevents the conclusion of the marriage contract at all. A group said: If the slave marries without his master's permission, his marriage is annulled. This is the opinion of Al-Shafi'i, Al-Awza'i, and Dawud bin Ali. They said: The master's approval is not permissible if he is not present, because the invalid contract is not valid. If he wants to marry, he should accept it according to his tradition. The Muslim scholars have agreed that it is not permissible for a slave to marry without his master's permission. Ibn Umar used to consider the slave an adulterer and punish him. This is the opinion of Abu Thawr. Abd Al-Razzaq mentioned on the authority of Abdullah bin Umar on the authority of Nafi' on the authority of Ibn Umar that he took a slave of his who married without his permission and beat him with the prescribed punishment. And he separated them and invalidated her dowry. He said: Ibn Jurayj informed us on the authority of Musa ibn Uqbah that he informed him on the authority of Nafi' on the authority of Ibn Umar that he considered the marriage of a slave without the permission of his guardian to be adultery and he considered the

punishment for it and punished those who married them. He said: Ibn Jurayj informed us on the authority of Abdullah ibn Muhammad ibn Uqayl who said: I heard Jabir ibn Abdullah say: The Messenger of God, may God bless him and grant him peace, said:

Any slave who marries without the permission of his master is a fornicator. And on the authority of Umar ibn al-Khattab, may God be pleased with him: It is an unlawful marriage. If it is a marriage with the permission of his master, then divorce is in the hands of the one who makes the vagina permissible. Abu Umar said: This is the doctrine of a group of jurists in the regions of Hijaz and Iraq. There is no disagreement about Ibn Abbas that divorce is in the hands of the master. Jabir ibn Zayd and a group followed him in this, and according to the scholars it is an anomaly that should not be taken into account. I think that Ibn Abbas interpreted in this the saying of God Almighty: "God sets forth an example: a slave owned by someone who has no power over anything." (al-Nahl 16:75) The scholars agreed that the marriage of a slave is permissible with the permission of his master. If he marries invalidly, then al-Shafi'i said: If he did not consummate the marriage, then she is not entitled to anything. If he did consummate the marriage, then he is owed the dower if he is freed. This is the correct view of his doctrine, and it is the view of Abu Yusuf and Muhammad. He is not owed a dower until he is freed. Abu Hanifa said: If he consummates the marriage, then she is entitled to the dower. Malik and al-Shafi'i said: If a slave is between two men and one of them gives him permission to marry, then he marries, then the marriage is invalid. As for the female slave, if..." She gave permission to her family to marry her and they gave permission, it is valid. If she does not perform the contract, she appoints someone to perform it for her.

Twelfth - The Almighty's saying: **And give them their dowries** is evidence of the obligation of the dowry in marriage, and that it is for the female slave **according to what is reasonable** meaning according to the Sharia and Sunnah, and this requires that they are more entitled to their dowries than the masters, and this is the school of Malik. He said in the Book of Mortgages: The master does not have the right to take the dowry of his female slave and leave her without a dowry. Al-Shafi'i said: The dowry is for the master, because it is compensation, so the female slave does not have the basis of the permission to benefit from the slave, and it was only mentioned because the dowry became obligatory because of her. Judge Ismail mentioned in his rulings: Some Iraqis claimed that if he marries his female slave to his male slave, then there is no dowry, and this is contrary to the Book and the Sunnah, and he elaborated on it.

Thirteenth - The Almighty's saying: *Chaste* meaning chaste. Al-Kisa'i read *Chaste* with a kasra on the *sad* in all of the Qur'an, except in the Almighty's saying: **And chaste women** and the rest read with the accusative in the plural of the Qur'an. Then he said: **Not fornicators** meaning not adulterers, meaning those who openly commit adultery because the people of ignorance had fornicators in public and they had banners erected like the banner of a veterinarian. **Nor those who take secret lovers** friends in fornication, the

singular of which is *khadan* and *khadayn* and he is the one who takes you as a companion. A man is a *khadna* if he takes secret lovers, on the authority of Abu Zayd. It was said that *fornication* is the one who openly commits adultery, meaning the one who rents herself out for that purpose. **The one with the secret lover** is the one who commits adultery in secret. In *fornication*: the one who is given away, and **the one with the secret lover** is the one who commits adultery with one person. The Arabs used to criticize the publicity of adultery, but did not criticize the taking of secret lovers. Then Islam removed all of that, and in that was revealed the Almighty's saying: **And do not approach immoralities - what is apparent of them and what is concealed** (al-An'am 6:151) on the authority of Ibn Abbas and others.

Fourteenth - The Almighty's saying: **And when they become chaste.** The reading of Asim, Hamza, and Al-Kisa'i is with a fatha on the hamza, and the rest with a damma on it. So with a fatha it means they have submitted to Islam, and with a damma it means they have married. So if a Muslim slave woman commits adultery, she is flogged with half the flogging of a free woman, and her conversion to Islam is her chastity. The majority say: Ibn Mas'ud, Al-Sha'bi, Al-Zuhri, and others. Based on this, a non-Muslim woman is not to be punished if she commits adultery, and this is the saying of Al-Shafi'i as mentioned by Ibn Al-Mundhir. Others said: Her chastity is marrying a free woman. So if a Muslim slave woman who has not been married commits adultery, then there is no punishment upon her. This was said by Sa'id bin Jubayr, Al-Hasan, and Qatadah. It was narrated on the authority of Ibn Abbas and Abu Al-Darda', and Abu Ubaid said the same. He said: In the hadith of Umar bin Al-Khattab, may God be pleased with him, he was asked about the punishment of a slave woman, so he said: The slave woman threw the scalp from behind the house. Al-Asma'i said: The scalp is the skin of the head. Abu Ubaidah said: And he did not mean the fur itself, so how can she throw the skin of her head from behind the house? But this is an example. What they meant by fur is the veil, meaning that she does not have a veil or a veil and that she goes out to every place her family sends her to, and she is not able to refrain from that, so she is where she is not able to refrain from immorality, such as tending sheep, paying taxes, and the like. So it is as if he saw that there is no punishment for her if she commits immorality, for this reason. And a group said: Her chastity is marriage, except that the punishment is obligatory for the unmarried Muslim slave woman according to the Sunnah, as in Sahih al-Bukhari and Muslim, that it was said:

O Messenger of God, if a female slave commits adultery and is not married, then the punishment is obligatory upon her. Al-Zuhri said: The married woman is punished by the Qur'an and the unmarried Muslim woman is punished by the hadith. Judge Ismail said regarding the statement of those who said, **Then if they become chaste**, they become Muslims after that because the mention of faith has already been made of them in the words of God the Almighty: **From among your believing girls.** As for those who said, **Then if they become chaste**, they marry, and that there is no punishment upon the female slave until she marries, then they went to the apparent meaning of the Qur'an

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And whoever among you is not able to marry free, believing women, then from those whom your right hands possess of believing girls. And Allah knows best about your faith, some of you from others. So marry them with the permission of their people and give them their compensation according to what is acceptable, [as] chaste, not fornicators nor taking [other] slave girls. And if they are married, then if they commit an immorality, then upon them is half of that upon the free women of the punishment. That is for him among you who fears hardship, but to be patient is better for you. And Allah is Forgiving and Merciful.

and I think they did not know this hadith. The matter with us is that if a female slave commits adultery and is chaste, she is flogged by the Book of God, and if she commits adultery and is not chaste, she is flogged by the hadith of the Prophet, may God bless him and grant him peace, and she is not stoned because stoning is not divided in half. Abu Omar said: The apparent meaning of the statement of God the Almighty requires that there is no punishment upon a female slave, even if she is Muslim, except after marriage, then the Sunnah came with flogging her even if she is not chaste, so that was an additional clarification.

I said: The believer's back is a fever that cannot be violated except with certainty, and there is no certainty with disagreement, were it not for what came in the authentic Sunnah about flogging in that. And God knows best. Abu Thawr said, as Ibn al-Mundhir mentioned: Even if they disagreed about stoning her, then they are to be stoned if they are married, and if there is consensus, then consensus is more appropriate.

Fifteenth - The scholars differed about who should carry out the punishment on them. Ibn Shihab said: The Sunnah has been established that the slave and the slave woman should be punished by their families for adultery, unless their matter is brought to the ruler, then no one has the right to interfere with him, and this is required by his saying, peace be upon him:

If one of your female slaves commits adultery, then let him punish her with the prescribed punishment. And Ali, may God be pleased with him, said in his sermon:

O people, carry out the prescribed punishment on your slaves, whether they are chaste or unmarried. A female slave of the Messenger of God, may God bless him and grant him peace, committed adultery and he ordered me to flog her. She had recently given birth, and I feared that if I flogged her I would kill her. So I mentioned that to the Prophet, may God bless him and grant him peace, and he said: **Well done.** Narrated by Muslim, with a chain of transmission traceable back to him, and attributed to al-Nasa'i, who said in it: "The Messenger of God, may God bless him and grant him peace, said: 'Carry out the prescribed punishments on those whom your right hands possess, whether they are chaste or unmarried.'" This is a text on the masters carrying out the prescribed punishments on slaves, whether they are chaste or unmarried. Malik, may God be pleased with him, said: The master punishes his slave for adultery, drinking alcohol, or slander if witnesses testify to that in his presence. He does not cut off his hand for theft, but rather the imam cuts off his hand. This is the opinion of al-Layth. It was narrated from a group of the Companions that they

carried out the prescribed punishments on their slaves, including Ibn 'Umar and Anas, and none of the Companions disagreed with them. It was narrated from Ibn Abi Layla that he said: I saw the remnants of the Ansar flogging their female slaves if they committed adultery in their gatherings. Abu Hanafi: The ruler imposes the prescribed punishments on male and female slaves, not the master, in the case of adultery and other prescribed punishments. This is the opinion of Al-Hasan ibn Hayy. Al-Shafi'i said: The master punishes him for every punishment and cuts off his hand, and he cited as evidence the hadiths that we mentioned. Al-Thawri and Al-Awza'i said: He punishes him for adultery, and this is what the hadiths require. And God knows best. We have already discussed the exile of slaves in this surah.

Sixteenth - If a female slave commits adultery and is then freed before her master punishes her, he has no way to punish her, and the ruler will flog her if it is proven to him. If she commits adultery and then marries, her master has no right to flog her either, because of the husband's right, as that might harm him. This is the Maliki school of thought if the husband is not the master's property. If he was, then it would be permissible for the master to do so, because their right is his right.

Seventeenth - If the slave confesses to adultery and his master denies it, then the punishment is obligatory on the slave because of his confession, and no attention is paid to what the master denies. This is agreed upon by the scholars, as well as the freed slave, the mother of the child, the freed slave, and the partially freed slave. They also agreed that if a female slave commits adultery and is then freed, she is punished with the punishment for female slaves. If she commits adultery without knowing about the manumission and then finds out after being punished, the full punishment for a free woman is carried out on her. This was mentioned by Ibn al-Mundhir.

Eighteenth - They differed regarding the master's pardon of his male or female slave if they committed adultery. Al-Hasan used to say: He has the right to pardon. Other than Al-Hasan said: He has no choice but to carry out the punishment, just as the ruler has no right to pardon a punishment if he knows about it. Likewise, the master has no right to pardon his female slave if the punishment is due on her. This is according to the school of thought of Abu Thawr. Ibn Al-Mundhir said: And we say the same.

Nineteenth - The Almighty said: **Then upon them is half of the punishment of the free women** meaning flogging. What is meant by **the free women** here are the virgins, because the previously married woman is subject to stoning, and stoning is not partial. Rather,

the virgin is called *free* even if she is not married, because chastity is with her, just as it is said: a sacrifice is said to be sacrificed, and just as it is said: a cow is aroused before it arouses. And it is said: **the free women** are the married women because they are subject to flogging and stoning in the hadith, and stoning is not partial, so they are subject to half the flogging. The benefit of reducing their punishment is that they are weaker than the free women. And it is said: they do not reach their goal as the free women reach it. And it is said: because the punishment is required according to the degree of the blessing. Do you not see that God the Almighty said to the wives of the Prophet, may God bless him and grant him peace: **O wives of the Prophet, whoever among you commits a clear immorality, the punishment will be doubled for her twofold** (al-Ahzab 33:30). So since their blessing was greater, He made their punishment more severe, and likewise the slave women, since their blessing was less, their punishment is less. The verse specifically mentions the punishment for female slaves, but does not mention the punishment for male slaves. However, the punishment for male slaves and female slaves is the same: fifty lashes for adultery, for slander, and for drinking alcohol, forty, because the punishment for female slaves was reduced due to the reduction in slavery, so male slaves were included in that on the grounds of being owned, just as female slaves were included under "His saying, peace be upon him: Whoever frees a share of his in a slave." This is what scholars call analogy in the meaning of the original, and from it is the saying of God Almighty: **And those who accuse chaste women** (al-Nur 24:4), the verse, so that definitely includes chaste men, as will be explained in Surat An-Nur, God willing.

Al-Muwaffiyah twentieth - The scholars agreed that selling a female adulterer is not an obligation upon her master, even if they chose that for him, "because of his saying, peace be upon him:

If one of your female slaves commits adultery and her adultery is proven, let him flog her with the prescribed lashes and not reproach her. Then if she commits adultery a third time and her adultery is proven, let him sell her even for a rope of hair. Narrated by Muslim on the authority of Abu Hurayrah. The people of the apparent meaning said that it is obligatory to sell her after the fourth time, including Dawud and others, based on his statement: "Then let him sell her" and his statement: **Then sell her even for a braid of hair**. Ibn Shihab said: I do not know if it was after the third or the fourth, and the braid is the rope. So if he sells her, her adultery will be known because it is a defect and it is not permissible to conceal it. If it is said: If the intended meaning of the hadith is to keep the adulteress away and it is obligatory for her seller to make known her adultery, then no one should buy her because she is one of those whom we have been commanded to keep away, then the answer is that she is property and should not be lost because of the prohibition on wasting money and not let her go free because that would tempt her to commit adultery and enable her to do so. Nor should she be imprisoned permanently because that would deprive her of her benefit for her master, so nothing remains but to sell her. Perhaps the second master will protect her by having intercourse with her or he will be very careful and prevent her from

that. In short, when... The angel changes, the circumstances change, and God knows best.

Twenty-one - The Almighty said: **And that you be patient is better for you** meaning patience in celibacy is better than marrying a slave girl, because it leads to enslaving the child and lowering the self, and patience in good morals is better than vulgarity. It was narrated on the authority of Omar, may God be pleased with him, that he said: As for a free man who marries a slave girl, he has enslaved half of his eye and his child becomes a slave, so patience in avoiding that is better so that the child does not become enslaved. Saeed bin Jubair said: Marrying a slave girl is not like adultery until recently. God Almighty said: **And that you be patient is better for you** meaning marrying slave girls. In his Sunan, Ibn Majah narrated on the authority of Ad-Dahhak bin Muzahim, who said: "I heard Anas bin Malik say: I heard the Messenger of God, may God bless him and grant him peace, say:

Whoever wants to meet God in a state of purity and purity, let him marry free women." Abu Ishaq al-Tha'labi narrated it from the hadith of Yunus ibn Murad, who was a servant of Anas, and he added: "Abu Hurairah said: I heard the Messenger of God, may God bless him and grant him peace, say: Free women are the well-being of the home, and slave women are the destruction of the home - or he said - the corruption of the home."

Tafsir Ibn Kathir

God the Almighty says: **And whoever among you cannot afford** meaning the means and ability to marry free, believing women meaning free, chaste, believing women. Ibn Wahb said: Abdul-Jabbar told me on the authority of Rabia: **And whoever among you cannot afford to marry free, believing women** Rabia said: The means is desire, meaning he marries a slave girl if his desire is in her. Narrated by Ibn Abi Hatim and Ibn Jarir. Then he began to criticize this statement and reject it. **Your right hands possess from among your believing slave girls** meaning marry from among the believing slave girls whom the believers own. That is why He said **from among your believing slave girls**. Ibn Abbas and others said: So let him marry from among the slave girls of the believers. This is what As-Suddi and Muqatil ibn Hayyan said. Then he objected by saying, **And God knows best about your faith, some of you from others**, meaning He knows the truths of matters and their secrets, and you, O people, only have the outward appearance of matters. Then, **Then marry them with the permission of their people**, which indicates that the master is the guardian of his female slave, and she does not marry except with his permission. Likewise, he is the guardian of his male slave, and he does not have the right to marry without his permission, as came in the hadith, **Any male slave who marries without the permission of his masters is a fornicator**, meaning an adulterer. If the owner of the female slave is a woman, he marries her to someone who marries the woman with her permission, as stated in the hadith: **A woman does not marry a woman, nor does a woman marry herself, for the adulteress is the one who marries herself**. And the Almighty's saying:

Surat al-Nisa 4:25

And whoever among you is not able to marry free, believing women, then from those whom your right hands possess of believing girls. And Allah knows best about your faith, some of you from others. So marry them with the permission of their people and give them their compensation according to what is acceptable, [as] chaste, not fornicators nor taking [other] slave girls. And if they are married, then if they commit an immorality, then upon them is half of that upon the free women of the punishment. That is for him among you who fears hardship, but to be patient is better for you. And Allah is Forgiving and Merciful.

And give them their dowries equitably, meaning, pay their dowries equitably, meaning willingly, and do not withhold anything from them, looking down on them because they are owned female slaves. And the Almighty's saying: *Chaste*, meaning, chaste from adultery, not engaging in it. That is why He said, **Not fornicators**, and they are the fornicatrices who do not prevent anyone who wants to commit adultery with them. And the Almighty's saying: **Nor taking lovers**, Ibn Abbas said: The fornicators are the open fornicators, meaning the fornicatrices who do not prevent anyone who wants to commit adultery with them. And **taking lovers** means close friends, and this is how it was narrated from Abu Hurairah, Mujahid, Ash-Sha'bi, Ad-Dahhak, Ata' Al-Khurasani, Yahya bin Abi Katheer, Muqatil bin Hayyan, and As-Suddi, they said: Close friends. And Al-Hasan Al-Basri said: He means As-Siddiq. Ad-Dahhak also said, **nor those who take lovers**, meaning those who have one lover and acknowledge him. God has forbidden that. He means marrying her off as long as she is like that.

And the Almighty's saying: **And if they are chaste, then upon them is half that upon chaste women of the punishment**. The reciters differed about *ahsan*. Some of them recited it with a damma on the hamza and a kasra on the sad, in the passive voice of an unspecified agent. Another recited it with a fatha on the hamza and the sad, as an intransitive verb. Then it was said: The meaning of the two recitations is the same, and they differed about it with two opinions **one of them** that what is meant by chastity here is Islam. This was narrated on the authority of Abdullah bin Masoud, Ibn Omar, Anas, Al-Aswad bin Yazid, Zar bin Hubaish, Saeed bin Jubayr, Ata', Ibrahim Al-Nakha'i, Al-Sha'bi and Al-Suddi. Al-Zuhri narrated something similar on the authority of Omar bin Al-Khattab, and it is disconnected. This is the opinion that Al-Shafi'i stated explicitly in the narration of Al-Rabi'. He said: We only said that, based on the Sunnah and the consensus of most of the people of knowledge. Ibn Abi Hatim narrated a hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on this matter. He said: 'Ali ibn al-Husayn ibn al-Junayd told us, Ahmad ibn 'Abd al-Rahman ibn 'Abdullah told us, my father told us, on the authority of his father, on the authority of Abu Hamza, on the authority of Jabir, on the authority of a man, on the authority of Abu 'Abd al-Rahman, on the authority of 'Ali ibn Abi Talib, who said: The Messenger of God (peace and blessings of God be upon him) said: **Then if he is chaste**, he said: **Her chastity is her Islam and her chastity**, and he said: What is meant by it here is marriage. He said: 'Ali said: Flog them.' Then Ibn Abi Hatim said: It is a rejected hadeeth. **I said** Its chain of transmission is weak, and it contains someone who was not named, and the like of

it cannot be used as evidence. Al-Qasim and Salim said: Her chastity is her Islam and her chastity. It was said: What is meant by it here is marriage, and this is the opinion of Ibn 'Abbas, Mujahid, 'Ikrimah, Tawus, Sa'id ibn Jubayr, al-Hasan, Qatadah and others. Abu 'Ali al-Tabari transmitted it in his book al-Idah on the authority of al-Shafi'i, as narrated by Abu al-Hakam ibn 'Abd al-Hakam on his authority. Laith bin Abi Saleem narrated on the authority of Mujahid that he said: The chastity of a female slave is for a free man to marry her, and the chastity of a male slave is for him to marry a free woman. Ibn Abi Talhah narrated the same on the authority of Ibn Abbas. Both were narrated by Ibn Jarir in his Tafsir. Ibn Abi Hatim mentioned it on the authority of Al-Sha'bi and Al-Nakha'i. It was said: The meaning of the two readings is different. Whoever reads: Ahsan with a damma on the hamza, what he means is marriage, and whoever reads it with a fatha on it, what he means is Islam. Abu Ja'far bin Jarir chose this in his Tafsir and confirmed and supported it. What is more apparent - and God knows best - is that what is meant by chastity here is marriage, because the context of the verse indicates it where God the Almighty says: **And whoever among you cannot afford to marry free, believing women, then from those whom your right hands possess of your believing slave girls** (Surat Al-A'raf 2:170). And God knows best. The context of the entire verse is about believing girls, so it is clear that what is meant by His statement: **And when they are chaste** is that they get married, as Ibn Abbas and those who followed him explained. Both opinions have a problem with the majority of scholars, because they say that if a female slave commits adultery, she is to be flogged fifty times, whether she is a Muslim or a non-Muslim, married or a virgin, even though the meaning of the verse requires that there is no punishment for a female slave who is not chaste and commits adultery. Their answers to this differed, but the majority of scholars said: There is no doubt that the explicit statement takes precedence over the implied statement. There are general hadiths about carrying out the punishment on female slaves, so we have given them precedence over the implied statement of the verse. Among these is what Muslim narrated in his Sahih on the authority of Ali, may God be pleased with him, that he gave a sermon and said: O people, carry out the prescribed punishment on your slaves, those who are chaste among them and those who are not. A female slave of the Messenger of God, may God bless him and grant him peace, committed adultery, so he ordered me to flog her. She had recently given birth, so I feared that if I flogged her I would kill her. So I mentioned that to the Prophet of God, may God bless him and grant him peace, and he said: "You did well. Leave her until she is restored." And according to Abdullah bin Ahmad, on the authority of someone other than his father: **If she is arrogant, her prescribed**

punishment is fifty. And according to Abu Hurairah, he said: I heard the Messenger of God, may God bless him and grant him peace, say: "If the female slave of one of you commits adultery and her adultery is proven, then let him flog her the prescribed punishment and not slander her. Then if she commits adultery a second time, then let him flog her the prescribed punishment and not slander her. Then if she commits adultery a third time and her adultery is proven, then let him sell her, even for a rope of hair." And according to Muslim: **If she commits adultery three times, then let him sell her the fourth time.** And Malik narrated on the authority of Yahya bin Saeed, on the authority of Sulayman bin Yasar, on the authority of Abdullah bin Ayyash bin Abi Rabi'ah. Al-Makhzoumi said: Omar bin Al-Khattab ordered me to flog some young men from Quraysh, and we flogged fifty of the slave girls of the emirate for adultery.

The second answer The answer of those who said that if a female slave commits adultery and is not married, then there is no punishment upon her, but she is flogged as a discipline, and this is what was narrated from Ibn Abbas, may God be pleased with him. This is what Tawus, Saeed bin Jubair, Abu Ubaid Al-Qasim bin Salam, and Dawud bin Ali Al-Zahiri went with in a narration from him, and their support is the meaning of the verse, which is one of the meanings of the condition, and it is an argument according to most of them, so it is presented over the generality according to them, and the hadith of Abu Hurairah and Zaid bin Khalid, may God be pleased with them, that the Messenger of God, may God bless him and grant him peace, was asked about a female slave who commits adultery and is not married? He said: **If she commits adultery, then flog her, then if she commits adultery again, then flog her, then sell her even for a braid.** Ibn Shihab said: I do not know after the third or fourth time, and they included it in the two Sahihs. And according to Muslim, Ibn Shihab said: The braid is the rope. They said: So no number was set for it as it was set for the chaste woman, and as it was set in the Qur'an as half of the punishment for chaste women, so it was necessary to reconcile the verse and the hadith with that, and God knows best - and clearer than that is what Saeed bin Mansour narrated from Sufyan, from Misa'ar, from Amr bin Murrah, from Saeed bin Jubair, from Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **There is no punishment for a slave woman until she becomes chaste - or until she marries - and when she marries with a husband, then half of what is for chaste women is due.** Ibn Khuzaymah narrated it from Abdullah bin Imran Al-Abbadi from Sufyan with it as a chain of transmission traceable back to the Prophet, and he said that it was incorrectly traced back to the Prophet, and it is only from the words of Ibn Abbas. Al-Bayhaqi narrated it likewise from the hadith of Abdullah bin Imran and said the same as Ibn Khuzaymah said. They said: The hadith of Ali and Umar are individual cases, and the hadith of Abu Hurayrah from him has answers: **One of them** is that it is applied to the married slave woman, reconciling it with this hadith. **The second** is that the word *hadd* in his saying **let him flog her the hadd** was inserted by some of the narrators, as evidenced by the third answer, which is that this is from the hadith of two companions and that

is from the narration of Abu Hurayrah only, and what was from two is more deserving of precedence than the narration of one, and also al-Nasa'i narrated it with a chain of transmission according to the conditions of Muslim from the hadith of 'Ibad ibn Tamim from his uncle, who had witnessed Badr, that the Messenger of God, may God bless him and grant him peace, said: "If a female slave commits adultery, flog her, then if she commits adultery again, flog her, then if she commits adultery again, flog her, then if she commits adultery again, sell her even for a braid of hair." **The fourth** It is not far-fetched that some of the narrators used the word *hadd* in the hadith to mean flogging, because when flogging was believed to be a *hadd*, or that he used the word *hadd* to mean discipline, just as he used the *hadd* to mean a type of a sick person who committed adultery, such as a date-palm tree with one hundred palm fronds, and to flog someone who committed adultery with his wife's female slave if she gave him permission to do so, one hundred, and that is only a punishment and discipline according to those who see it, such as Ahmad and others from the Salaf. The real punishment is to lash a virgin one hundred times, and to stone a previously married woman or a sodomite. And God knows best. Ibn Jarir narrated in his Tafsir: Ibn al-Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Amr ibn Murrah that he heard Sa'id ibn Jubayr say: A female slave should not be flogged if she commits adultery as long as she does not marry. This is a sound chain of transmission on his authority, and a strange view if he meant that a female slave should not be flogged at all, as if he took the meaning of the verse and the hadith did not reach him. And if he meant that she should not be flogged as a punishment, and he does not deny flogging her as a form of discipline, then it is like the saying of Ibn 'Abbas **may God be pleased with him** and those who followed him in that, and God knows best.

The third answer The verse indicates that a married female slave is punished with half the punishment of a free woman. As for before marriage, the generalities of the Book and Sunnah include her with a hundred lashes, such as the Almighty's saying: **The adulterer and the adulteress, flog each of them with a hundred lashes.** And the hadith of Ubadah ibn al-Samit: "Learn from me, learn from me, God has made a way for them: a virgin with a virgin, a hundred lashes and exile for a year, and a married woman with a married woman, a hundred lashes and stoning her." The hadith is in Sahih Muslim and other hadiths. This statement is the well-known one from Dawud ibn Ali al-Zahiri, and it is extremely weak, because if God Almighty ordered that a married female slave be flogged with half the punishment of a free woman, which is fifty lashes, then how can her ruling before marriage be more severe than after marriage, and the principle of the Shari'ah in this regard is the opposite of what he said? And this street, peace be upon him, was asked by his companions about the female slave who committed adultery and was not married, so he said: Flog her, and he did not say: One hundred, so if her ruling was as David claimed, it would have been necessary to explain that to them, because they only asked about that because the ruling of one hundred lashes after marriage was not explained for female slaves,

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otherwise what is the benefit in their saying: And she was not married because there is no difference between them if the verse had not been revealed, but when they knew the ruling of one of the two rulings, they asked about the ruling of the other, so he explained it to them, as in the two Sahihs that when they asked him about praying for him, he mentioned it to them, then he said: "And peace is what you have known," and in another version, when God revealed His saying: "O you who believe, pray for him and greet him with peace," they said: We know this peace upon you, so how do we pray for you and mention the hadith and this is how this question is.

The fourth answer Regarding the meaning of the verse, Abu Thawr's answer is more strange than Dawud's statement in several ways, as he says: **If they become chaste, then upon them is half of what upon the chaste married women, which is stoning.** This is not halved, so the chaste slave woman must be stoned if she commits adultery. As for before becoming chaste, she must be flogged fifty times. So he made a mistake in understanding the verse, and he disagreed with the majority in the ruling. Rather, Abu Abdullah al-Shafi'i, may God have mercy on him, said: The Muslims did not differ that there is no stoning upon a slave for adultery, because the verse indicated that upon them is half of what upon the chaste women of punishment, and the alif and lam in chaste women are for the covenant, and they are the chaste women mentioned at the beginning of the verse: **And whoever among you cannot afford to marry chaste, believing women,** meaning only free women without referring to marrying someone else, and his saying: **half of what upon the chaste women of punishment** indicates that what is meant by the punishment that can be halved is flogging, not stoning, and God knows best. Ahmad narrated a text in refutation of Abu Thawr's doctrine from the narration of Al-Hasan bin Saeed from his father: Safiyya had committed adultery with a man from the Hamsa tribe, and she gave birth to a boy. The adulterer claimed him, and they disputed before Uthman, who referred them to Ali bin Abi Talib. Ali said: I will rule in their case according to the ruling of the Messenger of God, may God bless him and grant him peace: the child belongs to the bed, and the adulterer is stoned, and their lashes are fifty by fifty. It was said: Rather, what is meant by the concept is to draw attention to the higher over the lower, meaning that female slaves are half the free women in the punishment even if they are chaste, and there is no stoning upon them at all, neither before nor after marriage. Rather, they are subject to lashing in both cases according to the Sunnah. This was said by the author of Al-Iksah. He mentioned this from Al-Shafi'i in what Ibn Abd Al-Hakam narrated from him, and Al-Bayhaqi mentioned it in the book of Sunan and

Athar. It is far from the wording of the verse, because we only benefited from the halving of the punishment from the verse and not from anything else, so how can we understand from it the halving in what is other than it? He said: Rather, what is meant is that in a state of chastity, no one can carry out the punishment upon her except the imam, and her master is not permitted to carry out the punishment upon her. This is the case, and it is a statement in the school of Ahmad, may God have mercy on him. As for before marriage, he has that right, and the punishment in both cases is half the punishment of a free woman. This is also far-fetched, because there is nothing in the wording of the verse that indicates it. If it were not for this, we would not know what the ruling on female slaves is in halving, and they would have to be included in the generality of the verse in completing the punishment of one hundred, or stoning them as proven in the evidence for it. It was mentioned previously from Ali that he said: O people, implement the punishment on your slaves, those of them who are married and those who are not. The generality of the hadiths mentioned above does not include a distinction between the married woman and others, due to the hadith of Abu Hurairah, which the majority used as evidence: **If the female slave of one of you commits adultery, and her adultery is proven, then let him flog her the prescribed punishment, and let him not blame her.** Summary of the verse: If she commits adultery, there are opinions: One of them is that she is flogged fifty times before marriage and after it. And is she to be banished? There are three opinions: One of them is that she is to be banished from him. The second is that she is not banished at all, and the third is that she is banished for half a year, which is half the banishment of a free woman. This difference of opinion is in the Shafi'i school of thought. As for Abu Hanifa, he believes that banishment is a discretionary punishment and is not part of the full punishment, but rather it is the opinion of the imam. If he wishes, he may do it, or he may leave it, for men and women. According to Malik, banishment is only for men, but not for women, because that is contrary to their protection, and nothing has been reported about banishment for men or women. Yes, the hadith of Ubadah and the hadith of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, ruled that whoever committed adultery and was not married should be banished generally and that the punishment should be carried out on him. Narrated by Al-Bukhari, and this is specific in meaning, which is that the purpose of banishment is protection, and that is missing in the banishment of women, and God knows best. The second is that if a female slave commits adultery, she is to be lashed fifty times after marriage and is to be flogged as a discipline that is not limited to a specific number. What Ibn Jarir narrated from Saeed bin Jubair

that she is not to be flogged before marriage has already been mentioned. If he meant banishment, then it is a doctrine of interpretation, otherwise it is like the second opinion. The other opinion is that she should be flogged one hundred times before marriage, and fifty times after it, as is well-known from Dawud. The weakest opinion is that she should be flogged fifty times before marriage, and stoned after it. This is the opinion of Abu Thaur, and it is also weak. God Almighty knows best. And the Almighty said: **This is for him among you who fears hardship** meaning that marriage to female slaves is only permitted with the above conditions for the one who fears for himself falling into adultery, and finds it difficult to be patient with intercourse, and is hard because of all of that, then he may marry a female slave, and if he refrains from marrying her and struggles with himself to refrain from adultery, then it is better for him because if he marries her, his children will come as slaves to her master, unless the husband is an Arab, then his children from her will not be slaves according to an old statement by Al-Shafi'i, and for this reason he said: **And that you be patient is better for you, and God is Forgiving and Merciful.** From this noble verse, the majority of scholars have deduced in the permissibility of marrying female slaves that it is necessary not to have a long life in marrying free women and from fear of hardship because of the corruption of children's slavery in marrying them, and because of the baseness in them in turning away from free women to them, and the majority of scholars differed with Abu Hanifa and his companions in stipulating the two matters, and they said: Whenever a man is not married to a free woman, it is permissible for him to marry a believing female slave and a woman of the Book as well, whether she is Whether he is free or not, and whether he fears hardship or not, and their basis for what they have gone to is the Almighty's saying: **And chaste women from among those who were given the Scripture before you** meaning the chaste women, and this includes free women and slave women, and this verse is general and this also is clear in indicating what the majority said, and God knows best.

Fath al-Qadir

His saying 25- **And whoever among you cannot afford to marry free, believing women** *tawf* means wealth and plenty, as stated by Ibn Abbas, Mujahid, Saeed bin Jubayr, As-Suddi, Ibn Zayd, Malik, Ash-Shafi'i, Ahmad, Ishaq, Abu Thawr and the majority of scholars. The meaning of the verse is: Whoever among you cannot afford wealth and plenty of money to be able to marry free, believing women, then let him marry from among your believing girls. It is said: he was tall, he is tall in generosity and ability, and so-and-so is tall: meaning he is able in his wealth. *Tawf with dammah* is the opposite of short. Qatada, An-Nakha'i, Ata' and Ath-Thawri said: *Tawf* means patience. The meaning of the verse according to them is that whoever loves a slave girl to the point that he cannot marry anyone else, then he may marry her if he cannot control himself and fears that he will commit adultery with her, even if he has the means to marry a free woman. Abu Hanifa said, and it was narrated from Malik: The length of a free woman is not permissible for him to marry a slave woman, and for someone who does not have a free

woman, it is permissible for him to marry a slave woman even if he is rich. Abu Yusuf said the same, and Ibn Jarir chose it and provided evidence for it. The first statement is the one that matches the meaning of the verse, and anything other than it is not without difficulty. A man is not permitted to marry a slave woman unless he is not able to marry a free woman due to the lack of what he needs to marry her, such as a dowry and other things. He used as evidence his statement, **from among your believing girls** that it is not permissible to marry a female slave of the People of the Book. The people of Hijaz said the same and the people of Iraq permitted it. The letter *fa* was included in his statement, **from among those whom your right hands possess** to include the meaning of a condition in the subject. His statement, **from among your believing girls** is in the accusative case as a state, so you know that a free man is not permitted to marry a female slave except on the condition that he is not able to marry a free woman. The second condition is what God the Almighty will mention at the end of the verse, when He says, **This is for whoever among you fears hardship.** It is not permissible for a poor person to marry a female slave unless he fears hardship for himself. What is meant here is a female slave owned by someone else. As for a man's own female slave, there is consensus that he is not permitted to marry her while she is under his ownership due to the conflict and difference in rights. Girls is the plural of *fatah*, and the Arabs say for a male slave boy and for a female slave girl. In the authentic hadith, **Let none of you say 'my slave' or 'my female slave', but let him say 'my boy' and 'my girl'.** His statement, **And God knows best about your faith** is a consolation for whoever marries a female slave if the two mentioned conditions are met: that is, you are all children of Adam, and the most honorable among you in the sight of God is the most righteous of you. So do not be reluctant to marry female slaves when necessary, for perhaps the faith of some female slaves is better than the faith of some free women. The sentence is parenthetical. His statement, **Some of you are from others**, is a subject and predicate, and its meaning is: that they are connected in lineage because they are all children of Adam, or connected in religion because they are all people of one religion and their book is one and their prophet is one. The purpose of this is to prepare the souls of the Arabs, because they used to find the children of female slaves strange, consider them small and look down on them. **Then marry them with the permission of their people**, meaning with the permission of those who own them, because their benefits are theirs and no one else may benefit from them except with the permission of the one who owns them. His statement, **And give them their dowries according to what is acceptable in the Shari'ah**, means: pay them their dowries according to what is acceptable in the Shari'ah. This was used as evidence by those who said that the female slave has more right to her dowry than her master, and Malik held this view. The majority held that the dowry belongs to the master, and he only attributed it to them because paying it to them is paying it to their master because they are his property. His statement, *Chaste*, means: chaste. Al-Kisa'i read *muhsanat* with a kasra on the *sad* in all of the Qur'an except in His saying **and chaste women** and the rest read it with a fatha in all of the Qur'an. His

And whoever among you is not able to marry free, believing women, then from those whom your right hands possess of believing girls. And Allah knows best about your faith, some of you from others. So marry them with the permission of their people and give them their compensation according to what is acceptable, [as] chaste, not fornicators nor taking [other] slave girls. And if they are married, then if they commit an immorality, then upon them is half of that upon the free women of the punishment. That is for him among you who fears hardship, but to be patient is better for you. And Allah is Forgiving and Merciful.

saying **not fornicators** means not publicizing fornication. And the friends are the companions, and the two friends are the mukhadan: meaning the companion. It was said that the one with the two cheeks is the one who commits fornication in secret, so it is the opposite of the musaha, which is the one who openly commits fornication. It was said that the musaha is the one who is given freely, and the one with the two cheeks is the one who commits fornication with one person. The Arabs used to criticize the publicization of fornication but did not criticize the taking of friends, then Islam removed all of that, God said **And do not approach immoralities - what is apparent of them and what is concealed.** His saying **and when you are chaste** Asim, Hamza and Al-Kisa'i read it with a fatha on the hamza. The rest read it with a damma, and what is meant by chastity here is Islam. It was narrated on the authority of Ibn Masoud, Ibn Omar, Anas, Al-Aswad bin Yazid, Zar bin Hubaish, Saeed bin Jubair, Ata, Ibrahim Al-Nakha'i, Al-Sha'bi, Al-Suddi, and it was narrated on the authority of Omar bin Al-Khattab with an interrupted chain of transmission, which is what Al-Shafi'i stated explicitly, and the majority of scholars agreed with it. Ibn Abbas, Abu Al-Darda', Mujahid, Ikrimah, Tawus, Saeed bin Jubair, Al-Hasan, Qatadah, and others said: It means marriage. It was narrated on the authority of Al-Shafi'i, and according to the first opinion, there is no punishment for a female non-Muslim slave girl. According to the second opinion, there is no punishment for a female slave who has not married. Al-Qasim and Salim said: Her chastity is her Islam and her chastity. Ibn Jarir said: The meaning of the two readings is different. Whoever reads Ahsan with a damma on the hamza, it means marriage, and whoever reads it with a fatha on the hamza, it means Islam. Some people said: The chastity mentioned in the verse means marriage, but the punishment is obligatory on a Muslim slave girl if she commits adultery before she marries according to the Sunnah, and Al-Zuhri said the same. Ibn Abd al-Barr said: The apparent meaning of the words of God the Almighty indicates that there is no punishment for a female slave, even if she is Muslim, except after marriage. Then the Sunnah came to flog her even if she is not married, and that was an additional clarification. Al-Qurtubi said: The back of a Muslim is a fever that cannot be violated except with certainty, and there is no certainty with disagreement were it not for what came in the authentic Sunnah about flogging. Ibn Kathir said in his interpretation: And what is most apparent, and God knows best, is that what is meant by chastity here is marriage, because the context of the verse indicates it where God the Almighty says: **And whoever among you cannot afford it** until His saying: **But if they are chaste, then if they commit an immorality, then upon them is half that upon chaste**

women of the punishment so the entire context is about believing girls, so it is clear that what is meant by His saying **But if they are chaste** is: they get married as Ibn Abbas and those who followed him interpreted it. He said: And each of the two opinions is problematic according to the doctrine of the majority, because they say: If a female slave commits adultery, then upon her is fifty lashes, whether she is Muslim or a non-Muslim, married or a virgin, although the meaning of the verse indicates that there is no punishment for a female slave who is not chaste. Their answers to this differed, then he mentioned that some of them answered and they are the majority by giving precedence to the explicit hadiths over this concept, and some of them worked on the meaning of the verse, and said: If she commits adultery and is not married, then there is no punishment for her, but she is flogged as a discipline. He said: This is what was narrated from Ibn Abbas, and Tawus, Saeed bin Jubair, Abu Ubaid, and Dawud al-Dhahiri went to it in a narration from him, so these people gave precedence to the meaning of the verse over the generality, and they answered about the hadith of Abu Hurairah and Zaid bin Khalid in the two Sahihs and others, "The Messenger of God, may God bless him and grant him peace, was asked about the female slave: If she commits adultery and is not married, he said: If she commits adultery, flog her, then if she commits adultery again, flog her, then if she commits adultery again, then flog her, then sell her even for a braid," that what is meant by flogging here is discipline, and this is harshness, and it has also been proven in the two Sahihs from the hadith of Abu Hurairah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "If the female slave of one of you commits adultery, then let him flog her the prescribed punishment and not reproach her. Then if she commits adultery again, let him flog her the prescribed punishment," the hadith. Muslim narrated from the hadith of Ali who said: "O people, carry out the prescribed punishment on your slaves, whether they are married or not. A female slave of the Messenger of God (peace and blessings of God be upon him) committed adultery and he ordered me to flog her." The hadith. As for what was narrated by Saeed bin Mansour, Ibn Khuzaymah, and Al-Bayhaqi on the authority of Ibn Abbas who said: The Messenger of God (peace and blessings of God be upon him) said: "There is no prescribed punishment for a female slave until she is married to a husband. If she is married to a husband, then she is subject to half of the punishment for married women." Ibn Khuzaymah and Al-Bayhaqi said: It is wrong to attribute it to the Prophet (peace and blessings of God be upon him), and the correct thing to do is to attribute it to the woman. His statement, **But if they commit an immorality**, immorality here refers to adultery, **then upon them is half of that for**

free, chaste women, meaning free, virgin women, because the woman who has been married is subject to stoning and it is not divided. It was said that what is meant by chaste women here are married women, because they are subject to flogging and stoning, and stoning is not divided, so they are subject to half of the flogging they are subject to. What is meant by punishment here is flogging. The punishment for female slaves is less than that for free women because they are weaker. It has also been said that they do not achieve their goal as free women do. It has also been said that the punishment is due according to the degree of blessing, as in the Almighty's saying: **The punishment will be doubled for her, twofold**. God, the Almighty, did not mention slaves in this verse, and they are included with female slaves by analogy. Just as male and female slaves are subject to half the punishment for adultery, so too are they subject to half the punishment for slander and drinking. The reference in His saying: **This is for he among you who fears hardship** is to marrying female slaves. Hardship is falling into sin, and its origin in the language is the breaking of a bone after it has been mended. Then it was used as a metaphor for every hardship. **But to be patient** about marrying female slaves **is better for you** than marrying them: that is, your patience is better for you because marrying them leads to enslavement of the child and lowering of the soul.

Tafsir al-Baghawi

25- The Almighty said: **And whoever among you cannot afford**, meaning: abundance and ease, **to marry free, believing women**, Al-Kisa'i read *free* with a kasra on the *sad* wherever it was, except for His statement in this surah: **and free women**, and the others read with a fatha on all of them, **then from what your right hands possess of your slave girls**, your female slaves, **the believing women**, meaning: whoever cannot afford the dowry of a free, believing woman, then let him marry a believing slave girl.

It is evidence that it is not permissible for a free man to marry a slave woman except under two conditions: one of them is that he cannot find a free woman's dowry, and the second is that he fears hardship for himself, which is adultery, because God Almighty says at the end of the verse: **That is for whoever among you fears hardship**, and this is the statement of Jabir, may God be pleased with him, and it was said by Tawus and Amr ibn Dinar, and Malik and al-Shafi'i agreed with it.

The proponents of the opinion permitted a free man to marry a female slave unless she is a free woman in his marriage. As for a slave, it is permissible for him to marry a female slave even if he is a free woman or a female slave in his marriage. According to Abu Hanifa, may God be pleased with him, it is not permissible if she is a free woman under him, as he says about a free man.

And in the verse there is evidence that it is not permissible for a Muslim to marry a female slave of the People of the Book because He said: **Then from among your believing girls whom your right hands**

possess, He permitted marriage to a female slave on the condition that she be a believer, and He said in another place: "And the food of those who were given the Scripture is lawful for you and your food is lawful for them. And chaste women from among the believing women and chaste women from among those who were given the Scripture" (al-Ma'idah 5:5), meaning: free women. He permitted marriage to a female slave of the People of the Book on the condition that she be free, and the people of opinion permitted a Muslim to marry a female slave of the People of the Book, and by consensus it is permissible to have intercourse with her if the right hand possesses her.

And God knows best about your faith, meaning: Do not object to the inner meaning of faith and accept the outward meaning, for God knows best about your faith.

Some of you are from others, it was said: some of you are brothers to each other, and it was said: all of you are from one soul, so do not disdain marrying female slaves, **marry them**, meaning female slaves, **with the permission of their people**, meaning their masters, **and give them their dowries**, their bridal gifts, **according to what is acceptable**, without delay or harm, **chaste**, chaste in marriage, **not fornicators**, meaning not adulterers, **nor taking lovers**, meaning lovers with whom you commit adultery in secret. Al-Hasan said: Fornication is that whoever calls her follows him, and **having lovers**, meaning: she is exclusive to one person and does not commit adultery except with him, and the Arabs used to forbid the first and permit the second, **then when they are chaste**, Hamza, Al-Kisa'i, and Abu Bakr read with the fatha on the alif and the sad, meaning: they guard their private parts, and Ibn Mas'ud said: they have submitted, and the others read: *ahsan* with the damma on the alif and the kasra on the sad, meaning they marry, **then if they commit an immorality**, meaning: Adultery: **Then upon them is half that upon free, virgin women** meaning: what is upon free, virgin women if they commit adultery, **of punishment** meaning: the prescribed punishment. So the slave is flogged fifty times if he commits adultery. Is he banished? There are two opinions on this. If we say that he is banished, then he is banished for half a year according to the most correct opinion, and there is no stoning for slaves.

It was narrated on the authority of Abdullah bin Ayyash bin Abi Rabia that he said: Omar bin Al-Khattab, may God be pleased with him, ordered me to flog a group of young men from Quraysh fifty times for adultery.

There is no difference in the punishment for a slave between one who is married and one who is not married, according to most scholars. Some of them said that there is no punishment for a slave who is not married if he commits adultery, because God Almighty said: **But if they are married, then upon them is half that upon free women**. This was narrated on the authority of Ibn Abbas, may God be pleased with them both, and Tawus said the same.

The meaning of chastity for others is Islam, and if what is meant by it is marriage, then what is meant by it is not that marriage is a condition for the obligation of the punishment on him, but what is meant by it is to draw attention to the fact that even if the slave is chaste through marriage, then there is no stoning for them,

Surat al-Nisa 4:25

And whoever among you is not able to marry free, believing women, then from those whom your right hands possess of believing girls. And Allah knows best about your faith, some of you from others. So marry them with the permission of their people and give them their compensation according to what is acceptable, [as] chaste, not fornicators nor taking [other] slave girls. And if they are married, then if they commit an immorality, then upon them is half of that upon the free women of the punishment. That is for him among you who fears hardship, but to be patient is better for you. And Allah is Forgiving and Merciful.

rather his punishment is flogging, unlike the free man. / The punishment of the slave woman is established by this verse, and the explanation that it is by flogging is in the report, which is what Abdul Wahid bin Ahmad Al-Malhi told us, I Ahmad bin Abdullah Al-Nuaimi, I Muhammad bin Yusuf, I Muhammad bin Ismail, I Abdul Aziz bin Abdullah, Al-Layth told me, on the authority of Saeed, meaning Al-Maqburi, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with them, who said: I heard the Prophet, may God bless him and grant him peace, say: "If the slave woman of one of you commits adultery and her adultery is proven, then let him flog her the prescribed punishment and not reproach her. Then if she commits adultery a third time and her adultery is proven, then let him sell her even for a rope of hair."

God Almighty says: *That*, meaning: marrying a female slave when there is no time for marriage, **is for him among you who fears hardship**, meaning: adultery, meaning the hardship due to the overwhelming desire, **and that you be patient**, about marrying female slaves while remaining chaste, **is better for you**, so that the child will not be created a slave, **and God is Forgiving and Merciful**.

Tafsir al-Baidawi

25 **And whoever among you cannot afford it** means and ascend and its origin is virtue and increase. **To marry free, believing women** in the accusative case with length. Or with an implied action describing it, meaning whoever among you cannot afford it to marry free, meaning free women. His statement, according to His statement: **And from what your right hands possess of your believing slave girls** means the believing slave girls. So the apparent meaning of the verse is an argument for Al-Shafi'i, may God be pleased with him, in prohibiting the marriage of a slave girl to whoever possesses what would make it a dowry for a free woman, and prohibiting the marriage of a female slave of the People of the Book absolutely. Abu Hanifa, may God have mercy on him, interpreted the length of the free, believing women as his owning their bed, on the basis that marriage is intercourse, and he interpreted His statement, **from your believing slave girls** as the best. He also carried it in his saying: **Chaste believing women**. Some of our companions also carried it on the restriction and the prohibition of marrying a female slave for those who are able to marry a free woman of the Book but not a believing woman, in order to avoid mixing with the infidels and befriending them. The objectionable thing in marrying a female slave is the slavery of the child, and what it entails of humiliation and diminishing the husband's

right. **And God knows best about your faith**. So be satisfied with the outward appearance of faith, for He knows the secrets and the differences between you in faith. There are many a female slave who prefers a free woman in it, and it is your right to consider the superiority of faith, not the superiority of lineage. What is meant is to make them familiar with marrying female slaves and to prevent them from being averse to it, and this supports it. **Some of you are from others**. You and your slaves are related in your lineage from Adam and your religion is Islam. **Then marry them with the permission of their people**. He means their masters, and considering their permission is absolute and does not indicate it, on the condition that they have the right to conduct the contract themselves, so the Hanafis use it as evidence. **And give them their dowries**. That is, pay them their dowries with the permission of their people! So he deleted that because it was mentioned earlier, or to their masters, so the added word was deleted because it was known that the dowry is for the master because it is a compensation for his right, so it must be paid to him. Malik, may God be pleased with him, said: The dowry is for the female slave, going to the apparent **in a good way** without delay, harm, or reduction. **Chaste** chaste. **Not fornicators** not openly committing fornication. **Nor taking lovers** friends in secret. **And if they become chaste** by marriage. Abu Bakr and Hamzah read it with the opening of the hamzah and the sad, and the rest read it with the damma of the hamzah and the kasra of the sad. **If they commit an immorality** adultery. **Then upon them is half that upon the chaste women** meaning free women. **Of the punishment** of the prescribed punishment, because God Almighty said: **And let a group of the believers witness their punishment** which indicates that the punishment of a slave is half the punishment of a free man, and that he should not be stoned because stoning is not half. *That* meaning marrying female slaves. **For whoever among you fears hardship** for whoever fears falling into adultery, which is basically the breaking of a bone after it has been mended, borrowed for every hardship and harm, and there is no harm greater than committing the sin of committing the most heinous of abominations. It was said: What is meant by it is the prescribed punishment, and this is another condition for marrying female slaves. **And that you be patient** means that your patience in not marrying female slaves while remaining chaste is better for you. The Prophet, peace and blessings be upon him, said: **Free women are the well-being of the home, and female slaves are its destruction**. "And God is Forgiving" for whoever is not patient. *Merciful* by allowing him permission.

Surat al-Nisa 4:26

Allah wants to make clear to you and guide you to the ways of those before you and to accept your repentance. And Allah is Knowing and Wise.

Surat al-Nisa 4:26

God wants to make clear to you and guide you to the ways of those before you and to accept your repentance. And God is Knowing and Wise.

Tafsir al-Jalalayn

God wants to make clear to you the laws of your religion and the interests of your affairs **and guide you to the ways of those before you** of the prophets in what is permissible and what is forbidden, so follow them **and turn to you in forgiveness** to return you from the disobedience to Him that you were doing to His obedience **and God is Knowing** of you **and Wise** in what He has planned for you.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement: **God wants to make clear to you**, what He has permitted and forbidden, **and guide you to the ways of those before you**, meaning: and to guide you, **the ways of those before you**, meaning: the ways of those who came before you from the people of faith in God and His prophets, and their methods in what He has forbidden you from marrying mothers, daughters, sisters, and all that He has forbidden you in the two verses in which He has explained what He has forbidden of women, **and to accept your repentance**, meaning: God wants to return you to His obedience in that, from what you were upon of disobeying Him in your doing that before Islam, and before He revealed what He revealed to His prophet about that, **upon you**, to overlook for you your repentance for what came before from you of the ugly things that came before your return and repentance, **and God is Knowing**, meaning: God is the One with knowledge of what is good for His servants in their religions and their worldly affairs and other than that of their affairs, and what they do and leave of what He has permitted or forbidden for them, He has preserved all of that for them. *Wise* in His management of them, in His management of them in what He has directed them to. The Arab scholars differed over the meaning of His statement: **God wants to make clear to you**.

Some of them said: The meaning of this is: God wants this in order to make it clear to you. He said: This is like what He said: **And I have been commanded to be just between you** (al-Shura 42:115) with a kasra on the lam, because its meaning is: I have been commanded to do this for that reason.

Others said: The meaning of this is: God wants to make clear to you and guide you to the ways of those who came before you. They said: It is the custom of the Arabs to follow up between *ki* and *lam* *ki* and *an*, and to put each one of them in the place of each one of

its sister with *arda* and *amrta*. So they say: I ordered you to go, and to go, and I wanted you to go, and to go, as God the Most High said: **And we have been commanded to submit to the Lord of the worlds** (al-An'am 6:71), and He said in another place: **Say, 'Indeed, I have been commanded to be the first of those who submit'** (al-An'am 6:14), and as He said: **They want to extinguish the light of God** (al-Saff 61:8), then He said in another place: **They want to extinguish** (al-Tawbah 9:32). They based their explanation of *an* with *amrta* and *amrta* to the meaning of *ki*, and the explanation of *ki* with that to the meaning of *an*, to request *arda* and *amrta* to be in the future, and that the past does not work with them, so you do not say: I ordered you to stand, nor I wanted that you stood. They said: Since *an* can be with the past tense in other than **I wanted** and **I ordered**, they attributed to it the meaning of the future in a way that is not accompanied by a past tense verb in any case, such as *kay* and *lam* which is in the meaning of *kay*. They said: And thus the Arabs sometimes combined them in one letter, so their speaker said in the plural:

I wanted you to fly away with my water skin and leave it in the barren wilderness

He combined them, because their meanings are the same and their words are different, as the other said:

Money may be earned by a rough, unruly person without effort or compromise.

So he combined *ghayr* and *la* to emphasize the negation. They said: It is only permissible to put an in place of *kay*, and *kay* in place of *an*, in places where the bringer of that is not accompanied by a past verb or something other than the future. As for what is accompanied by a past verb or something other than the future, that is not permissible. According to them, it is not permissible to say: I thought he would stand, nor: I think he would stand, meaning: I think he would stand, because *an*, which is used with doubt, is with the past participle of the verb. It is said: I think Zayd has stood, and with the future, and with nouns.

Abu Ja'far said: The more correct of the two opinions in this regard, in my opinion, is the opinion of those who said that the *lam* in His statement, **God wants to make clear to you**, means: God wants to make clear to you, because of what I mentioned as the reason for those who said that this is the case.

Tafsir al-Qurtubi

God Almighty says: "God wants to make clear to you and guide you to the ways of those before you and to accept your repentance. And God is Knowing and Wise."

That is, to clarify to you the matter of your religion and the interests of your affair, and what is permissible for a ruler and what is forbidden for you. This indicates the impossibility of an incident being devoid of the rule of God Almighty, and from this is His statement, the Most High: **We have neglected nothing in the Book**

(al-An'am 6:38) as will come, and after this He said: **God desires to lighten your burden** (An-Nisa': 28). So this came with the first with the lam. Al-Farra' said: The Arabs alternate between the lam of ki and an, so they bring the lam that has the meaning of ki in the place of an in Iradat and Imarta, so they say: I wanted to do something and I wanted to do something because they are asking for the future. It is not permissible to say I thought to do something because you say I thought that I had stood up. In the revelation: **And I was commanded to do justice between you** (al-Shura 42:15), **And we were commanded to submit to the Lord of the worlds** (al-An'am 6:71), **They want to extinguish the light of God with their mouths** (al-Saff 61:8), **They want to extinguish the light of God** (al-Tawbah 9:32). The poet said:

I want to forget her, but Laila seems to me in every way

He wants me to forget. Al-Nahhas said: Al-Zajaj made a mistake in this statement and said: If the lam had the meaning of *that*, then another lam would have entered upon me, just as you say, **I came to honor me**, then you say, **I came to honor me**, and he recited to us:

I wanted people to know that these are Qais Al-Wafid witnesses' trousers.

He said: The meaning is that He willed it to make it clear to you. An-Nahhas said: The matter went beyond this until some of the reciters called it the lam of an. It was said: The meaning is that God wants this in order to make it clear to you.

And guides you to the ways of those before you, meaning the people of truth. It was said that the meaning of **guides you** is that He shows you the ways of those before you, the people of truth and the people of falsehood. Some of the people of insight said that this indicates that everything that God prohibited for us before this verse was prohibited for those before us. An-Nahhas said: This is wrong because the meaning could be that He shows you the matter of those who were before you who avoided what was prohibited, and it could be that He shows you as He showed to those of the prophets who were before you, so it does not refer to this specifically. It is said that His statement **God wants** is the beginning of the story, meaning that God wants to show you how to obey Him. **And guides you** makes you know **the ways of those before you** that when they abandoned it, how I punished them, and if you do that, I will not punish you, but I will accept your repentance. **And God is Knowing** of those who repent, *Wise* in accepting repentance.

Tafsir Ibn Kathir

God the Almighty informs us that He wants to make clear to you, O believers, what is lawful for you and what is forbidden for you, of what was mentioned previously in this Surah and others, **and guides you to the ways of those before you**, meaning their good ways and following His laws that He loves and is pleased with, **and turns to you**, meaning from sin and forbidden things, **and God is Knowing and Wise**, meaning in His law, destiny, actions and words. And

His statement, **and those who follow their desires want you to deviate with a great deviation**, meaning the followers of the devils among the Jews, Christians and fornicators want you to deviate from the truth to falsehood with a great deviation. **God wants to lighten your burden**, meaning in His laws, commands and prohibitions and what He has decreed for you. For this reason, He permitted female slaves with conditions, as Mujahid and others said, **and man was created weak**, so lightening the burden was appropriate for him due to his weakness in himself and the weakness of his resolve and ambition. Ibn Abi Hatim said: Muhammad ibn Ismail told us, Wakee' told us, on the authority of Sufyan, on the authority of Ibn Tawus, on the authority of his father, **And man was created weak**, meaning in the matter of women. Wakee' said: His mind goes away when they happen. And Moses, peace be upon him, said to our Prophet Muhammad, peace be upon him, on the Night of the Isra' when he passed by him returning from the Lote Tree of the Limit, and he said to him: What has He enjoined upon you? He said: He commanded me to perform fifty prayers every day and night. So he said to him: Go back to your Lord and ask Him to reduce it, for your nation cannot bear that, for I have tested the people before you with what was less than that and they were unable to do so, and your nation is weaker in hearing, sight and hearts. So he went back and reduced it to ten. Then he went back to Moses and continued like that until five remained, the hadith.

Fath al-Qadir

His saying 26- **God wants to make clear to you** The lam here is the lam of ki that follows an. Al-Farra' said: The Arabs alternate between the lam of ki and an, so they bring the lam that has the meaning of ki in place of an in I wanted and I ordered, so they say: I wanted to do something and I wanted to do something, and from this is: **They want to extinguish the light of God with their mouths, And I was commanded to be just between you, And we were commanded to submit to the Lord of the worlds**, and from this:

I want to forget her, but Laila seems to me in every way

Al-Zajaj narrated this statement and said: If the lam had the meaning of *that*, then another lam would have been added to it, as you say: **I came so that you may honor me**, then you say: **I came so that you may honor me**, and he recited:

I wanted people to know that they are Qais's pants and the delegations are witnesses.

It was said: The lam is redundant to emphasize the meaning of the future, or to emphasize the intention of clarification, and the object of *yābīn* is omitted: that is, to make clear to you what is hidden from you of good. It was said: The object of *yābīd* is omitted: that is, God wants this to make clear to you, and the Basrans said this and it was narrated from Sibawayh. It was said: The lam by itself is a *nasb* for the verb without implying an, and it and what follows it are the object of the previous verb, and it is like the previous statement of al-Farra'. Some of the Basrans said: His saying *yābīd* is interpreted as a source raised by the beginning like: It

Surat al-Nisa 4:26

Allah wants to make clear to you and guide you to the ways of those before you and to accept your repentance. And Allah is Knowing and Wise.

is better for you to hear about al-Mu'aydi than to see him. The meaning of the verse is: God wants to make clear to you the interests of your religion and what is permissible for you and what is forbidden for you. **And guide you to the ways of those before you** meaning: their ways, and they are the prophets and their followers so that you may follow their example. **And turn to you in repentance** meaning: He wants to turn to you in repentance, so repent to Him and make up for what you have neglected by repentance, and He will forgive you your sins.

sins, or guides you to what prevents you from sins and urges you to repent, or to what is an expiation for your misdeeds. **And God is Knowing** of them, *Wise* in their placement.

Tafsir al-Baghawi

26- The Almighty's saying: **God wants to make clear to you**, meaning: to make clear to you, like the Almighty's saying: **And I have been commanded to be just between you** (al-Shura 42:15), meaning: to be just, and His saying: **And we have been commanded to submit to the Lord of the worlds** (al-An'am 6:71), and He said in another place: **And I have been commanded to submit** (Ghafir 40:66).

The verse: God wants to make clear to you, that is, to clarify to you the laws of your religion and the interests of your affairs. Ata' said: He makes clear to you what brings you closer to Him. Al-Kalbi said: He makes clear to you that patience in not marrying female slaves is better for you. **And guide you** and directs you, **the ways** of those before you, in prohibiting mothers, daughters and sisters, for they were. It was said: And guide you to the pure religion, which is the religion of Abraham, peace be upon him. **And turn to you** and forgive you for what you did before He made clear to you. It was said: He returns you from the disobedience you were in to obeying them. It was said: He guides you to repentance. **And God is Knowing** of the interests of His servants in the matter of their religion and their worldly affairs. *Wise* in what He managed of their affairs.

Tafsir al-Baidawi

26 **God wants to make clear to you** what He has commanded you to worship Him with, of what is permissible and what is forbidden, or what is hidden from you of your interests and the goodness of your deeds, and to make clear is the object of wants, and the lam was added to emphasize the meaning of the reception necessary for the will, as in the saying of Qays ibn Sa'd:

I wanted people to know that these are Qais's trousers and the delegations are witnesses.

It was said that the object is omitted, and that **to make clear** is an object for it, meaning that He wants the truth for its sake. **And guides you to the ways of those before you** the methods of those who came before you from the people of guidance so that you may follow their paths. **And turns to you** and forgives you your

Surat al-Nisa 4:27

And God wants to accept your repentance, but those who follow their lusts want you to deviate greatly.

Tafsir al-Jalalayn

And God wants to accept your repentance He repeated it to build on it **and those who follow their desires** the Jews and Christians or the Magians or the fornicators **want you to deviate greatly** to deviate from the truth by committing what was forbidden to you so that you become like them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By this, the Most High means: God wants to make you return to His obedience and repentance, so that He may pardon you for your past sins, and overlook what you did in your ignorance, such as considering permissible what was forbidden to you, such as marrying the wives of your fathers and sons, and other things that you considered permissible and did, which were not permissible for you to do of the sins of God. **And those who follow their lusts** means: and those who seek the pleasures of this world and the desires of their souls in it **want you to deviate** from the command of God, the Blessed and Most High, so that you transgress against Him by doing what He has forbidden to you and committing His sins, **a great deviation**, a great injustice and deviation from Him.

The interpreters differed regarding those whom God described as **following desires**.

Some of them said: They are the adulterers.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And those who follow their lusts want you to deviate greatly**, he said: adultery, **that you should deviate greatly**, he said: they want you to commit adultery.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And those who follow their lusts want you to deviate greatly**, that you be like them, committing adultery as they commit adultery.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And those who follow their lusts desire** - he said: adultery, **that you should deviate with a great deviation** - he said: The people of Islam commit adultery as they commit adultery. He said: It is like the form of: **They wish that you would indulge so that they would indulge** (al-Qalam 68:9).

Abu Kuraib told us, he said, Yahya bin Abi Zaidah told

us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And those who follow their lusts want you to incline**, he said: adultery, **to commit adultery**, he said: to commit adultery.

Others said, rather they are the Jews and Christians.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And those who follow their lusts want you to deviate greatly**, he said: They are the Jews and Christians, **to deviate greatly**.

Others said: Rather, they are the Jews in particular, and their desire was for the Muslims to follow their desires in marrying their father's sisters, and that is because they make their marriage permissible, so God Almighty said to the believers: And those who make the marriage of their father's sisters permissible want you to deviate from the truth and consider them permissible as they made them permissible.

Others said: The meaning of this is: Everyone who follows a desire in his religion other than what is permitted to him.

Who said that?

Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: I heard Ibn Zayd say about His statement: **And those who follow their desires want** the verse, he said: The people of falsehood and the people of desires in their religion want you to deviate greatly in your religion, following the command of their religion, and abandoning the command of God and the command of your religion.

Abu Ja'far said: The most correct of the sayings on this matter is the saying of the one who said: The meaning of this is: And those who follow their own desires from the people of falsehood and seek adultery and marrying sisters from fathers, and other things that God has forbidden, **want you to deviate** from the truth, and from what God has permitted you to do, so that you transgress from obeying Him to disobeying Him, and you become like them in following your own desires in what God has forbidden, and abandoning His obedience, **a great deviation**.

We said that this is more correct, because God the Almighty was general in His statement: **And He wants those who follow their desires**, so He described them as following their own blameworthy desires, and He described them as general, without describing them as following some of the blameworthy desires. Since that is the case, then the most appropriate meaning of the verse is what its apparent meaning indicates, not its hidden meaning, which has no evidence from origin or analogy. Since that is the case, then included in **those who follow their desires** are the Jews, Christians, adulterers, and everyone who follows falsehood. Because everyone who follows what God has forbidden is following his own desires. Since that is the most appropriate interpretation of the verse, then the correctness of what we have chosen to say in interpreting it is necessary.

Surat al-Nisa 4:27

And God wants to accept your repentance, but those who follow their lusts want you to deviate greatly.

Tafsir al-Qurtubi

His Most High saying: **And God wants to accept your repentance** is subject and predicate, and *that* is in the accusative case with *wants*, and likewise **God wants to lighten** is in the accusative case with *wants*, and the meaning is: He wants your repentance, that is, He accepts it, so He overlooks your sins, and He wants to lighten your burden. It was said: This is in all the rulings of the Shari'ah, and this is correct. It was also said: What is meant by lightening is marrying a female slave, that is, since We know your weakness in being patient with women, We lightened your burden by permitting female slaves. This was said by Mujahid, Ibn Zayd, and Tawus. Tawus said: There is no human being weaker in anything than in the matter of women. There was a difference of opinion regarding the identification of those who follow desires. Mujahid said: They are the fornicators. As-Suddi said: They are the Jews and Christians. A group said: They are the Jews in particular, because they wanted the Muslims to follow them in marrying their paternal sisters. Ibn Zayd said: This is general, and this is the most correct. Inclination: Deviation from the path of equality, so whoever is on it wants his likes to be on it, so that shame does not surround him.

Tafsir Ibn Kathir

God the Almighty informs us that He wants to make clear to you, O believers, what is lawful for you and what is forbidden for you, of what was mentioned previously in this Surah and others, **and guides you to the ways of those before you**, meaning their good ways and following His laws that He loves and is pleased with, **and turns to you**, meaning from sin and forbidden things, **and God is Knowing and Wise**, meaning in His law, destiny, actions and words. And His statement, **and those who follow their desires want you to deviate with a great deviation**, meaning the followers of the devils among the Jews, Christians and fornicators want you to deviate from the truth to falsehood with a great deviation. **God wants to lighten your burden**, meaning in His laws, commands and prohibitions and what He has decreed for you. For this reason, He permitted female slaves with conditions, as Mujahid and others said, **and man was created weak**, so lightening the burden was appropriate for him due to his weakness in himself and the weakness of his resolve and ambition. Ibn Abi Hatim said: Muhammad ibn Ismail told us, Wakee' told us, on the authority of Sufyan, on the authority of Ibn Tawus, on the authority of his father, **And man was created weak**, meaning in the matter of women. Wakee' said: His mind goes away when they happen. And Moses, peace be upon him, said to our Prophet Muhammad, peace be upon him, on the Night of the Isra' when he passed by him returning from the Lote Tree of the Limit, and he said to him: What has He enjoined upon you? He said: He commanded me to perform fifty prayers every day and night. So he said to him: Go back to your Lord and ask Him to reduce it, for your nation cannot bear that, for I

have tested the people before you with what was less than that and they were unable to do so, and your nation is weaker in hearing, sight and hearts. So he went back and reduced it to ten. Then he went back to Moses and continued like that until five remained, the hadith.

Fath al-Qadir

27- **And God wants to accept your repentance**. This is a confirmation of what was understood from His saying **And accept your repentance** previously. It was said: The first means guidance to acts of obedience, and the second means doing the causes for them. It was said: The second is to clarify the complete benefit of His will, glory be to Him, and the complete harm of what those who follow desires want. It is not meant by it merely the will to repent so that it would be a matter of repetition for emphasis. It was said: This will is from Him, glory be to Him, in all the rulings of the Shari'ah. It was said: Only in marrying a female slave.

There is a difference of opinion regarding the identification of those who follow lusts. Some say they are the fornicators, others say they are the Jews and Christians, others say they are the Jews in particular, and others say they are the Magians because they wanted Muslims to follow them in marrying their father's sisters. The first is more appropriate. Deviation is deviation from the path of equality. What is meant by lusts here is what the Shari'ah has forbidden and less than what it has permitted. Deviation is described as great in comparison to the deviance of someone who has rarely committed a sin.

Tafsir al-Baghawi

27- **And God wants to accept your repentance**, if you fall short in the matter of His religion. **And those who follow their lusts want you to deviate** from the truth, **a great deviation** by doing what He has forbidden you. They differed about those described as following lusts. Al-Suddi said: They are the Jews and Christians. Some of them said: They are the Magians because they permit the marriage of sisters and the daughters of a brother and sister. Mujahid said: They are the fornicators who want you to deviate from the truth and commit adultery as they do. It was said: They are all the people of falsehood.

Tafsir al-Baidawi

27 **And God wants to accept your repentance** He repeated it for emphasis and exaggeration. **And He wants those who follow their desires** meaning the wicked, for following desires means obeying them. As for the one who engages in what the Shari'ah has permitted of them and not anything else, he is following them in reality, not them. It was said: the Magians. It was also said: the Jews, for they consider

paternal sisters, brother's daughters, and sister's daughters permissible. **That you deviate** from the truth by agreeing with them in following desires and making permissible what is forbidden. **A great deviation** in addition to the deviation of one who committed a sin rarely but not permissible for him.

Surat al-Nisa 4:28

Allah wants to lighten your burden, and man was created weak.

Surat al-Nisa 4:28

God wants to lighten your burden, and man was created weak.

Tafsir al-Jalalayn

God wants to lighten your burden make the rulings of the Sharia easy for you **and man was created weak** he cannot be patient with women and desires

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: He, may His praise be exalted, means: **God wants to lighten your burden**, God wants to make it easy for you, by allowing you to marry believing girls if you are unable to afford a free woman, **and He created man weak**, meaning: He made that easy for you if you are unable to afford a free woman, because He created you weak, unable to refrain from intercourse with women, and having little patience for it, so He permitted you to marry your believing girls when you feared hardship for yourselves, and you did not find enough time for a free woman, lest you commit adultery, due to your lack of patience in refraining from intercourse with women.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **God wants to make it easy for you** in marrying a female slave, and in everything that is easy.

Muhammad bin Bashir told us, he said, Abu Ahmad Al-Zubayri told us, he said, Sufyan told us, on the authority of Ibn Tawus, on the authority of his father: **And man was created weak**, he said: in the matter of sexual intercourse.

Ibn Bashir told us, he said, Abu Asim told us, he said, Sufyan told us, on the authority of Ibn Tawus, on the authority of his father: **And man was created weak**, he said: in the matter of women.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ibn Tawus, on the authority of his father: **And man was created weak**, he said: in matters of women. Man is not weaker in anything than in matters of women.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **God wants to lighten your burden**, he said: He permitted you to marry these female slaves, when you were forced to have them, **and man was created weak**, he said: If He had not permitted him to do so, it would have been nothing but the first matter, if he did not find a free

woman.

Tafsir al-Qurtubi

The Almighty's saying: **And man was created weak** is in the accusative case as a state, and the meaning is that his desires attract him and his lust and anger make him weak, and this is the most severe of weaknesses, so it needs to be mitigated. Tawus said: This is in the matter of women in particular. It was narrated on the authority of Ibn Abbas that he said: **And man was created weak** meaning that God created man weak, meaning that he cannot be patient without women. Ibn al-Musayyab said: Eighty years have passed over me and one of my eyes has gone and I am blind with the other, and my companion is blind and deaf - meaning his penis - and I fear the temptation of women. And similarly, on the authority of Ubadah ibn al-Samit, may God be pleased with him, Ubadah said: Do you not see that I do not get up except for a short time and I do not eat except what I like - Yahya said: meaning soft and warm, and my companion died a long time ago - Yahya said: meaning his penis - and it would not please me to be alone with a woman who is not permissible for me and to have what the sun rises upon for fear that Satan will come to me and stir it up against me, for he has neither hearing nor sight!

Tafsir Ibn Kathir

God the Almighty informs us that He wants to make clear to you, O believers, what is lawful for you and what is forbidden for you, of what was mentioned previously in this Surah and others, **and guides you to the ways of those before you**, meaning their good ways and following His laws that He loves and is pleased with, **and turns to you**, meaning from sin and forbidden things, **and God is Knowing and Wise**, meaning in His law, destiny, actions and words. And His statement, **and those who follow their desires want you to deviate with a great deviation**, meaning the followers of the devils among the Jews, Christians and fornicators want you to deviate from the truth to falsehood with a great deviation. **God wants to lighten your burden**, meaning in His laws, commands and prohibitions and what He has decreed for you. For this reason, He permitted female slaves with conditions, as Mujahid and others said, **and man was created weak**, so lightening the burden was appropriate for him due to his weakness in himself and the weakness of his resolve and ambition. Ibn Abi Hatim said: Muhammad ibn Ismail told us, Wakee' told us, on the authority of Sufyan, on the authority of Ibn Tawus, on the authority of his father, **And man was created weak**, meaning in the matter of women. Wakee' said: His mind goes away when they happen. And Moses, peace be upon him, said to our Prophet Muhammad, peace be upon him, on the Night of the Isra' when he passed by him returning from the Lote Tree of the Limit, and he said to him: What has He enjoined upon you? He said: He commanded me to perform fifty prayers every day and night. So he said to him: Go back to your Lord and ask

Him to reduce it, for your nation cannot bear that, for I have tested the people before you with what was less than that and they were unable to do so, and your nation is weaker in hearing, sight and hearts. So he went back and reduced it to ten. Then he went back to Moses and continued like that until five remained, the hadith.

Fath al-Qadir

His statement 28- **God wants to lighten your burden** with what was mentioned about the permission given to you, or with everything that would lighten your burden. **And He created man weak** helpless and unable to control himself and restrain himself from his desires in fulfillment of the right of the obligation, so from this perspective he is in need of lightening. For this reason God Almighty wanted to lighten his burden.

Al-Bukhari and others narrated on the authority of Ibn Abbas who said: Seven are forbidden by bloodline and seven by marriage. Then he recited: **Forbidden to you are your mothers** until His saying: **and sister's daughters**. This is from bloodline, and the rest of the verse is from marriage, and the seventh is: **And do not marry those women whom your fathers married**. Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir and al-Bayhaqi narrated on the authority of Imran ibn Husayn regarding His statement: **and your wives' mothers**, he said: It is ambiguous. And these narrated on the authority of Ibn Abbas who said: It is ambiguous. If a man divorces his wife before consummating the marriage with her or she dies, her mother is not permissible for him. And these narrated except al-Bayhaqi on the authority of Ali regarding a man who marries a woman then divorces her, or she dies before consummating the marriage, is her mother permissible for him? He said: She is like a stepdaughter. And these narrated on the authority of Zayd ibn Thabit that he used to say: If she dies while he is with him and he takes her inheritance, he dislikes to take over her mother's estate, but if he divorces her before consummating the marriage with her, there is no problem with him marrying her mother. Abd al-Razzaq, Ibn Abi Shaybah, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Mujahid who said regarding the statement, **and your wives' mothers and your stepdaughters who are in your guardianship**, what is meant by both of them is consummation. Abd al-Razzaq, Abd ibn Humayd and Ibn Abi Hatim narrated on the authority of Abdullah ibn al-Zubayr who said: The stepdaughter and the mother are the same, there is no problem with them if the woman has not been consummated. Abd al-Razzaq and Ibn Abi Hatim narrated with a saheeh chain of transmission on the authority of Malik ibn Aws ibn al-Hadathan who said: I had a wife who died, and she had given birth to a child for me, so I was grieved over her. Ali ibn Abi Talib met me and said: What is the matter with you? I said: The woman died. Ali said: Does she have a daughter? I said: Yes, and she is in Taif. He said: Was she in your guardianship? I said: No. He said: Then marry her. I said: So where is the statement of God, **and your stepdaughters who are in your guardianship**? He said: She was not in your guardianship.

We have already mentioned the statement of those

who said: It is a sound chain of transmission according to the conditions of Muslim. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas who said: Consummation means sexual intercourse. Abd Al-Razzaq narrated in Al-Musannaf, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim on the authority of Ata' who said: We used to say that when Muhammad (peace be upon him) married the wife of Zayd, the polytheists in Mecca spoke about that, so God revealed: **And the wives of your sons who are from your loins** and **And He has not made your adopted sons your sons** and **Muhammad is not the father of any of your men** was revealed. Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **And that you marry two sisters together** he said: He means in marriage. Abd bin Hamid narrated on his authority regarding the verse, he said: That is in the case of free women, but as for slaves, there is no problem. Ibn Al-Mundhir narrated something similar from him through another chain of transmission. Malik, Ash-Shafi'i, Abd Al-Razzaq, Ibn Abi Shaybah, Abd Bin Hamid, Ibn Abi Hatim, and Al-Bayhaqi narrated in his Sunan on the authority of Uthman Bin Affan that a man asked him about two sisters whom the right hand possesses, whether he may marry them together. He said: One verse has made them permissible and another has forbidden them, and I would not do that. So he left him and met a man from the companions of the Prophet, may God bless him and grant him peace. I think he was Ali Bin Abi Talib. He asked him about that and he said: If I had any authority and then I found someone who did that, I would make him an example. Ibn Abi Shaybah, Ibn Al-Mundhir, and Al-Bayhaqi narrated on the authority of Ali that he was asked about a man who had two female slaves, sisters, and he had intercourse with one of them and wanted to have intercourse with the other. He said: Not until he expels her from his possession. It was also said: What if he marries her to his slave? He said: Not until he expels her from his possession. Abdul Razzaq, Ibn Abi Shaybah, Abdul bin Hamid, Ibn Abi Hatim and Al-Tabarani narrated on the authority of Ibn Masoud that he was asked about a man who marries two slave sisters and he disliked it. It was said that God says: **Except those whom your right hands possess**, so he said: And your camel also from those whom your right hand possesses. Ibn Abi Shaybah and Al-Bayhaqi narrated on the authority of Abi Salih on the authority of Ali bin Abi Talib who said regarding two slave sisters: One verse has made them permissible and another has forbidden them, and I do not command or forbid, nor do I make permissible or forbid, and neither I nor my family do that. Ahmad narrated on the authority of Qays who said: I said to Ibn Abbas: Can a man have intercourse with a woman and her daughter who are his slaves? He said: One verse has made them permissible and another has forbidden them, and I would not do that. Abdul Razzaq and Al-Bayhaqi narrated on his authority regarding two sisters who are owned by the right hand: One verse has made them permissible and another has forbidden them. Ibn Abi Shaybah, Abdul bin Hamid and Al-Bayhaqi narrated on the authority of Ibn Umar who said: If a man has two slave girls who are sisters and he has intercourse with one of them, he should not approach the other until he removes the one he has intercourse with from his possession. Al-Bayhaqi

narrated on the authority of Muqatil bin Sulayman who said: God said about the wives of fathers, **except what has already passed**, because the Arabs used to marry the wives of their fathers. Then He forbade blood relations and marriage, so He did not say except what has already passed, because the Arabs did not marry blood relations and marriage. And He said about two sisters, **except what has already passed**, because they used to marry both of them together, so He forbade marrying both of them together except what had already passed before the prohibition. **Indeed, God is Forgiving and Merciful**, because of the intercourse between two sisters before the prohibition. Ahmad, Muslim, Abu Dawud, Al-Tirmidhi, Al-Nasa'i and others narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of God, may God bless him and grant him peace, sent an army to Awtas on the day of Hunayn. They encountered an enemy and fought them, but they were victorious over them and captured some of their captives. It seemed that some of the companions of the Prophet, may God bless him and grant him peace, were reluctant to have intercourse with them because of their polytheist husbands, so God revealed about that, **and chaste women, except those your right hands possess**, meaning: except what God has given you as booty. Al-Tabarani narrated on the authority of Ibn Abbas that this was the reason for the revelation of the verse. Ibn Abi Shaybah narrated on the authority of Saeed bin Jubair something similar. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, al-Hakim **who authenticated it**, and al-Bayhaqi narrated on the authority of Ibn Abbas regarding his statement, **and chaste women**, he said: Every woman who has a husband commits adultery, except for a woman who is taken captive. Al-Faryabi, Ibn Abi Shaybah, and al-Tabarani narrated on the authority of Ali and Ibn Masoud regarding his statement,

And chaste women, except those whom your right hands possess. He said: On polytheist women if they are taken captive, then they are permissible for him. Ibn Mas'ud said: Polytheist women and Muslim women. Ibn Jarir narrated from Ibn Mas'ud that he said: If a female slave is sold and she has a husband, then her master has more right to her private parts. Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **And chaste women**, he said: Those who have husbands. Ibn Abi Shaybah and Ibn Al-Mundhir narrated from Anas bin Malik something similar. Ibn Abi Shaybah narrated from Ibn Mas'ud something similar. Sa'id bin Mansour, Ibn Jarir and Ibn Al-Mundhir narrated from Ibn Abbas regarding his statement: **And chaste women**, he said: The chaste, sane Muslim woman or one of the People of the Book. Abd bin Hamid and Ibn Al-Mundhir narrated from him regarding the verse that he said: It is not permissible for him to marry more than four, and whatever exceeds that is forbidden to him like his mother and sister. And Abd bin Hamid and Ibn Jarir narrated on the authority of Abu Al-Aaliyah regarding his statement, **and chaste women**, he said: He says, marry such women as seem good to you, two, three, or four, then He forbade what is forbidden of lineage and marriage, then He said, **and chaste women**, then He returned to the beginning of

the Surah and said: They are also forbidden, except for the one who marries with a dowry, a year of marriage, and witnesses. And Abd Al-Razzaq, Ibn Abi Shaybah, and Ibn Jarir narrated on the authority of Ubaydah who said: God has made four permissible for you at the beginning of the Surah, and He has forbidden marriage to any chaste woman after the four except what your right hand possesses. And Ibn Abi Hatim narrated on the authority of Abu Hurayrah who said: The Prophet, may God bless him and grant him peace, said: "Chastity is of two types: chastity of marriage, and chastity of modesty." So whoever reads it as *al-muhsinat* with a kasra on the *sad*, they are the chaste ones, and whoever reads it as *al-muhsinat* with a fatha, they are the married ones. Ibn Abi Hatim said: My father said this is a strange hadith. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And lawful to you are all beyond that**, he said: Beyond this lineage. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi, he said: Less than four. Ibn Jarir narrated on the authority of Ata', he said: Beyond the kinship. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Qatadah regarding his statement, **And lawful to you are all beyond that**, he said: What your right hands possess. Ibn Abi Hatim narrated something similar on the authority of Ubaydah Al-Salmani. Abd Ibn Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, **Chaste, not fornicators**, he said: Not adulterers. Ibn Abi Hatim narrated something similar on the authority of Ibn Abbas. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And give them their dowries**, he said: If a man among you marries a woman and then marries her once, then her entire dowry is due, and enjoyment is the marriage, which is His statement, **And give the women their dowries**. Al-Tabarani and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas who said: Mut'ah was practiced in the early days of Islam, and they used to recite this verse: **And whatever you have enjoyed of them is for a specified term**. So a man would come to a town where he did not know anyone, and he would marry as much as he thought would satisfy his needs, in order to preserve his property and improve his affairs. Until this verse was revealed: **Forbidden to you are your mothers**, which abrogated the first verse and Mut'ah was forbidden. Its confirmation in the Qur'an is: **Except from their wives or those their right hands possess**, and everything other than this vagina is forbidden.

Abd bin Hamid, Ibn Jarir, Ibn Al-Anbari in Al-Masahif and Al-Hakim narrated and authenticated that Ibn Abbas read: **Then what you have enjoyed of them is for a specified term**. Abd bin Hamid and Ibn Jarir narrated on the authority of Ubayy bin Ka'b that he read it likewise. Abd bin Hamid and Ibn Jarir narrated on the authority of Mujahid that this verse is about temporary marriage. Ibn Jarir also narrated on the authority of Al-Suddi and the hadiths about permitting temporary marriage and then prohibiting it, and was it abrogated once or twice? They are mentioned in the books of hadith. Ibn Jarir narrated in his Tahdheeb, Ibn Al-Mundhir, Al-Tabarani and Al-Bayhaqi on the

authority of Saeed bin Jubair who said: I said to Ibn Abbas: What did you do? The riders took your young men and the poets said about her. He said: What did they say? I said: They said:

I say to the Sheikh when his session was prolonged: O friend, would you like to have a fatwa from Ibn Abbas?

Would you like to have a tender, young lady who will be your abode until the people's source?

He said: **To God we belong and to Him we shall return.** No, by God, I did not issue a fatwa on this, nor did I mean this, and I did not make it permissible except for the one in need. In another version: **And I did not make permissible of it except what God has made permissible of dead animals, blood, and pork.** Ibn Jarir narrated on the authority of Hadrami that some men used to impose a dowry, then one of them might be in difficulty, so God said: **And there is no blame upon you for what you mutually agree upon after the obligation.** Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement: **And there is no blame upon you for what you mutually agree upon,** he said: The one who is satisfied pays her dowry and then gives her a choice. Ibn Jarir narrated on the authority of Zaid regarding the verse, he said: If she gives you some of it, then it is permissible. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas: **And whoever among you cannot afford** means: whoever does not have the means **to marry free women** means free women: **then from those whom your right hands possess of your believing slave girls** then let him marry from the female slaves of the believers **chaste, not fornicators** meaning chaste, not fornicators in secret or in public **nor taking lovers** meaning lovers **then when they have become chaste** then if she marries a free man then commits adultery **then upon them is half of that upon the free women of punishment** he said: of flogging **that is for him among you who fears hardship** meaning adultery, so none of the free men may marry a female slave unless he is not able to marry a free woman and he fears hardship **and that you be patient** from marrying female slaves **for that is better for you.** And Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Al-Bayhaqi narrated on the authority of Mujahid, **And whoever among you cannot afford it** meaning: whoever among you cannot afford it **marry chaste women** meaning free women, then let him marry a believing slave girl **and that you be patient** about marrying slave girls **is better for you** and it is permissible. And Ibn Abi Shaybah and Ibn Al-Mundhir narrated on his authority that he said: Among the things that God has made easy for this nation is marrying Christian and Jewish slave girls even if he is wealthy. And Abd Al-Razzaq, Saeed bin Mansour, Ibn Abi Shaybah and Al-Bayhaqi narrated on his authority that he said: Marrying slave girls of the People of the Book is not permissible, because God says: **From among your believing girls.** And Abd Al-Razzaq and Ibn Abi Shaybah narrated on the authority of Al-Hasan that "The Messenger of God, may God bless him and grant him peace, forbade marrying a slave girl to a free woman and a free woman to a slave girl, and whoever can afford a free woman should not marry a slave girl." And Ibn Abi Shaybah and Al-Bayhaqi narrated on the authority of Ibn Abbas that he said: A free man should

not marry more than one slave girl. And Ibn Abi Shaybah narrated something similar on the authority of Qatada. Ibn Abi Hatim narrated on the authority of Muqatil, regarding his statement: **And God knows best about your faith, some of you from others,** he said: You are brothers, some of you from others. Ibn Al-Mundhir narrated on the authority of Al-Suddi: **Then marry them with the permission of their people,** he said: With the permission of their masters, **and give them their due compensation,** he said: Their dowries. Ibn Jarir narrated on the authority of Ibn Abbas, he said: The women who openly commit adultery and those who take lovers are those who have one lover. He said: The people of ignorance used to forbid what was apparent of adultery and consider what was hidden permissible, so God revealed: **And do not approach immoralities - what is apparent of them and what is concealed.** Ibn Abi Hatim narrated on the authority of Ali, he said: The Messenger of God, may God bless him and grant him peace, said: **Then when they are chaste,** he said: Her chastity is her Islam. Ali said: Flog them. Ibn Abi Hatim said: It is a strange hadith. Ibn Kathir said: Its chain of transmission is weak and an unknown person was not named, and something like it cannot be used as evidence. Abd Al-Razzaq and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, he said: The punishment for a slave who slanders a free man is forty. Ibn Jarir narrated on his authority that he said: Adultery is cursing. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi, **And those who follow their lusts** he said: They are the Jews and Christians. Ibn Al-Mundhir narrated on the authority of Ibn Abbas, **And those who follow their lusts** he said: Adultery. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, **God wants to lighten your burden** he said: In marrying a female slave and in everything in which there is ease. Ibn Jarir narrated on the authority of Ibn Zayd, **God wants to lighten your burden** he said: He permitted you to marry female slaves, **And man was created weak** he said: If He did not permit it for him. Ibn Jarir and Al-Bayhaqi narrated in Al-Sha'b on the authority of Ibn Abbas who said: Eight verses were revealed in Surat An-Nisa that are better for this nation than what the sun has risen and set upon: The first of them is "God desires to make clear to you and guide you to the ways of those before you and to accept your repentance. And God is Knowing and Wise." The second is **And God desires to accept your repentance, but those who follow their desires desire that you should deviate with a great deviation.** The third is **God desires to lighten your burden, and man was created weak.** The fourth is **If you avoid the major sins you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.** The fifth is **Indeed, God does not wrong by as much as an atom's weight.** The sixth is **And whoever does evil or wrongs himself but then seeks forgiveness from God.** The seventh is **Indeed, God does not forgive association with Him.** The eighth is "And those who believe in God and His messengers and make no distinction between any of them - those - He will give them their rewards. And ever is God, to those who have committed sins, Forgiving and Merciful."

Surat al-Nisa 4:28

Allah wants to lighten your burden, and man was created weak.

Tafsir al-Baghawi

28- **God wants to lighten your burden**, to make the rulings of the Sharia easy for you, and He has made it easy as He, the Most High, said: **And He will remove from them their burden Al-A'raf - 157**. The Prophet, may God bless him and grant him peace, said: **I was sent with the easy, tolerant Hanafi faith, And man was created weak**, Tawus, Al-Kalbi and others said about women: He cannot be patient without them. Ibn Kaysan said: **Man was created weak**, his desires and lusts tempt him, and Al-Hasan said: It is that he was created from a despicable water, as explained by the Most High's statement: **God is He who created you from weakness Ar-Rum - 54**.

Tafsir al-Baidawi

28 **God wants to make things easy for you** Therefore, He has prescribed for you the easy, tolerant, pure Shari'ah, and has permitted you to make things difficult, such as allowing marriage to a female slave. **And man was created weak** He cannot be patient with desires nor endure the hardships of obedience. And on the authority of Ibn Abbas, may God be pleased with him: Eight verses in Surat An-Nisa are better for this nation than what the sun rises and sets upon. These three are: **If you avoid the major sins which you are forbidden, Indeed, God does not forgive association with Him, Indeed, God does not wrong by as much as an atom's weight, Whoever does evil will be recompensed for it, What will God do with your punishment?**

Surat al-Nisa 4:29

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

Tafsir al-Jalalayn

O you who have believed, do not consume one another's wealth unjustly through what is forbidden in Islamic law, such as usury and usurpation *except* but **that it be occurs in trade** and in a reading in the accusative, that the money be trade money issued **by mutual consent** and good will, then you may consume it **and do not kill yourselves** by committing what leads to their destruction, whatever it may be in this world or the hereafter, based on the evidence **Indeed, God is to you Merciful** in preventing you from that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **O you who have believed**, they believed in God and His Messenger, **do not consume one another's wealth unjustly**, meaning: do not consume one another's wealth through what is forbidden to him, such as usury, gambling, and other things that God has forbidden you, **except that it be trade**, as:

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent**. As for consuming one another's wealth unjustly, it is through usury, gambling, defrauding, and injustice, **except [in lawful] business**, so that he may earn a thousand in a dirham if he is able.

Muhammad ibn al-Muthanna told me, he said, Muhammad ibn al-Fadl Abu al-Nu'man told us, he said, Khalid al-Tahhan told us, he said, Dawud ibn Abi Hind told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the words of God Almighty: **Do not consume one another's wealth unjustly**, he said: A man buys a commodity and returns it and returns a dirham with it.

Muhammad ibn al-Muthanna told us, he said, Abd al-Wahhab told us, he said, Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding a man who buys a garment from another man and says: If you are satisfied with it, take it, otherwise return it and return a dirham with it. He said: It is what God said: **Do not consume one another's wealth unjustly**.

Others said: Rather, this verse was revealed to prohibit some of them from eating each other's food except by purchasing. As for Qira, it was prohibited by this verse, until it was abrogated by His statement in Surat al-Nur 24: **There is no blame upon the blind or**

upon the lame or upon the ill or upon yourselves if you eat from your houses (al-Nur 24:61).

Who said that?

Muhammad bin Hamid told me, he said, Yahya bin Wazeh told us, on the authority of Al-Hasan bin Waqid, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah and Al-Hasan Al-Basri, they said about His statement: **And do not consume one another's wealth unjustly except it be trade by mutual consent** (al-Nur 24:61). A man would be embarrassed to eat with someone after this verse was revealed, but that was abrogated by the verse in Surat An-Nur, which says: **There is no blame upon the blind or upon the lame or upon the ill or upon yourselves if you eat from your houses or the houses of your fathers or the houses of your mothers** until His statement: **all together or separately** (al-Nur 24:61). So a rich man would invite a man from his family to eat, and he would say: I am really embarrassed! - and embarrassment means embarrassment - and he would say: The poor have more right to it than me! So it was made permissible for them to eat from that over which the name of God has been mentioned, and the food of the People of the Book was made permissible.

Abu Ja'far said: The more correct of these two statements is the statement of al-Suddi. This is because God Almighty has forbidden us from consuming our wealth unjustly, and there is no disagreement among Muslims that consuming that is forbidden to us, because God has never permitted us to consume wealth unjustly.

Since this is the case, there is no meaning to the statement of those who said: This was a prohibition against a man eating his brother's food as a hospitality in the manner in which he was permitted, and then that was abrogated, because all the scholars of the nation and its ignorant ones have transmitted: that hospitality of the guest and feeding the poor was among the praiseworthy actions of the people of polytheism and Islam for which God praised its people and encouraged them to do it, and that God did not forbid that in any era, rather God encouraged His servants and urged them to do it.

Since this is the case, it is outside the meaning of eating unjustly, and it is not abrogating or abrogated in isolation. Because abrogation only applies to what is abrogated, and the prohibition of it has not been proven, so it is permissible for it to be abrogated by permission.

Since this is the case, what we have said is correct: that the falsehood that God has forbidden us to consume wealth with is what we have described of what He has forbidden to His servants in His revelation or on the tongue of His Messenger, may God bless him and grant him peace - and what contradicts it is an exception.

There is a difference in the reading of his saying: **Except that it be a trade by mutual consent**.

Some of them read it: **Except that it is a trade** in the nominative case, meaning: unless there is a trade, or: a trade occurs, with your consent, then it is permissible for you to eat it in that case with that meaning.

Surat al-Nisa 4:29

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

The doctrine of those who read it in this manner:

except that it is is complete here, and there is no need for a predicate, as I described. And most of the people of Hijaz and Basra read with this reading.

Others, who are the majority of the Kufians, read it as: **Except that it is trade**, in the accusative case, meaning: unless the money that you eat among yourselves is trade with mutual consent, then it is permissible for you to eat it there. So the money is implied in his statement: **Except that it is**, and trade is in the accusative case as a predicate.

Abu Ja'far said: We consider both readings to be correct and permissible to read, because they are widespread in the readings of the regions, with their meanings being similar. However, even if this is the case, reading it in the accusative case is more pleasing to me than reading it in the nominative case, because of the strength of the accusative case in two ways:

One of them: that in *be* there is a mention of wealth. The other: that if there was no mention of it in it, and then it was made singular with *trade*, which is indefinite, then it would be eloquent in the speech of the Arabs to put it in the accusative case, since it was built on a noun and a predicate. So if nothing appears with it except one indefinite noun, they put it in the accusative and nominative cases, as the poet said:

If there was a stab between them and a hug

Abu Ja'far said: In this verse there is a clarification from God Almighty of the denial of the words of the ignorant Sufis who deny seeking sustenance through trade and industry. God Almighty says: **O you who have believed, do not consume one another's wealth unjustly except [in lawful] business by mutual consent**, as we acquire it through it, as:

Bishr bin Muadh narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada, regarding his statement: **O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent**, he said: Business is a provision from God's provisions, and lawful from God's lawful things, for whoever seeks it with sincerity and righteousness. We used to say: The honest and truthful merchant will be with the seven in the shade of the Throne on the Day of Resurrection.

As for his saying: **By mutual consent**, its meaning is as follows:

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **By mutual consent**, in a trade sale, or a gift that one person gives to another.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **By mutual consent**

in trade, or a sale, or a gift that one person gives to another.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-Qasim, on the authority of Sulayman Al-Ja'fi, on the authority of his father, on the authority of Maymun bin Mihran, he said: "The Messenger of God, may God bless him and grant him peace, said: The sale is by mutual consent, and the option is after the deal, and it is not permissible for a Muslim to cheat another Muslim."

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: I said to Ata': Is wiping the area a sale? He said: No, until he is given the choice. The choice is given after the sale is due. If he wants to take it, he can take it, and if he wants to leave it, he can leave it.

Scholars differed about the meaning of mutual consent in trade.

Some of them said: It is that each of the two parties to the sale, after they have concluded the sale between them, has the choice of confirming the sale or cancelling it, or they separate from their place in which they agreed to the sale with their bodies, with their consent to the contract that they concluded between them before the annulment.

Who said that?

Ibn Bashar told us, he said, Muadh bin Hisham told us, he said, my father told me, on the authority of Qatada, on the authority of Muhammad bin Sirin, on the authority of Shuraih, he said: Two men had a dispute, one of them sold a cloak to the other, and he said: I sold this man a cloak, and I sought his satisfaction, but he was not satisfied!! He said: Give him his satisfaction as he pleased you. He said: I gave him dirhams, and he was not satisfied! He said: Give him his satisfaction as he pleased you. He said: I have satisfied him, but he was not satisfied! He said: The two parties to the sale have the option as long as they have not parted ways.

Ibn Bashar told us, he said, Muammil told us, he said, Sufyan told us, on the authority of Abdullah bin Abi al-Safar, on the authority of al-Sha'bi, on the authority of Shuraih, who said: The two parties to a sale have the option of cancelling the contract as long as they have not parted ways.

Muhammad bin Al-Muthanna told us, he said, Muhammad bin Jaafar told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Shuraih, similarly.

Ibn Al-Muthanna told us, he said: Muhammad told us, he said: Shu'bah told us, on the authority of Jabir, he said: Abu Al-Dhaha told me, on the authority of Shuraih, that he said: The two parties to a sale have the option as long as they have not parted ways. Abu Al-Dhaha said: Shuraih used to narrate something similar on the authority of the Messenger of God, may

God bless him and grant him peace.

Al-Husayn ibn Yazid al-Tahan told me, he said, Ishaq ibn Mansur told us, on the authority of Abd al-Salam, on the authority of a man, on the authority of Abu Hawshab, on the authority of Maymun, who said: I bought a Sabiri from Ibn Sirin, and he put a high bid on me, so I said: Do well! He said: Either take it or leave it. So I took it from him, and when I weighed the price, he put down the dirhams and said: Choose, either the dirhams or the merchandise. So I chose the merchandise and took it.

Abu Kuraib told us, he said, Hisham told us, on the authority of Ismail bin Salem, on the authority of Al-Sha'bi, that he used to say regarding the two sales: They have the option as long as they have not separated, but if they confiscate, then the sale is binding.

Muhammad ibn Ismail al-Ahmasi told us, he said, Muhammad ibn Ubayd told us, he said, Sufyan ibn Dinar told us, on the authority of Dhubbayyah, he said: I was in the market and Ali, may God be pleased with him, was in the market, and a girl came to sell fruit for a dirham, and she said: Give me this. So he gave it to her, and she said: I do not want it, give me my dirham! But he refused, so Ali took it from him and gave it to her.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughirah, on the authority of Al-Sha'bi: That a man came to him who had bought a mule from another man and it was his property, then the buyer returned it before they parted, so he ruled that it was his property, and Abu Al-Dhaha testified before him that Shuraih had ruled in a similar case that he should return it to its owner. So Al-Sha'bi referred to Shuraih's ruling.

Yaqub ibn Ibrahim told me, he said, Hisham told us, he said, Hisham told us, on the authority of Ibn Sirin, on the authority of Shuraih: that he used to say in the case of two sales, if the buyer claimed that he had made the sale obligatory for him, and the seller said: I did not make it obligatory for him, he said: Two just witnesses that you parted with mutual consent after the sale or the option, otherwise the seller's oath: that you did not part with the sale or the option.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Ayoub, on the authority of Muhammad, he said, Shuraih used to say: Two just witnesses that you two parted with mutual consent after a sale and a choice, otherwise he should swear by God: you two did not part with mutual consent after a sale or a choice.

Humaid bin Mas'adah told us, Bishr bin al-Mufaddal told us, Ibn Awn told us, on the authority of Muhammad bin Sirin, on the authority of Shuraih, that he used to say: Two just witnesses that they separated by mutual consent after a sale or a choice.

The reason for saying this article is:

Ibn Al-Muthanna told us, he said, Yahya bin Saeed told us, on the authority of Ubaid God, he said, Nafi' told me, on the authority of Ibn Umar, "on the authority of the Prophet, may God bless him and grant him

peace, who said: Every two sales, there is no sale between them until they separate, unless there is an option."

Abu Kuraib told us, he said, Marwan bin Muawiyah told us, he said, Yahya bin Ayoub told me, he said, Abu Zur'ah, when he pledged allegiance to a man, would say to him: Give me a choice! Then he would say: Abu Hurairah said: "The Messenger of God, may God bless him and grant him peace, said: Two people should not part except with satisfaction."

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, he said, Ayoub told us, on the authority of Abu Qilabah, he said: "The Messenger of God, may God bless him and grant him peace, said: O people of al-Baqi'! So they heard his voice. Then he said: O people of al-Baqi'! So they looked, until they knew that it was his voice. Then he said: O people of al-Baqi'! Two sales should not part except with satisfaction."

Ahmad bin Muhammad al-Tusi told me, he said, Abu Dawud al-Tayalisi told us, he said, Sulayman bin Muadh told us, he said, Samak told us, on the authority of Ikrimah, on the authority of Ibn Abbas: "The Prophet, may God bless him and grant him peace, pledged allegiance to a man and then said to him: Choose. He said: I have chosen. He said: This is how the sale is done."

They said: Trade by mutual consent is what was as the Prophet, may God bless him and grant him peace, explained, giving each of the buyer and seller the option to confirm the sale of what they are trading between them, or to cancel it after the contract of sale between them and before parting ways, or what they parted from with their bodies by mutual consent after the sale was concluded in their meeting. So what was contrary to that, is not from the trade that was between them by mutual consent.

Others said: Rather, the agreement in trade is binding. The contract of sale is obligatory in what the two parties to the transaction have exchanged with each other with the consent of each one of them: what the other owns and the other owns, whether they parted from that meeting or not, whether they chose in the meeting or did not choose after the contract.

The reason for those who said this statement is that the sale is by word, just as the marriage is by word. There is no disagreement among the scholars about forcing one of the two parties to marry the other, whether they separated from the meeting in which it took place or not. They said: The same is the ruling on the sale. They interpreted the statement of the Prophet, may God bless him and grant him peace: **The two parties to a sale have the option as long as they have not separated**, as meaning as long as they have not separated by word. Among those who said this statement are Malik ibn Anas, Abu Hanifa, Abu Yusuf, and Muhammad.

Abu Ja'far said: The more correct of the two opinions in this regard, in our view, is the opinion of the one who said: The trade that is based on mutual consent between the two contracting parties, is when the two contracting parties depart from the meeting in which they agreed to conclude the contract of sale with their

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bodies, based on their mutual consent to the contract that took place between them, and based on each one of them giving the other the choice, due to the authenticity of the report from the Messenger of God, may God bless him and grant him peace, which states:

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, he said, Ayoub told us, and Ibn Bashir told us, he said, Abdul Wahhab told us, he said, Ayoub told us, on the authority of Nafi', on the authority of Ibn Umar, he said: The Messenger of God, may God bless him and grant him peace, said: **The two parties to a sale have the option as long as they have not parted ways or it is a sale with an option.** And perhaps he said: **Or one of them says to the other, 'Choose.'**

If this was authentically reported from the Messenger of God, may God bless him and grant him peace, then the statement of one of the two parties to the sale to the other: Choose, is not without being before the contract of sale, or with it, or after it.

If it was before, then that is a meaningless statement, because before the contract of sale, neither of the two parties to the sale owned from his partner what he did not own, so there is an understandable aspect to his giving his partner the choice in what he owned, and there is no one in them who is ignorant that he has the choice in giving his partner ownership of what he does not own in exchange for compensation that he can replace it with, so it is said to him: You have the choice in what you want to make of a sale or purchase.

Or it could be - since this meaning is invalidated - that each of them gives the other a choice with the contract of sale. The meaning of the choice in that case is similar to the meaning of the choice before it. Because it is a case in which what was his property before that has not been removed from one of them to his owner, so the choice has an understandable aspect.

Or it may be after the sale contract, as these two meanings are invalidated.

Since this is the case, it is correct that the other meaning of the statement of the Messenger of God (peace and blessings of God be upon him) - I mean his statement: **Unless they separate** - is only separation after the contract of sale, just as the option was after it. Since this is correct, the statement of those who claim that its meaning is separation by the statement by which the sale is concluded is invalid. Since this is invalid, what we said is correct, that the option and separation are only two meanings by which the sale is completed after its contract, and the interpretation of those who said: The meaning of his statement: **Except that it is a trade by mutual consent** is: except that your eating of the money that some of you eat for others, by ownership from one of you from the one over whom you own it, by a trade that you exchanged among yourselves, and you parted from it by mutual consent after the contract of sale between you with your bodies, or by some of you giving the other a choice.

Abu Ja'far said: By that, the Most High means: **And do**

not kill yourselves, and do not kill one another, while you are people of one faith, one call, and one religion. So the Most High made all the people of Islam from one another. And He made the killer among them a victim, in his killing him from among them, in the same way as his killing himself, since the killer and the victim are people of one hand against whoever opposes their faith.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And do not kill yourselves**, meaning: the people of your religion.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ata' bin Abi Rabah: **And do not kill yourselves**, he said: killing one another.

As for His statement, may He be glorified: **Indeed, God has been Merciful to you**, it means: God, the Blessed and Exalted, has always been *Merciful* to His creation, and out of His mercy toward you He has prevented some of you from killing others, O believers, by making it forbidden for you to shed the blood of others except by right, and by prohibiting some of you from consuming the wealth of others unjustly, except for trade that he owns with his consent and good will. Were it not for that, you would have perished and some of you would have perished among yourself through killing, looting, and usurpation.

Tafsir al-Qurtubi

It contains nine issues:

The first - the Almighty's saying: **in falsehood** meaning without right, and the ways of that are many as we have explained, and we have already mentioned its meaning in Al-Baqarah. And from eating money in falsehood is the sale of the naked, which is that he takes the goods from you or rents an animal from you and gives you a dirham or more, on the condition that if he buys it or rides the animal, it is from the price of the goods or the rent of the animal, and if he leaves the purchase of the goods or the rent of the animal, then what he gives you is yours. This is not valid and is not permissible according to a group of jurists of the regions from the Hijazis and Iraqis, because it is a type of gambling, uncertainty, and risk, and eating money in falsehood without compensation or a gift, and that is invalid by consensus, and the sale of the deposit is annulled if it occurs in this manner before and after taking possession, and the goods are returned if they are still present, and if they are lost, their value is returned on the day of taking possession. It has been narrated from a group of people, including Ibn Sirin, Mujahid, Nafi' ibn Abd al-Harith, and Zayd ibn Aslam, that they permitted the sale of the deposit as we have

described, and Zayd ibn Aslam used to say: The Messenger of God, may God bless him and grant him peace, permitted it. Abu Omar said: This is not known from the Prophet, may God bless him and grant him peace. God's peace and blessings be upon him, from a correct source. Rather, Abd al-Razzaq mentioned it on the authority of al-Aslami on the authority of Zayd ibn Aslam, without a chain of transmission with him, and that is to give it in Arabic and then calculate its in Arabic from the price if he chooses to complete the sale. There is no disagreement about its permissibility from Malik and others. In the Muwatta' of Malik, on the authority of a trustworthy person with him, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, "that the Messenger of God, may God's peace and blessings be upon him, said:

Abu Omar said: People have spoken about his trustworthiness in this regard, and the most likely thing that has been said about him is that he took it from Ibn Lahi'ah or from Ibn Wahb from Ibn Lahi'ah because Ibn Lahi'ah heard it from Amr ibn Shu'ayb and narrated it from him. Ibn Wahb and others narrated it from Ibn Lahi'ah, and Ibn Lahi'ah is one of the scholars. It is said that his books were burned, so if he narrated from memory after that, he made mistakes. What he narrated from Ibn al-Mubarak and Ibn Wahb is correct in it, and some of them consider all of his hadith weak. He had extensive knowledge and narrated many hadiths, except that his condition with them is as we have described.

Second: The Almighty's saying: "Except that it be a trade by mutual consent between you." This is an isolated exception, meaning, but trade by mutual consent, and trade is buying and selling. This is like the Almighty's saying: **And God has permitted trade and forbidden usury** (al-Baqarah 2:275) based on what was mentioned above. Trade was read in the nominative case, meaning, unless trade occurs. Based on this, Sibawayh recited:

I would ransom my she-camel for the Banu Dhuhl ibn Shaiban if it was a day with grey stars.

This is called the complete *kana* because it is completed by its subject and does not need an object. Trade is read in the accusative case, so it is incomplete *kana* because it is not completed by the noun without the predicate, so its noun is implied in it. If you wish, you can estimate it as meaning, unless the money is trade money, so the noun is deleted and the noun to which it is added is placed in its place. This has been mentioned before, and from it is the saying of God Almighty: **And if he is in hardship** (al-Baqarah 2:280).

Third: The Almighty's saying: *Trade*. Trade in the language is an expression of exchange and of the reward that the Creator, glory be to Him, gives the servant in exchange for the righteous deeds that are some of His actions. God Almighty said: **O you who have believed, shall I guide you to a trade that will save you from a painful punishment?** (al-Saff 61:10) And God Almighty said: **They hope for a trade that will never fail.** (Fatir 35:29) And God Almighty said: **Indeed, God has purchased from the believers their lives and their properties.** (al-Tawbah 9:111) The verse. So He

called all of that buying and selling by way of metaphor, likening it to contracts of purchase and sales by which purposes are achieved. They are of two types: the first is changing hands in the city without moving or traveling. This is waiting and hoarding, which those of high status have turned away from, and those with risks have shown no interest in. The second is the changing of money by traveling and transporting it to cities. This is more appropriate for people of chivalry and is more beneficial and useful, but it is more dangerous and more deceptive. It was narrated from the Prophet, may God bless him and grant him peace, that he said: **The traveler and his money are, perhaps, I said, except for...** What God has protected from danger. And say: In the Torah, O son of Adam, create a book that will create for you provision. At-Tabari: This verse is the clearest evidence of the corruption of the statement.

Fourth - I know that every exchange is a trade, regardless of the form of compensation, except that his saying **in vain** excludes from it every compensation that is not permissible according to Sharia, such as usury, ignorance, or the estimation of a corrupt compensation such as a hole, a pig, and other things. And also excluded from it is every permissible contract that does not have a compensation, such as a loan, charity, and a gift, not for reward. And contracts of donations are permissible with other evidence mentioned in their places, so these are two agreed-upon parties. And also excluded from it is your brother inviting you to his food. Abu Dawud narrated on the authority of Ibn Abbas regarding the words of God Almighty: **And do not consume one another's wealth unjustly except it be trade by mutual consent.** So a man would be embarrassed to eat with someone else after this verse was revealed, so that was abrogated by the other verse in An-Nur, which says: **There is no blame upon the blind or upon the lame or upon the ill or upon yourselves that you eat from your houses** (al-Nur 24:61) until His words **in separate groups** (al-Nur 24:61). So a rich man would invite a man from his family to his food and he would say: I am inclined to eat from it - and inclination is embarrassment - and he would say: The poor has more right to it than I do, so he permitted them to eat from that over which the name of God has been mentioned, and he permitted the food of the People of the Book.

Fifth: If you buy something from the market and its owner tells you before buying it to taste it and you are free, then do not eat from it because his permission to eat is for the sake of buying. Perhaps no purchase will take place between you, and that eating will be doubtful. But if he described a quality to you and you bought it and did not find it to be of that quality, then you have the option.

Sixth - The majority of scholars are of the opinion that fraud in trade is permissible, such as a man selling a ruby for a dirham, which is worth a hundred, and that it is permissible for a true owner to sell his large amount of money for a small, trivial amount. There is no disagreement among scholars about this if the value of that is known, and it is permissible to give it as a gift if he gives it away. They differed about it if the value of that is not known. Some people said: Whether the

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value of that is known or not, it is permissible if he is a mature, free adult. A group said: Fraud if it exceeds a third is rejected, and only the close and common amount in trade is permissible, but not the outrageous and excessive amount. Ibn Wahb, one of the companions of Malik, may God have mercy on him, said this, and the first is more correct, "because of his saying, peace be upon him, in the hadith of the adulterous slave girl: So let him sell her even for a braid," and his saying, peace be upon him, to Umar:

Do not buy it - meaning the horse - even if he gives it to you for one dirham. And his saying, peace be upon him:

Let people be provided for by God from one another. His saying, peace be upon him:

The present is not sold to the absent. There is no distinction between the little and the much, whether it is a third or something else.

Seventh: The Almighty's saying: **By mutual consent from you** meaning by satisfaction, except that it came from the verb *mufa'ala* since trade is between two people. The scholars differed regarding mutual consent. A group said: Its completion and certainty is by the separation of the bodies after the contract of sale, or by one of them saying to his companion: Choose, and he says: I have chosen, and that is also after the contract, so it is also certain even if they do not separate. This was said by a group of the Companions and the Successors, and this is what Al-Shafi'i, Al-Thawri, Al-Awza'i, Al-Layth, Ibn Uyaynah, Ishaq and others said. Al-Awza'i said: They have the option as long as they do not separate except in three sales: the sale of spoils by the Sultan, partnership in inheritance, and partnership in trade. So if he agrees with him in these three, then the sale is binding and they do not have the option in it. He said: The limit of separation is that each of them disappears from the other, and this is the opinion of the people of Ash-Sham. Al-Layth said: Separation is that one of them stands up. Ahmad ibn Hanbal used to say: They have the choice forever as long as they do not separate physically, and whether they say: We choose or do not say it, until they separate physically from their place. Al-Shafi'i also said this, and it is the correct opinion in this regard due to the hadiths that have been reported on this matter, and it is narrated on the authority of Ibn 'Umar, Abu Barzah, and a group of scholars. Malik and Abu Hanifa said: The completion of the sale is that the sale is concluded verbally, so the contract is confirmed by that and the choice is lifted. Muhammad ibn al-Hasan said the meaning of his statement in the hadith:

The two parties to a sale have the option of cancelling the contract as long as they have not parted ways. If the seller says: **I have sold to you**, then he has the right to take it back, unless the buyer says: **The buyer has accepted.** This is the opinion of Abu Hanifa and the text of the Maliki school of thought as well, as narrated by Ibn Khuwayz Mandat. It was said: **He has**

no right to take it back. This was mentioned in Surat al-Baqarah, and the first scholars cited as evidence what was proven from the hadith of Samurah ibn Jundub, Abu Barzah, Ibn Umar, Abdullah ibn Amr ibn al-Aas, Abu Hurayrah, Hakim ibn Hizam, and others, on the authority of the Prophet, may God bless him and grant him peace:

The two parties to a sale have the option unless they part ways or one of them says to the other, *Choose*. Narrated by Ayoub on the authority of Nafi' on the authority of Ibn Umar. So his saying, peace be upon him, in this narration: **Or one of them says to the other, "Choose,** is the meaning of the other narration: **Except for the sale of option.** And his saying: **Except that their sale is with option,** and the like, meaning that one of them says after the sale is complete to the other: Choose to carry out the sale or cancel it. If he chooses to carry out the sale, the sale is completed between them even if they do not part ways. And Ibn Umar, who is the narrator of the hadith, if he made a sale to someone and wanted to carry out the sale, he would walk a little and then come back. And in the principles: Whoever narrates a hadith is more knowledgeable about its interpretation, especially the Companions, since they are more knowledgeable about what is said and more aware of the situation. And Abu Dawud and al-Darqutni narrated on the authority of Abu al-Wadi' who said: We were on a journey with an army, and a man came with a horse, and one of us said to him: Will you sell this horse for this young man? He said: Yes, so he sold it and then spent the night with us. When morning came, our companion stood up to his horse and said to him: What do you have to do with the horse? Didn't you sell it to me? He said: I have no need for this sale. So he said: What is wrong with you? You sold me. The people said to them: This is Abu Barzah, the companion of the Messenger of God, may God bless him and grant him peace. So they went to him and he said to them:

Are you satisfied with the decision of the Messenger of God, may God bless him and grant him peace? He said: Yes. He said: The Messenger of God, may God bless him and grant him peace, said: The two parties to a transaction have the option of cancelling it as long as they have not parted ways. I do not see you two parting ways. These two companions knew the source of the hadith and acted according to it. Rather, this was the practice of the companions. Salim said: Ibn Umar said: When we made a sale, each of us had the option as long as the two parties did not separate. He said: So Uthman and I made a sale, and I sold him my property in the valley for his property in Khaybar. He said: When I sold it, I began to step back, fearing that Uthman would want me to sell it before I left him. Al-Daraqutni narrated it. Then he said: The linguists differentiated between farqat *unstressed* and farqat *heavy*, so they made it with the lightening in speech and with the heavy in bodies. Ahmad Yahya Tha'lab said: Ibn al-A'rabi informed me on the authority of al-Mufaddal, who said: It is said farqat bayn al-Kalamayn *unstressed*, so they separated between

two people *stressed*, so they separated. He made the separation in speech and the separation in bodies. The Malikis were veiled by what was previously explained in the verse on debt and by the Almighty's saying: **Fulfill contracts** (al-Ma'idah 5:1). These two had contracted, and in this hadith is the invalidation of the fulfillment of contracts. They said: And separation may be in speech, like a contract. Marriage and the occurrence of divorce, which God has called separation. God Almighty said: **And if they separate, God will enrich each one from His abundance.** (An-Nisa': 130) And God Almighty said: **And do not be like those who have become divided.** (Al Imran 3:105) And he, peace be upon him, said:

My nation will be divided," and he did not say with their bodies. Ad-Daraqutni and others narrated, "On the authority of Amr ibn Shu'ayb, he said: I heard Shu'ayb say: I heard Abdullah ibn Amr say: I heard the Prophet, may God bless him and grant him peace, say: 'Any man who buys a sale from another man, each of them has the option until they part from their place, unless it is a transaction with an option, in which case it is not permissible for one of them to separate from the other for fear that he will cancel it.'" They said: This indicates that the sale was completed between them before they parted, because cancellation is not valid except in sales that have already been completed. They said: The meaning of his statement, **The two parties to the transaction have the option**, is the two parties to the bargain have the option unless they conclude a contract. If they conclude a contract, the option is void. The answer is: As for what they have argued about separation by speech, what is meant by that is religions, as we have explained in Al-Imran, even if it is correct in some places, it is not correct in this place. Its explanation is to say: Tell us about the speech by which the meeting took place and the sale was completed. Was it the speech by which separation was intended or something else? If they said: It was something else, then they have made a mistake and come up with something that is not rational. Because there is no other statement than that, and if they said: It is that exact statement, it would be said to them: How is it permissible that the statement by which they met and by which their sale was completed be the statement by which they parted? This is the very essence of the impossible and corrupt statement. As for his saying: **And it is not permissible for him to separate from his companion for fear that he will release him**, its meaning, if it is correct, is that it is recommended, based on the evidence of his saying, peace be upon him:

Whoever forgives a Muslim, God will forgive him his misstep. "And by the consensus of the Muslims that this is permissible for the one who does it, contrary to the apparent meaning of the hadith, and by their consensus that it is permissible for him to leave him so that his sale is executed and he does not forgive him unless he wishes. And in what they have agreed upon regarding that, there is a rejection of the narration of the one who narrated "it is not permissible." If the meaning of this hadith is not encouragement, otherwise it is invalid by consensus. As for the interpretation of the two parties to the transaction as the two parties to the bargain, then it is a departure from the apparent meaning of the wording, and its

meaning is that the two parties to the transaction after their contract have a choice as long as they are in their meeting, except for a sale in which one of them says to the other: Choose, so he chooses, then the choice is cut off between them, and if they do not separate, then if a choice is imposed, then the meaning is: except for a sale with a choice, then the choice remains after the separation of bodies. And the completion of this chapter is in the books of disagreement, and in the statement of Amr ibn Shu'ayb, I heard my father say: Evidence of the authenticity of his hadith, for al-Daraqutni said: Abu Bakr al-Naysaburi told us, Muhammad ibn Ali al-Warraq told us, he said: I said to Ahmad ibn Hanbal: Shu'ayb heard something from his father, he said: He says my father told me, he said: So I said: So his father heard from Abdullah bin Amr? He said: Yes, I think he heard from him. Al-Daraqutni said: I heard Abu Bakr al-Naysaburi say: He is Amr bin Shuaib Muhammad bin Abdullah bin Amr bin Al-Aas. It has been confirmed that Amr bin Shuaib heard from his father Shuaib and that Shuaib heard from his grandfather Abdullah bin Amr. It has been confirmed that Amr bin Shuaib heard from his father Shuaib and that Shuaib heard from his grandfather Abdullah bin Amr.

Eighth - Al-Daraqutni narrated on the authority of Ibn Omar, who said: The Messenger of God, may God bless him and grant him peace, said:

The honest, trustworthy Muslim merchant will be with the prophets, the truthful ones, and the martyrs on the Day of Resurrection. It is disliked for the merchant to swear an oath in order to promote and decorate the merchandise, or to pray for the Prophet, may God bless him and grant him peace, while displaying his merchandise, which is to say: May God bless Muhammad! How good this is. It is recommended for the merchant not to let his business distract him from performing the obligatory duties. So when the time for prayer comes, he should leave his business so that he will be among the people of this verse: **Men whom neither trade nor sale distracts from the remembrance of God.** (al-Nur 24:37) and it will come.

Ninth - In this verse, along with the hadiths that we mentioned, there is what refutes the statement of those who deny seeking sustenance through trade and industry from the ignorant Sufis, because God Almighty has forbidden eating it unjustly and permitted it through trade, and this is clear.

The Almighty's saying: **And do not kill yourselves** contains one issue - Al-Hasan read **you kill** as a multiplicity, and the people of interpretation agreed that what is meant by this verse is the prohibition of some people killing others, then its wording includes a man killing himself with the intention of killing out of greed for this world and seeking money by forcing himself to take risks that lead to destruction. It is possible that it was said **and do not kill yourselves** in a state of annoyance or anger, so all of this is included in the prohibition. Amr ibn al-Aas used this verse as evidence when he refused to wash himself with cold water when he became impure in the Battle of Dhat al-Salasil, fearing for himself from it, so the Prophet, may God bless him and grant him peace, confirmed his evidence and laughed at him and did not say

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anything. Abu Dawud and others reported it, and it will come.

Tafsir Ibn Kathir

The Blessed and Exalted forbids His believing servants from consuming each other's wealth unjustly, that is, through types of earnings that are not lawful, such as types of usury and gambling, and other types of tricks that are similar to that, even if they appear in most of the legal rulings, which God knows that the one who practices them only wants to trick usury, so Ibn Jarir said: Ibn Al-Muthanna told me, Abdul-Wahhab told us, Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding a man who buys a garment from another man and says: If you are satisfied with it, I will take it, otherwise I will return it and return a dirham with it, he said: It is what God the Almighty said about it: **And do not consume one another's wealth unjustly.** Ibn Abi Hatim said: Ali bin Harb Al-Mawsili told us, Ibn Fadil told us, on the authority of Dawud Al-Awdi, on the authority of Amer, on the authority of Alqamah, on the authority of Abdullah regarding the verse, he said: It is decisive and has not been abrogated and will not be abrogated until the Day of Resurrection. Ali bin Abi Talha said on the authority of Ibn Abbas: When God revealed, **O you who believe! Do not consume one another's wealth unjustly**, the Muslims said: God has forbidden us to consume one another's wealth unjustly, and food is the best of our wealth, so it is not permissible for any of us to eat at someone else's house, so how about the people? Then God revealed after that, **There is no blame upon the blind**, and Qatada said the same. And the words of God, **Except that it be a trade by mutual consent**, are read as trade in the nominative and accusative, and it is an interrupted exception, as if He is saying: Do not engage in forbidden means to acquire wealth, but do legitimate trades that are by mutual consent of the seller and buyer and use them to obtain wealth, as God, the Almighty, said, **And do not kill the soul which God has forbidden, except by right**, and as He said, **They will not taste death therein except the first death.** From this noble verse, Al-Shafi'i argued that a sale is not valid except with acceptance, because it indicates mutual consent explicitly, unlike a transaction, which may not necessarily indicate consent. The majority disagreed with Malik, Abu Hanifa, Ahmad and their companions on this, and they saw that just as statements indicate mutual consent, so too do actions indicate consent in some cases definitely. They validated the transaction with a transaction absolutely, and some of them said: It is valid in small things and in what people consider a sale, and this is a precaution considered by the scholars of the school, and God knows best. Mujahid said: **Except if it is a trade by mutual consent from you**, a sale or gift that one person gives to another. Ibn Jarir narrated it, then he said: Waki' told us, my father told us, on the authority of Al-Qasim, on the authority of Sulayman

Al-Ja'fi, on the authority of his father, on the authority of Maymun bin Mihran, who said: The Messenger of God, may God bless him and grant him peace, said: **A sale is by mutual consent and the option is after the deal, and it is not permissible for a Muslim to cheat another Muslim.** This is a mursal hadith. And the completion of the agreement is to prove the option of the meeting, as it was proven in the two Sahihis that the Messenger of God, may God bless him and grant him peace, said: **The two parties to a transaction have the option of resolving the dispute until they part ways.** And in the wording of Bukhari: **If two men make a sale, each of them has the option of resolving the dispute until they part ways.** Ahmad, Al-Shafi'i and their companions and the majority of the early and later scholars held the opinion based on this hadith. This includes the legitimacy of the option of condition after the contract for three days according to what is clear in the condition of the sale, even for a year in a village or the like, as is well-known from Malik, may God have mercy on him. They validated the sale of Mu'atah absolutely, and this is a statement in the Shafi'i school of thought. Some of them said: The sale of Mu'atah is valid in small things in what people consider a sale, and this is the choice of a group of the companions, as is agreed upon. And his saying: **And do not kill yourselves** means by committing the prohibitions of God, engaging in His sins, and consuming your wealth among yourselves unjustly. **Indeed, God is to you Merciful** means in what He has commanded you to do and forbidden you from doing. Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Yazid bin Abi Habib told us, on the authority of Imran bin Abi Anas, on the authority of Abd al-Rahman bin Jubair, on the authority of Amr bin al-Aas, may God be pleased with him, that he said when the Prophet, may God bless him and grant him peace, sent him in the year of Dhat al-Salasil, he said: I had a wet dream on a very cold night, and I feared that if I performed ghusl I would die, so I performed tayammum and then led my companions in the dawn prayer. He said: When we came to the Messenger of God, may God bless him and grant him peace, I mentioned that to him, and he said: **O Amr, you led your companions in prayer while you were in a state of ritual impurity.** He said: I said: O Messenger of God, I had a wet dream on a very cold night, and I feared that if I performed ghusl I would die, so I remembered the words of God Almighty: "And do not kill yourselves. Indeed, God is to you ever Merciful," so I performed tayammum and then led the prayer, and the Messenger of God, may God bless him and grant him peace, laughed and did not say anything. This is how Abu Dawud narrated it from the hadith of Yahya bin Ayoub on the authority of Yazid bin Abi Habib. It was also narrated by Muhammad ibn Abi Salamah, on the authority of Ibn Wahb, on the authority of Ibn Lahi'ah and Umar ibn al-Harith, both of them on the authority of Yazid ibn Abi Habib, on the authority of Imran ibn Abi Anas, on the authority of Abd al-Rahman ibn Jubayr al-Masri, on the authority of Abu Qais, the client of Amr ibn al-Aas, on his authority, and he mentioned something similar to it, and this - and

God knows best - is more likely to be correct. Abu Bakr bin Mardawayh said: Abd al-Rahman bin Muhammad bin Hamid al-Balkhi told us, Muhammad bin Salih bin Sahl al-Balkhi told us, Ubayd God bin Umar al-Qawariri told us, Yusuf bin Khalid told us, Ziyad bin Saad told us on the authority of Ikrimah, on the authority of Ibn Abbas, that Amr bin al-Aas led the people in prayer while he was in a state of ritual impurity. When they came to the Messenger of God, may God bless him and grant him peace, they mentioned that to him, so he called him and asked him about it. He said: O Messenger of God, I feared that the cold would kill me, and God the Most High said: **And do not kill yourselves** (al-Baqarah 2:17), but the Messenger of God, may God bless him and grant him peace, remained silent. Then Ibn Mardawayh included, with this noble verse, a hadith from al-A'mash on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever kills himself with an iron weapon, his weapon will be in his hand, stabbing his stomach with it on the Day of Resurrection in the fire of Hell, abiding therein forever. Whoever kills himself with poison, his poison will be in his hand, sipping it in the fire of Hell, abiding therein forever. Whoever throws himself from a mountain and kills..." The same, he will be thrown into the fire of Hell, abiding therein forever." This hadith is proven in the two Sahihs, and Abu al-Zinad also narrated it on the authority of al-A'raj, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner, and on the authority of Abu Qilabah, on the authority of Thabit ibn al-Dahhak, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever kills himself with something will be punished with it on the Day of Resurrection.** The group included it in their books on the authority of Abu Qilabah. In the two Sahihs, on the authority of Al-Hasan, on the authority of Jundub bin Abdullah Al-Bajali, he said: The Messenger of God, may God bless him and grant him peace, said: "There was a man among those who came before you who had a wound, so he took a knife and slit his hand with it, and the blood did not stop until he died. God, the Almighty, said: 'My servant hastened to Me with his life, I have forbidden him Paradise.' That is why God, the Almighty, said: 'And whoever does that in aggression and injustice' meaning, whoever does what God has forbidden him, transgressing and being unjust in his doing, meaning knowing that it is forbidden and daring to violate it, 'We will drive him into the Fire.' The verse. This is a severe threat and a definite warning, so let every wise and intelligent person who listens and is a witness beware of it. God, the Almighty, said: 'If you avoid the major sins you are forbidden, We will remove from you your lesser sins.' The verse means that if you avoid the major sins you are forbidden, We will remove from you your lesser sins and admit you into Paradise. That is why He said: 'And We will admit you to a noble entrance.' Al-Hafiz Abu Bakr Al-Bazzar said: Mu'ammil bin Hisham told us, Ismail bin Ibrahim narrated to us, Khalid bin Ayoub narrated to us, on the authority of Muawiyah bin Qurrah, on the authority of Anas, who said: What we have heard from our Lord, the Almighty, and then we did not give him from all the people and wealth is that he forgives us for what is less than the

major sins, God says: "If you avoid the major sins which you are forbidden, We will remove from you your lesser sins" (al-Baqarah 2:17). There are hadiths related to this noble verse, so let us mention what is easy from them. Imam Ahmad said: Hisham narrated to us, on the authority of Mughirah, on the authority of Abu Ma'shar, on the authority of Ibrahim, on the authority of Qurtha' al-Dhabi, on the authority of Salman al-Farisi, who said: The Prophet, may God bless him and grant him peace, said to me: **Do you know what Friday is?** I said: It is the day on which God gathered your fathers together. He said: "But I know what Friday is. If a man purifies himself and does it well, then comes to Friday and listens until the imam finishes his prayer, it will be an expiation for him for what is between that and the next Friday as long as he avoids killing." Al-Bukhari narrated something similar from another chain of transmission on the authority of Salman. Abu Ja'far ibn Jarir said: Al-Muthanna told me, Abu Salih told us, Al-Layth told us, Khalid told me, on the authority of Sa'id ibn Abi Hilal, on the authority of Na'im Al-Mujmir, Suhaib, the freed slave of Al-'Atwari, told me that he heard Abu Hurairah and Abu Sa'id say: The Messenger of God, may God bless him and grant him peace, addressed us one day, and he said: **By the One in Whose Hand is my soul**, three times. Then he leaned over, and each one of us leaned over, crying, and we did not know what he had sworn to. Then he raised his head, and there was a smile on his face, and he was more beloved to us than red camels, and he said: "There is no servant who prays the five prayers, fasts Ramadan, pays zakat, and avoids the seven major sins, except that the gates of Paradise will be opened for him. Then it will be said to him: Enter in peace." This is how Al-Nasa'i and Al-Hakim narrated it in his Mustadrak from the hadith of Al-Layth ibn Sa'd with it, and Al-Hakim also narrated it and Ibn Hibban in his Sahih from the hadith of 'Abdullah ibn Wahb from 'Amr ibn Al-Harith, from Sa'id ibn Abi Hilal with it. Then Al-Hakim said: It is authentic according to the conditions of the two sheikhs, and they did not include it.

Interpretation of these seven This is what was established in the two Sahihs from the hadith of Sulayman ibn Bilal on the authority of Thawr ibn Zayd, on the authority of Salim Abu al-Ghaith, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said, **Avoid the seven deadly sins.** It was said: O Messenger of God, what are they? He said, "Associating partners with God, killing a soul that God has forbidden except by right, magic, consuming usury, consuming the wealth of an orphan, fleeing on the day of battle, and slandering chaste, believing women who are unaware."

Another way from him Ibn Abi Hatim said: My father told us, Fahd bin A'waf told us, Abu Awana told us on the authority of Amr bin Abi Salamah, on the authority of his father, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: "The major sins are seven: the first of them is associating partners with God, then killing a soul without right, consuming usury, consuming the wealth of an orphan until he grows up, fleeing from battle, accusing chaste women, and returning to the Bedouins after the migration." So the text on these

Surat al-Nisa 4:29

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

seven as major sins does not negate everything else except for those who say that the title is understood, and it is weak when there is no evidence, especially when there is evidence in the explicit text on the lack of the meaning, as we will mention from the hadiths that include major sins other than these seven, including what Al-Hakim narrated in his Mustadrak where he said: Ahmad bin Kamil Al-Qadi told us by dictation, Abu Qilabah Abdul Malik bin Muhammad told us, Muadh bin Hani' told us, Harb bin Shaddad told us, Yahya bin Abi Katheer told us on the authority of Abdul Hamid bin Sinan, on the authority of Ubaid bin Umair, on the authority of his father, meaning Umair bin Qatada, may God be pleased with him, that he told him and he was a companion that the Messenger of God, may God bless him and grant him peace, said during the Farewell Pilgrimage: "Behold, the friends of God are those who pray, who establish the five prayers that have been prescribed for them, and fast Ramadan and seek reward for their fasting, seeing that it is a duty upon them, and give the zakat of their wealth, seeking reward for it, and avoid the major sins that God has forbidden." Then a man asked him, saying: O Messenger of God, what are the major sins? He said: "Nine: associating partners with God, killing a believer unjustly, fleeing on the day of battle, consuming the wealth of an orphan, consuming usury, accusing a chaste woman of adultery, disobeying Muslim parents, and making the Sacred House your Qiblah permissible, whether alive or dead. Then he said: No man dies who does not commit these major sins, establishes the prayer, and gives the zakat, except that he will be with the Prophet, may God bless him and grant him peace, in a house whose doors are shutters of gold." This is how Al-Hakim narrated it at length. Abu Dawud and Al-Tirmidhi narrated it in an abbreviated form from the hadith of Muadh bin Hani' with it. And Ibn Abi Hatim narrated it in detail from his hadith. Then Al-Hakim said: All of his men are cited as evidence in the two Sahihs except Abdul Hamid bin Sinan. **I said** He is from Hijaz and is only known for this hadith. Ibn Hibban mentioned him in the Book of Trustworthy People. Al-Bukhari said: There is doubt about his hadith. Ibn Jarir narrated it on the authority of Sulayman bin Thabit Al-Jahdari, on the authority of Sallam bin Salam, on the authority of Ayoub bin Utbah, on the authority of Yahya bin Abi Katheer, on the authority of Ubaid bin Umair, on the authority of his father, and he mentioned him, and Abdul Hamid bin Sinan was not mentioned in the chain of transmission. And God knows best.

Another hadith with the same meaning as the previous one Ibn Mardawayh said: Abdullah bin Ja'far told us, Ahmad bin Yunus told us, Yahya bin Abdul Hamid told us, Abdul Aziz bin Muslim bin Al Walid told us, on the authority of Al Mutalib bin Abdullah bin Hantab, on the authority of Ibn 'Amr, who said: The Prophet, may God bless him and grant him peace, ascended the pulpit and said, **I do not swear, I do not swear.** Then he came down and said, "Be glad, be glad. Whoever prays the five daily prayers and avoids the seven major sins will be called from the gates of Paradise: Enter." `Abdul

Aziz said: I do not know of it. He said, "In peace." Al Mutalib said: I heard someone ask Abdullah bin 'Amr, did you hear the Messenger of God, may God bless him and grant him peace, mention them? He said, "Ya-Sin 36:disobeying parents, associating partners with God, killing a soul, accusing chaste women of adultery, consuming the wealth of orphans, fleeing from battle, and consuming usury."

Another hadith with the same meaning Abu Ja'far ibn Jarir said in his interpretation: Ya'qub told us, Ibn `Ulayyah told us, Ziyad ibn Mukhraq told us on the authority of Taisalah ibn Mayyas, who said: I was with the Najdat and I committed sins that I do not consider to be anything but major sins, so I met Ibn `Umar and said to him: I have committed sins that I do not consider to be anything but major sins, he said: What are they? I said: I committed such and such. He said: It is not one of the major sins. I said: And I committed such and such. He said: It is not one of the major sins. He said - with something that Taisalah did not name - he said: They are nine and I will count them for you: "Associating partners with God, killing a soul without right, fleeing from battle, accusing a chaste woman of adultery, consuming usury, consuming the wealth of an orphan unjustly, committing heresy in the Sacred Mosque, seeking sorcery, and making one's parents cry is disobedience." Ziyad said: And Taisalah said: When Ibn `Umar saw my separation, he said: Do you fear that you will enter the Fire? I said: Yes. He said: Do you want to enter Paradise? I said: Yes. He said: Are your parents alive? I said: I have my mother. He said: By God, if you speak to her gently and feed her, you will enter Paradise as long as you avoid the necessities.

Another path Ibn Jarir said: Sulayman ibn Thabit al-Jahdari al-Wasiti told us, Salim ibn Salam told us, Ayoub ibn Utbah told us, on the authority of Taysila ibn Ali al-Nahdi, who said: I came to Ibn Umar while he was in the shade of an arak tree on the Day of Arafah and he was pouring water over his head and face. I said: Tell me about the major sins? He said: There are nine. I said: What are they? He said: **Associating partners with God and accusing a chaste woman of adultery.** I said: Before murder? He said: Yes, despite it, and killing a believing soul, fleeing from battle, sorcery, consuming usury, consuming the wealth of an orphan, disobeying Muslim parents, and blasphemy against the Sacred House, your Qiblah, whether alive or dead. This is how he narrated it from these two paths, without a chain of transmission. Ali ibn al-Ja'd narrated it from Ayyub ibn `Utbah, from Taysila ibn `Ali, who said: I came to Ibn `Umar on the eve of `Arafah, while he was under the shade of an arak tree, and he was pouring water over his head, so I asked him about the major sins. He said: I heard the Messenger of God, may God bless him and grant him peace, say: **They are seven.** I said: What are they? He said: **Associating partners with God, accusing a chaste woman of adultery.** I said: **Before the blood money?** He said: Yes, despite it, and killing a believing soul, fleeing from battle, sorcery, consuming usury, consuming the

wealth of an orphan, disobeying parents, and blasphemy against the Sacred House, your Qiblah, whether alive or dead." This is how al-Hasan ibn Musa al-Ashib narrated it from Ayyub ibn 'Utbah al-Yamani, and it is weak, and God knows best.

Another hadith Imam Ahmad said: Zakariya bin Adi told us, Baqiyah told us, on the authority of Buhair bin Saad, on the authority of Khalid bin Ma'dan, that Abarham al-Sam'i told them, on the authority of Abu Ayyub, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever worships God without associating anything with Him, establishes prayer, pays zakat, fasts Ramadan, and avoids major sins, then Paradise is for him - or he will enter Paradise.** A man asked him: What are the major sins? He said: **Associating partners with God, killing a Muslim soul, and fleeing on the day of battle.** Ahmad also narrated it, and al-Nasa'i from other chains of transmission on the authority of Baqiyah.

Another hadith Ibn Mardawayh narrated in his interpretation on the authority of Sulayman ibn Dawud al-Yamani - and he is weak - on the authority of al-Zuhri, on the authority of Abu Bakr ibn Muhammad ibn Amr ibn Hazm, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, wrote a book to the people of Yemen containing the obligatory duties, Sunnahs, and blood money, and he sent it with Amr ibn Hazm. He said: And in the book was: "The greatest of the major sins before God on the Day of Resurrection are: associating partners with God, killing a believing soul without right, fleeing in the way of God on the day of battle, disobeying one's parents, accusing a chaste woman, learning magic, consuming usury, and consuming the wealth of an orphan."

Another hadith that mentions false testimony: Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, 'Ubaydullah ibn Abi Bakr told me, he said: I heard Anas ibn Malik say: The Messenger of God, may God bless him and grant him peace, mentioned the major sins, or was asked about the major sins, and he said: **Associating partners with God, killing a soul, and disobeying one's parents.** And he said: Shall I not inform you of the greatest of the major sins? He said: **False speech - or false testimony.** Shu'bah said: I think he said: false testimony. They both narrated it from the hadith of Shu'bah with this chain of transmission. Ibn Mardawayh narrated it through two other strange chains of transmission on the authority of Anas with a similar chain of transmission.

Another hadith It was narrated by Al-Bukhari and Muslim on the authority of Abd Al-Rahman bin Abi Bakra on the authority of his father, who said: The Prophet, may God bless him and grant him peace, said: **Shall I not inform you of the greatest of the major sins?** We said: **Yes, O Messenger of God.** He said: **Associating partners with God, and disobeying one's parents.** He was reclining, then he sat up and said: **And false testimony, and false speech.** He kept repeating it until we said: **If only he would stop.**

Another hadith mentioning killing a child It is authentic in the two Sahih on the authority of Abdullah ibn Mas'ud who said: I said: O Messenger of God, which sin is the greatest? In another narration: *Greater* He

said: **To make a rival to God even though He created you.** I said: Then what? He said: **To kill your child for fear that he will eat with you.** I said: Then what? He said: **To commit adultery with your neighbor's wife.** Then he recited: "And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, or commit unlawful sexual intercourse. And whoever should do that will meet a penalty. The punishment will be doubled for him on the Day of Resurrection, and he will abide therein humiliated, except for those who repent."

Another hadith mentioning drinking alcohol Ibn Abi Hatim said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, Ibn Sakhr told me that a man told him on the authority of Ammarah ibn Hazm that he heard Abdullah ibn Amr ibn al-Aas while he was in al-Hijr in Mecca, and a man asked him about alcohol, so he said: By God, it is a great sin in the sight of God for an old man like me to lie about the Messenger of God, may God bless him and grant him peace, in this situation. So he went and asked him, then he came back and said: I asked him about alcohol, so he said: "It is the greatest of the major sins, and the mother of all indecencies. Drinking alcohol leaves the prayer and has intercourse with one's mother, maternal aunt, and paternal aunt." Strange from this perspective.

Another way It was narrated by Al-Hafiz Abu Bakr bin Mardawayh from the hadith of Abdul Aziz bin Muhammad Al-Darawardi from Dawud bin Salih from Salim bin Abdullah, from his father that Abu Bakr Al-Siddiq, may God be pleased with him, and Umar bin Al-Khattab and some of the companions of the Messenger of God, may God bless him and grant him peace, may God be pleased with them all, sat after the death of the Messenger of God, may God bless him and grant him peace, and they mentioned the greatest of the major sins, but they did not have anything to conclude with, so they sent me to Abdullah bin Amr bin Al-Aas to ask him about that, and he informed me that the greatest of the major sins is drinking alcohol, so I went to them and told them, and they denied that, so they jumped to him until they came to him in his house, and he informed them that they had spoken to the Messenger of God, may God bless him and grant him peace, that a king from the Children of Israel took a man and gave him the choice between drinking alcohol, or killing a person, or committing adultery, or eating pork, or killing him, so he chose to drink alcohol, and when he drank it, he did not refrain from anything he wanted from him, and the Messenger of God, may God bless him and grant him peace, said to us in response, **No one drinks alcohol except that it will not be accepted from him.** "Prayer for forty nights, and no one dies with any of it in his bladder except that God forbids Paradise to him. If he dies within forty nights, he dies the death of the pre-Islamic era." This is a very strange hadith from this aspect, and this Dawud ibn Salih is al-Tammar al-Madani, a client of the Ansar. Imam Ahmad said: I see nothing wrong with him. Ibn Hibban mentioned him among the trustworthy, and I did not see anyone who criticized him.

Another hadith on the authority of Abdullah bin Amr, in which the false oath is mentioned. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah told us, on the authority of Firas, on the authority of Al-Sha'bi, on the

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authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The greatest of the major sins are associating partners with God, disobeying one's parents, or killing a soul - Shu'bah is the one who is in doubt - and the false oath.** Al-Bukhari, Al-Tirmidhi, and Al-Nasa'i narrated it on the authority of Shu'bah, and Al-Bukhari and Shaiban both added it on the authority of Firas.

Another hadith on the false oath Ibn Abi Hatim said: My father told us, Abu Salih, the scribe of Al-Layth, told us, Al-Layth bin Saad told us, Hisham bin Saad told us, on the authority of Muhammad bin Zaid bin Muhajir bin Qunfudh Al-Taymi, on the authority of Abu Umamah Al-Ansari, on the authority of Abdullah bin Anis Al-Juhani, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "The greatest of the major sins are associating partners with God, disobeying parents, and the false oath. No one who swears an oath by God and is patient and then inserts into it something the size of a mosquito's wing will have a mark on his heart until the Day of Resurrection." This is how Ahmad narrated it in his Musnad and Abd bin Hamid in his Tafsir, both on the authority of Yunus bin Muhammad Al-Mu'addib on the authority of Al-Layth bin Saad, and Al-Tirmidhi narrated it on the authority of Abd bin Hamid, and he said: Hasan Gharib. This Abu Umamah Al-Ansari is Ibn Tha'labah, and his name is not known. He narrated hadiths on the authority of the Companions of the Prophet, may God bless him and grant him peace. Our Sheikh, the preserver Abu Al-Hajjaj Al-Mizzi said: It was narrated by Abd Al-Rahman bin Ishaq Al-Madani on the authority of Muhammad bin Zaid, on the authority of Abdullah bin Abi Umamah, on the authority of his father, on the authority of Abdullah bin Anis, and Abdullah bin Abi Umamah added. **I said** This is how it appears in the interpretation of Ibn Mardawayh and the Sahih of Ibn Hibban on the authority of Abd Al-Rahman bin Ishaq, as our Sheikh mentioned, may God prolong his life.

Another hadith on the authority of Abdullah bin Amr on the cause of cursing one's parents. Ibn Abi Hatim said: Amr bin Abdullah Al-Awdi told us, Waki' told us on the authority of Mis'ar and Sufyan, on the authority of Sa'd bin Ibrahim, on the authority of Humayd bin Abd Al-Rahman, on the authority of Abdullah bin Amr, Sufyan traced it back to the Prophet, may God bless him and grant him peace, and Mis'ar stopped it on the authority of Abdullah bin Amr, he said: **It is among the major sins for a man to curse his parents.** They said: How does a man curse his parents? He said: **A man curses a man's father, so he curses his father, and he curses his mother, so he curses his mother.** Al-Bukhari narrated it on the authority of Ahmad bin Yunus, on the authority of Ibrahim bin Sa'd bin Ibrahim bin Abd Al-Rahman bin Awf, on the authority of his father, on the authority of his uncle Humayd bin Abd Al-Rahman bin Awf, on the authority of Abdullah bin Amr, he said: The Messenger of God, may God bless him and grant him peace, said: **It is among the major sins for a man to curse his parents.** They said: How does a man

curse his parents? He said: **A man curses a man's father, so he curses his father, and he curses his mother, so he curses his mother.** And Muslim narrated it in this way from The hadith of Sufyan, Shu'bah, and Yazid ibn al-Haad, all three of them on the authority of Sa'd ibn Ibrahim, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, in a similar manner. Al-Tirmidhi said: It is authentic. It is proven in Sahih that the Messenger of God, may God bless him and grant him peace, said: **Insulting a Muslim is an act of immorality, and fighting him is an act of disbelief.**

Another hadith on this subject Ibn Abi Hatim said: Abd al-Rahman ibn Ibrahim Duha'im told us, Amr ibn Abi Salamah told us, Zuhair ibn Muhammad told us, on the authority of al-Ala ibn Abd al-Rahman, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Among the greatest major sins are the honor of a Muslim, and slander and insult.** This is how this hadith was narrated. Abu Dawud included it in the Book of Etiquette in his Sunan on the authority of Ja'far ibn Musafir, on the authority of Amr ibn Abi Salamah, on the authority of Zuhair ibn Muhammad, on the authority of al-Ala, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Among the greatest major sins is for a person to slander a Muslim unjustly, and among the major sins are slander and insult.** Ibn Mardawayh also narrated it on the authority of Abd God ibn al-Ala ibn Zubar, on the authority of al-Ala, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned something similar.

Another hadith about combining prayers without an excuse Ibn Abi Hatim said: My father told us, Naim bin Hammad told us, Mu'tamir bin Sulayman told us on the authority of his father, on the authority of Hanash, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever combines two prayers without an excuse has committed a major sin.** This is how Abu Isa al-Tirmidhi narrated it on the authority of Abu Salamah Yahya bin Khalaf on the authority of Mu'tamir bin Sulayman, then he said: Hanash is Abu Ali al-Rahbi, who is Husayn bin Qays, and he is weak according to the people of hadith. Ahmad and others declared him weak. Ibn Abi Hatim narrated: Al-Hasan bin Muhammad bin al-Sabah told us, Ismail bin Ulayyah told us on the authority of Khalid al-Hadha', on the authority of Hamid bin Hilal, on the authority of Abu Qatadah, meaning al-Adawi, who said: The letter of Umar was read to us: Among the major sins are combining prayers - meaning without an excuse - and fleeing from battle, and plunder. This is a sound chain of transmission. The point is that if the threat is for someone who combines two prayers, such as Dhuhr and Asr, by bringing them forward or delaying them, and also Maghrib and Isha, which are usually combined for one of the legitimate reasons,

then if someone does it without any of those reasons, he has committed a major sin, so what do you think about abandoning the prayer altogether? For this reason, Muslim narrated in his Sahih on the authority of the Messenger of God, may God bless him and grant him peace, that he said, **Between the servant and polytheism is abandoning the prayer.** And in the Sunan, it is narrated on the authority of the Prophet, may God bless him and grant him peace, that he said, **The covenant between us and them is the prayer, whoever abandons it has disbelieved.** And he said, **Whoever abandons the Asr prayer, his deeds have been nullified.** And he said, **Whoever misses the Asr prayer, it is as if he has lost his family and his wealth.**

Another hadith in which there is despair of the mercy of God and security from the plan of God. Ibn Abi Hatim said: Ahmad bin Amr bin Abi Asim al-Nabil narrated to us, my father narrated to us, Shabib bin Bishr narrated to us on the authority of Ikrimah, on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, was reclining when a man entered upon him and said: What are the major sins? He said: **Associating partners with God, despairing of the mercy of God, despondency of the mercy of God, and security from the plan of God, and this is the greatest of the major sins.** Al-Bazzar narrated it on the authority of Abdullah bin Ishaq al-Attar, on the authority of Abi Asim al-Nabil, on the authority of Shabib bin Bishr, on the authority of Ikrimah, on the authority of Ibn Abbas that a man said: O Messenger of God, what are the major sins? He said: **Associating partners with God, despairing of the mercy of God, and despondency of the mercy of God, the Almighty and Majestic.** There is a problem with its chain of transmission, and it is most likely that it is a mursal, as something similar to that was narrated on the authority of Ibn Masoud. Ibn Jarir said: Yaqub ibn Ibrahim told us, Hisham told us, Mutraf told us, on the authority of Wabrah ibn Abd al-Rahman, on the authority of Abu al-Tayyal, who said: Ibn Mas'ud said: The greatest of the major sins is associating partners with God, despairing of the mercy of God, losing hope in the mercy of God, and feeling secure from the plan of God. And thus he narrated it from the hadith of al-A'mash and Abu Ishaq, on the authority of Wabrah, on the authority of Abu al-Tayyal, on the authority of Abdullah, on his authority. Then he narrated it from several chains of transmission on the authority of Abu al-Tayyal, on the authority of Ibn Mas'ud, and it is sound to him without a doubt.

Another hadith contains bad thoughts about God. Ibn Mardawayh said: Muhammad ibn Ibrahim ibn Bandar told us, Abu Hatim Bakr ibn Abdun told us, Muhammad ibn Muhajir told us, Abu Hudhayfah al-Bukhari told us on the authority of Muhammad ibn Ajan, on the authority of Nafi', on the authority of Ibn Umar, who said: The greatest of the major sins is bad thoughts about God Almighty. This is a very strange hadith.

Another hadith in which there is the Arabization after the migration has been mentioned previously in the narration of Amr ibn Abi Salamah, on the authority of his father, on the authority of Abu Hurairah, with a chain of transmission traceable to the Prophet. Ibn Mardawayh said: Sulayman ibn Ahmad told us, Ahmad ibn Rushdin told us, Amr ibn Khalid al-Harrani told us,

Ibn Lahi'ah told us, on the authority of Yazid ibn Abi Habib, on the authority of Muhammad ibn Sahl ibn Abi Hathmah, on the authority of his father, who said: I heard the Prophet, may God bless him and grant him peace, say: "The major sins are seven. Will you not ask me about them? Associating partners with God, killing a soul, fleeing on the day of battle, consuming the wealth of an orphan, consuming usury, accusing a chaste woman of adultery, and Arabization after the migration." There is a problem with its chain of transmission, and its chain of transmission traceable to the Prophet is a grave mistake. The correct version is what Ibn Jarir narrated: Tamim ibn al-Muntasir told us, Yazid told us, Muhammad ibn Ishaq told us, on the authority of Muhammad ibn Sahl ibn Abi Hathmah, on the authority of his father, who said: I was in this mosque, the mosque of Kufa, and Ali, may God be pleased with him, was addressing the people on the pulpit, saying: O people, the major sins are seven. The people listened, so he repeated it three times. Times, then he said: Why don't you ask me about it? They said: O Commander of the Faithful, what are they? He said: Associating partners with God, killing a soul that God has forbidden, accusing a chaste woman of adultery, consuming the wealth of an orphan, consuming usury, fleeing on the day of battle, and becoming an Arab after the migration. So I said to my father: O father, how did becoming an Arab after the migration reach here? He said: O my son, what is greater than a man migrating until his arrow falls into the spoils and jihad becomes obligatory upon him, then that is removed from his neck, so he returns to being an Arab as he was.

Another hadith Imam Ahmad said: Hashim told us, Abu Muawiyah told us, meaning Shaiban, on the authority of Mansur, on the authority of Hilal bin Yasaf, on the authority of Salamah bin Qais al-Ashja'i, who said: The Messenger of God, may God bless him and grant him peace, said during the Farewell Pilgrimage: "There are only four: Do not associate anything with God, do not kill the soul that God has forbidden except by right, do not commit adultery, and do not steal." He said: I am not more stingy with them than I was when I heard them from the Messenger of God, may God bless him and grant him peace. Then Ahmad also narrated it, as did al-Nasa'i and Ibn Mardawayh from the hadith of Mansur with a similar chain of transmission.

Another hadith was presented from the narration of Omar bin Al-Mughira on the authority of Dawud bin Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **Harm in a will is one of the major sins.** The correct version is what was narrated by others on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas. Ibn Abi Hatim said: This is the correct version on the authority of Ibn Abbas from his statement.

Another hadith on this subject Ibn Jarir said: Abu Kurayb told us, Ahmad ibn Abd al-Rahman told us, Ibad ibn Ibad told us, on the authority of Ja'far ibn al-Zubayr, on the authority of al-Qasim, on the authority of Abu Umamah, that some of the companions of the Prophet, may God bless him and grant him peace, mentioned the major sins while he

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

was reclining, and they said: Associating partners with God, consuming the wealth of an orphan, fleeing from battle, accusing a chaste woman of adultery, disobeying one's parents, telling lies, embezzlement, magic, and consuming usury. So the Messenger of God, may God bless him and grant him peace, said:

Where do you place 'those who exchange the covenant of God and their oaths for a small price' until the end of the verse. There is weakness in its chain of transmission, but it is good.

Mentioning the sayings of the predecessors on this

What was narrated from Omar and Ali **may God be pleased with them** was mentioned in the aforementioned hadiths. Ibn Jarir said: Yaqub bin Ibrahim told me, Ibn Ulayyah told us on the authority of Ibn Awn, on the authority of Al-Hasan, that some people asked Abdullah bin Amr in Egypt, and they said: We see things in the Book of God Almighty that He commanded to be acted upon but not acted upon. So we wanted to meet the Commander of the Faithful about that, so he came and they came with him, and Omar **may God be pleased with him** met him and said: When did you come? He said: Since such and such. He said: With permission, did you come? He said: I do not know how he responded to him. He said: O Commander of the Faithful, some people met me in Egypt and said: We see things in the Book of God that He commanded to be acted upon but not acted upon. They wanted to meet you about that. He said: Gather them for me. He said: So I gathered them for him. Ibn Awn said: I think he said: In a hall. So he took the closest of them and said: I ask you by God and by the right of Islam upon you, have you recited the entire Qur'an? He said: Yes. He said: Have you counted it in your mind? He said: By God, no. He said: If he had said: Yes, he would have opposed him. He said: Have you counted it in your sight? Have you counted it in your speech? Have you counted it in your command? Then he followed them until he reached the last of them. He said: May Umar's mother be bereaved! Do you charge him to make people adhere to the Book of God? Our Lord knows that we will have sins. He said: And he recited: **If you avoid the major sins which you are forbidden, We will remove from you your lesser sins** [Al-Bukhari and Muslim]. Then he said: Did the people of Madinah know? Or he said: Did anyone know what you have done? They said: No. He said: If they knew, I would have admonished you. The chain of transmission is good and the text is good, even though it is narrated by Al-Hasan from Umar, and there is an interruption in it, except that something like this is well-known, so its being well-known is sufficient. Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Ahmad - meaning Al-Zubayri - told us, Ali ibn Salih told us, on the authority of Uthman ibn Al-Mughira, on the authority of Malik ibn Juwayn, on the authority of Ali, may God be pleased with him. He said: The major sins are associating partners with God, killing a soul, consuming the wealth of an orphan, accusing a chaste woman of adultery, fleeing from battle, becoming Arab after emigrating, practicing magic, disobeying one's

parents, consuming usury, separating from the group, and breaking a deal. It was previously reported from Ibn Masoud that he said: The greatest major sins are associating partners with God, despairing of God's mercy, losing hope in God's mercy, and feeling secure from the deception of God, the Almighty and Majestic. Ibn Jarir narrated from the hadith of Al-A'mash on the authority of Abu Al-Dhaha, on the authority of Masruq and Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, both of them on the authority of Ibn Mas'ud, he said: The major sins are from the beginning of Surat An-Nisa' to thirty verses of it, and from the hadith of Sufyan Al-Thawri and Shu'bah on the authority of Asim bin Abi Al-Najud, on the authority of Zur bin Hubaish, on the authority of Ibn Mas'ud, he said: The major sins are from the beginning of Surat An-Nisa' to thirty verses of it, then he recited **If you avoid the major sins which you are forbidden**, the verse, and Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Ya'la bin Ubaid told us, Salih bin Hayyan told us on the authority of Ibn Buraidah, on the authority of his father, he said: The greatest major sins are associating partners with God, disobeying parents, preventing excess water after drinking, and preventing a stallion from approaching except for a fee.

In the two Sahihs, it is narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **Extra water should not be withheld in order to withhold grass thereby.** And in both of them it is narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: "There are three whom God will not look at on the Day of Resurrection, nor will He purify them, and they will have a painful punishment: a man who has extra water in the desert and withholds it from a traveler." And he mentioned the rest of the hadith. And in the Musnad of Imam Ahmad, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, **Whoever withholds extra water and extra grass, God will withhold His extra water from him on the Day of Resurrection.** Ibn Abi Hatim said: Al-Husayn bin Muhammad bin Shanbah Al-Wasiti told us, Abu Ahmad told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, on the authority of Aisha, who said: What is taken from women of the major sins, Ibn Abi Hatim said: He means the words of God Almighty: **On condition that they do not associate anything with God and do not steal** the verse. Ibn Jarir said: Ya'qub bin Ibrahim told me, Ibn Ulayyah told us, Ziyad bin Mukhraq told us, on the authority of Mu'awiyah bin Qurrah, who said: We came to Anas bin Malik and among what he told us was: I have not seen anything like what has reached us from our Lord Almighty, for which we did not give up all our family and wealth. Then he was silent for a while and then said: By God, when our Lord has charged us with something lighter than that, He has overlooked for us what is less than the major sins, so what do we have to do with them? And he recited: **If you avoid the major sins which you**

are forbidden the verse.

Ibn Abbas's sayings about that

Ibn Jarir narrated from the hadith of Al-Mu'tamir bin Sulayman from his father, from Tawus, who said: The major sins were mentioned to Ibn Abbas and they said: They are seven, so he said: They are more than seven and seven, he said: I do not know how many times he said it. Ibn Abi Hatim said: My father told us, Qubaysah told us, Sufyan told us, from Layth, from Tawus, who said: I said to Ibn Abbas: What are the seven major sins? He said: They are closer to seventy than to seven. Ibn Jarir narrated it from Ibn Hamid, from Jarir, from Layth, from Tawus, who said: A man came to Ibn Abbas and said: What do you think of the seven major sins that God mentioned? He said: They are closer to seventy than to seven. Abd Al-Razzaq said: Mu'ammarr told us, from Tawus, from his father, who said: It was said to Ibn Abbas: Are the major sins seven? He said: They are closer to seventy, and Abu Al-Aaliyah Al-Riyahi, may God have mercy on him, said the same. Ibn Jarir said: Al-Muthanna told us, Abu Hudhayfah told us, Shibl told us, on the authority of Qays ibn Sa'd, on the authority of Sa'id ibn Jubayr: A man said to Ibn Abbas: How many major sins are there? Seven? He said: They are closer to seven hundred than seven, except that there is no major sin with seeking forgiveness, and no minor sin with persistence. Ibn Abi Hatim narrated it in this way from the hadith of Shibl. Ali ibn Abi Talhah said on the authority of Ibn Abbas regarding his statement: **If you avoid the major sins which you are forbidden**, he said: Major sins are every sin that God seals with Hell, wrath, curse, or punishment. Narrated by Ibn Jarir. Ibn Abi Hatim said: Ali ibn Harb al-Mawsili told us, Ibn Fadil told us, Shabib told us on the authority of 'Ikrimah, on the authority of Ibn Abbas, who said: Major sins are everything for which God has promised Hell, and Sa'id ibn Jubayr and al-Hasan al-Basri said this. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, Ayoub told us on the authority of Muhammad ibn Sirin, who said: I was told that Ibn Abbas used to say: Everything that God has forbidden is a major sin, and I mentioned the glance, and he said: It is a glance. He also said: Ahmad ibn Hazim told us, Abu Naim told us, Abdullah ibn Ma'dan told us on the authority of Abu al-Walid, who said: I asked Ibn Abbas about the major sins, and he said: Everything in which God is disobeyed is a major sin.

Sayings of the followers

Ibn Jarir said: Yaqub ibn Ibrahim told me, Ibn Ulayyah told us, on the authority of Ibn Awn, on the authority of Muhammad, who said: I asked Ubaydah about the major sins, and he said: Associating partners with God, killing a soul that God has forbidden without right, fleeing on the day of battle, consuming the wealth of an orphan without right, consuming usury, and slander. He said: And they say: A Bedouin woman after the migration. Ibn Awn said: So I said to Muhammad: What about magic? He said: Slander brings about much evil. Ibn Jarir said: Muhammad bin Ubaid al-Maharibi told me, Abu al-Ahwas Salam bin Salim told us, on the authority of Abu Ishaq, on the authority of Ubaid bin Umair, who said: The major sins are seven, and there is no major sin among them except that there is a verse in the Book of God about it.

Among them is associating partners with God: **And whoever associates partners with God, it is as if he had fallen from the sky and was snatched by birds or the wind had blown him down 3:100.** And **Indeed, those who devour the property of orphans unjustly are only consuming fire into their bellies 3:100.** And **Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity 3:100.** And **Those who accuse chaste, unaware, believing women 3:100.** And fleeing from battle **O you who believe! When you meet those who disbelieve in battle 3:100.** And becoming Arab after the migration: **Indeed, those who turn back after guidance has become clear to them 3:100.** And killing a believer: **And whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally 3:100.** And Ibn Abi Hatim also narrated it in the hadith of Abu Ishaq on the authority of Ubayd ibn Umair said something similar. Ibn Jarir said: Al-Muthanna told us, Abu Hudhayfah told us, Shibl told us on the authority of Ibn Abi Nujayh, on the authority of Ata' meaning Ibn Abi Rabah, who said: The major sins are seven: killing a soul, consuming the wealth of an orphan, consuming usury, accusing a chaste woman of adultery, giving false witness, disobeying parents, and fleeing from battle. Ibn Abi Hatim said: Abu Zur'ah told us, Uthman ibn Abi Shaybah told us, Jarir told us on the authority of Mughirah, who said: It was said: Cursing Abu Bakr and Umar **may God be pleased with them** is one of the major sins. I said: A group of scholars have said that whoever curses the Companions is an unbeliever, and this is a narration on the authority of Malik ibn Anas **may God have mercy on him**. Muhammad ibn Sirin said: I do not think that anyone would disparage Abu Bakr and Umar while he loves the Messenger of God (blessings and peace of God be upon him). Narrated by Al-Tirmidhi. Ibn Abi Hatim also said: Yunus told us, Ibn Wahb told us, Abdullah bin Ayyash told me, Zaid bin Aslam said regarding the statement of God the Almighty, **If you avoid the major sins which you are forbidden**, among the major sins are: associating partners with God, disbelieving in the signs of God and His messengers, magic, killing children, and calling upon God to have a son or a female companion - and similar actions and words that are not compatible with any action. As for every sin that can be compatible with a religion and with which an action is accepted, God forgives evil deeds with good ones. Ibn Jarir said: Bishr bin Muadh told us, Yazid told us, Saeed told us on the authority of Qatada, **If you avoid the major sins which you are forbidden**, the verse: God has only promised forgiveness to those who avoid the major sins. He mentioned to us that the Prophet, may God bless him and grant him peace, said, **Avoid the major sins, be steadfast, and be glad.** Ibn Mardawayh narrated through various chains of transmission on the authority of Anas and Jabir, with a chain of transmission traceable to the Prophet, **My intercession is for the people of major sins among my nation**, but there is weakness in its chain of transmission through all its chains of transmission, except what Abd al-Razzaq narrated: Mu'ammarr told us on the authority of Thabit, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said, **My intercession is for the people of major sins among my nation**, for it is a sound chain of transmission

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

according to the criteria of the two sheikhs. Abu Isa Al-Tirmidhi narrated it alone from this source on the authority of Abbas Al-Anbari, on the authority of Abdul Razzaq, then he said: This is a good and authentic hadith, and in the Sahih there is a witness to its meaning, which is the saying of the Prophet (peace and blessings of God be upon him) after mentioning intercession: **Do you think it is for the believing, righteous people? No, but it is for the sinful, polluted ones.** The scholars of Usul and Fir' differed regarding the definition of a major sin. Some said: It is what is subject to a hadd in the Shari'ah, and some said: It is what is subject to a specific warning from the Qur'an and Sunnah, and other things were said. Abu Al-Qasim Abdul Karim bin Muhammad Al-Rafi'i said in his famous book Al-Sharh Al-Kabeer in the Book of Testimonies therein: Then the Companions **may God be pleased with them** and those who came after them differed regarding major sins and the difference between them and minor sins. Some of the Companions have different interpretations of a major sin: **One of them** is that it is a sin that requires a hadd. **The second** is that it is a sin for which the perpetrator is subject to a severe warning according to a text in the Qur'an or Sunnah, and this is what is most often found for them, and I am more inclined towards the first, but the second is more in line with what they mentioned when interpreting major sins. **The third** Imam Al-Haramayn said in Al-Irshad and other books: Every crime that indicates the perpetrator's lack of concern for religion and weak religious commitment invalidates justice. *Fourth* Judge Abu Saeed Al-Harawi mentioned that a major sin is every act that the Book has explicitly prohibited and every sin that requires a punishment in its type, such as killing or otherwise, and leaving every obligatory duty that is commanded immediately and lying in testimony, narration and oath. This is what they mentioned for the sake of precision. Then he said: Judge Al-Ruwayani separated and said: The major sins are seven: killing a soul without right, adultery, sodomy, drinking alcohol, stealing, taking money by force, and slander. In Al-Shamel, he added to the seven mentioned: false testimony, and the author of Al-Uddah added to them: consuming usury, breaking the fast in Ramadan without an excuse, a false oath, severing family ties, disobeying parents, fleeing from battle, consuming an orphan's money, betrayal in measuring and weighing, performing the prayer before its time, and delaying it after its time without an excuse, striking a Muslim without right, lying about the Messenger of God, may God bless him and grant him peace, intentionally, insulting his companions, withholding testimony without an excuse, taking a bribe, leading between men and women, slandering the ruler, and withholding zakat. Abandoning enjoining good and forbidding evil when able to do so, forgetting the Qur'an after learning it, burning an animal with fire, a woman refusing to have intercourse with her husband without reason, despairing of God's mercy, feeling secure from God's deception, and it is said: slandering the people of knowledge and the bearers of the Qur'an. Among the major sins are: zihar, eating

pork and dead meat except out of necessity. Then Al-Rafi'i said: There is room for hesitation in some of these characteristics. I said: People have written books on major sins, including what our Sheikh, the hafiz Abu Abdullah Al-Dhahabi, collected, which amounted to about seventy major sins. If it is said: A major sin is one for which the Lawgiver has threatened Hell specifically, as Ibn Abbas and others said, and what follows that, then a great deal of it has been collected. If it is said: everything that God has forbidden, then it is very much, and God knows best.

Fath al-Qadir

Falsehood: What is not right, and its aspects are many, and among the falsehood are the sales that the Shari'ah has forbidden. Trade in the language is an expression of opposition, and this exception is disconnected: that is, but trade by mutual consent is permissible between you, or but trade by mutual consent is permissible for you. And His saying 29- **by mutual consent** is an attribute of trade: that is, occurring by mutual consent, and God Almighty only specified trade and not other types of exchanges because it is the most and most common of them, and trade is applied to the reward of deeds from God in a metaphorical manner, and from this His saying, the Most High: **Shall I guide you to a trade that will save you from a painful punishment?** And His saying, **They hope for a trade that will never fail.**

Scholars differed regarding mutual consent. A group said: Its completion is its obligation by the separation of bodies after the contract of sale, or by one of them saying to the other: Choose you both, in the authentic hadith: "The two parties to a transaction have the option of resolving the dispute as long as they have not separated or one of them says to the other: Choose." This is the view of a group of the Companions and Followers, and it was also said by Al-Shafi'i, Al-Thawri, Al-Awza'i, Al-Layth, Ibn 'Uyaynah, Ishaq, and others. Malik and Abu Hanifa said: The completion of the sale is to conclude the sale verbally, thus removing the option. They responded to the hadith with something that is useless. Trade has been read in the nominative case as if it were complete, and trade in the accusative case as if it were incomplete. His statement: **And do not kill yourselves** means: O Muslims, do not kill one another except for a reason proven by the Shari'ah, or do not kill yourselves by committing sins, or what is meant is the prohibition of a person killing himself in reality. There is nothing wrong with interpreting the verse to mean all the meanings. What indicates this is Amr ibn al-Aas's argument with it when he did not wash himself with cold water when he became ritually impure during the Battle of Dhat al-Salasil. The Prophet, may God bless him and grant him peace, decided to argue with him, and it is in Musnad Ahmad, Sunan Abi Dawud, and others.

Tafsir al-Baghawi

29- The Almighty said: **O you who have believed, do not consume one another's wealth unjustly**, by what is forbidden, meaning: by usury, gambling, usurpation, theft, betrayal and the like, and it was said: it is corrupt contracts **except that it be trade**, the people of Kufa read *trade* in the accusative case as the predicate of *was*, meaning: except that the money is trade, and the others read it in the nominative case, meaning: except that trade takes place, **by mutual consent**, meaning with the good will of each one of you.

It was said: It is that each of the two contracting parties approves the other after the sale, so it is binding, otherwise they have the option unless they separate, as Abu al-Hasan al-Sarakhsi informed us, Zahir bin Ahmad informed us, Abu Ishaq al-Hashemi informed us, Abu Musab informed us, Malik informed us, Nafi informed us, Abdullah bin Umar informed us that the Messenger of God, may God bless him and grant him peace, said: **The two contracting parties, each of them has the option over the other, unless they separate, except for the sale of the option.**

"And do not kill yourselves," Abu Ubaidah said: meaning do not destroy yourself, as He said: **And do not throw yourselves with your own hands into destruction Al-Baqarah 2:195** and: **Do not kill yourselves by consuming wealth unjustly.**

It was said: He meant by it the killing of a Muslim himself. Abdul Wahhab bin Muhammad al-Khatib told us, Abdul Aziz bin Ahmad al-Khal told us, Abu al-Abbas al-Asam told us, al-Rabi' told us, al-Shafi'i told us, Ibn Uyyaynah told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Thabit bin al-Dahhak, that the Messenger of God, may God bless him and grant him peace, said: **Whoever kills himself with something in this world will be punished with it on the Day of Resurrection.**

Abu al-Fadl Ziyad ibn Muhammad al-Hanafi told us, Abu Muadh Abd al-Rahman al-Muzani told us, Abu Ishaq Ibrahim ibn Hammad al-Qadi told us, Abu Musa al-Zaman told us, Wahb ibn Jarir told us, my father told us, he said, I heard al-Hasan tell us, Jundub ibn Abdullah, may God be pleased with him, told us, he said: The Messenger of God, may God bless him and grant him peace, said: "A man came out from among those who came before you, an Arab, and he was alarmed by him, so he took out a knife and cut his hand with it, and the blood did not stop until he died. Then God Almighty said: My servant rushed to Me with his life, so I forbade him Paradise."

Al-Hasan said: **Do not kill yourselves**, meaning: your brothers, that is: do not kill one another, **for God is ever Merciful to you**. Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Sulayman bin Harb, I told Shu'bah, on the authority of Ali bin Mudrik, who said: I heard Abu Zur'ah bin Amr bin Jarir, on the authority of his grandfather, who said: "The Messenger of God, may God bless him and grant him peace, said to me during the Farewell Pilgrimage: Listen to the people, then he said: Do not return after me as disbelievers, striking one another's necks."

Tafsir al-Baidawi

29 **O you who have believed, do not consume one another's wealth unjustly** by means not permitted by the Shari'ah, such as usurpation, usury, and gambling. **Except that it be trade by mutual consent** is an intermittent exception, meaning, but trade by mutual consent is not prohibited, or intend that it be trade. And by mutual consent is an attribute of trade, meaning trade that results from the mutual consent of the parties involved, and trade is designated as one of the ways in which it is permissible to consume the wealth of others, because it is more common and easier for people of integrity, and it is possible that it is intended to mean transfer in general. It was said: What is meant by the prohibition is the prevention of spending money on what God does not approve of, and by trade is spending it on what He approves. The Kufians read *trade* in the accusative case based on the defective verb *kana* and the omission of the name, meaning, except that the trade or the direction is trade. **And do not kill yourselves** by cheapening as the ignorant people of India do, or by throwing oneself into destruction. It is supported by what was narrated: that Amr ibn al-Aas interpreted tayammum as fear of the cold, so the Prophet, may God bless him and grant him peace, did not denounce him for it, or for committing what leads to killing it. Or for committing what humiliates and destroys it, for it is the real killing of the soul. It was said that what is meant by souls is whoever is of their religion, for the believers are like one soul. He combined in the recommendation the preservation of the soul and wealth, which is its sibling in that it is the reason for its existence, preserving them until the souls are perfected and their virtues are fulfilled, out of compassion for them and mercy of perfection, which he indicated by his saying: **Indeed, God is ever Merciful to you**, meaning He commanded what He commanded and forbade what He forbade out of His excessive mercy upon you. It was said: Its meaning is that He was merciful to you, O nation of Muhammad, when He commanded the Children of Israel to kill souls and forbade you from doing so.

Surat al-Nisa 4:30

And whoever does that out of aggression and injustice - We will drive him into a Fire, and that, for Allah, is easy.

Surat al-Nisa 4:30

And whoever does that out of aggression and injustice - We will drive him into a Fire, and that, for God, is easy.

Tafsir al-Jalalayn

And whoever does that that is, what he has been forbidden **in aggression** exceeding what is permissible **and wrongfully** to emphasize **We will drive him** We will put him **into a Fire** in which he will burn **and that, for God, is easy** easy.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of his saying: **And whoever does that in aggression**.

Some of them said: The meaning of this is: And whoever kills himself, meaning: And whoever kills his believing brother, **aggressively and unjustly, We will cast him into the Fire**.

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: I said to Ata': What do you think of his statement, **And whoever does that in aggression and injustice - We will drive him into a Fire**, in all of that, or in his statement, **And do not kill yourselves**? He said: Rather, in his statement, **And do not kill yourselves**.

Others said: Rather, the meaning of this is: And whoever does what I have forbidden him from the beginning of this Surah until His saying: **And whoever does that**, from marrying someone whose marriage is forbidden, transgressing his limits, unjustly consuming the wealth of orphans, and unjustly killing a soul whose killing is forbidden without right.

Others said: Rather, the meaning of this is: Whoever unjustly consumes the property of his Muslim brother without his consent, and unjustly kills his believing brother, then We will cast him into the Fire.

Abu Ja'far said: The correct statement regarding this, in my opinion, is to say: Its meaning is: And whoever does what God has forbidden him, from His saying: **O you who have believed, it is not lawful for you to inherit women against their will** (An-Nisa': 19) to His saying: **And whoever does that**, from marrying forbidden women, and preventing the forbidden woman from intercourse with her, and consuming wealth unjustly, and killing the forbidden woman who killed the believers, because all of that is something for which God has promised punishment to its people.

If someone says: What prevented you from making his statement *that* mean everything for which God threatened punishment from the beginning of the surah?

It was said: What prevented me from that is that each section of that was coupled with a threat up to His saying: **For them We have prepared a painful punishment** (An-Nisa': 18), and there is no mention of punishment after that for what God has forbidden in the verses that follow it up to His saying: **Then We will cast him into a Fire**. So his saying: **And whoever does that** - meaning what we said, which was not coupled with a threat, despite the consensus of all that God Almighty has threatened for all of that - is more appropriate than meaning what preceded in which the threat was coupled with the prohibition before that.

As for his saying: *aggression*, he means by it transgression of what God has permitted him to do, to what He has forbidden him to do, **and injustice**, meaning: doing that without God's permission, and doing what God has forbidden him to do. And his saying: **Then We will cast him into a Fire**, he says: We will bring him into a Fire in which he will be cast into and burned, **and that is easy for God**, meaning: casting the one who did that into the Fire and burning him in it, was easy and simple for God, because he is not able to refrain from what his Lord intended for him of evil. Rather, fulfilling a threat is difficult for the one who is threatened, for the one who, if he tries to fulfill it, is able to refrain from it. As for the one who is in the grip of his promise, it is easy for him to carry out His judgment upon him, and to fulfill His threat to him, and the matter that He intended for him is not difficult for him.

Tafsir al-Qurtubi

That is an allusion to killing, because it is the closest masculine word. Ata' said: It was said: It refers to eating money unjustly and killing a soul, because the prohibition of them came in a consistent, narrated manner, then the threat was mentioned according to the prohibition. It was said: It is general for everything that was prohibited from the issues, from the beginning of the surah to the Almighty's saying: **And whoever does that** Al-Tabari said: That refers to what was prohibited from the last threat, which is the Almighty's saying: **O you who have believed, it is not lawful for you to inherit women by compulsion** because everything that was prohibited from the beginning of the surah was linked to it and worshipped, except for His saying: **O you who have believed, it is not lawful for you** because there is no threat after it except His saying: **And whoever does that out of aggression** and aggression is exceeding the limit. Injustice is putting something in the wrong place. It was mentioned earlier and the threat was restricted by mentioning aggression and injustice to exclude from it the act of forgetfulness and error. He mentioned aggression and injustice despite the similarity of their meanings due to the difference in their words, and that is good in speech as he said:

And he found her words to be lies and falsehoods.

And the goodness of the conjunction is due to the difference in the two words. It is said: *ba'dan disappearance and smash crushing*. From this is the saying of Jacob: **I only complain of my suffering and my grief to God** (Yusuf 12:86). So this is good due to the difference in the wording. And *nasihi* means we touch him with its heat. And we have explained the meaning of combining these verses and the hadith of Abu Sa'id al-Khudri about the disobedient and the people of major sins for those upon whom the threat is carried out. So there is no meaning in repeating that. And al-A'mash and al-Nakha'i read *nasihi* with the opening of the *nun*, and that it is transferred from **salli naran**, meaning **I burned it**. And in the hadith, **a roasted sheep**. And whoever closes the *nun* is transferred with the hamza like *ta'amt* and *ta'amt*.

Tafsir Ibn Kathir

Mentioning the sayings of the predecessors on this

What was narrated from Omar and Ali **may God be pleased with them** was mentioned in the aforementioned hadiths. Ibn Jarir said: Ya'qub bin Ibrahim told me, Ibn Ulayyah told us on the authority of Ibn Awn, on the authority of Al-Hasan, that some people asked Abdullah bin Amr in Egypt, and they said: We see things in the Book of God Almighty that He commanded to be acted upon but not acted upon. So we wanted to meet the Commander of the Faithful about that, so he came and they came with him, and Omar **may God be pleased with him** met him and said: When did you come? He said: Since such and such. He said: With permission, did you come? He said: I do not know how he responded to him. He said: O Commander of the Faithful, some people met me in Egypt and said: We see things in the Book of God that He commanded to be acted upon but not acted upon. They wanted to meet you about that. He said: Gather them for me. He said: So I gathered them for him. Ibn Awn said: I think he said: In a hall. So he took the closest of them and said: I ask you by God and by the right of Islam upon you, have you recited the entire Qur'an? He said: Yes. He said: Have you counted it in your mind? He said: By God, no. He said: If he had said: Yes, he would have opposed him. He said: Have you counted it in your sight? Have you counted it in your speech? Have you counted it in your command? Then he followed them until he reached the last of them. He said: May Umar's mother be bereaved! Do you charge him to make people adhere to the Book of God? Our Lord knows that we will have sins. He said: And he recited: **If you avoid the major sins which you are forbidden, We will remove from you your lesser sins** [Al-Bukhari and Muslim]. Then he said: Did the people of Madinah know? Or he said: Did anyone know what you have done? They said: No. He said: If they knew, I would have admonished you. The chain of transmission is good and the text is good, even though it is narrated by Al-Hasan from Umar, and there is an interruption in it, except that something like this is well-known, so its being well-known is sufficient. Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Ahmad - meaning Al-Zubayri - told us, Ali ibn Salih told us, on

the authority of Uthman ibn Al-Mughira, on the authority of Malik ibn Juwayn, on the authority of Ali, may God be pleased with him. He said: The major sins are associating partners with God, killing a soul, consuming the wealth of an orphan, accusing a chaste woman of adultery, fleeing from battle, becoming Arab after emigrating, practicing magic, disobeying one's parents, consuming usury, separating from the group, and breaking a deal. It was previously reported from Ibn Mas'ud that he said: The greatest major sins are associating partners with God, despairing of God's mercy, losing hope in God's mercy, and feeling secure from the deception of God, the Almighty and Majestic. Ibn Jarir narrated from the hadith of Al-A'mash on the authority of Abu Al-Dhaha, on the authority of Masruq and Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, both of them on the authority of Ibn Mas'ud, he said: The major sins are from the beginning of Surat An-Nisa' to thirty verses of it, and from the hadith of Sufyan Al-Thawri and Shu'bah on the authority of Asim bin Abi Al-Najud, on the authority of Zur bin Hubaish, on the authority of Ibn Mas'ud, he said: The major sins are from the beginning of Surat An-Nisa' to thirty verses of it, then he recited **If you avoid the major sins which you are forbidden**, the verse, and Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Ya'la bin Ubaid told us, Salih bin Hayyan told us on the authority of Ibn Buraidah, on the authority of his father, he said: The greatest major sins are associating partners with God, disobeying parents, preventing excess water after drinking, and preventing a stallion from approaching except for a fee.

In the two Sahihs, it is narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **Extra water should not be withheld in order to withhold grass thereby**. And in both of them it is narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: "There are three whom God will not look at on the Day of Resurrection, nor will He purify them, and they will have a painful punishment: a man who has extra water in the desert and withholds it from a traveler." And he mentioned the rest of the hadith. And in the Musnad of Imam Ahmad, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, **Whoever withholds extra water and extra grass, God will withhold His extra water from him on the Day of Resurrection**. Ibn Abi Hatim said: Al-Husayn bin Muhammad bin Shanbah Al-Wasiti told us, Abu Ahmad told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, on the authority of Aisha, who said: What is taken from women of the major sins, Ibn Abi Hatim said: He means the words of God Almighty: **On condition that they do not associate anything with God and do not steal** the verse. Ibn Jarir said: Ya'qub bin Ibrahim told me, Ibn Ulayyah told us, Ziyad bin Mukhraq told us, on the authority of Mu'awiyah bin Qurrah, who said: We came to Anas bin Malik and among what he told us was: I have not seen anything like what has reached us from our Lord Almighty, for which we did not give up all our family and wealth. Then he was silent for a while and then said: By God, when our Lord has charged us with something lighter

Surat al-Nisa 4:30

And whoever does that out of aggression and injustice - We will drive him into a Fire, and that, for Allah, is easy.

than that, He has overlooked for us what is less than the major sins, so what do we have to do with them? And he recited: **If you avoid the major sins which you are forbidden** the verse.

Ibn Abbas's sayings about that

Ibn Jarir narrated from the hadith of Al-Mu'tamir bin Sulayman from his father, from Tawus, who said: The major sins were mentioned to Ibn Abbas and they said: They are seven, so he said: They are more than seven and seven, he said: I do not know how many times he said it. Ibn Abi Hatim said: My father told us, Qubaysah told us, Sufyan told us, from Layth, from Tawus, who said: I said to Ibn Abbas: What are the seven major sins? He said: They are closer to seventy than to seven. Ibn Jarir narrated it from Ibn Hamid, from Jarir, from Layth, from Tawus, who said: A man came to Ibn Abbas and said: What do you think of the seven major sins that God mentioned? He said: They are closer to seventy than to seven. Abd Al-Razzaq said: Mu'ammarr told us, from Tawus, from his father, who said: It was said to Ibn Abbas: Are the major sins seven? He said: They are closer to seventy, and Abu Al-Aaliyah Al-Riyahi, may God have mercy on him, said the same. Ibn Jarir said: Al-Muthanna told us, Abu Hudhayfah told us, Shibl told us, on the authority of Qays ibn Sa'd, on the authority of Sa'id ibn Jubayr: A man said to Ibn Abbas: How many major sins are there? Seven? He said: They are closer to seven hundred than seven, except that there is no major sin with seeking forgiveness, and no minor sin with persistence. Ibn Abi Hatim narrated it in this way from the hadith of Shibl. Ali ibn Abi Talhah said on the authority of Ibn Abbas regarding his statement: **If you avoid the major sins which you are forbidden**, he said: Major sins are every sin that God seals with Hell, wrath, curse, or punishment. Narrated by Ibn Jarir. Ibn Abi Hatim said: Ali ibn Harb al-Mawsili told us, Ibn Fadil told us, Shabib told us on the authority of 'Ikrimah, on the authority of Ibn Abbas, who said: Major sins are everything for which God has promised Hell, and Sa'id ibn Jubayr and al-Hasan al-Basri said this. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, Ayoub told us on the authority of Muhammad ibn Sirin, who said: I was told that Ibn Abbas used to say: Everything that God has forbidden is a major sin, and I mentioned the glance, and he said: It is a glance. He also said: Ahmad ibn Hazim told us, Abu Naim told us, Abdullah ibn Ma'dan told us on the authority of Abu al-Walid, who said: I asked Ibn Abbas about the major sins, and he said: Everything in which God is disobeyed is a major sin.

Sayings of the followers

Ibn Jarir said: Yaqub ibn Ibrahim told me, Ibn Ulayyah told us, on the authority of Ibn Awn, on the authority of Muhammad, who said: I asked Ubaydah about the major sins, and he said: Associating partners with God, killing a soul that God has forbidden without right, fleeing on the day of battle, consuming the wealth of an orphan without right, consuming usury, and slander. He said: And they say: A Bedouin woman after the migration. Ibn Awn said: So I said to Muhammad: What about magic? He said: Slander brings about

much evil. Ibn Jarir said: Muhammad bin Ubaid al-Maharibi told me, Abu al-Ahwas Salam bin Salim told us, on the authority of Abu Ishaq, on the authority of Ubaid bin Umair, who said: The major sins are seven, and there is no major sin among them except that there is a verse in the Book of God about it. Among them is associating partners with God: **And whoever associates partners with God, it is as if he had fallen from the sky and was snatched by birds or the wind had blown him down 3:100.** And **Indeed, those who devour the property of orphans unjustly are only consuming fire into their bellies 3:100.** And **Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity 3:100.** And **Those who accuse chaste, unaware, believing women 3:100.** And fleeing from battle **O you who believe! When you meet those who disbelieve in battle 3:100.** And becoming Arab after the migration: **Indeed, those who turn back after guidance has become clear to them 3:100.** And killing a believer: **And whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally 3:100.** And Ibn Abi Hatim also narrated it in the hadith of Abu Ishaq on the authority of Ubayd ibn Umair said something similar. Ibn Jarir said: Al-Muthanna told us, Abu Hudhayfah told us, Shibl told us on the authority of Ibn Abi Nujayh, on the authority of Ata' meaning Ibn Abi Rabah, who said: The major sins are seven: killing a soul, consuming the wealth of an orphan, consuming usury, accusing a chaste woman of adultery, giving false witness, disobeying parents, and fleeing from battle. Ibn Abi Hatim said: Abu Zur'ah told us, Uthman ibn Abi Shaybah told us, Jarir told us on the authority of Mughirah, who said: It was said: Cursing Abu Bakr and Umar **may God be pleased with them** is one of the major sins. I said: A group of scholars have said that whoever curses the Companions is an unbeliever, and this is a narration on the authority of Malik ibn Anas **may God have mercy on him.** Muhammad ibn Sirin said: I do not think that anyone would disparage Abu Bakr and Umar while he loves the Messenger of God (blessings and peace of God be upon him). Narrated by Al-Tirmidhi. Ibn Abi Hatim also said: Yunus told us, Ibn Wahb told us, Abdullah bin Ayyash told us, Zaid bin Aslam said regarding the statement of God the Almighty, **If you avoid the major sins which you are forbidden**, among the major sins are: associating partners with God, disbelieving in the signs of God and His messengers, magic, killing children, and calling upon God to have a son or a female companion - and similar actions and words that are not compatible with any action. As for every sin that can be compatible with a religion and with which an action is accepted, God forgives evil deeds with good ones. Ibn Jarir said: Bishr bin Muadh told us, Yazid told us, Saeed told us on the authority of Qatada, **If you avoid the major sins which you are forbidden**, the verse: God has only promised forgiveness to those who avoid the major sins. He mentioned to us that the Prophet, may God bless him and grant him peace, said, **Avoid the major sins, be steadfast, and be glad.** Ibn Mardawayh narrated through various chains of transmission on the authority of Anas and Jabir, with a chain of transmission

traceable to the Prophet, **My intercession is for the people of major sins among my nation**, but there is weakness in its chain of transmission through all its chains of transmission, except what Abd al-Razzaq narrated: Muammar told us on the authority of Thabit, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said, **My intercession is for the people of major sins among my nation**, for it is a sound chain of transmission according to the criteria of the two sheikhs. Abu Isa Al-Tirmidhi narrated it alone from this source on the authority of Abbas Al-Anbari, on the authority of Abdul Razzaq, then he said: This is a good and authentic hadith, and in the Sahih there is a witness to its meaning, which is the saying of the Prophet (peace and blessings of God be upon him) after mentioning intercession: **Do you think it is for the believing, righteous people? No, but it is for the sinful, polluted ones.** The scholars of Usul and Fir' differed regarding the definition of a major sin. Some said: It is what is subject to a hadd in the Shari'ah, and some said: It is what is subject to a specific warning from the Qur'an and Sunnah, and other things were said. Abu Al-Qasim Abdul Karim bin Muhammad Al-Rafi'i said in his famous book Al-Sharh Al-Kabeer in the Book of Testimonies therein: Then the Companions **may God be pleased with them** and those who came after them differed regarding major sins and the difference between them and minor sins. Some of the Companions have different interpretations of a major sin: **One of them** is that it is a sin that requires a hadd. **The second** is that it is a sin for which the perpetrator is subject to a severe warning according to a text in the Qur'an or Sunnah, and this is what is most often found for them, and I am more inclined towards the first, but the second is more in line with what they mentioned when interpreting major sins. **The third** Imam Al-Haramayn said in Al-Irshad and other books: Every crime that indicates the perpetrator's lack of concern for religion and weak religious commitment invalidates justice. **Fourth** Judge Abu Saeed Al-Harawi mentioned that a major sin is every act that the Book has explicitly prohibited and every sin that requires a punishment in its type, such as killing or otherwise, and leaving every obligatory duty that is commanded immediately and lying in testimony, narration and oath. This is what they mentioned for the sake of precision. Then he said: Judge Al-Ruwayani separated and said: The major sins are seven: killing a soul without right, adultery, sodomy, drinking alcohol, stealing, taking money by force, and slander. In Al-Shamel, he added to the seven mentioned: false testimony, and the author of Al-Uddah added to them: consuming usury, breaking the fast in Ramadan without an excuse, a false oath, severing family ties, disobeying parents, fleeing from battle, consuming an orphan's money, betrayal in measuring and weighing, performing the prayer before its time, and delaying it after its time without an excuse, striking a Muslim without right, lying about the Messenger of God, may God bless him and grant him peace, intentionally, insulting his companions, withholding testimony without an excuse, taking a bribe, leading between men and women, slandering the ruler, and withholding zakat. Abandoning enjoining good and forbidding evil when able to do so, forgetting the Qur'an after learning it, burning an animal with fire, a woman refusing to have intercourse with her

husband without reason, despairing of God's mercy, feeling secure from God's deception, and it is said: slandering the people of knowledge and the bearers of the Qur'an. Among the major sins are: zihar, eating pork and dead meat except out of necessity. Then Al-Rafi'i said: There is room for hesitation in some of these characteristics. I said: People have written books on major sins, including what our Sheikh, the hafiz Abu Abdullah Al-Dhahabi, collected, which amounted to about seventy major sins. If it is said: A major sin is one for which the Lawgiver has threatened Hell specifically, as Ibn Abbas and others said, and what follows that, then a great deal of it has been collected. If it is said: everything that God has forbidden, then it is very much, and God knows best.

Fath al-Qadir

His saying 30- **And whoever does that** meaning: killing in particular or consuming people's money unjustly and killing out of aggression and injustice. It was said: It is a reference to everything that was forbidden in this Surah. Ibn Jarir said: It refers to what was forbidden from the last warning, which is the Almighty's saying: **O you who believe, it is not lawful for you to inherit women against their will** because everything that was forbidden from the beginning of the Surah was accompanied by a warning except for His saying: **O you who believe, it is not lawful for you** because there is no warning after it except His saying: **And whoever does that out of aggression and injustice** and aggression: exceeding the limit. Injustice: putting something in the wrong place. It was said: The meaning of aggression and injustice is one, and its repetition is for the purpose of emphasis as in the saying of the poet:

And he found her words to be lies and falsehoods.

The restriction on aggression and injustice excludes killing that was justified, such as retaliation, killing an apostate, and all other legal punishments, as well as killing by mistake. His statement, **Then We will roast him** is the answer to the condition: that is, We will cast him into a great fire. **And that** that is, roasting him in the fire, **is easy for God** because nothing is beyond His power. It was also read: **We will roast him** with the opening of the *nun*. This was narrated from Al-A'mash and Al-Nakha'i. According to this reading, it is derived from *salā*, and from it is a roasted sheep.

Tafsir al-Baghawi

30- **And whoever does that**, meaning: what was previously mentioned of the forbidden things, **out of aggression and injustice**, so aggression is exceeding the limit, and injustice is putting something in the wrong place, **We will drive him**, We will put him in the Hereafter, **into a Fire**, in which he will be driven, **and that is easy for God**, easy.

Tafsir al-Baidawi

30 **And whoever does that** refers to killing, or what was

Surat al-Nisa 4:30

And whoever does that out of aggression and injustice - We will drive him into a Fire, and that, for Allah, is easy.

previously forbidden. **Aggression and injustice** is excessive transgression of the right and doing what is not deserved. It was said that he meant by aggression the transgression against others, and by injustice the injustice of the self by exposing it to punishment. **Then we will cast him into a Fire** We will put him into it. It was read with emphasis from *salla*, and with a *fatha* on the noon from *salla*, he prays. And from it is a prayed sheep, and he prays with the *ya* and the pronoun refers to God Almighty or to that from the point of view that he is the reason for the prayer. **And that is easy for God** there is no difficulty in it and no distraction from it.

Surat al-Nisa 4:31

If you avoid the major sins you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.

Tafsir al-Jalalayn

If you avoid the major sins which you are forbidden which are those for which there is a threat, such as murder, adultery, and theft. Ibn Abbas said: **It is closer to seven hundred. We will remove from you your misdeeds** minor sins through acts of obedience **and admit you to a noble entrance** with a damma or fatha on the meem, meaning an entrance or a place **which is Paradise**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding the meaning of the major sins that God Almighty promised His servants to avoid, as all their sins would be forgiven them.

Some of them said: The major sins that God Almighty said: **If you avoid the major sins you are forbidden, We will remove from you your lesser sins**, are what God forbade His servants from doing from the beginning of Surat An-Nisa' to the beginning of the thirtieth chapter of it.

Who said that?

Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, he said: The major sins are from the beginning of Surat al-Nisa' to thirty of it.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Hammad, on the authority of Ibrahim, on the authority of Abdullah, similarly.

Al-Muthanna told me, he said, Hajjaj told us, he said, Hammad told us, on the authority of Ibrahim, on the authority of Ibn Masoud, similarly.

Abu Hisham Al-Rafa'i told us, he said, Waki' told us, he said, Al-A'mash told us, on the authority of Ibrahim, he said, Alqamah told me, on the authority of Abdullah, he said: The major sins, from the beginning of Surat An-Nisa' to His saying, **If you avoid the major sins which you are forbidden**.

Al-Rafa'i told us, he said, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, he said: Abdullah was asked about the major sins, he said: What is between the opening of Surat An-Nisa and the beginning of the thirtieth.

Ibn Hamid told us, he said, Jarir told us, on the

authority of Mughirah, on the authority of Hammad, on the authority of Ibrahim, on the authority of Ibn Masoud, who said: The major sins are what is between the opening of Surat An-Nisa and thirty verses of it: **If you avoid the major sins which you are forbidden**.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Mughirah told us, on the authority of Ibrahim, on the authority of Abdullah, that he said: The major sins, from the beginning of Surat An-Nisa to the thirtieth of it: **If you avoid the major sins which you are forbidden**.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Ibn Awn, on the authority of Ibrahim, he said: They used to think that the major sins were between the beginning of this Surah, Surat An-Nisa, to this place: **If you avoid the major sins which you are forbidden**.

Al-Muthanna told me, he said, Adam Al-Asqalani told us, he said, Shu'bah told us, on the authority of Asim bin Abi Al-Najoud, on the authority of Zur bin Hubaish, on the authority of Ibn Mas'ud, who said: The major sins, from the beginning of Surat An-Nisa to thirty verses of it. Then he recited: **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**.

Al-Muthanna told me, he said, Ibn Wakee' told us, he said, Misa'ar told us, on the authority of Asim bin Abi Al-Najoud, on the authority of Zur bin Hubaish, he said, Abdullah said: The major sins are what is between the beginning of Surat An-Nisa' and the beginning of the thirtieth.

Others said: There are seven major sins.

Who said that?

Tamim bin Al-Muntasir told me, he said, Yazid told us, he said, Muhammad bin Ishaq told us, on the authority of Muhammad bin Sahl bin Abi Hathmah, on the authority of his father, he said: I was in this mosque, the mosque of Kufa, and Ali was addressing the people from the pulpit, and he said: O people, the major sins are seven, and the people listened, so he repeated it three times, then he said: Will you not ask me about them? They said: O Commander of the Faithful, what are they? He said: Associating partners with God, killing a soul that God has forbidden, accusing a chaste woman of adultery, consuming the wealth of an orphan, consuming usury, fleeing on the day of battle, and becoming an Arab after the migration. So I said to my father: O father, what is becoming an Arab after the migration? How did it come here? He said: O my son, what is greater than a man migrating, and when his share falls into the spoils and jihad becomes obligatory upon him, he removes that from his neck, and he returns to being an Arab as he was!!

Muhammad ibn Ubayd al-Maharibi told me, he said, Abu al-Ahwas Salam ibn Salim told us, on the authority of Ibn Ishaq, on the authority of Ubayd ibn Umair, he said: The major sins are seven, and there is no major sin among them except that there is a verse in the Book of God about it: associating partners with God, among them is: **And whoever associates partners with God, it is as if he had fallen from the sky** (al-Hajj 22:31), and **Those who consume the property of orphans**

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If you avoid the major sins you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.

unjustly, they are only consuming into their bellies fire (al-Nisa': 10), and **Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity** (al-Baqarah 2:275), and **Those who accuse chaste, unaware, believing women** (al-Nur: 23), and fleeing from battle: **O you who believe, when you meet those who disbelieve advancing [in battle], do not turn your backs to them** (al-Anfal 8:15), and becoming an Arab after the migration: **Indeed, those who turn back after guidance has become clear to them** (Muhammad 47:25), and killing a soul.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Ibn Ishaq, on the authority of Ubayd ibn Umair al-Laythi, he said: The major sins are seven: associating partners with God: **And whoever associates partners with God, it is as if he had fallen from the sky and was snatched by birds or the wind had blown him to a remote place.** Killing a soul: **And whoever kills a believer intentionally, his recompense is Hell.** (An-Nisa': 93), consuming usury: **Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity.** (An-Nisa': 93), consuming the wealth of orphans: **Indeed, those who devour the wealth of orphans unjustly.** (An-Nisa': 93), slandering a chaste woman: **Indeed, those who accuse chaste, unaware, believing women.** (An-Nisa': 16), fleeing from battle: **And whoever turns his back to them that Day, except to turn aside for battle or to withdraw to a company.** (An-Anfal: 16), and the apostate Arab after his migration: **Indeed, those who turn back after it has become clear to them...** (An-Nisa': 93) *Guidance* verse.

Yaqub ibn Ibrahim narrated to us, he said: Ibn Ulayyah narrated to us, on the authority of Ibn Awn, on the authority of Muhammad, he said: I asked Ubaydah about the major sins, and he said: Associating partners with God, killing a soul that God has forbidden unjustly, fleeing on the day of battle, consuming the wealth of an orphan unjustly, consuming usury, and slander. He said: And they say: A Bedouin woman after the migration. Ibn Awn said: So I said to Muhammad: What about magic? He said: Slander brings about much evil.

Abu Kuraib told us, Hisham told us, Mansour and Hisham told us, on the authority of Ibn Sirin, on the authority of Ubaidah, that he said: The major sins are: associating partners with God, killing a soul unlawfully, consuming usury, accusing a chaste woman of adultery, consuming an orphan's wealth, fleeing from battle, and an Arab apostate after his migration.

Yaqub told me, he said, Hisham told us, he said, Hisham told us, on the authority of Ibn Sirin, on the authority of Ubaidah, something similar.

The reason for saying this article is:

Al-Muthanna told me, he said, Abu Salih told us, he said, Al-Layth told me, he said, Khalid told me, on the authority of Saeed bin Abi Hilal, on the authority of Naim Al-Mujmir, he said: Suhaib, the freed slave of

Al-Atwari, told me: "He heard from Abu Hurairah and Abu Saeed Al-Khudri saying: The Messenger of God, may God bless him and grant him peace, addressed us one day and said: By the One in Whose Hand is my soul - three times - then he leaned over, and each one of us leaned over crying, not knowing what he had sworn about. Then he raised his head with a cheerful face, and he was more beloved to us than red camels, and he said: There is no servant who prays the five prayers, fasts Ramadan, pays zakat, and avoids the seven major sins, except that the gates of Paradise will be opened for him. Then it will be said: Enter in peace."

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Ata', he said: The major sins are seven: killing a person, consuming usury, consuming the wealth of an orphan, accusing a chaste woman of adultery, giving false witness, disobeying one's parents, and fleeing on the day of battle.

Others said it is nine.

Who said that?

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, he said, Ziyad ibn Mukhraq told us, on the authority of Taisalah ibn Mayyas, he said: I was with the Najdat, and I committed sins that I do not consider to be anything but major! So I met Ibn Umar and said: I have committed sins that I do not consider to be anything but major! He said: What are they? I said: Such and such. He said: It is not among the major sins - he said: for something that Taisalah did not name - he said: There are nine, and I will count them for you: Associating partners with God, killing a soul unlawfully, fleeing from battle, accusing a chaste woman of adultery, consuming usury, consuming the wealth of an orphan unjustly, committing heresy in the Sacred Mosque, practicing sorcery, and making one's parents cry out of disobedience. Ziyad said: And Taisalah said: When Ibn Umar saw my separation, he said: Do you fear that you will enter Hell? I said: Yes! He said: And would you like to enter Paradise? I said: Yes! He said: Are your parents alive? I said: My mother is with me. He said: By God, if you speak to her gently and feed her, you will enter Paradise as long as you avoid the causes.

Sulayman ibn Thabit al-Kharraz al-Wasiti narrated to us, he said: Salim ibn Salam narrated to us, he said: Ayoub ibn Utbah narrated to us, on the authority of Taisalah ibn Ali al-Nahdi, he said: I came to Ibn Umar while he was in the shade of an arak tree on the Day of Arafah, and he was pouring water on his head and face. I said: Tell me about the major sins? He said: There are nine. I said: What are they? He said: Associating partners with God, accusing a chaste woman of adultery. I said: Before killing? He said: Yes, despite it, killing a believing soul, fleeing from battle, sorcery, consuming usury, consuming the wealth of an orphan, disobeying Muslim parents, and blaspheming against the Sacred House, your Qiblah, living and dead.

Sulayman ibn Thabit al-Kharraz told us, he said: Salim ibn Salam told us, he said: Ayoub ibn Utbah told us, on the authority of Yahya, on the authority of Ubayd ibn Umair, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, similarly, except that he said: He began with the killing before the slander.

Others said: There are four.

Who said that?

Ibn Hamid told us, he said, Hakam bin Salm told us, on the authority of Anbasa, on the authority of Mutraf, on the authority of Wabra, on the authority of Ibn Masoud, who said: The major sins are: associating partners with God, despairing of God's mercy, losing hope in God's mercy, and feeling secure from God's plan.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Mutraf told us, on the authority of Wabra bin Abd al-Rahman, on the authority of Abu al-Tayyil, he said, Abdullah bin Masoud said: The greatest of the major sins are: associating partners with God, despairing of the mercy of God, despondency of the mercy of God, and feeling secure from the plan of God.

Abu Kuraib told us, he said, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Wabra bin Abd Al-Rahman, he said, Abdullah said: The major sins are: associating partners with God, despairing of God's mercy, feeling secure from God's plan, and losing hope in God's mercy.

Abu Kuraib and Abu al-Sa'ib told us, they said, Ibn Idris told us, he said, I heard Mutraf, on the authority of Wabra, on the authority of Abu al-Tayyil, he said, Abdullah said: The major sins are four: associating partners with God, despairing of God's mercy, losing hope in God's mercy, and feeling secure from God's plan.

Muhammad bin Amara Al-Asadi told me, he said, Abdullah told us, he said, Shaiban told us, on the authority of Al-A'mash, on the authority of Wabra, on the authority of Abu Al-Tayyal, he said: I heard Ibn Masoud say: The greatest of the major sins is associating partners with God.

Muhammad bin Amara told me, he said, Abdullah told us, he said, Israel told us, on the authority of Abu Ishaq, on the authority of Wabra, on the authority of Abu al-Tayfil, on the authority of Abdullah, something similar.

Ibn Al-Muthanna told me, he said, Wahb bin Jarir told me, he said, Shu'bah told us, on the authority of Abdul Malik, on the authority of Abu Al-Tayyil, on the authority of Abdullah, he said: The major sins are four: associating partners with God, feeling secure from God's plan, despairing of God's mercy, and losing hope in God's mercy.

And he said, Shu'bah told us, on the authority of Al-Qasim bin Abi Bazza, on the authority of Abu Al-Tayyal, on the authority of Abdullah, similarly.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Al-Qasim Ibn Abi Bazza, on the authority of Abu Al-Tayyal, on the authority of Abdullah Ibn Mas'ud,

something similar.

Ibn Hamid told us, he said, Jarir told us, on the authority of Abdul Aziz bin Rafi', on the authority of Abu al-Tayyib, on the authority of Ibn Mas'ud, who said: The major sins are four: associating partners with God, killing a soul that God has forbidden, feeling secure in God's plan, and despairing of God's mercy.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-Masoudi, on the authority of Furat Al-Qazzaz, on the authority of Abu Al-Tayyal, on the authority of Abdullah, who said: The major sins are: despairing of God's mercy, losing hope in God's mercy, feeling secure in God's plan, and associating partners with God.

Others said: Everything that God has forbidden is a major sin.

Who said that?

Abu Kuraib told us, he said, Hisham told us, on the authority of Mansour, on the authority of Ibn Sirin, on the authority of Ibn Abbas, he said: Major sins were mentioned in his presence, so he said: Everything that God has forbidden is a major sin.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, he said, Ayoub told us, on the authority of Muhammad, he said: I was informed that Ibn Abbas used to say: Everything that God has forbidden is a major sin, and I mentioned the glance, he said: It is a glance.

Muhammad ibn Abd al-A'la told me, he said, Mu'tamir told us, on the authority of his father, on the authority of Tawus, he said, a man said to Abdullah ibn Abbas: Tell me the seven major sins! He said, Ibn Abbas said: They are more than seven and seven, and I do not know how many times he said them.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Sulayman al-Taymi, on the authority of Tawus, he said: The major sins were mentioned to Ibn Abbas and they said: They are seven. He said: They are more than seven and seven! Sulayman said: I do not know how many times he said it.

Muhammad ibn Bashara told us, he said, Muhammad ibn Ja'far and Ibn Abi 'Uday told us, on the authority of 'Awf, he said: Abu al-'Aliyah al-Riyahi stood up from a circle I was in and said: Some people say: The major sins are seven, and I fear that the major sins are seventy or more than that.

Ali told us, Al-Walid told us, I heard Abu Amr telling, on the authority of Al-Zuhri, on the authority of Ibn Abbas: That he was asked about the major sins: Are they seven? He said: They are closer to seventy.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Qais bin Saad, on the authority of Saeed bin Jubair, that a man said to Ibn Abbas: How many are the major sins? Are they seven? He said: Closer to seven hundred than to seven, except that there is no major sin with seeking forgiveness, and no minor sin with persistence.

Ibn Hamid told us, he said, Jarir told us, on the

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authority of Laith, on the authority of Tawus, he said, a man came to Ibn Abbas and said: What do you think of the seven major sins that God mentioned? What are they? He said: They are up to seventy, closer to seven.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ibn Tawus, on the authority of his father, he said: It was said to Ibn Abbas: Are there seven major sins? He said: They are closer to seventy.

Ahmad bin Hazim told us, Abu Naim told us, Abdullah bin Saadan told us, on the authority of Abu al-Walid, who said: I asked Ibn Abbas about major sins, and he said: Everything in which God is disobeyed is a major sin.

Others said: There are three.

Who said that?

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Mas'ud, who said: The major sins are three: despairing of God's mercy, despondency of God's mercy, and feeling secure from God's deception.

Others said: Everything that is obligatory, and everything that God has threatened its people with Hell, is a major sin.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **If you avoid the major sins which you are forbidden**, he said: The major sins are every sin that God seals with fire, or wrath, or a curse, or punishment.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, he said, Hisham bin Hassan told us, on the authority of Muhammad bin Was', he said, Saeed bin Jubair said: Every affirmative in the Qur'an is a major sin.

Ibn Wakee' told us, he said, my father told us, on the authority of Muhammad ibn Mahzam al-Sha'ab, on the authority of Muhammad ibn Was' al-Azdi, on the authority of Saeed ibn Jubayr, who said: Every sin that God attributes to Hell is among the major sins.

Ali bin Sahl told us, Al-Walid bin Muslim told us, on the authority of Salim: He heard Al-Hasan say: Every affirmative action in the Qur'an is a major sin.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **If you avoid the major sins which you are forbidden**, he said: The obligatory sins.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, he said: The major sins are everything that requires God to make Hell obligatory for its people. And every action for which the prescribed punishment is carried out is among the major sins.

Abu Jaafar said: What we say about this is what is proven by the hadith from the Messenger of God, may God bless him and grant him peace, and that is what:

Ahmad ibn al-Walid al-Qurashi narrated to us, he said: Muhammad ibn Ja'far narrated to us, he said: Shu'bah narrated to us, he said: Ubaydullah ibn Abi Bakr narrated to me, he said: "I heard Anas ibn Malik say: The Messenger of God, may God bless him and grant him peace, mentioned the major sins, or: he was asked about the major sins, and he said: associating partners with God, killing a soul, and disobeying one's parents. So he said: Shall I not inform you of the greatest of the major sins? He said: False statement, or he said: false testimony." Shu'bah said: I think he most likely said: false testimony.

Yahya bin Habib bin Arabi told us, Khalid bin Al-Harith told us, Shu'bah told us, Ubaidullah bin Abi Bakr told us, on the authority of Anas, "On the authority of the Prophet, may God bless him and grant him peace, regarding the major sins, he said: Associating partners with God, disobeying parents, killing a person, and speaking falsely."

Ibn Al-Muthanna told us, he said, Yahya bin Katheer told us, he said, Shu'bah told us, on the authority of Ubayd God bin Abi Bakr, "On the authority of Anas, he said: The major sins were mentioned in the presence of the Messenger of God, may God bless him and grant him peace, and he said: Associating partners with God, disobeying parents, and killing a soul. Shall I not inform you of the greatest of the major sins? False speech."

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Firas, on the authority of al-Sha'bi, on the authority of Abdullah ibn Amr, "on the authority of the Prophet, may God bless him and grant him peace, who said: The greatest of the major sins are: associating partners with God, disobeying one's parents - or: killing a soul - Shu'bah the doubter - and a false oath."

Abu Hisham Al-Rafai narrated, he said: Ubayd God bin Musa narrated, he said: Shaiban narrated, on the authority of Firas, on the authority of Al-Sha'bi, on the authority of Abdullah bin Amr, he said: "A Bedouin came to the Prophet, may God bless him and grant him peace, and said: What are the major sins? He said: Associating partners with God. He said: Then what? He said: And disobeying parents. He said: Then what? He said: And a false oath." I said to Al-Sha'bi: What is a false oath? He said: It is when a person seizes a Muslim's property by swearing an oath in which he is lying.

Al-Muthanna told me, he said, Ibn Abi Al-Sarri

Muhammad bin Al-Mutawakkil Al-Asqalani told us, he said, Yahya bin Saad told us, on the authority of Khalid bin Ma'dan, on the authority of Abu Ruhm, on the authority of Abu Ayyub Al-Ansari, he said: "The Messenger of God, may God bless him and grant him peace, said: Whoever establishes the prayer, pays the zakat, fasts Ramadan, and avoids the major sins, Paradise is for him." It was said: What are the major sins? He said: Associating partners with God, disobeying one's parents, and fleeing on the day of battle."

Abbas bin Abi Talib told me, he said, Saad bin Abdul Hamid bin Jaafar told us, on the authority of Ibn Abi Jaafar, on the authority of Ibn Abi Al-Zinad, on the authority of Musa bin Uqbah, on the authority of Abdullah bin Salman Al-Aghar, on the authority of his father Abu Abdullah Salman Al-Aghar, he said, Abu Ayoub Khalid bin Ayoub Al-Ansari Uqbi Badri said: "The Messenger of God, may God bless him and grant him peace, said: 'There is no servant who worships God, does not associate anything with Him, establishes prayer, pays zakat, fasts Ramadan, and avoids major sins, but that he will enter Paradise.' So they asked him: 'What are the major sins?' He said: 'Associating partners with God, fleeing from battle, and killing a soul.'"

Abu Kuraib narrated to us, he said: Ahmad ibn Abd al-Rahman narrated to us, he said: Ibad ibn Ibad narrated to us, on the authority of Ja'far ibn al-Zubayr, on the authority of al-Qasim, on the authority of Abu Umamah: "Some of the companions of the Messenger of God, may God bless him and grant him peace, mentioned the major sins while he was reclining, and they said: Associating partners with God, consuming the wealth of an orphan, fleeing from battle, accusing a chaste woman of slander, disobeying one's parents, telling lies, embezzlement, magic, and consuming usury. So the Messenger of God, may God bless him and grant him peace, said: So where do you place: 'Indeed, those who exchange the covenant of God and their oaths for a small price?' " to the end of the verse, (Al Imran 3:77).

Ubayd God ibn Muhammad al-Faryabi told us, he said, Sufyan told us, on the authority of Abu Muawiyah, on the authority of Abu Amr al-Shaibani, "On the authority of Abdullah, he said: I asked the Prophet, may God bless him and grant him peace: What are the major sins? He said: To call upon a rival to God when He created you, to kill your child for the sake of food with you, or to commit adultery with your neighbor's wife. And the Messenger of God, may God bless him and grant him peace, recited to us: "And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse" (al-Furqan 25:68).

This hadith was narrated to me by Abdullah bin Muhammad Al-Zuhri, who said: Sufyan narrated to us, Abu Muawiyah Al-Nakha'i - who was in prison - heard it from Abu Amr, "On the authority of Abdullah bin Mas'ud: I asked the Messenger of God, may God bless him and grant him peace, and I said: Which deed is the worst? He said: To make a rival to God when He created you, and to kill your child so that he may eat with you, or to commit adultery with your neighbor. And

he recited to me: "And those who do not invoke with God another deity" (al-Furqan 25:68).

Abu Ja'far said: The most correct interpretation of major sins is that which is authentically reported from the Messenger of God (may God bless him and grant him peace), without what others have said, even though each of those whose statements we have mentioned has made an effort and gone to extremes in his own opinion, and his statement regarding its authenticity has a doctrine. So the major sins are: associating partners with God, disobeying parents, killing a soul whose killing is forbidden, false speech - and false testimony may be included in false speech - and accusing a chaste woman of adultery, and false oaths, and magic - and killing a soul whose killing is forbidden includes a man killing his son in order to eat with him - and fleeing from battle, and adultery with one's neighbor's wife.

Since this is the case, every report narrated from the Messenger of God, may God bless him and grant him peace, regarding the meaning of major sins is correct, and some of it confirms others. That is because what was narrated from the Messenger of God, may God bless him and grant him peace, that he said: They are seven, then the meaning of his statement is: They are seven in detail, and the meaning of his statement in the report narrated from him is that he said: They are associating partners with God, killing a soul, disobeying one's parents, and false speech in general, since his statement: And false speech is open to various meanings, and that all of that is included in false speech.

As for the report of Ibn Masoud that Al-Faryabi narrated to me, as you mentioned, I think it is a mistake on the part of Ubayd God ibn Muhammad, because the reports that are consistent from the authentic sources are from Ibn Masoud from the Prophet, may God bless him and grant him peace, in the manner of the narration that Al-Zuhri narrated from Ibn Uaynah. And none of them said in his narration from Ibn Masoud that the Prophet, may God bless him and grant him peace, was asked about the major sins, so their transmission of what they transmitted of that from Ibn Masoud from the Prophet, may God bless him and grant him peace, is more authentic than the transmission of Al-Faryabi.

Abu Jaafar said: Whoever avoids the major sins that God has promised to those who avoid them, that He will expiate all his other sins and admit him to a noble entrance, and performs the duties that God has imposed upon him, will find God fulfilling what He has promised him, and steadfast in fulfilling it.

As for his saying: **We will remove from you your misdeeds**, he means by it: We will remove from you, O believers, by your avoiding the major sins that your Lord forbids you, your minor sins, meaning: your minor sins, such as:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **We will expiate for you your misdeeds**, the minor ones.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told

Surat al-Nisa 4:31

If you avoid the major sins you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.

us, on the authority of Ibn Awn, on the authority of Al-Hasan: Some people met Abdullah bin Amr in Egypt and said: We see things from the Book of God, which He has commanded to be acted upon, but they are not acted upon. So we wanted to meet the Commander of the Faithful about that. So he came and they came with him. Umar, may God be pleased with him, met him and said: When did you come? He said: Since such and such a time. He said: With permission, did you come? He said: I do not know how he responded to him. He said: O Commander of the Faithful, some people met me in Egypt and said: We see things from the Book of God, the Blessed and Exalted, which He has commanded to be acted upon, but they are not acted upon. So they wanted to meet you about that. So he said: Gather them for me. So I gathered them for him. Ibn Awn said: I think he said: In a hall. So he took the closest of them and said: I ask you by God and by the right of Islam upon you, have you recited the entire Quran? He said: Yes. He said: Have you counted it in your mind? He said: By God, no! He said: If he had said: Yes, his opponent would have said: Have you counted it in your sight? Did you count it in your speech? Did you count it in your tracks? He said: Then he followed them until he came to the last of them, and he said: May Umar's mother be bereaved! Do you charge him to make people adhere to the Book of God? Our Lord knows that we will have bad deeds. He said: And he recited: **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.** Did the people of the city know - or did he say did anyone know - what you had done? They said: No! He said: If they had known, I would have been admonished by you.

Yaqub told me, he said, Ibn Ulayyyah told us, he said, Ziyad ibn Mukhraq told us, on the authority of Muawiyah ibn Qurrah, he said: We came to Anas ibn Malik, and among what he told us was: We have never seen anything like what our Lord has conveyed to us, and we did not go out for it with all our family and wealth! Then he was silent for a while, then he said: By God, our Lord has charged us with something easier than that! He has overlooked for us what is less than the major sins! So what do we have to do with them? Then he recited: **If you avoid the major sins which you are forbidden,** the verse.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **If you avoid the major sins which you are forbidden,** the verse, God only promised forgiveness to those who avoid the major sins. And he mentioned to us, "that the Prophet of God, may God bless him and grant him peace, said: Avoid the major sins, be steadfast, and be glad."

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of a man, on the authority of Ibn Mas'ud, he said about five verses of Surat al-Nisa': They are dearer to me than the whole world: **If you avoid the major sins you are forbidden, We will remove from you your lesser sins,** and His statement: **Indeed, God does not wrong by as much as an atom's weight, and if there is a good deed,**

He multiplies it (al-Nisa': 40), and His statement: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills** (al-Nisa': 48, 116), and His statement: **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful** (al-Nisa': 110), and His statement: **And those who believe in God and His Messengers and make no distinction between any of them - those will surely give them their rewards, and ever is God Forgiving and Merciful** (al-Nisa': 152).

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Abu Al-Nadr narrated to me, on the authority of Salih Al-Mari, on the authority of Qatada, on the authority of Ibn Abbas, he said: Eight verses were revealed in Surat An-Nisa, which are better for this nation than what the sun rose and set upon: The first of them is: "God desires to make clear to you and guide you to the ways of those before you and to accept your repentance. And God is Knowing and Wise" (An-Nisa': 26). The second is: **And God desires to accept your repentance, but those who follow their desires desire that you should deviate with a great deviation** (An-Nisa': 27). The third is: **God desires to lighten your burden, for man was created weak** (An-Nisa': 28). Then he mentioned something similar to what Ibn Mas'ud said, and added to it: Then he went on to explain it at the end of the verse: And God is to those who commit sins Forgiving and Merciful.

As for his saying: **And We will admit you to a noble entrance,** the readings differed in its reading.

The majority of the people of Medina and some of the Kufians read it as: **And We will enter you with a noble entrance** with the opening of the *mim*, and the same is true of the Hajj: **He will surely enter them with an entrance that pleases them** (al-Hajj 22:59). So the meaning of: And We will enter you with an entrance, is that they will enter with a noble entrance. And it may be possible, according to the doctrine of those who read this reading, that the meaning of the entrance is the place and location. Because the Arabs may open the *mim* in this meaning, as the rajaz poet said:

In the morning of praise and wherever we go to bed

Some of them recited to me, as they had heard from the Arabs:

Praise be to God, good evening and good morning.
Good morning, my Lord.

And another one recited to me:

Praise be to God, good evening and good morning

Because it is from the verbs *became* and *amsaa*. And the Arabs do the same with the verbs that are built on four, they add the *mim* in such a case, so you say: **I dragged him, I dragged him, so he is mudhraj.** Then you interpret what came on **af'al yaf'il** as the same. Because *yaf'il* is from *dakhul*, even if it is on four, its origin is to be on *yu'fa'il*, *yu'dakhul* and *yu'khrāj*, so it is similar to *yu'dharaj*.

The majority of the Kufians and Basrans read it as *madkhal* with a damma on the *mim*, meaning: And We will admit you with a generous entry.

Abu Ja'far said: The more correct of the two readings is the reading of the one who reads it: **And We will enter you into a noble entrance** with a damma on the meem, for what we have described, that whatever is from the verb is built on four in fa'l, then its source is maf'al. And that *akhla* and *dahraja* are a verb from it on four. So the source of *madkhal* is more appropriate than maf'al, because that is more eloquent than the speech of the Arabs in the sources of what comes on af'al, as it is said: he stayed in a place so the place was pleasant for him, since what is meant by it is residence, and he stood in his place so he is in a spacious place, as the Most High said: **Indeed, the righteous will be in a secure position** (Ad-Dukhan 44:51), from qama yaqum. If what is meant by it is residence, it would have been read: **Indeed, the righteous will be in a secure position** as it was read: **And say, My Lord, let me enter a truthful entrance and exit a truthful exit** (Al-Isra 17:80), meaning entering and exiting. And we have not been informed of anyone who read: **Madkhal Sadaq** nor **Makhraj Sadaq** with a fatha on the meem.

As for the noble entrance, it is: the good and beautiful, honored by removing plagues and defects from it, and by removing worries and sorrows and the entry of turbidity into the life of whoever enters it, so God called it noble, as:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And We will admit you to a noble entrance**, he said: Noble is the good in Paradise.

Tafsir al-Qurtubi

There are two issues:

First: When God Almighty forbade major sins in this surah, He promised to reduce minor sins by avoiding them. This indicates that there are major and minor sins among sins. This is the view of the group of interpreters and the group of jurists, and that touching and looking are expiated by avoiding major sins, certainly by His promise of truth and His word of truth, not that it is obligatory for Him to do so. Similar to this is what was previously explained in accepting repentance in God Almighty's statement: **Repentance is only for God**. God Almighty forgives minor sins by avoiding major sins, but by adding another aspect to avoidance, which is performing the obligatory duties. Muslim narrated on the authority of Abu Hurayrah, who said that the Messenger of God, may God bless him and grant him peace, said:

The five daily prayers, and Friday to Friday, and Ramadan to Ramadan, are expiations for what is between them, if one avoids major sins." Abu Hatim al-Basti narrated in his Sahih Musnad, "On the authority of Abu Hurayrah and Abu Sa'id al-Khudri, that the Messenger of God, may God bless him and grant him peace, sat on the pulpit and then said:

By the One in Whose Hand is my soul, he said three times, then he was silent, and each one of us fell down

crying, saddened by the oath of the Messenger of God, may God bless him and grant him peace. Then he said: There is no servant who performs the five prayers, fasts Ramadan, and avoids the seven major sins, except that eight gates of Paradise will be opened for him on the Day of Resurrection, until they are like claps. Then he recited: "If you avoid the major sins which you are forbidden, We will remove from you your lesser sins." The Book and the authentic Sunnah have supported each other in expiating minor sins with certainty, like looking and the like. The Sunnah has made clear that what is meant by *avoid* is that you do not have to avoid all major sins, and God knows best. As for the scholars of the principles of jurisprudence, they said: It is not obligatory with certainty to expiate minor sins by avoiding major sins, but rather that is based on the preponderance of thought and the strength of hope, and the will is fixed. The evidence for that is that if we were to definitively definitively definitively definitively for the one who avoids major sins and complies with the obligatory duties to expiate his minor sins, it would be considered permissible for him, and it is definitively not permissible for him, and that is a violation of the bonds of the Shari'ah, and there is no minor sin according to us. Al-Qushayri Abd al-Rahman said: The correct view is that they are major sins, but some of them are greater. Some of them are affected by it, and the wisdom behind not distinguishing is that the servant should avoid all sins.

I said: And also, whoever looks at the sin itself, as some of them said: Do not look at the smallness of the sin, but look at whom you disobeyed - then all sins in this proportion are major. And in this manner the words of Judge Abu Bakr ibn al-Tayyib, Professor Abu Ishaq al-Asfaraini, Abu al-Ma'ali, Abu Nasr Abd al-Qushayri and others are derived. They said: Rather, some of them are called minor in relation to what is greater than them, just as adultery is called minor in relation to disbelief, and the forbidden kiss is minor in relation to adultery. And no sin, according to us, is forgiven by avoiding another sin, rather all of that is major and its perpetrator is in the will of God other than disbelief, because God Almighty said: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills**. (An-Nisa': 48) And they argued with the reading of those who read: **If you avoid the major of what you are forbidden**, on monotheism, and the major sin is polytheism. They said: And with regard to the plural, what is meant is the types of disbelief, and the verse that restricted the ruling, to which all these absolutes are referred, is God Almighty's saying: **And He forgives what is less than that for whomever He wills**. And they argued with what Muslim and others narrated. On the authority of Abu Umamah, the Messenger of God, may God bless him and grant him peace, said:

Whoever usurps the right of a Muslim by swearing an oath, God has made Hell obligatory for him and has forbidden him Paradise. A man said to him: O Messenger of God, even if it is a small thing? He said: Even if it is a stick of arak. The severe threat has been given to the small as it has been given to the large. Ibn Abbas said: The major sin is every sin that God has sealed with Hell, wrath, curse, or punishment. Ibn Masoud said: The major sins are what God has forbidden in this Surah up to thirty-three verses, and

If you avoid the major sins you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.

the confirmation of that is His statement, the Most High: **If you avoid the major sins which you are forbidden.** Tawus said: It was said to Ibn Abbas: Are the major sins seven? He said: They are closer to seventy than to seven, except that there is no major sin with seeking forgiveness, and no minor sin with persistence. It was narrated from Ibn Masoud that he said: The major sins are four: despairing of the mercy of God, despondency from the mercy of God, feeling secure from the deception of God, associating partners with God, as indicated in the Qur'an. It was narrated from Ibn Umar: They are nine: killing a person, consuming usury, and consuming the wealth of an orphan. ...and accusing a chaste woman, giving false witness, disobeying parents, fleeing from battle, sorcery, and atheism in the Sacred House. Among the major sins according to the scholars are: gambling, theft, drinking alcohol, cursing the righteous predecessors, rulers turning away from the truth, following whims, false oaths, despairing of God's mercy, and a person cursing his parents - such as cursing a man, and that man cursing his parents - and striving to spread corruption on earth - and other things that are numerous in number according to what is hoped to be explained in the Qur'an, and in the hadiths narrated by the imams. Muslim mentioned a large number of them in his book on faith, and people differed in their number and limitation due to the different reports on them. What I say is that many authentic and good hadiths have come on them, and they were not intended to be exhaustive, but some of them are greater than others in relation to what causes greater harm. So polytheism is the greatest of all of them, and it is that which is not forgiven, as God the Most High has explicitly stated on that, and after that is despairing of God's mercy, because in it is denying the Qur'an, as He says, and His saying is the truth: **And My mercy encompasses all things** (al-A'raf 7:156), and he says: He will not be forgiven. ... He has placed a wide stone on this if he believes in that, and therefore God Almighty said: **Indeed, no one despairs of relief from God except the disbelieving people** (Yusuf 12:87). And after despair, God Almighty said: **And who despairs of the mercy of his Lord except those astray?** (al-Hijr 15:56). And after that, he feels secure from God's plan, so he indulges in sins and relies on God's mercy without working. God Almighty said: **Do they then feel secure from God's plan? But no one feels secure from God's plan except the losing people.** (al-A'raf 7:99) And God Almighty said:

And that is your assumption which you assumed about your Lord that has ruined you, and you have become among the losers. (Fussilat 41:23) And after that, killing, because it involves the loss of souls and the annihilation of existence, and sodomy involves the severing of lineage, and fornication involves the mixing of lineages with water and wine, and it involves the loss of reason, which is the basis of accountability, and abandoning prayer and the call to prayer involves abandoning the manifestation of the symbols of Islam, and false testimony involves the shedding of blood, private parts, and money, and other things that are between harm, so every sin for which the Shari'ah

threatens with punishment and makes it severe, or its harm to existence is great as we mentioned, is a major sin, and everything else is minor, so this links this chapter for you and regulates it, and God knows best.

The second - the Almighty's saying: **And We will admit you to a noble entrance.** Abu Amr and most of the Kufians read *Madkhal* with a damma on the *mim*, so it is possible that it is a source, meaning an entrance, and the object is omitted, meaning, **And We will admit you to Paradise by an entrance.** It is possible that it means a place, so it is a direct object. The people of Medina read it with a fatha on the *mim*, so it is possible that it is a source of *dakhal*, and it is accusative with an implied verb, and the meaning is, **And We will admit you, so you will enter an entrance,** and the speech indicates this. It is possible that it is a place name, so it is accusative as a direct object, meaning, **And We will admit you to a noble place, which is Paradise.** Abu Saeed bin Al-A'rabi said: I heard Abu Dawud Al-Sijistani say: I heard Abu Abdullah Ahmad bin Hanbal say: All Muslims are in Paradise, so I said to him: How? He said: God the Almighty says: **If you avoid the major sins you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance,** meaning Paradise. The Prophet, may God bless him and grant him peace, said:

I have saved my intercession for the people of my nation who commit major sins. If God the Almighty forgives less than major sins and the Prophet (peace and blessings of God be upon him) did not intercede for major sins, then what sin remains for the Muslims? Our scholars said: Major sins, according to the Sunnis, are forgiven for those who give them up before death, according to what was mentioned above. It may also be forgiven for those Muslims who die while committing them, as God the Almighty said: **And He forgives less than that for whom He wills.** What is meant by that is the one who dies while committing sins. If what is meant is the one who repents before death, then there would be no distinction between polytheism and other things. The meaning of **since the one who repents from polytheism is also forgiven.** It was narrated on the authority of Ibn Mas'ud that he said: Five verses from Surat An-Nisa are dearer to me than the entire world: God the Almighty said: **If you avoid the major sins which you are forbidden,** and His saying: **Indeed, God does not forgive association with Him, but He forgives.** (An-Nisa': 48) and His saying: **And whoever does evil or wrongs himself** (An-Nisa': 110) and His saying: **And if it is a good deed, He multiplies it.** (An-Nisa': 11) 40] And the Most High said: **And those who believe in God and His Messengers** (An-Nisa': 125). Ibn Abbas said: Eight verses in Surat An-Nisa' are better for this nation than what the sun rises and sets upon: **God wants to make clear to you,** "And God wants to accept your repentance," **God wants to lighten your burden,** "If you avoid the major sins you are forbidden, We will remove from you your lesser sins," the verse.

Indeed, God does not forgive association with Him. "Indeed, God does not wrong by as much as an atom's weight." (An-Nisa': 40) **And whoever does evil or**

wrongs himself. "What would God do with your punishment?" (An-Nisa': 147) the verse.

Tafsir Ibn Kathir

Mentioning the sayings of the predecessors on this

What was narrated from Omar and Ali **may God be pleased with them** was mentioned in the aforementioned hadiths. Ibn Jarir said: Ya'qub bin Ibrahim told me, Ibn Ulayyah told us on the authority of Ibn Awn, on the authority of Al-Hasan, that some people asked Abdullah bin Amr in Egypt, and they said: We see things in the Book of God Almighty that He commanded to be acted upon but not acted upon. So we wanted to meet the Commander of the Faithful about that, so he came and they came with him, and Omar **may God be pleased with him** met him and said: When did you come? He said: Since such and such. He said: With permission, did you come? He said: I do not know how he responded to him. He said: O Commander of the Faithful, some people met me in Egypt and said: We see things in the Book of God that He commanded to be acted upon but not acted upon. They wanted to meet you about that. He said: Gather them for me. He said: So I gathered them for him. Ibn Awn said: I think he said: In a hall. So he took the closest of them and said: I ask you by God and by the right of Islam upon you, have you recited the entire Qur'an? He said: Yes. He said: Have you counted it in your mind? He said: By God, no. He said: If he had said: Yes, he would have opposed him. He said: Have you counted it in your sight? Have you counted it in your speech? Have you counted it in your command? Then he followed them until he reached the last of them. He said: May Umar's mother be bereaved! Do you charge him to make people adhere to the Book of God? Our Lord knows that we will have sins. He said: And he recited: **If you avoid the major sins which you are forbidden, We will remove from you your lesser sins** [Al-Bukhari and Muslim]. Then he said: Did the people of Madinah know? Or he said: Did anyone know what you have done? They said: No. He said: If they knew, I would have admonished you. The chain of transmission is good and the text is good, even though it is narrated by Al-Hasan from Umar, and there is an interruption in it, except that something like this is well-known, so its being well-known is sufficient. Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Ahmad - meaning Al-Zubayri - told us, Ali ibn Salih told us, on the authority of Uthman ibn Al-Mughira, on the authority of Malik ibn Juwayn, on the authority of Ali, may God be pleased with him. He said: The major sins are associating partners with God, killing a soul, consuming the wealth of an orphan, accusing a chaste woman of adultery, fleeing from battle, becoming Arab after emigrating, practicing magic, disobeying one's parents, consuming usury, separating from the group, and breaking a deal. It was previously reported from Ibn Masoud that he said: The greatest major sins are associating partners with God, despairing of God's mercy, losing hope in God's mercy, and feeling secure from the deception of God, the Almighty and Majestic. Ibn Jarir narrated from the hadith of Al-A'mash on the authority of Abu Al-Dhaha, on the authority of Masruq

and Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, both of them on the authority of Ibn Mas'ud, he said: The major sins are from the beginning of Surat An-Nisa' to thirty verses of it, and from the hadith of Sufyan Al-Thawri and Shu'bah on the authority of Asim bin Abi Al-Najud, on the authority of Zur bin Hubaish, on the authority of Ibn Mas'ud, he said: The major sins are from the beginning of Surat An-Nisa' to thirty verses of it, then he recited **If you avoid the major sins which you are forbidden**, the verse, and Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Ya'la bin Ubaid told us, Salih bin Hayyan told us on the authority of Ibn Buraidah, on the authority of his father, he said: The greatest major sins are associating partners with God, disobeying parents, preventing excess water after drinking, and preventing a stallion from approaching except for a fee.

In the two Sahihs, it is narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **Extra water should not be withheld in order to withhold grass thereby**. And in both of them it is narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: "There are three whom God will not look at on the Day of Resurrection, nor will He purify them, and they will have a painful punishment: a man who has extra water in the desert and withholds it from a traveler." And he mentioned the rest of the hadith. And in the Musnad of Imam Ahmad, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, **Whoever withholds extra water and extra grass, God will withhold His extra water from him on the Day of Resurrection**. Ibn Abi Hatim said: Al-Husayn bin Muhammad bin Shanbah Al-Wasiti told us, Abu Ahmad told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, on the authority of Aisha, who said: What is taken from women of the major sins, Ibn Abi Hatim said: He means the words of God Almighty: **On condition that they do not associate anything with God and do not steal** the verse. Ibn Jarir said: Ya'qub bin Ibrahim told me, Ibn Ulayyah told us, Ziyad bin Mukhraq told us, on the authority of Mu'awiyah bin Qurrah, who said: We came to Anas bin Malik and among what he told us was: I have not seen anything like what has reached us from our Lord Almighty, for which we did not give up all our family and wealth. Then he was silent for a while and then said: By God, when our Lord has charged us with something lighter than that, He has overlooked for us what is less than the major sins, so what do we have to do with them? And he recited: **If you avoid the major sins which you are forbidden** the verse.

Ibn Abbas's sayings about that

Ibn Jarir narrated from the hadith of Al-Mu'tamir bin Sulayman from his father, from Tawus, who said: The major sins were mentioned to Ibn Abbas and they said: They are seven, so he said: They are more than seven and seven, he said: I do not know how many times he said it. Ibn Abi Hatim said: My father told us, Qubaysah told us, Sufyan told us, from Layth, from Tawus, who said: I said to Ibn Abbas: What are the seven major sins? He said: They are closer to seventy than to

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seven. Ibn Jarir narrated it from Ibn Hamid, from Jarir, from Layth, from Tawus, who said: A man came to Ibn Abbas and said: What do you think of the seven major sins that God mentioned? He said: They are closer to seventy than to seven. Abd Al-Razzaq said: Mu'ammarr told us, from Tawus, from his father, who said: It was said to Ibn Abbas: Are the major sins seven? He said: They are closer to seventy, and Abu Al-Aaliyah Al-Riyahi, may God have mercy on him, said the same. Ibn Jarir said: Al-Muthanna told us, Abu Hudhayfah told us, Shibl told us, on the authority of Qays ibn Sa'd, on the authority of Sa'id ibn Jubayr: A man said to Ibn Abbas: How many major sins are there? Seven? He said: They are closer to seven hundred than seven, except that there is no major sin with seeking forgiveness, and no minor sin with persistence. Ibn Abi Hatim narrated it in this way from the hadith of Shibl. Ali ibn Abi Talhah said on the authority of Ibn Abbas regarding his statement: **If you avoid the major sins which you are forbidden**, he said: Major sins are every sin that God seals with Hell, wrath, curse, or punishment. Narrated by Ibn Jarir. Ibn Abi Hatim said: Ali ibn Harb al-Mawsili told us, Ibn Fadil told us, Shabib told us on the authority of 'Ikrimah, on the authority of Ibn Abbas, who said: Major sins are everything for which God has promised Hell, and Sa'id ibn Jubayr and al-Hasan al-Basri said this. Ibn Jarir said: Yaqub told me, Ibn Ulayyah told us, Ayoub told us on the authority of Muhammad ibn Sirin, who said: I was told that Ibn Abbas used to say: Everything that God has forbidden is a major sin, and I mentioned the glance, and he said: It is a glance. He also said: Ahmad ibn Hazim told us, Abu Naim told us, Abdullah ibn Ma'dan told us on the authority of Abu al-Walid, who said: I asked Ibn Abbas about the major sins, and he said: Everything in which God is disobeyed is a major sin.

Sayings of the followers

Ibn Jarir said: Yaqub ibn Ibrahim told me, Ibn Ulayyah told us, on the authority of Ibn Awn, on the authority of Muhammad, who said: I asked Ubaydah about the major sins, and he said: Associating partners with God, killing a soul that God has forbidden without right, fleeing on the day of battle, consuming the wealth of an orphan without right, consuming usury, and slander. He said: And they say: A Bedouin woman after the migration. Ibn Awn said: So I said to Muhammad: What about magic? He said: Slander brings about much evil. Ibn Jarir said: Muhammad bin Ubaid al-Maharibi told me, Abu al-Ahwas Salam bin Salim told us, on the authority of Abu Ishaq, on the authority of Ubaid bin Umair, who said: The major sins are seven, and there is no major sin among them except that there is a verse in the Book of God about it. Among them is associating partners with God: **And whoever associates partners with God, it is as if he had fallen from the sky and was snatched by birds or the wind had blown him down 3:100. And Indeed, those who devour the property of orphans unjustly are only consuming fire into their bellies 3:100. And Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity 3:100. And Those who**

accuse chaste, unaware, believing women 3:100. And fleeing from battle O you who believe! When you meet those who disbelieve in battle 3:100. And becoming Arab after the migration: Indeed, those who turn back after guidance has become clear to them 3:100. And killing a believer: And whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally 3:100. And Ibn Abi Hatim also narrated it in the hadith of Abu Ishaq on the authority of Ubayd ibn Umair said something similar. Ibn Jarir said: Al-Muthanna told us, Abu Hudhayfah told us, Shibl told us on the authority of Ibn Abi Nujayh, on the authority of Ata' meaning Ibn Abi Rabah, who said: The major sins are seven: killing a soul, consuming the wealth of an orphan, consuming usury, accusing a chaste woman of adultery, giving false witness, disobeying parents, and fleeing from battle. Ibn Abi Hatim said: Abu Zur'ah told us, Uthman ibn Abi Shaybah told us, Jarir told us on the authority of Mughirah, who said: It was said: Cursing Abu Bakr and Umar **may God be pleased with them** is one of the major sins. I said: A group of scholars have said that whoever curses the Companions is an unbeliever, and this is a narration on the authority of Malik ibn Anas **may God have mercy on him**. Muhammad ibn Sirin said: I do not think that anyone would disparage Abu Bakr and Umar while he loves the Messenger of God (blessings and peace of God be upon him). Narrated by Al-Tirmidhi. Ibn Abi Hatim also said: Yunus told us, Ibn Wahb told us, Abdullah bin Ayyash told me, Zaid bin Aslam said regarding the statement of God the Almighty, **If you avoid the major sins which you are forbidden**, among the major sins are: associating partners with God, disbelieving in the signs of God and His messengers, magic, killing children, and calling upon God to have a son or a female companion - and similar actions and words that are not compatible with any action. As for every sin that can be compatible with a religion and with which an action is accepted, God forgives evil deeds with good ones. Ibn Jarir said: Bishr bin Muadh told us, Yazid told us, Saeed told us on the authority of Qatada, **If you avoid the major sins which you are forbidden**, the verse: God has only promised forgiveness to those who avoid the major sins. He mentioned to us that the Prophet, may God bless him and grant him peace, said, **Avoid the major sins, be steadfast, and be glad**. Ibn Mardawayh narrated through various chains of transmission on the authority of Anas and Jabir, with a chain of transmission traceable to the Prophet, **My intercession is for the people of major sins among my nation**, but there is weakness in its chain of transmission through all its chains of transmission, except what Abd al-Razzaq narrated: Muammarr told us on the authority of Thabit, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said, **My intercession is for the people of major sins among my nation**, for it is a sound chain of transmission according to the criteria of the two sheikhs. Abu Isa Al-Tirmidhi narrated it alone from this source on the authority of Abbas Al-Anbari, on the authority of Abdul Razzaq, then he said: This is a good and authentic hadith, and in the Sahih there is a witness to its meaning, which is the saying of the Prophet (peace

and blessings of God be upon him) after mentioning intercession: **Do you think it is for the believing, righteous people? No, but it is for the sinful, polluted ones.** The scholars of Usul and Fir' differed regarding the definition of a major sin. Some said: It is what is subject to a hadd in the Shari'ah, and some said: It is what is subject to a specific warning from the Qur'an and Sunnah, and other things were said. Abu Al-Qasim Abdul Karim bin Muhammad Al-Rafi'i said in his famous book *Al-Sharh Al-Kabeer* in the Book of Testimonies therein: Then the Companions **may God be pleased with them** and those who came after them differed regarding major sins and the difference between them and minor sins. Some of the Companions have different interpretations of a major sin: **One of them** is that it is a sin that requires a hadd. **The second** is that it is a sin for which the perpetrator is subject to a severe warning according to a text in the Qur'an or Sunnah, and this is what is most often found for them, and I am more inclined towards the first, but the second is more in line with what they mentioned when interpreting major sins. **The third** Imam Al-Haramayn said in *Al-Irshad* and other books: Every crime that indicates the perpetrator's lack of concern for religion and weak religious commitment invalidates justice. *Fourth* Judge Abu Saeed Al-Harawi mentioned that a major sin is every act that the Book has explicitly prohibited and every sin that requires a punishment in its type, such as killing or otherwise, and leaving every obligatory duty that is commanded immediately and lying in testimony, narration and oath. This is what they mentioned for the sake of precision. Then he said: Judge Al-Ruwayani separated and said: The major sins are seven: killing a soul without right, adultery, sodomy, drinking alcohol, stealing, taking money by force, and slander. In *Al-Shamel*, he added to the seven mentioned: false testimony, and the author of *Al-Uddah* added to them: consuming usury, breaking the fast in Ramadan without an excuse, a false oath, severing family ties, disobeying parents, fleeing from battle, consuming an orphan's money, betrayal in measuring and weighing, performing the prayer before its time, and delaying it after its time without an excuse, striking a Muslim without right, lying about the Messenger of God, may God bless him and grant him peace, intentionally, insulting his companions, withholding testimony without an excuse, taking a bribe, leading between men and women, slandering the ruler, and withholding zakat. Abandoning enjoining good and forbidding evil when able to do so, forgetting the Qur'an after learning it, burning an animal with fire, a woman refusing to have intercourse with her husband without reason, despairing of God's mercy, feeling secure from God's deception, and it is said: slandering the people of knowledge and the bearers of the Qur'an. Among the major sins are: zihar, eating pork and dead meat except out of necessity. Then Al-Rafi'i said: There is room for hesitation in some of these characteristics. I said: People have written books on major sins, including what our Sheikh, the hafiz Abu Abdullah Al-Dhahabi, collected, which amounted to about seventy major sins. If it is said: A major sin is one for which the Lawgiver has threatened Hell specifically, as Ibn Abbas and others said, and what follows that, then a great deal of it has been collected. If it is said: everything that God has forbidden, then it is very much, and God knows best.

Fath al-Qadir

His statement 31- **If you avoid the major sins which you are forbidden, We will remove from you your lesser sins.** That is, if you avoid the major sins which God has forbidden you from, **We will remove from you your lesser sins.** That is, your sins which are minor. The interpretation of the lesser sins here is necessary because the major sins were mentioned before them, and avoiding them was made a condition for the expiation of the lesser sins.

The scholars of Usul differed in determining the meaning of major sins and then in their number. As for determining them, it was said: All sins are major, and some of them are called minor in relation to what is greater than them, just as it is said: Adultery is minor in relation to disbelief, and the forbidden kiss is minor in relation to adultery. Something similar to this was narrated from Al-Isfarayini, Al-Juwayni, Al-Qushayri and others. They said: What is meant by major sins, avoiding which is a reason for expiating sins, is polytheism. They provided evidence for that by the reading of the one who read: **If you avoid the major sins you are forbidden from.** And by the reading of the plural, what is meant is the types of disbelief. They provided evidence for what they said by the words of God Almighty: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills.** They said: This verse restricts His words: **If you avoid the major sins you are forbidden from.** Ibn Abbas said: A major sin is every sin that God seals with fire, wrath, curse or punishment. Ibn Masoud said: The major sins are what God has forbidden in this Surah up to thirty-three verses. Saeed bin Jubair said: Every sin that God attributes to the Fire is a major sin. A group of scholars of the principles of jurisprudence said: The major sins are every sin for which God has prescribed a prescribed punishment or explicitly threatened. Others have been said, which there is no benefit in mentioning at length. As for the difference in their number, it has been said: They are seven, and it has been said: Seven hundred, and it has been said: Not limited, but some are greater than others, and what has been reported in that will come, God willing. His statement, **And We will admit you to an entrance,** meaning: a place of entry, which is Paradise, *honorable*, meaning: good and pleasing. Abu Amr, Ibn Kathir, Ibn Amir, and the Kufians read *Madkhal* with a damma on the meem. The people of Medina read it with a fatha on the meem, and both are place names, and it is permissible for it to be a verbal noun.

Ibn Abi Hatim and Al-Tabarani narrated, Al-Suyuti said with a sound chain of transmission on the authority of Ibn Masoud regarding the words of God the Almighty: **O you who have believed, do not consume one another's wealth unjustly,** that he said: It is a decisive verse that has not been abrogated and will not be abrogated until the Day of Resurrection. Ibn Jarir narrated on the authority of Ikrimah and Al-Hasan regarding the verse: A man would be embarrassed to eat with someone after this verse was revealed, so the verse in An-Noor abrogated that: **And there is no blame upon you if you eat from your houses,** the verse. Ibn Majah and Ibn Al-Mundhir narrated on the authority of Abu Saeed who said: The Messenger of God

If you avoid the major sins you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.

(blessings and peace of God be upon him) said: **Salé is only by mutual consent.** Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Salih and Ikrimah regarding the words of God the Almighty: **And do not kill yourselves**, that they said: He forbade them from killing one another. Ibn Al-Mundhir narrated something similar on the authority of Mujahid. Ibn Jarir narrated something similar on the authority of Ata' bin Abi Rabah. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Al-Suddi: **And do not kill yourselves**, that he said: The people of your religion. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement, **And whoever does that in aggression and injustice**, meaning: deliberately transgressing without right, **and that is easy for God**, meaning: his punishment is easy for God. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj who said: I said to Ata': What do you think of the statement of God, **And whoever does that in aggression and injustice, We will drive him into a Fire**, in all of that or in His statement, **And do not kill yourselves**? He said: Rather, in His statement, **And do not kill yourselves**. Abd bin Hamid narrated on the authority of Anas bin Malik who said: What your Lord has asked of you is easy, **If you avoid the major sins which you are forbidden, We will remove from you your lesser sins**. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Al-Tabarani, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Abbas who said: Everything that He forbade is a major sin, and At-Tarfa mentioned: meaning a glance. Ibn Jarir narrated on his authority who said: Everything in which God is disobeyed is a major sin. Ibn Abi Hatim narrated on his authority who said: Everything for which God has promised Hell is a major sin. Ibn Jarir and Al-Bayhaqi narrated in Al-Sha'b from him that he said: Major sins are every sin that God seals with fire, wrath, curse or torment. Ibn Jarir narrated from Saeed bin Jubair what we mentioned earlier from him. Abd Al-Razzaq, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated in Al-Sha'b from Ibn Abbas that he was asked about the major sins, are they seven? He said: They are closer to seventy. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from him that a man asked him, how many are the major sins, are they seven? He said: They are closer to seven hundred than seven, except that there is no major sin with seeking forgiveness, and no minor sin with persistence. Al-Bayhaqi narrated in Al-Sha'b from him that every sin that a servant persists in is a major sin, but it is not a major sin that a servant repents from. It has been proven in the two Sahih and others on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: **Avoid the seven great destructive sins.** They said: **What are they, O Messenger of God?** He said: "Associating others with God, killing a soul that God has forbidden except by right, magic, consuming usury, consuming the wealth of an orphan, turning back on the day of battle, and accusing chaste, unaware, believing women of adultery." It has been proven in the two Sahih and others on the authority of Abu Bakrah who said: The Prophet, may God bless him and grant him peace, said: **Shall I not inform you of the greatest of the major sins?** We said: **Yes, O Messenger of God.**

He said: **Associating others with God, disobeying one's parents.** He was reclining, then he sat up and said: **Beware of false speech and false testimony.** He kept repeating them until we said: **If only he would stop.** Al-Bukhari and others narrated on the authority of Ibn 'Amr that the Prophet, may God bless him and grant him peace, said: "The major sins are: associating others with God, disobeying one's parents, killing a soul that Shu'bah doubted, and a false oath." Al-Bukhari, Muslim and others narrated on the authority of Ibn Umar that he said: The Messenger of God, may God bless him and grant him peace, said: **One of the greatest major sins is for a man to curse his parents.** They said: **How can a man curse his parents?** He said: **He curses a man's father, so he curses his father; he curses his mother, so he curses his mother.** There are many hadiths that enumerate and specify major sins. Whoever wants to understand what has been reported on this matter should refer to the book Al-Zawaajir fi al-Kaba'ir, for it is comprehensive and comprehensive.

Know that what is in this verse about expiation of sins by merely avoiding major sins must be restricted to what was narrated by al-Nasa'i, Ibn Majah, Ibn Jarir, Ibn Khuzaymah, Ibn Hibban, al-Hakim **who authenticated it**, and al-Bayhaqi in his Sunan on the authority of Abu Hurayrah and Abu Sa'id that the Prophet, may God bless him and grant him peace, sat on the pulpit and then said: "By the One in Whose Hand is my soul, there is no servant who prays the five daily prayers, fasts Ramadan, pays zakat, and avoids the seven major sins except that the eight gates of Paradise will be opened for him on the Day of Resurrection until they clap together." Then he recited: **If you avoid the major sins which you are forbidden, We will remove from you your lesser sins.** Abu Ubaid narrated in his Fadha'il, Saeed bin Mansour, Abd bin Hameed, Ibn Jarir, Ibn Al-Mundhir, Al-Tabarani, Al-Hakim and Al-Bayhaqi in Al-Sha'b on the authority of Ibn Masoud who said: There are five verses in Surat An-Nisa that I would not be pleased to have the world and everything in it for them. I have learned that when scholars come across them, they will recognize them: The Almighty's statement, **If you avoid the major sins you are forbidden**, the verse, and His statement, **Indeed, God does not wrong by as much as an atom's weight**, the verse, and His statement, **Indeed, God does not forgive association with Him**, the verse, and His statement, **And if they had come to you, when they were wronging themselves**, the verse, and His statement, **And whoever does evil or wrongs himself**, the verse.

Tafsir al-Baghawi

31- The Almighty said: **If you avoid the major sins which you are forbidden**, they differed regarding the major sins which God made avoiding as an expiation for the minor sins: Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail

told us, Muhammad bin Muqatil told us, Al-Nadr told us, Shu'bah told us, Firas said: I heard Al-Sha'bi from Abdullah bin Omar, may God be pleased with them both, from the Prophet, may God bless him and grant him peace, who said: "The major sins are: associating partners with God, disobeying parents, killing a soul, and a false oath."

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Musaddad told us, Bishr bin Al-Mufaddal told us, Al-Jariri told us, on the authority of Abdul Rahman bin Abi Bakra, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said: **Shall I not inform you of the greatest of the major sins?** Three times. They said: **Yes, O Messenger of God.** He said: **Associating partners with God Almighty, and disobeying one's parents.** He sat up, having been reclining, and said: **And false speech! And false speech!** He kept repeating it until we said: **If only he would stop.**

Ahmad bin Abdullah Al-Salihi told us, I told Abu Saeed Muhammad bin Musa Al-Sayrafi, I told Abu Abdullah Muhammad bin Abdullah Al-Saffar, I told Ahmad bin Muhammad bin Isa Al-Barti, I told Muhammad bin Kathir, I told Sufyan Al-Thawri, on the authority of Al-A'mash and Mansour, and Wasil Al-Ahdab, on the authority of Abu Wa'il, on the authority of Amr bin Shurahbil, on the authority of Abdullah, may God be pleased with them both, who said: "I said, O Messenger of God, which sin is the greatest in the sight of God? He said: To make a rival to God when He created you. I said: Then what? He said: To kill your child for fear that he will eat with you. I said: Then what? He said: To commit adultery with your neighbor's wife. Then God Almighty revealed the confirmation of the words of the Prophet, may God bless him and grant him peace: "And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse" (Al-A'mash, Mansur, and Wasil Al-Ahdab, on the authority of Abu Wa'il, on the authority of Amr bin Shurahbil, on the authority of Abdullah, may God be pleased with them both, who said: **I said, O Messenger of God, which sin is the greatest in the sight of God?** He said: **To make a rival to God when He created you.** I said: **Then what?** He said: **To kill your son for fear that he will eat with you.** I said: **Then what?** He said: **To commit adultery with your neighbor's wife.** Then God Almighty revealed the confirmation of the words of the Prophet, may God bless him and grant him peace: **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse.**

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Abdul Aziz bin Abdullah, Sulayman told me, on the authority of Thawr bin Zaid, on the authority of Abu Al-Ghaith, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **Avoid the seven great destructive sins.** They said: **O Messenger of God, what are they?** He said: "Associating partners with God,

magic, killing a soul that God has forbidden except by right, consuming usury, consuming the wealth of an orphan, turning back on the day of battle, and accusing chaste, believing women who are unaware."

Abdullah bin Masoud, may God be pleased with him, said: The greatest of the major sins are: associating partners with God, feeling secure from God's plan, despairing of God's mercy, and losing hope in God's mercy.

Abdul Wahid Al-Malhi told us, on the authority of Abdul Rahman bin Abi Shureih, on the authority of Abu Al-Qasim Abdullah bin Muhammad Al-Baghawi, on the authority of Ali bin Al-Jaad, on the authority of Shu'bah, on the authority of Saad bin Ibrahim, who said: I heard Jamid bin Abdul Rahman narrating on the authority of Abdullah bin Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: **Among the major sins is for a man to curse his parents.** They said: **How can a man curse his parents?** He said: **A man curses the father of a man, so he curses his father and curses his mother.**

On the authority of Saeed bin Jubair: A man asked Ibn Abbas, may God be pleased with them both, about the major sins: Are they seven? He said: They are closer to the seven hundred, except that there is no major sin if one seeks forgiveness, and no minor sin if one persists. He said: Everything by which God is disobeyed is a major sin, so whoever does any of them should seek forgiveness, for God will not abide in the Fire from this nation except one who has turned away from Islam, or denied an obligation, or denied predestination.

Abdullah bin Masoud said: What God Almighty forbade in this Surah until His saying: **If you avoid the major sins you are forbidden,** is a major sin.

Ali bin Abi Talha said: It is every sin that God sealed with fire, wrath, curse, or punishment.

Ad-Dahhak said: God did not threaten him with a punishment in this world or a torment in the hereafter.

Al-Hasan bin Al-Fadl said: What God called in the Qur'an as great or tremendous is like His Almighty saying: **Indeed, it was a great sin** (An-Nisa' 2), **Indeed, their killing was a great sin** (Al-Isra' 31), **Indeed, polytheism is a great injustice** Luqman 13, **Indeed, your plot is great** Yusuf 28, **This is a great slander** An-Nur 16, **Indeed, that was in the sight of God a great thing** Al-Ahzab 53.

Sufyan al-Thawri said: Major sins are those in which there is injustice between you and the servants, and minor sins are those in which there is injustice between you and God the Most High, because God is Generous and Forgiving. He provided evidence for this with what Sheikh Abu al-Qasim Abdullah bin Ali al-Kirmani told us: I told Abu Tahir Muhammad bin Muhammad bin Mahmash al-Ziyadi: I told Abu Ja'far Muhammad bin Ahmad bin Sa'id: I told al-Husayn bin Dawud al-Balkhi: I told Yazid bin Harun: I told Hamid al-Tawil on the authority of Anas bin Malik, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "A caller will call out from the depths of the Throne on the Day of al-Qiyamah 75: O nation of Muhammad,

Surat al-Nisa 4:31

If you avoid the major sins you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.

God the Almighty has forgiven you all, the believing men and women. Forgive the injustices you have committed and enter Paradise through My mercy."

Malik bin Mughul said: Major sins are the sins of the people of innovation, and minor sins are the sins of the people of Sunnah.

It was said: Major sins are the sins of those who consider it permissible, such as the sin of Satan, and minor sins are the sins of those who seek forgiveness, such as the sin of Adam, peace be upon him.

Al-Suddi said: The major sins are the major sins that God has forbidden, and the bad deeds, their preliminaries and their consequences, are what brings together the righteous and the wicked, such as a glance, a touch, a kiss and the like. The Prophet, may God bless him and grant him peace, said: **The eyes commit adultery, the hands commit adultery and the feet commit adultery, and the private parts confirm or deny that.**

It was said: Major sins are what people consider insignificant, and minor sins are what they consider great and fear committing, as Abd al-Wahid al-Malihi informed us, on the authority of Ahmad ibn Abd God al-Naimi, on the authority of Muhammad ibn Yusuf, on the authority of Muhammad ibn Ismail, on the authority of Abu al-Walid, on the authority of Mahdi, on the authority of Ghailan, on the authority of Anas, who said: You do deeds that are more insignificant in your eyes than a hair, even though we considered them, during the time of the Messenger of God, may God bless him and grant him peace, to be among the major sins.

It was said: The major sins are polytheism and what leads to it, and what is less than polytheism is the bad deeds. God Almighty said: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills An-Nisa' 48, 116.**

And the Almighty said: **If you avoid the major sins which you are forbidden, We will remove from you your lesser sins.** That is, from one prayer to another, from one Friday to another, and from one Ramadan to another.

Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Harun bin Asid Al-Ayli told us, Ibn Wahb told us, on the authority of Abu Sakhr, that Umar bin Ishaq, the freed slave of Zaidah, told him, on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, used to say: **The five daily prayers, and Friday to Friday, and Ramadan to Ramadan, are expiations for what is between them, if one avoids major sins.**

The Almighty says: **And We will admit you to a noble entrance,** meaning: good, which is Paradise. The people of Medina read **an entrance** with the fat-ha on the meem here and in Hajj, and it is the place of entry. The rest read it with the damma on the source

meaning entry.

Tafsir al-Baidawi

31 If you avoid the major sins which you are forbidden the major sins which God and His Messenger have forbidden you from, and the word *major* is read to mean the genus. **We will remove from you your misdeeds** We will forgive you your minor sins and erase them from you.

There is a difference of opinion regarding major sins, and what is most likely is that a major sin is any sin for which the Lawgiver has set a limit or for which a threat has been explicitly stated. It has also been said that its prohibition is known with certainty. The Prophet (peace and blessings of God be upon him) said: "They are seven: associating partners with God, killing a soul that God has forbidden, accusing a chaste woman of adultery, consuming the wealth of an orphan, usury, fleeing from battle, and disobeying one's parents." Ibn 'Abbas **may God be pleased with him** said: **Major sins are closer to seven hundred than seven.** It has been said that what is meant here are the types of polytheism, based on the statement of God the Most High: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills.** It has been said that the minor and major sins are in relation to what is above and below it. The major sin is polytheism, and the minor sin is self-talk, and between them are intermediaries that are true of both matters. If a person has two of them in his mind and his soul calls him to them such that he cannot control himself, then he refrains from the major one, what he has committed will be expiated for him because he deserves the reward for avoiding the major one. Perhaps this varies according to people and circumstances. Don't you see that the Almighty rebuked His Prophet, peace and blessings be upon him, for many of his steps that were not considered a sin for anyone else, let alone that He would hold him accountable for them? **And We will admit you with an honorable entrance** into Paradise and what He promised of reward, or an entrance with honor. Nafi' read here and in Al-Hajj with the opening of the meem, and it also includes the place and the source.

Surat al-Nisa 4:32

And do not wish for that by which God has made some of you excel others. Men shall have a share of what they have earned, and women shall have a share of what they have earned. And ask God of His bounty. Indeed, God is ever, of all things, Knowing.

Tafsir al-Jalalayn

And do not wish for what God has given some of you over others in terms of this world or religion, lest it lead to envy and hatred. **For men is a share** reward of **what they have earned** because of what they have done of jihad and other things. **And for women is a share of what they have earned** of obeying their husbands and guarding their private parts. It was revealed when Umm Salamah said: If only we were men so that we could fight and have a reward like that of men. **And ask** with a hamza and without it **of God of His bounty** whatever you need and He will give it to you. **Indeed, God is ever Knowing of all things.** And from this is the place of the bounty and your asking.

Tafsir al-Suyuti

God Almighty said: And do not wish. Al-Hakim narrated on the authority of Umm Salamah that she said: Men fight and women do not, and we only have half the inheritance. Then God revealed: And do not wish for that by which God has made some of you excel others. And He revealed in it: Indeed, the Muslim men and Muslim women.

Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: A woman came to the Prophet, may God bless him and grant him peace, and said: O Prophet of God, a man has the share of two females, and the testimony of two women is equal to that of a man. Is this how we deal with deeds? If a woman does a good deed, half a good deed will be written for her. Then God revealed: And do not wish for the verse.

Tafsir al-Tabari

Abu Jaafar said: By that, may His praise be glorified, He means: Do not desire what God has given some of you over others.

He mentioned that this was revealed about women who wished to have the houses of men and to have what they have. So God forbade His servants from false wishes and commanded them to ask Him for His bounty, since such wishes cause their people to become envious and unjustly oppressive.

Mentioning the report as we mentioned:

Muhammad ibn Bashir told us, Muammil told us, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: Umm Salamah said: O Messenger of God, we are not given an inheritance, and we do not fight in the way of God and get killed? Then this verse was revealed: **And do not wish for that by which God has made some of you excel others.**

Abu Kuraib told us, he said, Muawiyah bin Hisham told

us, on the authority of Sufyan al-Thawri, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: Umm Salamah said: O Messenger of God, men fight and we do not, and we only have half the inheritance! Then the verse was revealed: "And do not wish for that by which God has given some of you more than others. Men shall have a share of what they have earned, and women shall have a share of what they have earned," and the verse was revealed: **Indeed, the Muslim men and Muslim women** (al-Ahzab 33:35).

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And do not wish for what God has given some of you over others**, meaning: A man should not wish and say: I wish I had so-and-so's wealth and family! So God, the Exalted, forbade that, but let him ask God from His bounty.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And do not wish for what God has given some of you over others**, he said: The women's saying: If only we were men so we could fight and achieve what men achieve!

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And do not wish for what God has given some of you over others**, the words of women wishing: If only we were men so we could fight! Then he mentioned a hadith similar to Muhammad ibn Amr's.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Uyaynah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: "Umm Salamah said: O Messenger of God, do men go out to fight and we do not, and we only get half of the inheritance? Then this verse was revealed: 'And do not wish for what God has given us.'"

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammal told us, on the authority of an old man from the people of Mecca, regarding his statement: **And do not wish for that by which God has given some of you more than others**, he said: The women used to say: If only we were men, so we could fight as men fight, and go out in the way of God! Then God said: **And do not wish for that by which God has given some of you more than others.**

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, who said: You desire the wealth of so-and-so and the wealth of so-and-so! How do you know? Perhaps his destruction is in that wealth!

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ikrimah and Mujahid, that they said: It was revealed about Umm Salamah, the daughter of Abu Umayyah ibn Al-Mughira.

And he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ata', who said: It is the person who says: I wish I had so-and-so's wealth! He

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And do not wish for that by which Allah has made some of you excel others. Men shall have a share of what they have earned, and women shall have a share of what they have earned. And ask Allah of His bounty. Indeed, Allah is ever, of all things, Knowing.

said: **And ask God for His bounty**, and the women's saying: I wish we were men so we could fight and achieve what men achieve!

Others said: Rather, the meaning of this is: None of you should wish for the stations of excellence that God has given to some.

Who said that?

Muhammad ibn al-Husayn narrated to us, Ahmad ibn Mufaddal narrated to us, Asbat narrated to us, on the authority of al-Suddi, regarding his statement: **And do not wish for that in which God has given some of you more than others**, for the men said: We want to have double the reward of women, just as we have two shares in the shares, so we want to have two rewards. The women said: We want to have a reward like the reward of men, for we cannot fight, and if fighting were prescribed for us, we would fight! So God revealed the verse and said to them: Ask God from His bounty, and He will provide you with deeds, and that is better for you.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Ayoub, on the authority of Muhammad, he said: You were forbidden from wishful thinking, and you indicated what is better than it: **And ask God of His bounty**.

Al-Muthanna told me, he said, Aarem told us, he said, Hammad bin Zaid told us, on the authority of Ayoub, he said: When Muhammad heard a man wishing for worldly things, he would say: God has forbidden you from this: **And do not wish for what God has given some of you over others**, and He has guided you to something better than it: **And ask God of His bounty**.

Abu Ja'far said: The interpretation of the statement according to this interpretation is: Do not wish, O men and women, for the stations of excellence and degrees of goodness by which God has favored some of you over others. Let each one of you be satisfied with what God has apportioned to him as a share, but ask God for His favor.

Abu Ja'far said: The people of interpretation differed in their interpretation of that. Some of them said: The meaning of that is: **For men is a share of what they have earned**, of reward for obedience and punishment for disobedience, and **for women is a share** of that, similarly.

Who said that?

Bishr bin Muadh narrated, Yazid narrated, Saeed narrated, on the authority of Qatada, regarding his statement: "And do not wish for that by which God has given some of you more than others. Men shall have a share of what they have earned, and women shall have a share of what they have earned," the people of the Age of Ignorance did not give women or children anything inheritance, rather they would give the inheritance to those who work, benefit, and pay. But when He gave women their share and children their

share, and gave the male twice the share of the female, the women said: If only He had made our shares in inheritance like the shares of men! And the men said: We hope that we will be preferred over women because of our good deeds in the Hereafter, just as we were preferred over them in inheritance! So God revealed: **For men is a share of what they have earned, and for women is a share of what they have earned**, meaning that a woman is rewarded for her good deeds tenfold, just as a man is rewarded. God the Most High said: **And ask God of His bounty**.

Al-Muthanna told me, he said, Abd al-Rahman ibn Abi Hammad told us, he said, Abu Laila told me, he said, I heard Abu Hariz say: When the verse, **For the male is equal to the share of two females** (An-Nisa': 4) was revealed, the women said: Likewise, they have two shares of sins, just as they have two shares of inheritance! So God revealed: **For men is a share of what they have earned, and for women is a share of what they have earned**, meaning sins, **And ask God, O women, of His bounty**.

Others said: Rather, the meaning of this is: Men have a share of what they have earned from the inheritance of their dead, and women have a share of it. Those who said this were: Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **For men is a share of what they have earned, and for women is a share of what they have earned**, meaning: what the parents and relatives leave behind. He said: For the male is equal to the share of two females.

Ibn Hamid told us, he said, Jarir told us, on the authority of Abu Ishaq, on the authority of Ikrimah or someone else, regarding his statement: **For men is a share of what they have earned, and for women is a share of what they have earned**, he said: In inheritance, they did not give women an inheritance.

Abu Ja'far said: The most correct of the two opinions regarding the interpretation of the verse is the opinion of those who said: Its meaning is: Men have a share of God's reward and punishment for what they have earned and done of good or evil, and women have a share of what they have earned of that just as men do.

Rather, we said that this is more appropriate for the interpretation of the verse than the saying of those who said: Its interpretation is: Men have a share of the inheritance, and women have a share of it, because God, the Most High, has informed us that each group of men and women has a share of what they have earned. And the inheritance is not what the heir has earned, but rather it is money that God has bequeathed to him from his deceased without earning it, and earning is work, and earning is the profession. So it is not permissible for the meaning of the verse to be, and God has said: **For men is a share of what they have earned, and for women is a share of what they have earned**: Men have a share of what they inherit, and women have a share of what they have inherited.

Because if that were the case, it would have been said: Men have a share of what they have not earned, and women have a share of what they have not earned!!

Abu Ja'far said: By that, may His praise be glorified, He means: And ask God for His help and guidance to do what pleases Him from you in His obedience. So His grace in this place is His guidance and assistance, as:

Muhammad bin Muslim Al-Razi told us, Abu Jaafar Al-Nafili told us, Yahya bin Yaman told us, on the authority of Ash'ath, on the authority of Saeed: **And ask God of His bounty**, he said: Worship is not a matter of this world.

Muhammad bin Muslim told us, he said, Abu Ja'far told me, he said, Musa told us, on the authority of Layth, he said: **His virtue** is worship, it is not from worldly matters.

Ibn Hamid told us, he said, Hisham told us, on the authority of Laith, on the authority of Mujahid, regarding his statement: **And ask God of His bounty**, he said: It is not with the world's wealth.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And ask God from His bounty**, He will provide you with deeds, and that is better for you.

Ibn Wakee' told us: My father told us: Israel told us, on the authority of Hakim bin Jubair, on the authority of a man he did not name, who said: "The Messenger of God, may God bless him and grant him peace, said: Ask God for His bounty, for He loves to be asked, and among the best acts of worship is awaiting relief."

Abu Ja'far said: By that, may His praise be glorified, He means: God is All-Knowing of what is best for His servants - in what He has apportioned to them of good, and in raising some of them above others in religion and in this world, and in other than that of His judgments and rulings concerning them - He says: He has knowledge. So do not wish for anything other than what He has decreed for you, but you must obey Him, submit to His command, be content with His judgment, and ask Him for His bounty.

Tafsir al-Qurtubi

It has four issues:

First - Al-Tirmidhi narrated on the authority of Umm Salamah that she said:

Men may fight, but women may not. Rather, we have half of the inheritance. So God revealed, **And do not wish for that by which God has made some of you excel others**. Mujahid said: And He revealed in it, **Indeed, the Muslim men and Muslim women**. (al-Ahzab 33:35) Umm Salamah was the first woman to migrate to Madinah. Abu Isa said: This is a mursal hadith. Some of them narrated it on the authority of Ibn Abi Nujayh on the authority of Mujahid, in a mursal hadith that Umm Salamah said: This. Qatada said: The pre-Islamic period did not allow women or children to inherit. When they inherited and the male was given the share of two females, the women wished that their shares were like the shares of the men. And the men

said: We hope that we will excel over the women because of our good deeds in the Hereafter, just as we excelled them in inheritance. So, **And do not wish for that by which God has made some of you excel over others** was revealed.

The second - His Almighty's saying: **And do not wish**. Wishing is a type of desire that is related to the future, just as longing is a type that is related to the past. So God Almighty forbade the believers from wishing because it involves attachment of the mind and forgetting the appointed time. The scholars differed as to whether this prohibition includes envy, which is that the great person wishes to have the condition of his companion even if he does not wish for his condition to disappear. The majority of scholars permit this, Malik and others, and it is what is meant by some of them in his saying, peace be upon him:

There is no envy except from two things: a man to whom God has given the Qur'an and he recites it during the hours of God and during the hours of the day, and a man to whom God has given wealth and he spends it during the hours of the night and during the hours of the day." The meaning of the Most High's statement, **There is no envy**, is that there is no greater and better envy than envy in these two matters. Al-Bukhari drew attention to this meaning when he titled this hadith **Chapter on Enthusiasm in Knowledge and Wisdom**. Al-Muhallab said: God the Most High has explained in this verse what it is not permissible to wish for, and that is what is of worldly interest and the like. Ibn 'Atiyyah said: As for wishing for righteous deeds, that is what is good. However, if a person wishes for God without linking his wish to anything that we have mentioned, then that is permissible and that is found in the hadith of the Prophet, may God bless him and grant him peace, in his saying:

I would like to live then be killed

I said: This is the hadith that Al-Bukhari began his book on wishing for, in his Sahih, and it indicates wishing for good and righteous deeds and desiring them. It includes the superiority of martyrdom over all other righteous deeds, because he, peace be upon him, wished for it and not for anything else. This is due to its high status and the honor of its people, so God granted it to him, as He said:

The food of Khaybar still haunts me now, as if my aorta was cut. In Sahih.

The martyr is asked to make a wish, and he says, 'I wish I could return to the world so I could be killed in Your cause once again.' The Messenger of God, may God bless him and grant him peace, wished for the faith of Abu Talib, the faith of Abu Lahab, and the leaders of Quraysh, even though he knew that it would not happen. He used to say:

And how I long for my brothers who will come after me and believe in me, though they have not seen me. All of this indicates that wishing is not forbidden if it is not a cause for envy and hatred. The wishing that is forbidden in the verse is of this type, so it includes a man wishing for the status of another in terms of religion or worldly life, so that what the other has will be taken away, whether you wish for it to come back to

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And do not wish for that by which Allah has made some of you excel others. Men shall have a share of what they have earned, and women shall have a share of what they have earned. And ask Allah of His bounty. Indeed, Allah is ever, of all things, Knowing.

you or not. This is envy itself, which is what God Almighty condemned in His statement: **Or do they envy people for what God has given them of His bounty?** (An-Nisa': 54). It also includes a man proposing to a woman who is proposed to by his brother, and selling to her, because it is a cause for envy and hatred. Some scholars disliked envy, and it is included in the correct prohibition, but it is permissible, as we have explained. May God guide us. Ad-Dahhak said: It is not permissible for anyone to wish for someone else's money. Have you not heard those who said: **If only we had the like of what Qarun was given** (al-Qasas 28:79) until he said: **And those who wished were in his place yesterday** (al-Qasas 28:82) when the earth swallowed him up. And with his house and his money, **Had it not been that God had been gracious to us, He would have caused the earth to swallow us up.** (al-Qasas 28:82) Al-Kalbi said: A man should not wish for his brother's money, nor his wife, nor his servant, nor his beast, but rather he should say: O God, provide me with the like of it. And it is like that in the Torah, and likewise His saying in the Qur'an: **And ask God of His bounty.** And Ibn Abbas said: God, the Exalted, forbade a man from wishing for mortal money and his family, and He commanded His believing servants to ask Him of His bounty. And from the evidence for the majority is the saying of the Prophet, may God's prayers and peace be upon him:

The worldly life is for four types of al-Nas 114: A man to whom God has given wealth and knowledge, so he fears his Lord thereby, maintains ties of kinship thereby, and teaches God the right to the best of positions. A man to whom God has given knowledge but not wealth, so he is sincere in his intention and says, **If I had wealth, I would know thereby what so-and-so does.** So he is like his intention, so their reward is equal. The hadith was mentioned earlier. It was narrated by al-Tirmidhi and he declared it saheeh. Al-Hasan said: **None of you should wish for wealth, for how does he know that it might lead to his destruction?** This is only valid if he wishes it for the worldly life. However, if he wishes it for good, then the Shari'ah has permitted it, so the servant wishes it in order to reach his Lord thereby, and God does what He wills.

Third: The Almighty's saying: **For men is a share of what they have earned**, meaning clothing and punishment. **And for women**, this is what Qatada said. So the woman is rewarded for a good deed with ten times the like, just as for men. Ibn Abbas said: What is meant by this is inheritance and acquisition, according to this statement, meaning that the male gets the share of two females. So God Almighty forbade wishing in this manner because of the reasons for envy in it, and because God Almighty knows their interests better than they do, so He made the division between them unequal based on what He knows of their interests.

Fourth: The Almighty's saying: **And ask God of His bounty.** Al-Tirmidhi narrated on the authority of Abdullah, who said: The Messenger of God, may God

bless him and grant him peace, said:

Ask God for His bounty, for it is obligatory to ask, and the best form of worship is to await relief. Ibn Majah also narrated on the authority of Abu Hurairah, who said that the Messenger of God, may God bless him and grant him peace, said:

Whoever does not ask God, He will be angry with him. This indicates that the command to ask God Almighty is obligatory. Some scholars took this meaning and organized it, saying:

God gets angry if you stop asking Him, and when a human being is asked, he gets angry.

Ahmed bin Al-Muadhdhal Abu Al-Fadl, the Maliki jurist, said well:

Seek sustenance from someone less than you, if there is a flood that prevents it

He who hates the one who leaves, you ask him for generosity, and he who is pleased with the one who asks

And if he said, his words were transmitted without a signature to a scribe

We have discussed this meaning in detail in the book **Qumming Greed with Asceticism and Contentment**. Saeed bin Jubair said, **And ask God for His bounty.** Worship is not a matter of this world. It was said: Ask Him for success in doing what pleases Him. Aisha, may God be pleased with her, said: Ask your Lord until you are full, for if God Almighty does not make it easy, it will not be easy. Sufyan bin Uyaynah said: He did not command asking except to give.

Al-Kisa'i and Ibn Kathir read: **And ask God of His bounty** without a hamza in the entire Qur'an, the rest with a hamza, and **ask God** originally with a hamza, except that it was deleted for the sake of lightness, and God knows best.

Tafsir Ibn Kathir

Imam Ahmad said: Sufyan told us on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: Umm Salamah said: O Messenger of God, men fight and we do not, and we get half of the inheritance. Then God revealed: **And do not wish for that by which God has given some of you more than others.** Al-Tirmidhi narrated it on the authority of Ibn Abi Umar, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Umm Salamah that she said: I said: O Messenger of God, and he mentioned it, and said: Strange. Some of them narrated it on the authority of Ibn Abi Nujayh, on the authority of Mujahid that Umm Salamah said: O Messenger of God, and he mentioned it. It was narrated by Ibn Abi Hatim, Ibn Jarir, Ibn Mardawayh and Al-Hakim in his Mustadrak from the hadith of

Al-Thawri from Ibn Abi Najih, from Mujahid who said: Umm Salamah said: O Messenger of God, we will not fight and be martyred, nor will we cut off inheritance. So the verse was revealed, then God revealed: **Never will I allow to be lost the work of any worker among you, whether male or female**, the verse. Then Ibn Abi Hatim said: Sufyan ibn Uyaynah narrated this from Ibn Abi Najih with this wording. Yahya Al-Qattan and Waki' ibn Al-Jarrah narrated from Al-Thawri, from Ibn Abi Najih, from Mujahid, from Umm Salamah who said: I said: O Messenger of God. And something similar was narrated from Muqatil ibn Hayyan and Khasif. Ibn Jarir narrated from the hadith of Ibn Jurayj from Ikrimah and Mujahid that they said: It was revealed about Umm Salamah. Abd Al-Razzaq said: Muammar told us from an old man from the people of Mecca who said: This verse was revealed about the women saying: If only we were men, so we could fight as they fight, and conquer in the way of God, the Almighty and Majestic. Ibn Abi Hatim also said: Ahmad bin Al-Qasim bin Atiyah told us, Ahmad bin Abdul Rahman told me, my father told me, Al-Ash'ath bin Ishaq told us, on the authority of Ja'far, meaning Ibn Abi Al-Mughira, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding the verse, he said: A woman came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, a man has the share of two females, and the testimony of two women is equal to that of a man. So this is how we are with regard to deeds. If a woman does a good deed, half a good deed is written for her. So God revealed this verse: **And do not wish for the verse**, for it is justice from Me and I have done it. Al-Suddi said regarding the verse: The men said: We want to have double the reward of women, just as we have two shares in arrows. The women said: We want to have a reward like the reward of the martyrs, for we are not able to fight, and if fighting were written for us, we would fight. But God refused that, but He said to them: Ask Me for My bounty. He said: It is not for the worldly goods. Something similar to that has been narrated from Qatada. Ali bin Abi Talha said, on the authority of Ibn Abbas, regarding the verse, he said: A man should not wish and say: I wish I had the wealth of so-and-so and his family, for God has forbidden that, but he should ask God for His bounty. Al-Hasan, Muhammad bin Sirin, Ata' and Ad-Dahhak said something similar to this, and this is the apparent meaning of the verse. What is proven in the Sahih does not contradict this: "There is no envy except in two cases: a man to whom God has given wealth and he spends it in the right way, and a man says: If I had what so-and-so has, I would do the same, so they are equal in reward." This is something other than what the verse has forbidden, because the hadith urges wishing for a blessing like this one, and the verse forbids wishing for the same blessing of this one, so He said: **And do not wish for what God has given some of you over others**, meaning in worldly matters, and likewise in religious matters as well, according to the hadith of Umm Salamah and Ibn Abbas. And thus, Ata' ibn Abi Rabah said: It was revealed regarding the prohibition of wishing for what belongs to so-and-so, and regarding women wishing to be men and fight in war. Narrated by Ibn Jarir. Then he said, **Men shall have a share of what they have earned, and women shall have a share of what they have earned**. That is, each will be rewarded for his deeds

according to his ability, whether good or evil. This is the statement of Ibn Jarir. It was said that what is meant by this is inheritance, that is, each will inherit according to his ability. Narrated by al-Tirmidhi on the authority of Ibn Abbas. Then he guided them to what is good for them, saying, **And ask God of His bounty**. Do not wish for what We have given some of you over others, for this is inevitable, and wishing will not avail anything, but ask Me of My bounty and I will give it to you, for I am Generous and Giver. Al-Tirmidhi and Ibn Mardawayh narrated from the hadith of Hammad ibn Waqid, I heard Isra'il on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said, **Ask God of His bounty, for God loves to be asked, and the best form of worship is that which is bestowed upon you**. Waiting for relief." Then Al-Tirmidhi said: This is how Hammad bin Waqid narrated it, and he is not a hafiz. Abu Na'im narrated it on the authority of Isra'il, on the authority of Hakim bin Jubayr, on the authority of a man, on the authority of the Prophet, may God bless him and grant him peace. The hadith of Abu Na'im is more likely to be authentic. This is also how Ibn Mardawayh narrated it on the authority of Waki' on the authority of Isra'il. Then he narrated it on the authority of Qays bin Al-Rabi' on the authority of Hakim bin Jubayr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Ask God for His bounty, for God loves to be asked, and the most beloved of His servants to Him is the one who loves relief**. Then he said: **Indeed, God is All-Knowing of all things**. That is, He is All-Knowing of who deserves this world, so He gives him from it, and who deserves poverty, so He impoverishes him, and He is All-Knowing of who deserves the Hereafter, so He appoints him for its deeds, and who deserves disappointment, so He disappoints him from doing good and its causes. For this reason, he said: **Indeed, God is All-Knowing of all things**.

Fath al-Qadir

His saying 32- **And do not wish**. Wishing is a type of will related to the future, just as longing is a type related to the past. It contains the prohibition of a person wishing for what God has given to others over him, because that is a type of dissatisfaction with the portion that God has divided among His servants according to His will and perfect wisdom. It also contains a type of envy that is prohibited if it is accompanied by the desire for that blessing to be taken away from others.

Scholars have differed on whether envy is permissible or not. It is to wish that one was in a state like one's friend's without wishing for that person's state to go away. The majority of scholars are of the view that it is permissible, and they have cited as evidence the authentic hadith, "There is no envy except in two cases: a man to whom God has given the Qur'an and he recites it during the hours of God and during the hours of the day, and a man to whom God has given wealth and he spends it during the hours of the night and during the hours of the day." Al-Bukhari included a chapter on envy in knowledge and wisdom on it. The

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And do not wish for that by which Allah has made some of you excel others. Men shall have a share of what they have earned, and women shall have a share of what they have earned. And ask Allah of His bounty. Indeed, Allah is ever, of all things, Knowing.

general wording of the verse requires that it is forbidden to wish for something that is preferable, whether it is accompanied by something that would make it a type of envy or not. What is mentioned in the Sunnah about the permissibility of that in certain matters is a specification of this generality. The reason for the revelation of the verse will be mentioned, but the consideration is the generality of the wording and not the specificity of the reason. His statement, **Men have a share**, etc., contains a specification after the generalization and a return to what is included in the reason for the revelation of the verse, which is that Umm Salamah said, "O Messenger of God, men go out to fight, but we do not go out to fight or fight and become martyrs. Rather, we have half the inheritance," so it was revealed. It was narrated by Abdur-Razzaq, Saeed bin Mansour, Abd bin Hamid, Al-Tirmidhi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim and Al-Bayhaqi. Similar narrations have been narrated through different chains of narration with different wordings. The meaning of the verse is that God has given each group a share according to what His will and wisdom require. He expressed what each group of men and women has given as a share of what they have earned by way of a dependent metaphor, similar to the condition of each group requiring its share by its acquisition of it. Qatadah said: Men have a share of what they have earned of reward and punishment, and so do women. Ibn Abbas said: What is meant by this is inheritance and acquisition according to this statement, in the sense of what we have mentioned. His statement, **And ask God of His bounty**, is in apposition to His statement, **And do not wish for it**. The reasoning is mediated by His statement, **For men is a share**, etc. between the conjoined and the conjoined to, to confirm what is included in the prohibition. This command indicates the obligation to ask God, the Most High, of His bounty, as stated by a group of scholars.

Tafsir al-Baghawi

32- The Almighty said: **And do not wish for what God has given some of you over others** the verse. Mujahid said: Umm Salamah said: O Messenger of God, men fight and we do not, and they have twice the inheritance as we do. If we were men, we would fight as they did and take from the inheritance what they took. So this verse was revealed.

It was said: When God Almighty gave the male the share of two females in inheritance, and the women said: We are more deserving and in greater need of the increase than the men, because we are weak and they are stronger and more able to seek a living, then God Almighty revealed: **And do not wish for what God has given some of you over others**.

Qatada and Al-Suddi said when the verse: **For the male is equal to the share of two females** was revealed, the men said: **We hope that we will be preferred over women because of our good deeds in the Hereafter**,

so our reward will be double the reward of women, just as we were preferred over them in inheritance. So God Almighty said: **For men is a share of what they have earned** of the reward, and **For women is a share of what they have earned**.

Meaning: Men and women are equal in reward in the Hereafter, because a good deed is worth ten times its like, and men and women are equal in this, even though men are superior to women in this world.

It was said: Its meaning is that men have a share of what they have acquired from the matter of jihad, and women have a share of what they have acquired from obeying their husbands and guarding their private parts. That is, if men have the merit of jihad, then women have the merit of obeying their husbands and guarding their private parts.

God the Almighty said: **And ask God of His bounty**. Ibn Kathir and Al-Kisa'i read *Wasalwa*, *Wasalwa* and *Wasal* and *Fasal* if there is a *Waw* or *Fa* before the *Seen* without a hamza, and the movement of the *Hamza* was transferred to the *Seen* and the rest read the *Seen* with a sukoon and a hamza. God the Almighty forbade wishing because it leads to envy, and envy is wishing for the removal of a blessing from its owner and wishing it for oneself, and this is forbidden, and envy is wishing for oneself/like what one has, and this is permissible. Al-Kalbi said: A man should not wish for the wealth of his brother, nor his wife, nor his servant, but he should say: O God, provide me with the like of it, and it is like that in the Torah and the Qur'an. His statement: **And ask God of His bounty** Ibn Abbas said: And ask God of His bounty: meaning: from His provision. Saeed bin Jubair said: from His worship, so it is asking for success in worship. Sufyan bin Uyaynah said: He did not command asking except in order to give. **Indeed, God is Knowing of all things**.

Tafsir al-Baidawi

32 **And do not wish for what God has given some of you over others** of worldly matters such as status and money, perhaps not having it is better and the reason for the prohibition is that it is a pretext for envy and hostility, expressing dissatisfaction with what God has apportioned for him, and that he desires to obtain something for him without asking for it, and this is reprehensible, because he wished for what was not destined for him in opposition to the wisdom of fate, and wishing for what was destined for him by earning is idleness and wasting luck, and wishing for what was destined for him without earning is lost and impossible. **For men is a share of what they have earned, and for women is a share of what they have earned** is an explanation of that, meaning that each of men and women has a preference and a share because of what they have earned and for its sake, so seek favor from God the Most High through work, not through envy and

wishing, as the Prophet (peace and blessings of God be upon him) said, **Faith is not wishing**. It was said that what is meant is the share of the inheritance and the preference of the heirs over one another in it, and making what was apportioned for each of them according to what is known of his condition that necessitates increase and decrease like what he has acquired. **And ask God of His bounty** meaning do not wish for what is for people, and ask God of His bounty by what will bring you closer to Him and guide you to it. Ibn Kathir and Al-Kisa'i read **And ask God of His bounty** and ask them, so ask those who are like them if it is a command directed to it, and before the seen is a waw or fa without a hamza and a hamza in the pause according to its origin and the rest with a hamza. **Indeed, God is Knowing of all things** so He knows what each person deserves and He bestows with knowledge and clarification. It was narrated that "Umm Salamah said: O Messenger of God, men go out to fight and we do not, and we only get half the inheritance. I wish we were men, so it was revealed."

Surat al-Nisa 4:33

And for everyone We have appointed heirs from what parents and near relatives leave, and those with whom you have made a covenant, so give them their share. Indeed, Allah is ever, over all things, Witness.

Surat al-Nisa 4:33

And for everyone We have appointed heirs from what parents and near relatives leave, and those with whom you have made a covenant, so give them their share. Indeed, God is ever, over all things, Witness.

Tafsir al-Jalalayn

And for each of the men and women **We have appointed heirs** a clan who give **from what the parents and near relatives leave** to them of wealth **and those with whom you have made a covenant** with an alif or less **of your oaths** plural of oath meaning an oath or hand, the allies with whom you made a covenant in the days of ignorance for support and inheritance **so give them** now **their share** their portions of the inheritance, which is one-sixth **for God is ever, over all things, Witness** Seeing, and from this is your situation, and this was abrogated by His statement {And those of kinship are nearer to one another}

Tafsir al-Suyuti

The Almighty said: And those with whom you have made a covenant, the verse. Abu Dawud included in his Sunan, on the authority of Ibn Ishaq, on the authority of Dawud ibn al-Husayn, who said: I was reading to Umm Sa'd bint al-Rabi', who was staying in the care of Abu Bakr, so I read: And those with whom you have made a covenant, and she said: No, but those with whom you have made a covenant, and it was only revealed about Abu Bakr and his son when he refused Islam, so Abu Bakr swore that he would not inherit from him, but when he converted to Islam, he ordered him to give him his share.

Tafsir al-Tabari

He, the Most High, means by His saying: **And for each We have made heirs**, and for each of you, O people, **We have made heirs**, meaning: heirs from among his paternal cousins, brothers, and all his relatives besides them. The Arabs call the cousin a mawla, and from this the poet said:

And a master we threw around him while he was immersed in our honor and the women were fast

He meant by that: And our cousin threw us around him, and from that is the saying of Al-Fadl bin Al-Abbas:

Hold on, cousins, hold on, loyalists, don't show us what was buried.

And in the same way as we said about that, the people of interpretation.

Who said that?

Abu Kuraib told us, he said, Abu Usama told us, he said, Idris told us, he said, Talha bin Masraf told us, on the authority of Saeed bin Jubair, on the authority of

Ibn Abbas, regarding his statement: **And to all We have appointed heirs**, he said: heirs.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And for each We have appointed heirs of what the parents leave**, he said: The heirs are the agnates, meaning: the heirs.

Muhammad bin Bashir told us, he said, Muammil told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement: with him, **And for everyone We have appointed heirs**, he said: The heirs are the clan.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **And to all We have appointed protectors**, he said: They are the guardians.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And for everyone We have appointed heirs**, meaning: a clan.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **And for everyone We have appointed heirs**, he said: The heirs are the guardians of the father, or the brother, or the brother's son, or others from the agnates.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And for everyone We have appointed heirs**. As for *heirs*, they are the people of inheritance.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **And for each We have appointed heirs**, he said: The heirs are the clan. They were the heirs in the pre-Islamic era, but when the non-Arabs entered upon the Arabs, they did not find a name for them, so God, the Blessed and Exalted, said: **But if you do not know their fathers, then they are your brothers in religion and your heirs** (al-Ahzab 33:5), so they were called: the heirs. He said: And the heir today is of two types: a heir who inherits and is inherited from, so these are the relatives, and a heir who inherits but does not inherit, so these are the freed slaves. And he said: Do you not see the statement of Zachariah: **And indeed, I feared the heirs after me** (Maryam 19:5), so the heirs here are the heirs.

What he means by his saying: **What the parents and relatives left behind** is what his parents and relatives left behind as an inheritance.

Abu Jaafar said: The interpretation of the statement is: For each of you, O people, we have made a clan to inherit from what his parents and relatives left of their inheritance.

Abu Jaafar said: The reading of this differed.

Some of them read it as: **and those with whom you**

have made a covenant, meaning: and those with whom you have made a covenant, the oath between you and them. This is the general reading of the Kufians.

Others read it as: **And those with whom you have made a covenant**, meaning: **And those with whom you have made a covenant, and their oaths are the oath between you and them.**

Abu Jaafar said: What we say about this is that they are two well-known readings that are widespread in the readings of the Muslim countries with one meaning.

And in the indication of his saying: **your oaths** that they are the oaths of the contracting parties and those upon whom the oath is contracted, there is no need to indicate that by reading his saying: I contracted, I contracted. That is because those who read that: I contracted, said: The contract of an oath can only be between two parties, and we need an indication in the speech that this is the case. And they overlooked the place of indication of his saying: **your oaths**, that the meaning of that is your oaths and the oaths of those upon whom the oath is contracted, and that the contract is only a description of the oaths and not the contracting parties of the oath, until some of them claimed that if it is read: **I contracted your oaths**, then the speech needs a pronoun as a description to protect the speech, so that the meaning of the speech is: and those upon whom you contracted your oaths, departing from the aspect that we said in that, that the oaths are meant by it the oaths of the two parties.

As for your oaths, it is interpreted as: the oaths of these people, the oaths of these people, the oath.

They are close in meaning, even though the reading of the one who reads it as '**aqdat aymankum**' without an alif is more correct in meaning than the reading of the one who reads it as '**aqdat**', because of what we mentioned, the clear indication of the description of the oaths by the contract, that they are the oaths of the two parties, from the indication of that by something else.

As for the meaning of his saying: **Your oaths have been bound**, it is: He connected, strengthened, and confirmed. **Your oaths**, meaning: your covenants that you have bound one another to, **so give them their share.**

Then the people of interpretation differed about the meaning of the share that God commanded the people of the alliance to give to each other in Islam.

Some of them said: It is his share of the inheritance, because in the pre-Islamic era they used to inherit from each other, so God made it obligatory in Islam for some of them to share that oath with others, and similarly in Islam, in inheritance like what they had in the pre-Islamic era. Then that was abrogated by what was made obligatory for relatives and kin.

Who said that?

Muhammad bin Hamid told us, Yahya bin Wadh told us, on the authority of Al-Hasan bin Waqid, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah and Al-Hasan Al-Basri, regarding His statement: "And

those with whom you have made a covenant, give them their share. Indeed, God is ever, over all things, Witness." He said: A man would make an alliance with a man between whom there was no blood relation, so one of them would inherit from the other. Then God abrogated that in Al-Anfal, saying: "And those of kinship are nearer to one another in the Book of God. Indeed, God is Knowing of all things." (al-Anfal 8:75)

Ibn Bashar told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, regarding the statement of God: **And those with whom you have made a covenant**, he said: A man would make a covenant with a man and inherit from him, and Abu Bakr, may God be pleased with him, made a covenant with a freedman and inherited from him.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: And those with whom you have made a covenant of faith, give them their share, so a man would make a covenant with another: whichever of them dies, the other will inherit him. Then God revealed: **And those of kinship are nearer to one another in the decree of God than the believers and the emigrants, unless you do to your relatives a kindness** (al-Ahzab 33:6), meaning: unless they make a will to their relatives with whom they have made a will, then it is permissible for them from a third of the deceased's wealth. And that is what is known.

Bishr bin Muadh narrated, Yazid narrated, Saeed narrated, on the authority of Qatada, regarding His statement: "And those with whom you have made a covenant, give them their share. Indeed, God is ever, over all things, Witness." A man would make a covenant with another man in the days of ignorance and say: My blood is your blood, and my destruction is your destruction, you inherit from me and I inherit from you, you seek by me and I seek by you. So he gave him a sixth of all wealth in Islam, and then the heirs would divide their inheritance. This was later abrogated in Surat Al-Anfal, when God said: **And those of kinship are closer to one another in the Book of God** (al-Anfal 8:75).

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **And those with whom you have made a covenant**, he said: In the days of ignorance, a man would make a covenant with another man and say: My blood is your blood, you inherit from me and I inherit from you, you seek by me and I seek by you. Then when Islam came, some of them remained, so they were commanded to be given their share of the inheritance, which was one-sixth, then that was abrogated by inheritance, so He said: **And those of kinship are closer to one another** (al-Anfal 8:75).

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammam bin Yahya told us, he said, I heard Qatada say, regarding His statement: **And those with whom you have made a covenant, give them their share**, that a man would make a covenant with another man in the Age of Ignorance and say: My destruction is your destruction, and my blood is your blood, and you inherit from me and I inherit from you, and you

Surat al-Nisa 4:33

And for everyone We have appointed heirs from what parents and near relatives leave, and those with whom you have made a covenant, so give them their share. Indeed, Allah is ever, over all things, Witness.

seek by me and I seek by you. So he gave him a sixth of all the wealth, then the people of inheritance would divide their inheritance. This was later abrogated in Al-Anfal, where He said: **And those of kinship are closer to one another in the Book of God** (al-Anfal 8:75), so the inheritances were given to those of kinship.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Ikrimah, he said: This was an oath that existed in the pre-Islamic era. A man would say to another man: You inherit from me and I will inherit from you, you support me and I will support you, you act rationally on my behalf and I will act rationally on your behalf.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Ad-Dahhak say regarding His statement: **And those with whom you have made a covenant**, that a man would follow another man and make a covenant with him: If I die, then you will have the same as some of my children inherit! This has been abrogated.

Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding His statement: "And for all We have appointed heirs of that which parents and near relatives leave. And those with whom you have made a covenant, so give them their share." For in the days of ignorance, a man would be joined to another man and would be his follower, so if the man died, the inheritance would go to his family and relatives, and his follower would remain and not have anything. So God revealed: **And those with whom you have made a covenant, so give them their share**. So he would be given from his inheritance. Then God revealed after that: **And those of kinship are nearer to one another in the ordinance of God** (al-Anfal 8:75).

Others said: Rather, this verse was revealed regarding those whom the Messenger of God, may God bless him and grant him peace, established brotherhood among the Muhajireen and Ansar, so some of them would inherit from others through that brotherhood. Then God abrogated that with the obligatory shares, and with His saying: **And to each We have appointed heirs of that which parents and near relatives leave**.

Who said that?

Abu Kuraib told us, he said, Abu Usamah told us, he said, Idris bin Yazid told us, he said, Talha bin Masraf told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: And those with whom you have made a covenant, give them their share, he said: When the Muhajireen came to Medina, the Muhajireen inherited from the Ansari without his relatives, because of the brotherhood that the Messenger of God, may God bless him and grant him peace, had established between them. Then when

this verse was revealed: **And to each We have made heirs**, it was abrogated.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And those with whom you have made a covenant**, those with whom the Messenger of God, may God bless him and grant him peace, made a covenant, **then give them their share**, if there is no kinship that comes between them. He said: And that does not happen today. Rather, it was with a group between whom the Messenger of God, may God bless him and grant him peace, made a brother, and that has ceased. And this does not happen to anyone except the Prophet, may God bless him and grant him peace. He made a brotherhood between the Muhajireen and the Ansar, but today no one is made a brother.

Others said: Rather, this verse was revealed about the people who made a covenant with an oath, but they were commanded to give each other their shares of support, advice, and the like, without inheritance.

Who said that?

Abu Kuraib told us, he said, Abu Usama told us, he said, Idris Al-Awdi told us, he said, Talha bin Masraf told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And those to whom you have made a covenant, give them their share** of victory, advice, and support, and a will is made for them, and the inheritance has been lost.

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **And those with whom you have made a covenant**. He said: There was an oath in the pre-Islamic era, and in Islam they were commanded to give them their share of reason, advice, and support, but no inheritance.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Mansur, on the authority of Mujahid, that he said regarding this verse: And those with whom you have made a covenant, give them their share of aid, victory, and alliance.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Mansur, on the authority of Mujahid, regarding the statement of God: And those with whom you have made a covenant, he said: This was an alliance in the pre-Islamic era, but when Islam came, they were ordered to give them their share of support, loyalty, and consultation, and there was no inheritance.

Zakariya bin Yahya bin Abi Zaida told us, Hajjaj told us, Ibn Jurayj said: And those with whom you have made a covenant, Abdullah bin Katheer told me: He heard Mujahid say: It is the oath: **You have made a covenant**. He said: **Then give them their share**, he said: Victory.

Zakariya bin Yahya told me, he said, Hajjaj told us, Ibn Jurayj said, Ata' told me, he said: It is the oath. He said:

Then give them their share, he said: Reason and victory.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: And those with whom you have made a covenant, he said: They will have their share of victory, provision, and reason.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

Al-Muthanna told us, Al-Hammani told us, Sharik told us, on the authority of Salim, on the authority of Saeed: **And those with whom you have made a covenant**, he said: They are the allies.

Al-Muthanna told us, he said, Al-Hammani told us, he said, Ibad bin Al-Awam told us, on the authority of Khasif, on the authority of Ikrimah, similarly.

Muhammad bin Al-Husayn told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And those with whom you have made a covenant, give them their share**. As for **you have made a covenant**, it means an oath, like a man in the pre-Islamic era who would descend among the people and they would swear an oath to him that he was one of them, and they would comfort him with themselves. If they had a right or a fight, he would be like them, and if he had a right or support, they would let him down. So when Islam came, they asked about him, and God refused except to make it stronger. And the Messenger of God, may God bless him and grant him peace, said: Islam has only made the alliance stronger.

Others said: Rather, this verse was revealed about those who adopted the children of others in the pre-Islamic era, so they were commanded in Islam to make a will for them upon death.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Al-Layth told me, on the authority of Aqeel, on the authority of Ibn Shihab, he said, Saeed bin Al-Musayyab told me: God said: And for all We have appointed heirs of what parents and near relatives leave, and those with whom you have made a covenant, so give them their share, Saeed bin Al-Musayyab said: This verse was revealed about those who adopted men other than their sons and left them as inheritance, so God revealed it about them, and gave them a share in the will, and returned the inheritance to the heirs among the relatives and the agnates, and God refused to give the claimants an inheritance from those who claimed them and adopted them, but God gave them a share in the will.

Abu Ja'far said: The most correct of the sayings in interpreting his statement: **and those with whom you have made a covenant**, is the saying of those who said: and those with whom you have made a covenant on the alliance, and they are the allies. This is because it is known to all the people of knowledge of the days and report of the Arabs that the covenant of alliance between them was by oaths, covenants, and agreements, in the manner that we have mentioned

from the narration in that regard.

Since God, the Most High, described only those whose oaths were made by what they made between them, not those who did not make a covenant between them by their oaths, and the brotherhood of the Prophet, may God bless him and grant him peace, was between those who made brothers between him and him from the Muhajireen and the Ansar, it was not between them by their oaths, and likewise adoption, it was known that the correct statement in that is the statement of the one who said: It is the oath, and nothing else, for the reason we described.

As for his statement: **Then give them their share**, the more correct of the two interpretations is what everyone agrees upon regarding its established ruling, which is giving the people of the alliance that existed in the Age of Ignorance, excluding Islam, to each other their shares of support, advice, and opinion, excluding inheritance. This is due to the authenticity of the report "On the authority of the Messenger of God, may God bless him and grant him peace, that he said: There is no alliance in Islam, and whatever alliance existed in the Age of Ignorance, Islam only made it more severe."

Abu Kuraib told us that, he said, Waki' told us, on the authority of Sharik, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace.

Abu Kuraib told us, he said, Mus'ab ibn al-Muqaddam told us, on the authority of Isra'il ibn Yunus, on the authority of Muhammad ibn 'Abd al-Rahman, a freed slave of Talhah, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: There is no oath in Islam, and every oath that was made in the Age of Ignorance, Islam only made it more severe. I would not be pleased to have red camels, and to have broken the oath that was made in Dar al-Nadwa."

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughirah, on the authority of his father, on the authority of Shu'bah ibn al-Taw'am al-Dhabi: "Qais ibn Asim asked the Prophet, may God bless him and grant him peace, about the oath, and he said: There is no oath in Islam, but adhere to the oath of the Age of Ignorance."

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Mughirah told us, on the authority of his father, on the authority of Shu'bah bin Al-Taw'am, "on the authority of Qais bin Asim: that he asked the Prophet, may God bless him and grant him peace, about the oath, he said: Whatever oath was taken in the pre-Islamic era, hold fast to it, and there is no oath in Islam."

Abu Kuraib told us, he said, Wakee' told us, on the authority of Dawud bin Abi Abdullah, on the authority of Ibn Jud'an, on the authority of his grandmother, on the authority of Umm Salamah: "The Messenger of God, may God bless him and grant him peace, said: There is no oath in Islam, and whatever oath there was in the pre-Islamic era, Islam only made it more severe."

Surat al-Nisa 4:33

And for everyone We have appointed heirs from what parents and near relatives leave, and those with whom you have made a covenant, so give them their share. Indeed, Allah is ever, over all things, Witness.

Humayd ibn Mas`adah told us, he said, Husayn al-Mu`allim told us, and Mujahid ibn Musa told us, he said, Yazid ibn Harun told us, he said, Husayn al-Mu`allim told us, and Hatim ibn Bakr al-Dhabi told us, he said, Abd al-A`la told us, on the authority of Husayn al-Mu`allim, he said, my father told us, on the authority of Amr ibn Shu`ayb, on the authority of his father, on the authority of his grandfather: "That the Messenger of God, may God bless him and grant him peace, said in his sermon on the day of the conquest of Mecca: Fulfill an oath, for Islam only increases its strength, and do not make an oath in Islam."

Abu Kuraib and Abdah bin Abdullah Al-Saffar told us, they said: Muhammad bin Bishr told us, he said: Zakariya bin Abi Zaida told us, he said: Saad bin Ibrahim told me, on the authority of his father, on the authority of Jubayr bin Mut`im: "The Prophet, may God bless him and grant him peace, said: There is no oath in Islam, and whatever oath was taken in the pre-Islamic era, Islam only made it more severe."

Humayd ibn Mas`adah and Muhammad ibn `Abd al-A`la narrated, saying: Bishr ibn al-Mufaddal narrated, saying: `Abd al-Rahman ibn Ishaq narrated, and Ya`qub ibn Ibrahim narrated, saying: Ibn `Ulayyah narrated, on the authority of `Abd al-Rahman ibn Ishaq, on the authority of al-Zuhri, on the authority of Muhammad ibn Jubayr ibn Mut`im, on the authority of his father, on the authority of `Abd al-Rahman ibn `Awf: "The Messenger of God, may God bless him and grant him peace, said: 'I witnessed the oath of the perfumed ones when I was a young boy with my paternal uncles, and I would not like to have red camels and break it.'" Ya`qub added in his hadith on the authority of Ibn `Ulayyah, saying: Al-Zuhri said: "The Messenger of God, may God bless him and grant him peace, said: 'Islam has not made an oath except that it has made it more severe.' He said: 'There is no oath in Islam.' He said: 'The Messenger of God, may God bless him and grant him peace, brought together the Quraysh and the Ansar.'"

Tamim bin Al-Muntasir told us, he said, Yazid told us, he said, Muhammad bin Ishaq told us, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, he said: "When the Messenger of God, may God bless him and grant him peace, entered Mecca in the year of the conquest, he stood up and addressed the people and said: O people, whatever oath was made in the pre-Islamic era, Islam only made it more severe, and there is no oath in Islam."

Abu Kuraib told us, he said, Yunus bin Bakir told us, he said, Muhammad bin Ishaq told us, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Abu Kuraib told us, he said, Khalid bin Mukhallad told us, he said, Sulayman bin Bilal told us, he said, Abd al-Rahman bin al-Harith told us, on the authority of

Amr bin Shu`ayb, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Abu Ja`far said: If what we have mentioned about the Messenger of God, may God bless him and grant him peace, is correct, and if there is a difference of opinion about the ruling of a verse, whether it is abrogated or not, it is not permissible to rule that it is abrogated - despite the difference of opinion among those who differ about it, and the necessity of its ruling and the negation of abrogation from it is a correct view - except with an argument that must be accepted, because we have explained in more than one place in our books the evidence for the correctness of the statement about that, then it is necessary that the correct statement about the interpretation of His statement: **And those with whom you have made a covenant, give them their share**, is what we have mentioned of the interpretation, which is that His statement: **You have made a covenant** is from the oath, and His statement: **Give them their share** is from support, assistance, advice and opinion, according to what the Messenger of God, may God bless him and grant him peace, commanded in the reports that we have mentioned about him, without the statement of those who said: The meaning of His statement: **Give them their share** is from the inheritance, and that this was a ruling then abrogated by His statement: **And those of kinship are more worthy of one another in the Book of God** (al-Anfal 8:10). 75], and without anything other than what we said in interpreting that.

If what we have said about this is correct, then the verse must be decisive and not abrogated.

Abu Ja`far said: By that, may His praise be exalted, He means: So give those to whom you have pledged your oaths their share of support, advice, and opinion, for God is witness to what you do of that and of your other actions, observing all of that, preserving it, until He rewards all of you for all of that with its reward. As for the one among you who does good and follows My command and obeys Me, then with good, and as for the one among you who does evil and disobeys My command and prohibition, then with evil.

The meaning of his saying: *witness* is someone who testifies to that.

Tafsir al-Qurtubi

It has five issues:

First - God Almighty has made clear that every person has heirs and clients, so let each one benefit from what God has allotted him of the inheritance and not wish for the money of others. Al-Bukhari narrated in the Book of Inheritance on the authority of Saeed bin Jubair on the authority of Ibn Abbas: **And for everyone We have appointed clients from what parents and near relatives leave and those with whom you have made a covenant** (An-Nisa': 33). He said:

When the emigrants arrived in Medina, the Ansari would inherit from the emigrant without his kin, due to the brotherhood that the Messenger of God, may God bless him and grant him peace, had established between them. When the verse, **And to each We have appointed heirs**, was revealed, he said: **And those with whom you have made a covenant**, Abu al-Hasan ibn Battal said: It appears in all the versions, **And to each We have appointed heirs**, he said: **And those with whom you have made a covenant**, and al-Tabari narrated it in his narration. It was narrated from the majority of the Salaf that the verse that abrogated the statement, **And those with whom you have made a covenant**, is the statement of God the Almighty in al-Anfal 8: **And those of kinship are nearer to one another** (al-Anfal 8:75). This was narrated from Ibn Abbas, Qatadah, and al-Hasan al-Basri, and it is what Abu Ubaid established in his book, **The Abrogator and the Abrogated**, and there is another statement in it that al-Zuhri narrated from Saeed ibn al-Musayyab, who said: God the Almighty commanded those who adopted other than their sons in the pre-Islamic period and inherited in Islam to give them a share in the will and to return the inheritance to the kin and the agnates. A group said: God the Almighty's statement, **And those with whom you have made a covenant**, Your oaths are **firm and not abrogated**. Rather, God commanded the believers to give the allies their shares of support, advice, and the like. Al-Tabari mentioned it on the authority of Ibn Abbas. **And those with whom you have made a covenant, give them their share** of support, advice, and provision. And a will is made for them, and the inheritance is gone. This is the opinion of Mujahid and Al-Suddi.

I said: Al-Nahhas chose it, and narrated it on the authority of Saeed bin Jubair, and the abrogation is not correct, because the combination is possible, as Ibn Abbas explained in what Al-Tabari mentioned, and Al-Bukhari narrated it on his authority in the Book of Interpretation, and the inheritance of the womb will come in Al-Anfal, God willing.

The second - *al* in the speech of the Arabs and its meaning is comprehensiveness and generality. If it comes alone, then there must be an omission in the speech according to all grammarians, to the point that some of them permitted **I passed by every example before and after** and the estimation of the oath: **And for each one We have made allies**, meaning heirs. **And those with whom you have made a covenant**, meaning by swearing, according to Qatada. That is because a man would make a covenant with another man and say: My blood is your blood, my destruction is your destruction, my revenge is your revenge, my war is your war, my peace is your peace, you inherit from me and I inherit from you, you demand by me and I demand by you, you pay for me and I pay for you, so the ally would have a sixth of the ally's inheritance, then it was abrogated.

Third: The Almighty's saying: *Mawla* Know that the word *mawla* is a general term that is used in many ways. The freedman is called a mawla and the freedman is called a mawla. It is also said: the lower and the higher mawla. The supporter is called a mawla, and from this is the Almighty's saying: **And that the disbelievers have no master** (Muhammad 47:11). The

cousin is called a mawla and the neighbor is called a mawla. As for the Almighty's saying: **And to all We have appointed masters**, he means a clan, because of his saying, peace be upon him:

And what the arrows left, then the first is the male agnatic "and among the agnatic relatives is the upper master, not the lower, according to the opinion of most scholars, because the concept regarding the freedman is that he is the one who bestows favors upon the freedman, like the one who created him, so he is entitled to his inheritance for this meaning. And Al-Tahawi narrated on the authority of Al-Hasan bin Ziyad that the lower master inherits from the upper, and he provided evidence for it with what was narrated that a man freed a slave of his, then the freedman died and left only the freedman, so the Messenger of God, may God bless him and grant him peace, made his inheritance for the freed boy. Al-Tahawi said: There is no opposition to this hadith, so it is necessary to say it: And because if it is possible to prove the inheritance for the freedman on the assumption that he was like the one who was created for him, then he is similar to the father, and the lower master is similar to the son, and that requires equality between them in the inheritance, and the principle is that the connection is general. And in the hadith:

The master of the people among them. Those who disagreed with this, and they are the majority, said: Inheritance requires kinship, and there is no kinship. However, we have established the inheritance for the freedman by virtue of the favor bestowed upon the freedman, which requires that the favor be met with recompense, and this is not reflected in the case of the lower master. As for the son, he is the most deserving of being his father's successor and taking his place, and the freedman is not fit to take the place of his freedman. Rather, the freedman was bestowed a favor upon him, so the law met him by making him more deserving of his freed master, and this does not exist in the case of the lower master. Thus the difference between them is clear, and God knows best.

Fourth: The Most High said: "And those with whom you have made a covenant." Ali bin Kabsha narrated on the authority of Hamza: **And those with whom you have made a covenant**. With emphasis on the qaf for emphasis, and the well-known saying on the authority of Hamza is: **And your covenanted right hands** with a light qaf, and this is the reading of Asim and Al-Kisa'i, and it is a distant reading because the covenant can only be between two or more, so its root is fa'il. Abu Ja'far Al-Nahhas said: The reading of Hamza is permissible due to ambiguity in Arabic, in which the estimation is: And those with whom you have made a covenant, the oath, and it is transitive to two objects, and its estimation is: And your covenanted right hands for them the oath, then the lam was deleted, like the Most High said: **And when they measure out to them** (al-Mutaffifin 83:3), meaning they measure out to them, and the second object was deleted, as it is said: I measured out to you, meaning I measured out to you wheat, and the first object was deleted because it is connected in the connection.

Fifth - The Almighty's saying: **Indeed, God is, over all things, a witness**. That is, He witnessed your contract

Surat al-Nisa 4:33

And for everyone We have appointed heirs from what parents and near relatives leave, and those with whom you have made a covenant, so give them their share. Indeed, Allah is ever, over all things, Witness.

with them, and He, the Almighty, loves loyalty.

Tafsir Ibn Kathir

Ibn Abbas, Mujahid, Saeed bin Jubair, Abu Saleh, Qatadah, Zaid bin Aslam, Al-Suddi, Al-Dahhak, Muqatil bin Hayyan, and others said, regarding His statement, **And for each We have appointed heirs**, meaning inheritors. And from Ibn Abbas in a narration: meaning a clan. Ibn Jarir said: The Arabs call the son of the paternal uncle a client, as Al-Fadl bin Abbas said:

Hold on, cousins, hold on, our loyalists, don't show us what was buried.

He said: What he means by his saying, **from what the parents and near relatives leave behind**, is from the inheritance of his parents and near relatives. So the interpretation of the statement is: And for all of you, O people, We have made a clan to inherit from what his parents and near relatives leave behind from their inheritance for him. And the saying of God Almighty: **And those with whom you have made a covenant, give them their share**, meaning, and those with whom you have made a solemn oath, you and they, give them their share of the inheritance as you promised them in the solemn oaths. Indeed, God is a witness between you in those covenants and agreements. This was at the beginning of Islam, then it was abrogated after that and they were commanded to fulfill their covenant with those with whom they made the covenant, and not to create a new covenant after the revelation of this verse. Al-Bukhari said: Al-Salt bin Muhammad told us, Abu Usamah told us, on the authority of Idris, on the authority of Talhah bin Masraf, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And to each We have appointed heirs**, he said: heirs, **and those with whom you have made a covenant**, when the Muhajireen came to Medina, the Ansari Muhajireen would inherit without his relatives because of the brotherhood that the Prophet, may God bless him and grant him peace, had established between them. When **And to each We have appointed heirs**, was revealed, it was abrogated. Then He said, **And to those with whom you have made a covenant, give them their share**, of support, provision, and advice, and the inheritance had gone and a will was made for him. Then Al-Bukhari said: Abu Usamah heard Idris, and Idris heard from Talhah. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, Idris Al-Awadi told us, Talhah bin Masraf told me from Saeed bin Jubair, on the authority of Ibn Abbas, regarding His statement, **and those with whom you have made a covenant**, the verse, he said: When the Muhajireen came to Medina, the Ansari Muhajireen would inherit without his relatives. By the brotherhood that the Messenger of God, may God bless him and grant him peace, established between them, so when the verse was revealed, **And for each We have appointed heirs from that which parents and near relatives leave**, it

was abrogated. Then he said, **And those with whom you have made a covenant, give them their share**, and Al-Hasan bin Muhammad bin Al-Sabah told us, Hajjaj told us on the authority of Ibn Jurayj and Uthman bin Ata' on the authority of Ata', on the authority of Ibn Abbas, who said, **And those with whom you have made a covenant, give them their share**, so before Islam, a man would make a covenant with another man and say: You inherit from me and I inherit from you, and the living would make alliances, so the Messenger of God, may God bless him and grant him peace, said, **Every alliance that was in the pre-Islamic era or a contract that Islam came to, Islam only increases its strength, and there is no covenant or alliance in Islam**, so this verse abrogated it, **And those of kinship are nearer to one another in the Book of God**, then he said, and it was narrated on the authority of Sa'id bin Jubayr, Mujahid, Ata', Al-Hasan bin Al-Musayyab, Abu Salih, Sulayman bin Yasar, Al-Sha'bi, Ikrimah, Al-Suddi, Al-Dahhak, Qatadah, and Muqatil bin Hayyan, that they said: They are the allies. Imam Ahmad said: Affan told us, Sharik told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas - and he traced it back to the Prophet - who said: **There was no oath taken in the pre-Islamic era, but Islam only made it more intense**. Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Sharik, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: Abu Kurayb told us, Mus'ab ibn al-Miqdam told us, on the authority of Isra'il ibn Yunus, on the authority of Muhammad ibn Abd al-Rahman, the client of the family of Talhah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no oath in Islam, and every oath taken in the pre-Islamic era, Islam only made it more intense. I would not be pleased to have red camels and to break the oath that was taken in Dar al-Nadwa." This is the wording of Ibn Jarir. Ibn Jarir also said: Yaqub bin Ibrahim told us, Ibn Ulayyah told us, on the authority of Abd al-Rahman bin Ishaq, on the authority of al-Zuhri, on the authority of Muhammad bin Jubayr bin Mut'im, on the authority of his father, on the authority of Abd al-Rahman bin Awf, that the Messenger of God, may God bless him and grant him peace, said: **I witnessed the oath of the perfumed ones when I was a young boy with my paternal uncles, and I would not like to have red camels and break it**. Al-Zuhri said: The Messenger of God, may God bless him and grant him peace, said: **Islam has not made an oath except that it has increased its strength**. He said: **And there is no oath in Islam**. The Prophet, may God bless him and grant him peace, brought together the Quraysh and the Ansar. And thus Imam Ahmad narrated it on the authority of Bishr bin al-Mufaddal, on the authority of Abd al-Rahman bin Ishaq, on the authority of al-Zuhri in full. And Yaqub bin Ibrahim told me, Hisham told us, Mughirah told me on the authority of his father, on the authority of Shu'bah bin al-Tawwam, on the authority of Qays bin `Asim: that he

asked the Prophet, may God bless him and grant him peace, about the oath. He said: **Whatever oath was made in the pre-Islamic era, hold fast to it, and there is no oath in Islam.** And thus Ahmad narrated it on the authority of Hisham. And Abu Kurayb told us, Waki' told us on the authority of Dawud bin Abi 'Abdullah, on the authority of Ibn Jud'an, on the authority of his grandmother, on the authority of Umm Salamah, that the Messenger of God, may God bless him and grant him peace, said: **There is no oath in Islam, and whatever oath was made in the pre-Islamic era, Islam only made it more severe.** Abu Kuraib narrated to us, Yunus bin Bakir narrated to us, on the authority of Muhammad bin Ishaq, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, who said: When the Messenger of God, may God bless him and grant him peace, entered Mecca in the year of the conquest, he stood up and addressed the people and said: **O people, no oath was made in the pre-Islamic era except for Islam to make it more severe, and no oath is made in Islam.** Then he narrated it from the hadith of Husayn al-Mu'allim and Abd al-Rahman bin al-Harith, on the authority of Amr bin Shuaib, on his authority. Imam Ahmad said: Abdullah bin Muhammad narrated to us, Ibn Numayr and Abu Usamah narrated to us, on the authority of Zakariya, on the authority of Sa'd bin Ibrahim, on the authority of his father, on the authority of Jubayr bin Mut'im, who said: The Messenger of God, may God bless him and grant him peace, said: **There is no oath in Islam, and no oath was made in the pre-Islamic era except for Islam to make it more severe.** And thus Muslim narrated it on the authority of Abdullah bin Muhammad, who is Abu Bakr bin Abi Shaybah, with his chain of transmission similarly. And Abu Dawud narrated it on the authority of Uthman, on the authority of Muhammad bin Abi Shaybah, on the authority of Muhammad bin Bishr, Ibn Numayr and Abu Usamah, all three of them on the authority of Zakariya, who is Ibn Abi Zaydah, with his chain of transmission similarly. And Ibn Jarir narrated it on the authority of Muhammad bin Bishr with it. And An-Nasa'i narrated it on the authority of Ishaq bin Yusuf Al-Azraq, on the authority of Zakariya, on the authority of Sa'd bin Ibrahim, on the authority of Nafi' bin Jubayr bin Mut'im, on the authority of his father with it. And Imam Ahmad said: Hisham told us, he said: Mughirah told us on the authority of his father, on the authority of Shu'bah bin Al-Taw'am, on the authority of Qays bin Asim that he asked the Prophet, may God bless him and grant him peace, about the oath, so he said: **Whatever oath was taken in the pre-Islamic era, adhere to it, but there is no oath in Islam.** And Shu'bah narrated it likewise on the authority of Mughirah, who is Ibn Muqsim, on the authority of his father with it. Muhammad bin Ishaq said on the authority of Dawud bin Al-Hussain, he said: I used to recite to Umm Saad bint Saad bin Al-Rabi' with her grandson Musa bin Saad, and she was an orphan in the care of Abu Bakr, so I recited to her **and those with whom you have made a covenant** and she said: No, but **and those with whom you have made a covenant** she said: It was only revealed about Abu Bakr and his son Abd Al-Rahman when he refused to convert to Islam, so Abu Bakr swore that he would not inherit from him, so when he converted to Islam when he carried on Islam with the sword, God commanded that he be given his share, narrated by Ibn Abi Hatim,

and this is a strange statement, and the correct one is the first, and that this was at the beginning of Islam, they would inherit by oath, then it was abrogated and the effect of the oath remained after that, even though they were commanded to fulfill the covenants and contracts, and the oath that they had contracted before that, and it was mentioned in the hadith of Jubayr bin Mut'im and other companions: There is no oath in Islam, and any oath that was in the pre-Islamic era, Islam only made it more severe, and this is a text in refutation of those who went to inheritance by oath today, as is the doctrine of Abu Hanifa and his companions, And a narration from Ahmad ibn Hanbal, and the correct opinion is the opinion of the majority, Malik, al-Shafi'i, and Ahmad in the well-known opinion from him, and for this reason the Almighty said: **And for each We have appointed heirs of that which parents and near relatives leave** meaning heirs from among his relatives from his parents and near relatives, they inherit from him without the rest of the people, as was proven in the two Sahih from Ibn Abbas that the Messenger of God, may God bless him and grant him peace, said: **Give the obligatory shares to those entitled to them, and whatever remains is for the closest male relative** meaning divide the inheritance among those entitled to the obligatory shares whom God mentioned in the two verses on obligatory shares, and whatever remains after that give it to the agnates. And His statement, **And those with whom you have made a covenant, meaning before this verse was revealed, then give them their share,** meaning of the inheritance. So any oath made after that has no effect. It has been said that this verse abrogated the oath in the future and the ruling on the past oath as well, so there is no inheritance by it, as Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abu Usamah told us, Idris Al-Awdi told us, Talha bin Masraf told me on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **then give them their share,** he said: of support, advice, and provision, and he should bequeath to him after the inheritance has gone. And Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Abu Usamah, and something similar was narrated on the authority of Mujahid and Abu Malik. Ali bin Abi Talha said on the authority of Ibn Abbas: His statement, **And those with whom you have made a covenant,** he said: A man would make a covenant with another man, whichever of them died, the other would inherit him, so God Almighty revealed, **And those of kinship are nearer to one another in the ordinance of God than the believers and the emigrants, unless you do to your relatives a kindness,** meaning: unless they make a will to their relatives who have made a will, then it is permissible for them from a third of the deceased's wealth, and this is what is known, and thus more than one of the predecessors stated that it was abrogated by His statement, **And those of kinship are nearer to one another in the ordinance of God than the believers and the emigrants, unless you do to your relatives a kindness,** and Saeed bin Jubair said: **Then give them their share,** meaning of the inheritance. He said: Abu Bakr made a covenant with a freed slave, so he inherited from him, narrated by Ibn Jarir. Al-Zuhri said on the authority of Ibn al-Musayyab: This verse was revealed about those who adopted men other than their sons and inherited from them, so God revealed about them, and gave them a share in the will, and

And for everyone We have appointed heirs from what parents and near relatives leave, and those with whom you have made a covenant, so give them their share. Indeed, Allah is ever, over all things, Witness.

returned the inheritance to the freedmen in the womb and the agnates, and God refused that the claimants should have an inheritance from those who claimed them and adopted them, but He gave them a share in the will. Narrated by Ibn Jarir. Ibn Jarir chose that what was meant by his saying, **Then give them their share**, was of support, advice, and assistance, not that what was meant was **Then give them their share** of the inheritance so that the verse would be abrogated, nor that it was a ruling then abrogated, but rather the verse indicated the fulfillment of the oath made on support and advice only, so it is decisive and not abrogated. What he said is questionable, for some oaths were for support and assistance, and some were for inheritance as narrated by more than one of the predecessors, and as Ibn Abbas said: The emigrant would inherit from the Ansari without His relatives and kin until it was abrogated, so how can they say that this verse is decisive and not abrogated? And God knows best.

Fath al-Qadir

His saying 33- **And for each We have appointed heirs from what parents and near relatives leave** meaning: We have appointed for each person heirs who are his heirs, so for each a second object is placed before the verb to emphasize the comprehensiveness, and this sentence confirms the meaning of what preceded it: that is, so that each person may follow what God has apportioned for him from the inheritance, and not wish for what God has given others to do with more than him - and it has been said that this verse was abrogated by His saying after it **and those with whom you have made a covenant** and it has been said: the opposite as narrated by Ibn Jarir. The majority of scholars have said that what abrogated His saying **and those with whom you have made a covenant** is His saying, the Most High: **And those of kinship are nearer to one another** and the heirs are the plural of mawla, and it is used for the freedman and the freedman and the helper and the cousin and the neighbor and it has been said: what is meant here is the agnates: that is, for each We have appointed agnates who inherit what the obligatory shares leave. His saying, **And those to whom you have made a covenant** means those who are loyal allies: a man from the people of ignorance would make a covenant with another man, meaning he would form an alliance with him and thus he would be entitled to a share of his inheritance. Then it was established in the early days of Islam by this verse, then it was abrogated by His saying, **And those of kinship are more worthy of one another**. The reading of the majority is *aqadat* and it was narrated from Hamza that he read *aqadat* with a shaddah on the qaf for emphasis: meaning those to whom you have made a covenant with the oath, or whose covenants you have made your oaths. The meaning according to the reading of the majority is: **And those to whom you have made a covenant with the oath, so give them their share** meaning what you have given them by making an oath.

Tafsir al-Baghawi

33- The Almighty said: **And for everyone We have appointed heirs** meaning: And for every one of the men and women We have appointed heirs, meaning: a clan who gives **from what the parents and near relatives leave behind**, and the parents and near relatives are the inheritors, (And it was said: Its meaning is: And for everyone We have appointed heirs, meaning: inheritors, from what he left, meaning: from those he left behind, and *what* is in the sense of (from), then he explained **the heirs** and said: The parents and near relatives are the inheritors.)

And those with whom you have made a covenant, the people of Kufa read *aqdat* without an alif, meaning: you have made a covenant with them, and the others read: **aqdat aymanukum**. The covenant is the alliance and the treaty from *ayn*, the plural of *yameen*, from *hand* and *oath*, and that is because when they made an alliance, they would take each other's hand to fulfill and adhere to the covenant. Their covenant was that in the pre-Islamic period, a man would make a covenant with another man and say: My blood is your blood, my destruction is your destruction, my revenge is your revenge, my war is your war, my peace is your peace, you inherit from me and I inherit from you, you seek by me and I seek by you, you pay for me and I pay for you, so the ally would have a sixth of the ally's wealth, and that was established at the beginning of Islam, so that is what God Almighty said: **Then give them their share**, meaning: give them their share of the inheritance, then that was abrogated by God Almighty's saying: **And those of kinship are closer to one another in the Book of God** (al-Ahzab 33:6).

Ibrahim and Mujahid said: He meant, **Give them their share of victory and support, but no inheritance**. Based on this, this verse is not abrogated, because God Almighty said: **Fulfill your contracts** (al-Ma'idah 5:1). The Messenger of God, may God bless him and grant him peace, said in a sermon on the day of the conquest of Mecca: **Do not make an alliance in Islam, and whatever alliance was made in the Age of Ignorance, hold fast to it, for Islam has only made it more severe**.

Ibn Abbas **may God be pleased with him** said: This verse was revealed about those whom the Messenger of God (peace and blessings of God be upon him) made brothers of the Muhajireen and Ansar when they came to Medina and they inherited from each other through brotherhood rather than through kinship. When the verse, **And to each We have appointed heirs**, was revealed, it was abrogated. Then He said, **And those with whom you have made a covenant, give them their share**, of support, provision, and advice, and the inheritance had gone and he was to bequeath to them. Saeed bin Al-Musayyab said: They inherited from each other through adoption and this verse is about it, then it was abrogated by **Indeed, God is ever**,

over all things, Witness.

Tafsir al-Baidawi

33 **And for each We have appointed heirs of what the parents and near relatives leave** meaning, for each inheritance We have appointed an heir to protect it and preserve it, and from what was left is a statement of each with the separation by the factor. Or for each dead person We have appointed an heir of what was left, on the basis that from the connection of the heirs. Because it is in the meaning of the inheritor, and in leaving the pronoun of each and the parents and near relatives is a resumption explaining the heirs, and in it the children are excluded, for the near relatives do not include them as they do not include the parents, or for each people We have appointed heirs of a share of what the parents and near relatives leave, on the basis that We have made the heirs of the description of each and the one referring to it is deleted, so the sentence is a subject and a predicate. **And those with whom you have made a covenant** the heirs of the allegiance, the ally would inherit a sixth of the wealth of his ally, so it was abrogated by His statement: **And those of kinship are more worthy of one another.** And from Abu Hanifa, may God have mercy on him: If a man converts to Islam at the hands of another and contracts to be kin and inherit from one another, it is valid and he inherits. Or the spouses on the basis that the contract is the marriage contract and it is a subject within the meaning of the condition and its predicate. **So give them their share** or accusative with an implied noun that is explained by what follows it like your saying: Zaid, hit him or conjoined with the parents, and his saying **So give them** is a sentence caused by the previous sentence, confirming it, and the pronoun refers to the clients. The Kufians read **I have contracted** meaning I have contracted their covenants, your oaths, so the covenants were deleted and the pronoun added to it was established in its place, then deleted as was deleted in the other reading. **Indeed, God is, over all things, a witness** a threat to prevent their share.

Surat al-Nisa 4:34

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So the righteous women are obedient, guarding in [the husband's] absence what Allah would have them guard. And as for those on whose part you fear ill-treatment, admonish them and forsake them in the beds and beat them. But if they obey you, then do not oppress them. A way. Indeed, Allah is Most High and Most Great.

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Tafsir al-Jalalayn

Men are in charge of women disciplining them and taking them by the hand **by [right of] what God has given some of them to excel others** that is, by His giving them preference over them in knowledge, reason, guardianship, and other things **and by what they spend** on them (of their wealth. So the righteous) among them **are obedient** obedient to their husbands **and guard [the husband's] private parts and other things in the absence of their husbands** by what God has guarded for them **as God has guarded** for them, as He has commanded their husbands to do with them **and those on whose part you fear rebellion** their disobedience to you, such that its signs have become apparent **admonish them** so make them fear God **and leave them alone in their beds** move away to another bed if they show rebellion **and strike them** a strike that is not severe if they do not return to abandonment **but if they obey you** in what is desired of them **then seek not seek against them a way** a way to strike them unjustly **for God is ever High, Grand**. Beware that He may punish you if you wrong them.

Tafsir al-Suyuti

God Almighty said: Men are in charge of women. Ibn Abi Hatim narrated on the authority of Al-Hasan that a woman came to the Prophet, may God bless him and grant him peace, to seek redress from her husband for slapping her. The Messenger of God, may God bless him and grant him peace, said: Retaliation. Then God revealed: Men are in charge of women. The verse: So she returned without retribution.

Ibn Jarir narrated from several chains of transmission on the authority of Al-Hasan, and in some of them, that a man from the Ansar slapped his wife, so she came seeking retaliation, so the Prophet, may God bless him and grant him peace, made retaliation between them, so the following was revealed: **And do not hasten with the Qur'an before its revelation is completed to you**, and the following was revealed: **Men are the protectors and maintainers of women**. Something similar was narrated on the authority of Ibn Jurayj and Al-Suddi.

Ibn Mardawayh narrated on the authority of Ali, who

said: A man from the Ansar came to the Prophet, may God bless him and grant him peace, with his wife, and she said to him: O Messenger of God, he hit me and left a mark on my face. The Messenger of God said: He has no right to do that. Then God revealed: Men are the protectors and maintainers of women, the verse. These are pieces of evidence that strengthen each other.

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His statement, **Men are in charge of women**, is that men are in charge of their wives, in disciplining them and taking them by the hand in what is due to them for the sake of God and for themselves, **because God has given some of them more than others**, meaning: because God has given men more than their wives: by giving them their dowries, spending their money on them, and providing for their needs. This is God's, the Most Blessed, the Most High, preference of them over them, and for this reason they became in charge of them, enforcing the command over them in what God has given them of their affairs.

And what we said about that, the people of interpretation said.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Men are in charge of women**, meaning: they are leaders, and she must obey him in what God has commanded her to do in terms of obeying him, and obeying him means that she should be good to his family, protect his wealth, and favor him over her through his spending and his efforts.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **Men are in charge of women, because God has given one more strength than the other**, he said: The man is in charge of the woman, ordering her to obey God, and if she refuses, then he has the right to beat her, but not severely, and he has the advantage over her through his spending and his efforts.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Men are in charge of women**, he said: They take them by the hand and discipline them.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn al-Mubarak told us, he said, I heard Sufyan say: **Because God has favored some of them over others**, he said: Because God has favored men over women.

It was mentioned that this verse was revealed about a man who slapped his wife, so the dispute was brought before the Prophet, may God bless him and grant him peace, and he ruled that she should be punished.

The report mentioned that:

Muhammad ibn Bashar told us, Abd al-A'la told us, Sa'id told us, on the authority of Qatada, who said, al-Hasan told us: "A man slapped his wife, so she came to the Prophet, may God bless him and grant him peace, and he wanted to take revenge on him, so God revealed: 'Men are the protectors and maintainers of women, because God has given one more [strength] than the other, and because they spend [for maintenance] from their wealth.' So the Prophet, may God bless him and grant him peace, called him and recited it to him, and said: 'I intended one thing and God intended something else.'"

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Men are the protectors and maintainers of women, because God has given one over the other and because they spend [for maintenance] from their wealth**, he told us that a man slapped his wife, so she came to the Prophet, may God bless him and grant him peace, and then he mentioned something similar.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Men are the protectors and maintainers of women**, he said: A man seized his wife, so she came to the Prophet, may God bless him and grant him peace, and he wanted to restrain her from him, so God revealed: **Men are the protectors and maintainers of women**.

Ibn Wakee' told us, he said, my father told us, on the authority of Jarir ibn Hazim, on the authority of Al-Hasan: "A man from the Ansar slapped his wife, so she came seeking retaliation, but the Prophet, may God bless him and grant him peace, decided that retaliation should be taken between them, so this verse was revealed: 'And do not hasten with the Qur'an before its revelation is completed to you' (Ta-Ha 20:114), and this verse was revealed: 'Men are the maintainers of women, because God has given one more *strength* than the other.'"

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: A man slapped his wife, and the Prophet, may God bless him and grant him peace, wanted retaliation. While they were like that, the verse was revealed.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: As for **Men are the protectors and maintainers of women**, a man from the Ansar had a conversation with his wife, so he slapped her. Her family went and mentioned that to the Prophet, may God bless him and grant him peace, and he told them: **Men are the protectors and maintainers of women the verse**.

Al-Zuhri used to say: There is no retaliation between a man and his wife for anything less than a soul.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq

told us, he said: Muammar told us, I heard al-Zuhri say: If a man wounds or injures his wife, there is no retaliation against him for that, but he is required to pay blood money, unless he attacks her and kills her, in which case he is killed for her.

As for his saying: **And what they spent of their money**, he means: And what they gave them as a dowry, and what they spent on them as maintenance, like:

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah bin Salih told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, he said: He preferred her over him with his spending and his efforts.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, similarly.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn al-Mubarak told us, he said, I heard Sufyan say: **And what they spent of their wealth**, what they brought as a dowry.

Abu Ja'far said: The interpretation of the statement is: Men are the maintainers of their women, because God has given them preference over them, and because they spend on them from their wealth.

What is the meaning of the source in His statement: **because of what God has favored**, and what is the meaning of the source in His statement: **because of what they have spent**.

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **Then the righteous women**, are those who are upright in religion and do good, such as:

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Abdullah bin Al-Mubarak told us, he said, I heard Sufyan say: **The righteous women**, they do good.

His saying: *obedient*, means: obedient to God and their husbands, as:

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: *Qanitanat*, he said: obedient.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: *Qanitat*, he said: obedient.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Ali bin Dawud told me, he said, Abu Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: *Qanitanat* means obedient.

Al-Hasan bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: *Qanitanat* means: obedient to God and to their husbands.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of

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Qatada, he said: Obedient.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: The obedient, the submissive.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn Al-Mubarak told us, he said: I heard Sufyan say regarding His statement: **obedient to their husbands**, he said: obedient to their husbands.

We have previously explained the meaning of Qunut, that it is obedience, and we have provided evidence for the correctness of that, which makes it unnecessary to repeat it.

As for his saying: **Guardians of the unseen**, he means: Guardians of themselves when their husbands are absent from them, in their private parts and their money, and in what is obligatory upon them from the right of God in that and other things, such as:

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **Guardians of the unseen**, meaning: Guardians of what God has entrusted to them of His right, and guardians of the unseen of their husbands.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Guarding the unseen as God has guarded**, meaning: She guards her husband's money and her private parts until he returns, as God has commanded her.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said: I said to Ata', what does his statement, **guardians of the unseen** mean? He said: Guardians of the husband.

Zakariya bin Yahya bin Abi Zaida told me, he said, Hajjaj told us, he said, Ibn Jurayj said: I asked Ata' about **guardians of the unseen**, he said: Guardians of wives.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn al-Mubarak told us, he said, I heard Sufyan say: **Guardians of the unseen**, guardians of their husbands, when they are absent from their affairs.

Al-Muthanna told me, he said, Abu Salih told us, he said, Abu Ma'shar told us, he said, Sa'id bin Abi Sa'id Al-Maqburi told us, on the authority of Abu Hurairah, he said: "The Messenger of God, may God bless him and grant him peace, said: The best of women is the woman who pleases you when you look at her, obeys you when you command her, and protects you in herself and your property when you are away from her." He said: Then the Messenger of God, may God bless him and grant him peace, recited: **Men are the protectors and maintainers of women**, the verse.

Abu Ja'far said: This report from the Messenger of God, may God bless him and grant him peace, indicates the correctness of what we said in interpreting that, and that its meaning is: righteous in their religion, obedient to their husbands, and protective of them in themselves and their wealth.

As for his saying: **With what God has preserved**, the readings differed in its reading.

The general reading in all Islamic countries is: **By what God has preserved**, raising the name of God, meaning: By God's preservation of them, since He made them thus, as:

Zakariya bin Yahya bin Abi Zaida told me, he said, Hajjaj told us, he said, Ibn Jurayj said, I asked Ata' about his statement: **With what God has preserved**, he said, he says: God has preserved them.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn al-Mubarak told us, he said: I heard Sufyan say regarding his statement: **By what God has preserved**, he said: By God's preservation of it, that He made it thus.

Abu Ja'far Yazid bin Al-Qa'qa' Al-Madani read it as: **By what God has preserved**, meaning: By God's preservation of them in His obedience and in fulfilling His right by what He has commanded them to do in preserving the secrets of their husbands, like a man saying to another man: **I have not preserved God in such and such**, meaning: I have not observed Him nor feared Him.

Abu Ja'far said: The correct reading in this regard is what the Muslims have read in a way that eliminates the excuse of the one who hears it and establishes his argument against him, without what Abu Ja'far alone did and deviated from them. This reading is with the name of *God* in the nominative case: **By what God has preserved**, even though this is correct in Arabic and the speech of the Arabs, and it is ugly to put it in the accusative case in Arabic, because it is outside the well-known language of the Arabs.

This is because the Arabs do not delete the subject with verbal nouns, because if the subject is deleted with them, the verb does not have a known owner.

In the speech there is something omitted that is sufficient to mention due to the apparent meaning of the speech. Its meaning is: So the righteous women are obedient and guard the unseen as God has guarded, so be good to them and do good.

And it is the same in what was mentioned in the reading of Ibn Masoud.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman bin Abi Hammad told us, he said, Isa al-Ama told us, on the authority of Talha bin Masraf, he said: In Abdullah's recitation: "The righteous women

are devoutly obedient, guarding in the husband's absence what God would have him guard. So make amends to them. And those from whom you fear rebellion."

Muhammad bin Al-Hussein told us, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **The righteous women are obedient and guard in the unseen what God has guarded**, so be good to them.

Ali bin Dawud told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Then righteous women are obedient, guarding in the husband's absence what God would have them guard**, so treat them well.

Ali bin Dawud told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Then righteous women are obedient, guarding in the husband's absence what God would have them guard**, meaning: If they are like this, then treat them well.

The interpreters differed regarding the meaning of his statement: **and those from whom you fear disobedience**.

Some of them said: It means: and those whose disobedience you know.

The direction of the fear, in this place, to knowledge, in the saying of these people, is similar to the direction of the suspicion to knowledge, because their two meanings are close, since suspicion is doubt, and fear is coupled with hope, and they are both from the actions of a person in his heart, as the poet said:

Do not bury me in the desert, for I fear that if I die I will not taste it.

Meaning: I know, and as the other said:

I heard a word about fate saying something and I was not afraid. Oh my, you are a faultfinder.

Meaning: I did not think so.

A group of interpreters said: The meaning of fear in this context is fear that is the opposite of hope. They said: The meaning of that is: If you see from them something that you fear will cause them to rebel against you, such as looking at what they should not look at, entering and exiting, and you are suspicious of their affair, then admonish them and leave them alone. Among those who said that was Muhammad ibn Ka'b.

As for his saying: **their disobedience**, he means: their arrogance towards their husbands, and their disobedience towards their beds, and their disagreement with them in what they are obligated to obey, out of hatred and turning away from them.

The origin of the word *nashuz* is elevation. Hence, the word *nashaz* refers to a high place on the ground.

Advise them, meaning: remind them of God and make them fear His threat, regarding her committing what God has forbidden her to do, such as disobeying her

husband in what He has obligated her to obey him in.

And the people of interpretation said something similar to what we said about that.

Mention of those who said: rebellion, hatred and disobedience to the husband.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And those from whom you fear disobedience**, he said: Hatred of them.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And those from whom you fear disobedience**, he said: The one from whom you fear disobedience. He said: Disobedience is disobeying him and the opposite.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **And those from whom you fear disobedience**, that is the woman who is disobedient, and who belittles the rights of her husband and does not obey his command.

Al-Muthanna told me, he said, Ishaq told us, he said, Ruh told us, he said, Ibn Jurayj told us, he said, Ata' said: Disobedience is that you love to separate from him, and the man is like that.

Mentioning the narration of someone who said what we said about his statement: **Advise them**.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **Advise them**, meaning: admonish them with the Book of God. He said: God commanded him, if she was disobedient, to admonish her and remind her of God and magnify His right over her.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And those from whom you fear disobedience, admonish them**, he said: If a woman rebels against her husband's bed, he says to her: Fear God and return to your bed! If she obeys him, then he has no power over her.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Yunus, on the authority of Al-Hasan, he said: If a woman rebels against her husband, then let him admonish her with his tongue. He says: He orders her to fear God and obey Him.

Ibn Wakee' told us, he said, my father told us, on the authority of Musa ibn Ubaydah, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: If a man sees a lightness in her eyesight, her entrance and exit, he should say to her with his tongue: I saw such and such from you, so stop! If she repents, he has no right over her. If she refuses, he should abandon her bed.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn al-Mubarak told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Then admonish them**, he said: If a woman rises from her husband's

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bed, then he says to her: Fear God and go back.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Ata': **Advise them**, he said: with words.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement: **So admonish them**, he said: with tongues.

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr ibn Abi Qais, on the authority of Ata', on the authority of Saeed bin Jubayr, **Advise them**, he said: Admonish them with the tongue.

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: The meaning of this is: So admonish them for their rebellion against you, O husbands. If they refuse to review the right in that and the duty that is upon them towards you, then abandon them by not having intercourse with them while you are sleeping with them.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **So admonish them and leave them alone in their beds**, meaning: admonish them, and if they obey you, then leave them alone.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And leave them alone in their beds**, meaning by leaving them alone: that the man and his wife be in one bed and not have intercourse with her.

Ibn Hamid told us, he said, Jarir told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, who said: Abandonment is abandoning sexual intercourse.

Muhammad ibn al-Husayn told us, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi: As for **you fear their disobedience**, then her husband must advise her, and if she does not accept, then he should forsake her in the bed. He says: He should lie down next to her, turn his back to her, and have intercourse with her, but not speak to her. This is how it is in my book: and have intercourse with her, but not speak to her.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **And leave them alone in their beds**, he said: He lies with her, and leaves her alone, and turns his back to her.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn Al-Mubarak told us, he said, Sharik told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And leave them alone in their beds**, he said: Do not have intercourse with them.

Others said: Rather, the meaning of this is: And leave their talk about their abandoning your bed, until they return to sleeping with you.

Who said that?

Abu Kuraib and Abu Al-Sa'ib told us, they said: Ibn Idris told us, on the authority of Al-Hasan bin Ubaid God, on the authority of Abu Al-Dhaha, on the authority of Ibn Abbas, regarding his statement: **And leave them alone in their beds**, that it is not to be left alone in speech, but rather the abandonment is in the matter of the bed.

Ibn Hamid told us, Yahya bin Wadh told us, Abu Hamza told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair: **And leave them alone in their beds**, meaning: until they come to your beds.

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed bin Jubair: **And leave them alone in their beds**, in intercourse.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And leave them alone in their beds**, he said: He advises her, and if she accepts, then fine, otherwise he leaves her alone in the bed, and does not speak to her, without abandoning marriage to her, and that is difficult for her.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn Al-Mubarak told us, he said, Sharik told us, on the authority of Khasif, on the authority of Ikrimah: **And leave them alone in their beds**, speech and hadith.

Others said: Rather, the meaning of this is: Do not approach them in their beds until they return to what you love.

Who said that?

Al-Hasan bin Zuraiq Al-Tahawi told me, he said, Abu Bakr bin Ayyash told us, on the authority of Mansour, on the authority of Mujahid, regarding his statement: **And leave them alone in their beds**, he said: Do not sleep with them.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughira, on the authority of Al-Sha'bi, he said: Desertion means not sleeping with her.

And he said, Jarir told us, on the authority of Mughira,

on the authority of Amer and Ibrahim, they said: Desertion in the bed, that he does not sleep with her on the bed.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Mughirah told us on the authority of Ibrahim and Al-Sha'bi that they said regarding His statement: **And leave them alone in their beds**, they said: He should leave her alone until she returns to what he loves.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Mughirah, on the authority of Ibrahim and al-Sha'bi, that they used to say: **And leave them alone in their beds**. They said: He should leave her alone in his bed.

Al-Muthanna told us, he said, Habban told us, he said, Ibn Al-Mubarak told us, he said, Sharik told us, on the authority of Khasif, on the authority of Muqsim: **And leave them alone in their beds**, he said: He left her alone in her bed: that he does not approach her bed.

Ibn Wakee' told us, he said, my father told us, on the authority of Musa ibn Ubaydah, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: **And leave them alone in their beds**. He said: He admonishes her with his tongue, and if she repents, he has no right over her, and if she refuses, he leaves her bed.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Hasan and Qatadah, regarding his statement: **Advise them and leave them alone**, they said: If he fears her disobedience, he should admonish her. If she accepts, then fine, otherwise he should leave her bed.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatadah: **And leave them alone in their beds**, he said: You begin, O son of Adam, and admonish her, and if she refuses you, then leave her alone, meaning: her bed.

Others said: The meaning of his saying: **And leave them alone in their beds**, is to say to them words of abandonment when they leave you to sleep with them.

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of a man, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding his statement: **And leave them alone in their beds**, he said: He should leave her alone with his tongue, be harsh with her in his speech, and not refrain from having intercourse with her.

And he said, Al-Thawri told us, on the authority of Khasif, on the authority of Ikrimah, who said: Desertion is only by speech: that he is harsh with her, and not by intercourse.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Mughirah told us, on the authority of Abu al-Dhaha regarding his statement: **And leave them alone in their beds**, he said: He leaves them alone with words, but he does not leave her alone with him until she returns to what he wants.

Al-Muthanna told us, he said, Habban bin Musa told us,

he said, Ibn Al-Mubarak told us, he said, Abdul-Warith bin Saeed told us, on the authority of Al-Hasan, he said: He should not abandon her except at night, in the bed. He is not allowed to abandon her in speech or anything except in bed.

Al-Muthanna told me, he said, Ishaq told us, he said, Ya'la told me, on the authority of Sufyan, regarding his statement: **And leave them alone in their beds**, he said: In having intercourse with her, but he says to her: Come and do it, words that are harsh. So if she does that, he does not force her to love him, because her heart is not in her hands.

Abu Jaafar said: There is no meaning for abandonment in the speech of the Arabs except in one of three ways.

One of them: A man abandons a man's speech and conversation, which means rejecting and leaving him. It is said: So-and-so abandoned his family, abandoning them completely and deserting them.

The other: to talk a lot by repeating it like the speech of a mocker. It is said of it: So-and-so talked nonsense in his speech, if he talked nonsense and prolonged the speech, and that continued to be his nonsense and his nonsense. From it is the saying of Dhu al-Rummah:

He threw and missed, and fate is dominant, so he obeyed, and woe is his migration and war

The third: The camel's abandonment, if its owner ties it with the hajar, which is a rope tied around its waist and wrist, and from this is the saying of Imru' al-Qais: She saw death in Najaf al-Ghabit, so she almost found that hajar.

As for the speech that contains harshness and harm, it is ihjar, and it is said: So-and-so spoke ihjar in his speech, if he said ihjar, which is obscene speech, ihjar, ihjar and hajar.

Since there is no reason for desertion in speech except one of the three meanings, and the woman whose disobedience is feared, her husband is only commanded to admonish her so that she will return to obeying him in what is required of her by him of meeting him when he calls her to his bed, then it is not permissible for his admonition to be for that until the woman returns to the command of God and obeys her husband in that, then the husband is commanded to desert her in the matter for which he admonished her.

If that is the case, then the statement of the one who said: The meaning of his saying: **And leave them alone in their beds**, and leave their intercourse is invalid.

Or it could be - since this meaning is invalid - meaning: **And abandon their speech** because they have abandoned your beds. This also has no clear basis. Because God, the Most High, mentioned it, has informed us on the tongue of His Prophet, may God bless him and grant him peace, that it is not permissible for a Muslim to abandon his brother for more than three days. However, if that were permissible, then abandoning her in speech would not have a clear meaning. Because if she is turning away from him and rebellious towards him, then it is part of her pleasure that he does not speak to them or see her

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So the righteous women are obedient, guarding in [the husband's] absence what Allah would have them guard. And as for those on whose part you fear ill-treatment, admonish them and forsake them in the beds and beat them. But if they obey you, then do not oppress them. A way. Indeed, Allah is Most High and Most Great.

and she does not see him. So how can a man be ordered, in the case of his wife hating him and turning away from him, to abandon what would make her happy in abandoning him, such as abandoning intercourse with her, talking to her, and speaking to her? And he is ordered to beat her so that she will be deterred from what she is doing of abandoning his obedience when he calls her to his bed, and other things in which she is obliged to obey him.

Or - if these two meanings are invalid - its meaning is: And abandon your speech to them, meaning: Repeat your speech to them when you speak to them, by being harsh with them. If that is its meaning, then there is no reason to use abandonment as a metaphor for the names of rebellious women, I mean in the ha and the noon in His statement: **And abandon them**. Because if that meaning was intended by it, then the action would not have occurred. Rather, it is said: So-and-so abandoned his speech, and it is not said: So-and-so abandoned so-and-so.

Since there is in all of these meanings what we mentioned of the subsequent error, then the most correct of the sayings in that is that his saying: **And leave them alone**, directs its meaning to the meaning of tying with abandonment, based on what we mentioned from what the Arabs say about a camel if its owner ties it with a rope in the manner we described: he abandoned it, so he abandons it with abandonment.

If that is what is meant, then the interpretation of the statement is: And those women from whom you fear rebellion, admonish them regarding their rebellion against you. If they take heed, then you have no recourse against them. But if they refuse to return from their rebellion, then secure their safety in their beds, meaning: in their homes and houses in which they lie down and sleep with their husbands, as:

Abbas bin Abi Talib told me, he said, Yahya bin Abi Bakr told us, on the authority of Shibl, he said, I heard Abu Qaza'ah narrating, on the authority of Amr bin Dinar, "on the authority of Hakim bin Mu'awiyah, on the authority of his father: that he came to the Prophet, may God bless him and grant him peace, and said: What are the rights of one of our wives over him? He said: He should feed her, clothe her, not strike her in the face, not insult her, and not abandon her except in the house."

Al-Hasan bin Arafa told us, he said, Yazid bin Harun told us, on the authority of Shu'bah bin Al-Hajjaj, on the authority of Abu Qaz'ah, on the authority of Hakim bin Mu'awiyah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn Al-Mubarak told us, he said, "Buhaiz bin Hakim told us, on the authority of his grandfather,

he said, I said: O Messenger of God, what do we do with our women and what do we leave? He said: Your field, so go to your field however you wish, but do not strike the face, do not insult, and do not abandon except in the house, and feed when you eat, and clothe when you clothe yourself. How can that be when some of you have gone to one another? Except with what is permissible for them."

And in a similar manner to what we said in the interpretation of that, several of the people of interpretation said.

Who said that?

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Al-Hasan, he said: If a woman rebels against her husband, then he should admonish her verbally. If she accepts, then that is good. Otherwise, he should beat her, but not severely. If she returns, then that is good. Otherwise, it is permissible for him to take her and leave her.

Ibn Hamid told us, he said, Jarir told us, on the authority of Al-Hasan bin Ubaid God, on the authority of Abu Al-Dhaha, on the authority of Ibn Abbas, regarding his statement: **And leave them alone in their beds and beat them**, he said: He does that to her, and beats her until she obeys him in bed. Then if she obeys him in bed, then he has no right over her if she sleeps with him.

Al-Muthanna told me, he said, Habban told us, he said, Ibn al-Mubarak told us, he said, Yahya ibn Bishr told us: that he heard Ikrimah say regarding His statement: **And leave them alone in their beds and beat them**, a beating that is not severe. He said: The Messenger of God, may God bless him and grant him peace, said: Beat them if they disobey you in what is right, a beating that is not severe.

Abu Ja'far said: All of those we mentioned said: They did not require desertion to have any meaning other than beating. And they did not require desertion, since it was one of the forms in which the beaten woman is when beaten, with the evidence of the report narrated by `Ikrimah on the authority of the Prophet, may God bless him and grant him peace, that he ordered them to be beaten if they disobeyed their husbands in what is right, without his ordering their husbands to desert them, for the reason we described.

Abu Ja'far said: If someone thinks that what we have said in the interpretation of the report from the Prophet, may God bless him and grant him peace, which was narrated by `Ikrimah, is not as we have said, and it is correct that the Prophet, may God bless him and grant him peace, left the command of the man to abandon his wife if she disobeys him in what is right and commanded him to beat her before abandoning her, if it was evidence of the correctness of what we have said that the meaning of abandonment is what we

have explained, then it would be necessary that there would be no meaning to God's command to her husband to admonish her if she is disobedient, since there was no mention of admonition in 'Ikrimah's report from the Prophet, may God bless him and grant him peace.

The matter in this regard is contrary to what he thought. That is because his saying, may God bless him and grant him peace: **If we disobey you in what is right**, is clear evidence that it is not permissible for a man to beat his wife, except after admonishing her for her rebelliousness. That is, she should not be disobedient to him, except that he has previously commanded her or admonished her with what is right, as God has commanded.

Abu Ja'far said: By that, may His praise be glorified, He means: So admonish them, O men, for their disobedience. If they refuse to return to what is due to you, then bind them tightly in their homes and beat them until they return to what is due to them in obeying God in what is due to them of your rights.

The people of interpretation said: The type of beating that God permitted the husband of a rebellious wife to beat is non-severe beating.

Who said that?

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed bin Jubair: **And beat them**, he said: A beating that is not severe.

Ibn Hamid told us, Yahya bin Wadh told us, Abu Hamza told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair, similarly.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughirah, on the authority of Al-Sha'bi, he said: The beating is not severe.

Al-Muthanna told me, he said, Habban bin Musa told us, he said, Ibn Al-Mubarak told us, he said, Sharik told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And beat them**, he said: A beating that is not severe.

Al-Muthanna told us, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And leave them alone in their beds and beat them**, he said: Leave her alone in your bed, and if she accepts, then fine, otherwise God has given you permission to beat her, but not severely, and do not break any of her bones. If she accepts, then fine, otherwise you are permitted to pay a ransom from her.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-Hasan and Qatadah, regarding his statement: **And beat them**, he said: A beating that is not severe.

And he said, Abd al-Razzaq told us, Ibn Jurayj told us, I said to Ata': **And beat them?** He said: A beating that is not severe.

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada: **And leave them**

alone in their beds and beat them, he said: Leave her alone in your bed. If she refuses you, then beat her with a beating that is not severe, meaning: not shameful.

Al-Muthanna told us, he said, Ishaq told us, he said, Ibn Uyaynah told us, on the authority of Ibn Jurayj, on the authority of Ata', he said: I said to Ibn Abbas: What is a non-severe beating? He said: The siwak and the like, he beats her with it.

Ibrahim bin Saeed Al-Jawhari told us, he said, Ibn Uyaynah told us, on the authority of Ibn Jurayj, on the authority of Ata', he said, I said to Ibn Abbas: What is a non-severe beating? He said: With a siwak and the like.

Al-Muthanna told us, he said, Habban bin Musa told us, he said, Ibn al-Mubarak told us, he said, Ibn Uyaynah told us, on the authority of Ibn Jurayj, on the authority of Ata', he said: The Messenger of God, may God bless him and grant him peace, said in his sermon: A non-severe beating, he said: The siwak and the like.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me: The Messenger of God, may God bless him and grant him peace, said: Do not abandon women except in bed, and beat them with a beating that is not severe, meaning: not affecting.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Ata': **And beat them**, he said: A beating that is not severe.

Al-Muthanna told us, he said, Habban told us, he said, Ibn Al-Mubarak told us, he said, Yahya bin Bishr told us, on the authority of Ikrimah, similarly.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And beat them**, he said: If she returns to desertion, otherwise beat her, but not severely.

Ibn Wakee' told us, he said, my father told us, on the authority of Musa ibn Ubaydah, on the authority of Muhammad ibn Ka'b, he said: She should leave her bed as long as she does not stop. If she does not stop, he should beat her, but not severely.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Yunus, on the authority of Al-Hasan: **And beat them**, he said: A beating that is not severe.

Al-Muthanna told me, he said, Habban told us, he said, Ibn Al-Mubarak told us, he said, Abdul-Warith bin Saeed told us, on the authority of a man, on the authority of Al-Hasan, he said: A beating that is not severe, but does not leave a lasting effect.

Abu Ja'far said: By that, God the Almighty means: If your women, whom you fear will rebel when you admonish them, obey you, O people, then do not abandon them in bed. If they do not obey you, then abandon them in bed and beat them. If they return to your obedience at that time and return to what is required of them, then do not seek a way to harm them and dislike them, and do not seek a way to what is not permissible for you of their bodies and wealth by making excuses. That is when one of you says to one

Surat al-Nisa 4:34

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So the righteous women are obedient, guarding in [the husband's] absence what Allah would have them guard. And as for those on whose part you fear ill-treatment, admonish them and forsake them in the beds and beat them. But if they obey you, then do not oppress them. A way. Indeed, Allah is Most High and Most Great.

of them while she is obedient to him: You do not love me, and you hate me, and he beats her or harms her for that. So God the Almighty said to the men:

If they obey you meaning: in their hatred of you, then do not wrong them, and do not force them to love you, because that is not in their hands, so beat them or harm them for it.

The meaning of his saying: **So do not seek**, is do not seek or ask, from the saying of the speaker: **I sought the lost thing**, if I sought it, and from it is the saying of the poet in describing death:

He wanted you and you didn't want him, until you found him as if you had made an appointment with him yesterday

Meaning: your request and what you ask for.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **But if they obey you, do not seek a way against them**, he said: If they obey you, do not seek to cause them any harm.

Ibn Hamid told us, he said, Jarir told us, on the authority of Al-Hasan bin Ubaid God, on the authority of Abu Al-Dhaha, on the authority of Ibn Abbas, who said: If she obeys him, then he has no right over her if she sleeps with him.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Jurayj told us, regarding his statement: **So do not seek a way against them**, he said: the causes.

He said: Abd al-Razzaq told us: Al-Thawri said regarding his statement: **If she obeys you**, he said: If she comes to bed and she hates him.

Al-Muthanna told me, he said, Ishaq told us, he said, Ya'la told us, on the authority of Sufyan, he said: If she does that, she will not be forced to love him, because her heart is not in her hands.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: If she obeys him and sleeps with him, then God says: **But if they obey you, do not seek a way against them**.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **If they obey you, do not seek a way against them**, meaning: If they obey you, do not seek to cause them harm.

Abu Ja'far said: He says: God is exalted over all things,

so do not seek, O people, a way over your wives - if they obey you in what God has obligated them to do to you - by raising your hands over their hands, for God is higher than you and over everything over you - than you over them, and greater than you and everything, and you are in His hand and grip, so fear God lest you wrong them and seek a way over them, while they are obedient to you, so your Lord will take revenge for them from you, who is higher than you and everything, and greater than you and everything.

Tafsir al-Qurtubi

It contains eleven issues:

The first - the Almighty's saying: **Men are in charge of women** is a subject and predicate, meaning they are responsible for providing for them and defending them. Also, among them are the rulers and princes and those who fight, and this is not the case with women. It is said: **in charge** and **in charge**. The verse "was revealed about Sa'd ibn al-Rabi'. His wife, Habibah bint Zayd ibn Kharijah ibn Abi Zuhair, rebelled against him, so he slapped her. Her father said:

O Messenger of God, I spread it out, my daughter, and he slapped her. So he, peace be upon him, said: Let her take revenge on her husband. So she went away with her father to take revenge on him. So he, peace be upon him, said: Go back. This is Gabriel who came to me. So God revealed this verse. So he, peace be upon him, said: We wanted something and God wanted something else. And in another narration: I wanted something and God wanted nothing better. And the first ruling was overturned. It was said: In this rejected ruling, it was revealed: "And do not hasten with the Qur'an before its revelation is completed to you." (Ta-Ha 20:114) Ismail bin Ishaq mentioned: Hajjaj bin Al-Minhal and Arim bin Al-Fadl told us - and the wording is from Hajjaj - he said: Jarir bin Hazim told us. He said: I heard Al-Hasan say: "A woman came to the Prophet, peace be upon him, and said: My husband slapped me in the face. So he said: Retaliation is between you." So God, the Most High, revealed: **And do not hasten with the Qur'an before its revelation is completed to you**. And the Prophet, peace be upon him, held back until it was revealed: **Men are the protectors and maintainers of women**. Abu Rawq said: It was revealed about Jamilah bint Abi and her husband Thabit bin Qais bin Shammas. Al-Kalbi said: It was revealed about Umairah bint Muhammad bin Maslamah and her husband Saad bin Al-Rabi'. It was said that the reason for it was the statement of Umm Salamah that was mentioned earlier. The reason for the arrangement is that they spoke about the preference of men over women in inheritance, so the verse **Do not wish for the verse** was revealed. Then the Almighty explained that their preference over women in inheritance is due to what men owe in terms of dowry and spending. Then the benefit of their

preference goes back to them. It is said that men have a virtue in increasing their intellect and management, so He gave them the right to be guardians over them for that reason. It was said that men have an increase in strength in the soul and nature that women do not have because the nature of men is dominated by heat and dryness, so there is strength and intensity in it, while the nature of women is dominated by moisture and coldness, so there is a meaning of softness and weakness in it. So He gave them the right of guardianship over them for that reason and by His Almighty's statement: **And for what they spend of their wealth.**

The second - This verse indicates that men should discipline their women. If they preserve the rights of men, then the man should not treat them badly. The word *qawwam* is used to exaggerate the meaning of **taking charge of something** and **taking control of it** and preserving it through diligence. So the man's taking charge of women is to this extent, which is that he should manage and discipline her, keep her in her home and prevent her from appearing, and that she must obey him and accept his command as long as it is not a sin. The explanation for that is virtue, provision, reason, and strength in matters of jihad, inheritance, enjoining what is right and forbidding what is wrong. Some of them have taken into consideration the beard in the preference, but it is nothing, because the beard may be present and not have anything of what we mentioned. The response to this has already been mentioned in Surat Al-Baqarah.

Third: The scholars understood from the Almighty's saying: **And what they spend from their wealth** that if he is unable to provide for her, he is not her guardian, and if he is not her guardian, she has the right to annul the contract, because the purpose for which marriage was prescribed has disappeared. This is clear evidence from this perspective that the annulment of the marriage contract is proven in the event of insolvency in providing for her, and this is the school of Malik and al-Shafi'i. Abu Hanifa said: It is not annulled, based on the Almighty's saying: **But if he is in hardship, then let there be postponement until it is easy for him to repay her** (al-Baqarah 2:280). We have already discussed this in this surah.

Fourth: The Almighty's saying: **Then righteous women are obedient and guard in [the husband's] absence.** All of this is righteousness, and its purpose is to command obedience to the husband and to fulfill his right in his wealth and in herself in the husband's absence. In Musnad Abi Dawud al-Tayalisi, "On the authority of Abu Hurayrah, who said that the Messenger of God, may God bless him and grant him peace, said:

The best of women is the one who pleases you when you look at her, obeys you when you command her, and protects you in yourself and your property when you are away." He said: And he recited this verse: **Men are the protectors and maintainers of women** to the end of the verse. And the Prophet, may God bless him and grant him peace, said to Umar:

Shall I not tell you of the best thing that a man can treasure? A righteous woman, if he looks at her, she pleases him, if he commands her, she obeys him, and if he is absent from her, she guards him? Abu Dawud

narrated: In the Mushaf of Ibn Mas'ud, it says: **The righteous are devout and guard.** This is a construction that is specific to the feminine. Ibn Jinni said: The broken form is more similar in wording to meaning, as it gives abundance, which is what is intended here. *Ma* in his statement: **By what God has preserved** is a source, meaning by God's preservation of them. It is correct for it to mean *who*, and the pronoun in *preservation* is an accusative pronoun. In Abu Ja'far's reading, **By what God has preserved**, it is accusative. An-Nahhas said: The nominative is clearer, meaning: guarding the absence of their husbands by God's preservation, assistance, and guidance. It was also said: By what God has preserved them in their dowries and companionship. It was also said: By what God has entrusted them with, in fulfilling the trusts to their husbands. The meaning of the accusative reading is: By God's preservation of them, meaning by their preservation of His command or religion. It was said in the estimation: And by what God has preserved, then the verb was made singular, as it was said:

I like accidents.

It was said: The meaning is **by God's protection** like **I protected God.**

Fifth: The Almighty's saying: **And those on whose part you fear rebellion.** "Allat" is the plural of *allat*, and it has already been mentioned. Ibn Abbas said: **You fear** means you know and are certain. It was said that it is in its proper form, and rebellion is disobedience, taken from *nashaz*, which is what is elevated from the ground. It is said: a man *nashaza* **he rises** if he was sitting and then stood up. From this is the saying of the Almighty: **And when it is said, 'Rise,' then rise** (Al-Mujadilah: 11), meaning rise up and get up to war or a matter of God Almighty's affairs. The meaning is: that you fear their disobedience and their arrogance towards what God has obligated upon them of obeying their husbands. Abu Mansur the linguist said: *Nushuz* is the hatred of each of the spouses for the other. It is said: **Nashazat tanshaz** so she is *Nashiz* without *ha* and **Nashast tanshas** which is bad for the relationship. Ibn Faris said: **Nashazat the woman is difficult for her husband and her husband is Nashaz with her if he beats her and treats her harshly.** Ibn Duraid said: **Nashazat the woman, Nashast and Nashast have the same meaning.**

Sixth: The Almighty's saying: **So admonish them,** meaning with the Book of God, meaning remind them of what God has obligated upon them of good companionship and beautiful treatment of the husband, and acknowledging the status he has over her. He says: "The Prophet, may God bless him and grant him peace, said:

If I were to command anyone to prostrate to anyone, I would command a woman to prostrate to her husband." He said: **She should not prevent herself from him, even if she is on the back of a camel.** He said:

Any woman who spends the night away from her husband's bed will be cursed by the angels until morning. In one narration, **until she returns and places her hand in his hand.** And there is no such thing.

Seventh: The Almighty's saying: **And leave them alone**

Surat al-Nisa 4:34

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So the righteous women are obedient, guarding in [the husband's] absence what Allah would have them guard. And as for those on whose part you fear ill-treatment, admonish them and forsake them in the beds and beat them. But if they obey you, then do not oppress them. A way. Indeed, Allah is Most High and Most Great.

in their beds. Ibn Masoud, Al-Nakha'i, and others read **in the bed** in the singular, as if it were a generic noun that replaces the plural. Abandonment in the beds means that he lies with her and turns his back to her and does not have intercourse with her, according to Ibn Abbas and others. Mujahid said: Avoid their beds. This statement can be interpreted as an omission, and it is supported by **abandon them** from *abandonment*, which means distance. It is said: **He abandoned him**, meaning he distanced himself and kept away from him. Its meaning is not possible except by not sleeping with her. Ibrahim Al-Nakha'i, Al-Sha'bi, Qatadah, and Al-Hasan Al-Basri said its meaning. Ibn Al-Mawfa narrated it, and this statement would be like saying: **Abandon him for the sake of God.** This is the origin of Malik.

I said: This is a good statement, because if the husband turns away from her bed, if she loves the husband, this will be difficult for her, so she will return to righteousness. But if she hates him, then her rebellion will appear, and it will become clear that the rebellion is from her. It was said: Abandon them from abandonment, which is ugly speech, meaning speak harshly to them and sleep with them for intercourse and other purposes. Sufyan said its meaning. It was narrated from Ibn Abbas: It was said: Meaning tie them up in their houses, from their saying: He abandoned the camel, meaning he tied it with the hajar, which is a rope by which a camel is tied. This is the choice of al-Tabari and he criticized all other statements. His statement in this regard is questionable, and Judge Abu Bakr ibn al-Arabi responded to him in his rulings, saying: What a slip of the tongue from a scholar of the Qur'an and Sunnah. What led him to interpret this is a strange hadith narrated by Ibn Wahb from Malik that Asma' bint Abi Bakr al-Siddiq, the wife of al-Zubayr ibn al-Awwam, used to go out until she was reprimanded for that. He said: And she and her co-wife were reprimanded. He tied the hair of one of them with the other and then beat them both severely. The co-wife was better at avoiding things, but Asma did not, so she was beaten more. She complained to her father Abu Bakr, may God be pleased with him, and he said to her: "O my daughter, be patient, for Al-Zubayr is a righteous man, and perhaps he will be your husband in Paradise. It has reached me that if a man is in a hurry with a woman, he will marry her in Paradise." So he saw the binding and the knot with the possibility of the wording with Al-Zubayr's action, so he proceeded with this interpretation. The limit of this estrangement according to the scholars is a month, as the Prophet, may God bless him and grant him peace, did when he confided in Hafsa, so she disclosed it to Aisha and they conspired against him, and it does not reach the four months that God set as a deadline as an excuse for the master.

Eighth - The Almighty's saying: **And beat them.** God commanded that women should begin with admonition,

first, then with desertion. If that does not work, then beating, because that is what will make her right and make her fulfill his right. Beating in this verse is a non-severe disciplinary beating, which does not break a bone or disfigure a limb, such as a punch or the like, because the purpose of it is to reform and nothing else. So if it leads to death, then compensation is required. The same is said about a teacher beating his slave to teach the Qur'an, and in Sahih Muslim.

Fear God in dealing with women, for you have taken them as a trust from God, and you have made their private parts lawful for you by the word of God. You have a right over them that they should not let anyone you dislike enter your bed. But if they do, then beat them with a harm that is not severe. The hadith was narrated by Jabir in the long hadith about Hajj, meaning that they should not let anyone you dislike enter your homes from relatives or foreign women. This is what was narrated by al-Tirmidhi and authenticated by him. "On the authority of Amr ibn al-Ahwas, that he witnessed the Farewell Pilgrimage with the Messenger of God, may God bless him and grant him peace, so he praised God and extolled Him, and reminded and admonished, and he said:

Be careful with women, for they are prisoners with you, and you have no control over them except that, unless they commit a clear indecency. If they do, then leave them alone in bed and beat them, but not severely. If they obey you, then seek no way against them. Be careful, for you have rights over your women, and your women have rights over you. As for your rights over your women, they should not let anyone you dislike enter your homes, nor should anyone you dislike enter your homes. Be careful, for their rights over you are that you treat them well in their clothing and food." He said: This is a good and authentic hadith. His saying **with a clear indecency** means that they should let in someone whom their husbands dislike, and not anger them. What is meant by that is not adultery, for that is forbidden and the prescribed punishment is due. The Prophet, may God bless him and grant him peace, said:

Beat women if they disobey you in something good, but not severely. Ata' said: Ibn Abbas was killed. What is a non-severe beating? He said: With a toothpick or something similar. It was narrated that Omar, may God be pleased with him, beat his wife, and he was reprimanded for that, so he said:

I heard the Messenger of God, may God bless him and grant him peace, say: **A man should not be asked why he beat his wife.**

Ninth - The Almighty's saying: **If they obey you** meaning they stop being disobedient. **Then seek no way against them** meaning do not wrong them by word or deed. This is a prohibition against oppressing them after establishing the favor upon them and enabling

them to discipline them. It was said: The meaning is do not force them to love you, for it is not up to them.

Tenth - The Almighty's saying: **Indeed, God is ever High and Great.** This is an indication to the wives by lowering the wing and being gentle, meaning that if you have power over them, then remember God's power, for His hand is above all hands in power, so no one should be arrogant towards his wife, for God is watching. Therefore, it is good to describe here with highness and greatness.

Eleventh - If this is proven, then know that God Almighty did not command in anything in His Book to strike explicitly except here and in the great limits, so He equated their disobedience to their husbands with the disobedience of major sins, and He gave the husbands that instead of the imams and made it for them instead of the judges without witnesses or evidence, as a trust from God Almighty for the husbands over the women. Al-Muhallab said: He only permitted striking women because of their refusal to have intercourse with their husbands, and there was disagreement about the obligation to strike her in service, and analogy requires that if it is permissible to strike her in intercourse, then it is permissible to strike her in the service that is obligatory for the husband upon her in a reasonable manner. Ibn Khuwayz Mandad said: And rebellion cancels the maintenance and all marital rights, and it is permissible with it for the husband to strike her with a non-severe disciplinary strike, and preaching and desertion until she returns from her rebellion, and when she returns, her rights are restored, and likewise everything that requires discipline, then it is permissible for the husband to discipline her.

The situation differs in the etiquette of high and lowly conduct. The etiquette of high conduct is reproach, and the etiquette of lowly conduct is the whip. The Prophet, may God bless him and grant him peace, said:

May God have mercy on the man who hangs up his whip and disciplines his family. He said:

Abu Jahm does not put his stick down from his shoulder, Bashar said.

The free man has a beard, but the stick is for the slave.

He is beardless, that is, he is blamed. Ibn Duraid said:

Blame is a permanent deterrent for the free man, but nothing can deter the slave except the stick.

Ibn al-Mundhir said: The scholars agreed that the husbands must provide for the expenses of their wives if they are all wronged, except for the rebellious and refusing wife. Abu Omar said: If a wife rebels against him after he has consummated the marriage, her expenses are no longer required of him unless she is pregnant. Ibn al-Qasim disagreed with the group of jurists regarding the expenses of the rebellious wife and made them obligatory. If the rebellious wife returns to her husband, her expenses are obligatory in the future. The expenses of a woman are not dropped from her husband for anything other than rebelliousness, neither sickness, nor menstruation, nor postpartum bleeding, nor fasting, nor Hajj, nor the

absence of her husband, nor his withholding from her for a right or injustice other than what we have mentioned. And God knows best.

Tafsir Ibn Kathir

God the Almighty says: **Men are in charge of women** meaning that men are in charge of women, meaning that they are their leaders, their chiefs, their rulers and their teachers if they deviate, **because God has given some of them more than others** meaning that men are better than women, and men are better than women, and for this reason prophethood was specific to men, as well as the greatest kingship, as the Prophet (peace and blessings of God be upon him) said: **A people will never succeed who entrust their affairs to a woman** narrated by Al-Bukhari from the hadith of Abd Al-Rahman bin Abi Bakra from his father, and so is the position of judge and other than that, and **because of what they spend from their wealth** meaning from the dowries, expenses and expenses that God has obligated upon them for them in His Book and the Sunnah of His Prophet (peace and blessings of God be upon him), so men are better than women in themselves, and they have superiority and favor over her, so it is appropriate for him to be in charge of her, as God the Almighty said: **And men have a degree over them** (al-An'am 2:100). Ali bin Abi Talhah said on the authority of Ibn Abbas: **Men are in charge of women** meaning princes, she must obey him in what he commands her to do. His obedience, and his obedience means being kind to his family and preserving his money. This is what Muqatil, Al-Suddi, and Al-Dahhak said. Al-Hasan al-Basri said: A woman came to the Prophet, may God bless him and grant him peace, complaining that her husband had slapped her. The Messenger of God, may God bless him and grant him peace, said: **Retaliation.** Then God Almighty revealed: **Men are the protectors and maintainers of women 7:13.** So she returned without retaliation. Ibn Jarir and Ibn Abi Hatim narrated it through various chains of transmission on his authority. Qatada, Ibn Jurayj, and al-Suddi also transmitted this report. Ibn Jarir included all of that, and Ibn Mardawayh attributed it to him through another chain of transmission. He said: Ahmad ibn Ali al-Nasa'i told us, Muhammad ibn Abdullah al-Hashemi told us, Muhammad ibn Muhammad al-Ash'ath told us, Musa ibn Ismail ibn Musa ibn Ja'far ibn Muhammad told us, he said: My father told us, on the authority of my grandfather, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of Ali, who said: A man from the Ansar came to the Messenger of God, may God bless him and grant him peace, with a woman of his. She said: O Messenger of God, her husband is so-and-so ibn so-and-so al-Ansari, and he slapped her and left marks on her face. The Messenger of God, may God bless him and grant him peace, said: **He has no right to do that.** Then God Almighty revealed: **Men are the protectors and maintainers of women 7:13.** Literature, so the Messenger of God, may God bless him and grant him peace, said: **I wanted one thing and God wanted something else.** Al-Sha'bi said about this verse: **Men are the protectors and maintainers of women by [right of] what God has given one over the**

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So the righteous women are obedient, guarding in [the husband's] absence what Allah would have them guard. And as for those on whose part you fear ill-treatment, admonish them and forsake them in the beds and beat them. But if they obey you, then do not oppress them. A way. Indeed, Allah is Most High and Most Great.

other and what they spend from their wealth. He said: The dowry that he gave her. Don't you see that if he slandered her, it would not be on her behalf, and if she slandered him, she would be flogged. And the Almighty's statement: **Then the righteous women** meaning women, **are obedient** Ibn Abbas and others said: meaning obedient to their husbands, **guarding [their] husbands in their absence** Al-Suddi and others said: meaning they protect themselves and their wealth from their husbands in his absence. And His statement: **by what God has preserved** meaning what is preserved is what God has preserved. Ibn Jarir said: Al-Muthanna told me, Abu Salih told us, Abu Ma'shar told us, Sa'id ibn Abi Sa'id al-Maqburi told us on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The best of women is the woman who, when you look at her, pleases you, and when you command her, she obeys you, and when you are away from her, she protects you in herself and your property.** He said: Then the Messenger of God, may God bless him and grant him peace, recited this verse: **Men are the protectors and maintainers of women** to the end of it. Ibn Abi Hatim narrated it on the authority of Yunus ibn Habib, on the authority of Abu Dawud al-Tayalisi, on the authority of Muhammad ibn Abd al-Rahman ibn Abi Dhi'b, on the authority of Sa'id al-Maqburi, with the same wording. Imam Ahmad said: Yahya bin Ishaq told us, Ibn Lahi'ah told us, on the authority of Ubayd God bin Abi Ja'far: Ibn Qarath told him that Abd al-Rahman bin Awf said: The Messenger of God, may God bless him and grant him peace, said: "If a woman prays her five prayers, fasts her month, guards her chastity, and obeys her husband, it will be said to her: Enter Paradise through whichever of the gates you wish." Ahmad alone transmitted it on the authority of Abd God bin Qarath on the authority of Abd al-Rahman bin Awf. God the Almighty said: **And those women on whose part you fear rebellion** meaning the women on whose part you fear rebellion against their husbands. Rebellion is rising up, so the rebellious woman is the one who rises up against her husband, abandons his command, turns away from him, and hates him. So when signs of rebellion appear in her, let him admonish her and frighten her with God's punishment for disobeying Him, for God has made the husband's right over her obligatory and has forbidden her from disobeying him because of his favor and favor over her. The Messenger of God, may God bless him and grant him peace, said: **If I were to command anyone to prostrate to anyone, I would command the woman to prostrate to her husband because of the greatness of his right over her.** Al-Bukhari narrated on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man calls his wife to his bed and she refuses him, the angels curse her until morning.** Muslim narrated it, and its wording is: **If a woman spends the night avoiding her husband's bed, the angels curse her until morning.** That is why

God the Almighty said: **And those on whose part you fear rebellion** Advise them. And his saying, **and leave them alone in their beds**, Ali ibn Abi Talhah said, on the authority of Ibn Abbas: Abandonment means that he does not have intercourse with her, and lies with her on her bed and turns his back to her, and more than one person said the same. Others, including al-Suddi, al-Dahhak, Ikrimah, and Ibn Abbas in one narration, added: and he does not speak to her with that or talk to her. Ali ibn Abi Talhah also said, on the authority of Ibn Abbas: He advises her, and if she accepts, then he should leave her alone in the bed, and he should not speak to her without abandoning marriage with her, and that is severe for her. Mujahid, al-Sha'bi, Ibrahim, Muhammad ibn Ka'b, Muqsim, and Qatadah said: Abandonment means that he does not lie with her. Abu Dawud said: Musa ibn Ismail told us, Hammad ibn Salamah told us, on the authority of Ali ibn Zayd, on the authority of Abu Hurairah al-Raqashi, on the authority of his uncle, that the Prophet, may God bless him and grant him peace, said, **If you fear their disobedience, then leave them alone in their beds.** Hammad said: He meant marriage. In Sunan and Musnad, on the authority of Muawiyah bin Haidah Al-Qushayri, he said: O Messenger of God, what are the rights of one of our wives over him? He said: **That you feed her when you eat, clothe her when you clothe yourself, do not strike her in the face, do not insult her, and do not abandon her except in the house.** And his saying: **And beat them**, meaning if they are not deterred by admonition or desertion, then you may beat them with a non-severe beating, as was proven in Sahih Muslim on the authority of Jabir on the authority of the Prophet, may God bless him and grant him peace, that he said during the Farewell Pilgrimage: "And fear God with regard to women, for they are captives to you, and you have a right over them that they should not let anyone you dislike share your bed. But if they do that, then beat them with a non-severe beating, and they have a right over you to provide for and clothe them in a reasonable manner." And Ibn Abbas and others said the same: a non-severe beating. Al-Hasan al-Basri said: meaning without affecting her. The jurists said: It is that he does not break a limb in her or affect her in any way. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He deserts her in bed, and if she accepts, then fine, otherwise God has permitted you to beat her with a non-severe beating, and do not break a bone of hers. But if she accepts, then fine, otherwise God has permitted you to pay a ransom from her. Sufyan ibn Uyaaynah said on the authority of Al-Zuhri, on the authority of Abdullah ibn Abdullah ibn Umar, on the authority of Iyas ibn Abdullah ibn Abi Dhibab, who said: The Prophet, may God bless him and grant him peace, said: **Do not beat the female servants of God.** Umar, may God be pleased with him, came to the Messenger of God, may God bless him and grant him peace, and said: **Women are angry with their husbands.** The Messenger of God, may God bless him and grant him peace, granted permission to

beat them. Many women came around the family of the Messenger of God, may God bless him and grant him peace, complaining about their husbands. The Messenger of God, may God bless him and grant him peace, said: "Many women have come around the family of Muhammad complaining about their husbands. They are not the best of you." Narrated by Abu Dawud, Al-Nasa'i, and Ibn Majah. Imam Ahmad said: Sulayman ibn Dawud, meaning Abu Dawud al-Tayalisi, narrated to us, Abu 'Awana narrated to us, on the authority of Dawud al-Awdi, on the authority of 'Abd al-Rahman al-Sulami, on the authority of al-Ash'ath ibn Qays, who said: I visited 'Umar **may God be pleased with him**, and he took hold of his wife and beat her. He said: O Ash'ath, remember three things from me that I have memorized from the Messenger of God (blessings and peace of God be upon him): Do not ask a man why he beat his wife, and do not sleep except on an odd number. And he forgot the third. Abu Dawud, al-Nasa'i and Ibn Majah narrated it in the same way from the hadith of 'Abd al-Rahman ibn Mahdi, on the authority of Abu 'Awana, on the authority of Dawud al-Awdi. And the words of God the Almighty: **But if they obey you, seek no way against them** mean that if a woman obeys her husband in all that he wants from her, which God has permitted him to do, then he has no way against her after that, and he does not have the right to beat her or desert her. And His words: **Indeed, God is ever High, Great** are a threat to men if they transgress against women without a reason, for God the High, the Great is their protector, and He will take revenge on whoever wrongs them or transgresses against them.

Fath al-Qadir

His statement 34- **Men are in charge of women because God has given some of them more than others**. This sentence is a new sentence that includes a statement of the reason for which men deserve the increase, as if it was said: How did men deserve what they deserved when women did not share in it, so He said **Men are in charge of women** etc., and what is meant is that they defend them just as rulers and princes defend the care, and they also provide what they need of expenses, clothing, and housing. He used the exaggerated form in his statement **are in charge of women** to indicate their originality in this matter, and the *ba* in his statement **because God has given some of them more than others** is for causality and the pronoun in his statement **some of them over others** refers to men and women: meaning that they only deserved this advantage because God gave men more than women because He gave them more than others by having among them caliphs, sultans, rulers, princes, and conquerors, and other matters. His saying, **and because of what they spent**, meaning: because of what they spent of their money. *What* is a source or relative pronoun, and it is the same in his saying, **because of what God has favored**. "Man" is a partial pronoun, and what is meant is what they spent on spending on women, and what they paid as dowries from their money, and likewise what they spend in jihad and what is required of them in terms of reason.

A group of scholars have used this verse as evidence for the permissibility of annulling a marriage if the

husband is unable to provide for his wife and clothe her. Malik, Ash-Shafi'i and others said the same. His statement, **Then the righteous women** means women, **are obedient to God** means obedient to God, fulfilling what is required of them of God's rights and the rights of their husbands, **guarding the unseen** means what is required of them when their husbands are away from them, such as guarding their lives and their wealth. The phrase **by what God has guarded** is a source: by God's guarding. The meaning is that they guard their husbands' unseen by God's guarding, assistance and guidance for them, or they guard for him by what He has entrusted them with, by fulfilling the trust to their husbands in the manner that God has commanded, or they guard for him by God's guarding for them by what He has commanded husbands to do regarding them of good treatment. It is permissible for *ma* to be a relative pronoun and the pronoun to be omitted. Abu Ja'far read **by what God has guarded** in the accusative case of the noble name. The meaning of **by what they have preserved God** is that they have preserved His command, or they have preserved His religion. The pronoun referring to them was omitted due to knowledge of it. *Ma* in this reading is a verbal noun or relative pronoun, like the first reading: that is, by what God has preserved, or by what they have preserved God with. His statement, **and those on whose part you fear rebellion** is addressed to the husbands. It was said that fear here is in its proper context, and it is a state that occurs in the heart when something unpleasant happens, or when it is thought that it will happen. It was also said that what is meant by fear here is knowledge. And rebellion is disobedience. The original meaning of its meaning in the language has been explained above. Ibn Faris said: It is said that a woman rebelled against her husband, and her husband rebelled against her: if he beats her and treats her harshly. **Advise them** means remind them of what God has obligated upon them of obedience and good treatment, and encourage them and frighten them. **And abandon them in bed** is said that he abandoned him: meaning he distanced himself from him. Beds: plural of bed, which is the place of lying down. That is, stay away from lying down with them and do not put them under the clothes that they put on you when lying down. It was said: It is for him to turn his back to her when lying down. It was said: It is a metaphor for not having intercourse with her. It was said: Do not spend the night with him in the house in which he lies down. **And beat them** meaning a non-severe beating. The apparent meaning of the Qur'anic system is that it is permissible for the husband to do all of these things when he fears rebellion. It has been said that he should not abandon her except after the preaching has lost its effect. If the preaching has no effect, then the effect has not been transferred to abandonment. If abandonment is sufficient for him, then it has not been transferred to beating. **But if they obey you** as they should and stop rebelling, **then seek no way against them** meaning: do not expose them to anything that they dislike, neither by word nor deed. It has been said that the meaning is: do not force them to love you, because it is not within their choice. **Indeed, God is ever High and Grand** referring to the husbands to lower their wing and be gentle: meaning: if you have power over them, then remember God's power over you, because it is above

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So the righteous women are obedient, guarding in [the husband's] absence what Allah would have them guard. And as for those on whose part you fear ill-treatment, admonish them and forsake them in the beds and beat them. But if they obey you, then do not oppress them. A way. Indeed, Allah is Most High and Most Great.

all power, and God is watching you.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And do not wish for what God has given some of you over others**, he said: A man should not wish and say, **I wish I had the wealth of so-and-so and his family**, for God, the Exalted, has forbidden that, but he should ask God for His bounty. **For men is a share of what they have earned**, meaning: of what the parents and close relatives leave, for the male is like the share of two females. Abd bin Hamid and Ibn Jarir narrated on the authority of Qatadah that the reason for the revelation of the verse was that the women said, **If only our shares in inheritance were made like the shares of men?** The men said, **We hope that we will be preferred over women by our good deeds in the Hereafter, just as we have been preferred over them in inheritance.** The reason for the revelation has already been mentioned. Ibn Abi Shaybah, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, **And ask God of His bounty**, he said, **It is not for the sake of this world.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, **And ask God of His bounty**, he said, **Worship is not from the affairs of this world.** Al-Tirmidhi narrated on the authority of Ibn Mas'ud who said: The Messenger of God, may God bless him and grant him peace, said: **Ask God for His bounty, for God loves to be asked.** Al-Tirmidhi said: This is how Hammad ibn Waqid narrated it, and he is not a hafiz. Abu Nu'aym narrated it on the authority of Isra'il on the authority of Hakim ibn Jubayr on the authority of a man on the authority of the Prophet, may God bless him and grant him peace. The hadith of Abu Nu'aym is more likely to be authentic, and this is how it was narrated by Ibn Jarir and Ibn Mardawayh. Ibn Mardawayh also narrated it on the authority of Ibn Abbas. Al-Bukhari, Abu Dawud, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas, **And for each We have appointed heirs**, he said: heirs, **and those with whom you have made a covenant**, he said: When the Muhajireen came to Madinah, the Muhajireen inherited from the Ansari without his kin because of the brotherhood that the Prophet, may God bless him and grant him peace, had established between them. When **And for each We have appointed heirs**, was revealed, it was abrogated. Then He said, **And those with whom you have made a covenant, give them their share**, of support, provision and advice. The inheritance had gone and a will was made for him. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on his authority, **And for each We have appointed heirs**, he said: a clan, **and those with whom you have made a covenant**, he said: If two men died, the other would inherit from him, then God revealed, **And those of kinship are nearer to one another in the Book of God than the believers and the Muhajireen, unless you do to your relatives a kindness**,

he said: unless they make a will for their relatives who have made a will, then it is permissible for them from a third of the deceased's wealth, which is the usual amount. Ibn al-Mundhir and Ibn Abi Hatim narrated from him regarding the verse: Before Islam, a man would make a contract with another man, saying: You inherit from me and I inherit from you. The living would make alliances, so the Messenger of God (peace and blessings of God be upon him) said: "Every oath that was made in the days of ignorance or a contract that Islam brought about, Islam only makes it more severe. There is no contract or oath in Islam, so this verse abrogated it: 'Those of kinship are nearer to one another.'" Abu Dawud, Ibn Jarir, Ibn Mardawayh, and al-Bayhaqi narrated from him regarding the verse: A man would make an alliance with a man who was not related to him, so one of them would inherit from the other. This was abrogated in al-Anfal 8: 'Those of kinship are nearer to one another.' Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from al-Hasan: A man from the Ansar slapped his wife, so she came seeking retaliation, so the Prophet (peace and blessings of God be upon him) made retaliation between them, so the verse was revealed: **And do not hasten with the Qur'an before its revelation is completed to you.** So the Messenger of God (peace and blessings of God be upon him) was silent, and the verse was revealed: **Men are the protectors and maintainers of women.** So the Messenger of God (peace and blessings of God be upon him) said: We intended one thing and God intended something else. Ibn Mardawayh narrated something similar on the authority of Ali. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **Men are in charge of women**, meaning: they are leaders over them, so that she obeys him in what God has commanded her to do of obeying him, and obeying him means that she should be good to his family and guard his wealth, **by what God has given her**, His favor over her through his spending and effort, **So righteous women are devoutly obedient**, he said: obedient, **guarding [their husbands'] secret**, meaning if they are like this, then be good to them. Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Qatadah, **guarding [their husbands'] secret**, he said: guarding the husband's secret with what God has entrusted to them of His right, and guarding the secret of their husbands. Ibn al-Mundhir narrated on the authority of Mujahid, who said: **guarding the secret** refers to husbands. Ibn Jarir narrated on the authority of al-Suddi, who said: she guards her husband's money and her private parts until he returns, as God has commanded her. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas: **And those women on whose part you fear desertion** means: That woman is disobedient and belittles her husband's rights and does not obey his commands. So God commanded him to admonish her and remind her of God and to magnify His rights over her. If she accepts, then fine, otherwise he should forsake her in bed and

not speak to her without abandoning marriage to her, and that is a severe punishment for her. If she returns, then fine, otherwise he should beat her, but not severely, but do not break a bone or injure her. **But if they obey you, seek no way against them** means: If they obey you, do not inflict harm on them. Ibn Jarir narrated on the authority of Ibn Abbas: **And forsake them in bed** means: Do not have intercourse with her. Abd Al-Razzaq and Ibn Jarir narrated on his authority: He should forsake her verbally, speak harshly to her, and not abandon intercourse. Abd Al-Razzaq, Ibn Abi Shaybah, and Ibn Jarir narrated something similar on the authority of Ikrimah. Ibn Jarir narrated on the authority of Ata' that he asked Ibn Abbas about beating that was not severe, and he said: With a siwak and the like. At-Tirmidhi narrated and authenticated it, as did An-Nasa'i and Ibn Majah on the authority of Amr ibn Al-Ahwas that he witnessed the Farewell Sermon with the Messenger of God (blessings and peace of God be upon him), in which the Prophet (blessings and peace of God be upon him) said: "Beware, treat women well, for they are captives with you and you have no control over them except that, unless they commit a clear indecency. If they do, then leave them alone in bed and beat them that was not severe. But if they obey you, seek no way against them." Al-Bukhari, Muslim and others narrated on the authority of Abdullah ibn Zam'ah that the Messenger of God (blessings and peace of God be upon him) said: **Would one of you beat his wife as he beats a slave? Then he has intercourse with her at the end of the day.**

Tafsir al-Baghawi

34- The Almighty said: **Men are the protectors and maintainers of women**, the verse "was revealed about Sa'd ibn al-Rabi' who was one of the leaders and about his wife Habibah ibn Zayd ibn Abi Zuhairn, as Muqatil said, and al-Kalbi said: His wife Habibah bint Muhammad ibn Maslama, and that she spread out her garment on him and he slapped her, so her father went with her to the Prophet, may God bless him and grant him peace, and said: My noble daughter spread it out for him and he slapped her, so the Prophet, may God bless him and grant him peace, said: Let her take revenge on her husband, so she went back with her father to take revenge on him, then Gabriel, peace be upon him, came and the Prophet, may God bless him and grant him peace, said: Go back, Gabriel brought me something, so God revealed this verse, so the Prophet, may God bless him and grant him peace, said: We wanted something and God wanted something else, and what God wanted is better" and the retaliation was lifted.

God Almighty says: **Men are in charge of women** meaning: they are in charge of disciplining them. *Qawwam* and *Qayyim* have the same meaning, and *Qawwam* is more eloquent, and it is the one who is in charge of interests, management, and discipline.

Because God has favored some of them over others, meaning: men over women by increasing their intellect, religion, and guardianship. It was also said: by testimony, as God Almighty said: **But if there are not two men, then a man and two women** (al-Baqarah

2:282). It was also said: by jihad. It was also said: by acts of worship such as Friday and congregational prayers. It was also said: that a man marries four women and a woman is only permitted to have one husband. It was also said: that divorce is in his hand. It was also said: by inheritance. It was also said: by blood money. It was also said: by prophethood.

And what they spend of their wealth means: giving the dowry and maintenance. Ahmad ibn Abdullah al-Salihi told us, Abu Saeed Muhammad ibn Musa al-Sayrafi told us, he said: Abu Abdullah Muhammad ibn Abdullah al-Saffar told us, Ahmad ibn Muhammad ibn Isa al-Barti told us, Abu Hudhayfah told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abu Dhiyyan, that Muadh ibn Jabal, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: **If I were to command anyone to prostrate to anyone, I would command the woman to prostrate to her husband.**

God Almighty says: **Then righteous women are obedient**, meaning: obedient. **Guarding in the absence of their husbands**, meaning: guarding their private parts in the absence of their husbands. It was also said: guarding their secrets. **With that which God has guarded**. Abu Ja'far read **With that which God has guarded** in the accusative case, meaning: they guard God in obedience. The general reading is in the subjunctive, meaning: with that which God has guarded them by bequeathing their rights to their husbands and commanding them to pay the dowry and maintenance.

It was said: They are guardians of the unseen by the protection of God. Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Abu Abdullah Ibn Fanjuwayh told us, Umar Ibn Al-Khattab told us, Muhammad Ibn Ishaq Al-Masuhi told us, Al-Harith Ibn Abdullah told us, Abu Ma'shar told us, on the authority of Saeed, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The best of women is a woman who, if you look at her, pleases you, and if you command her, she obeys you, and if you are absent from her, she protects you in her wealth and herself.** Then he recited: **Men are the protectors and maintainers of women.**

"And those from whom you fear rebellion," their disobedience. The root of rebellion is arrogance and haughtiness, and from it comes the word *nashz* for a high place. **Advise them**, by frightening them with amusement, admonishing them with words. **And leave them alone**, meaning: if they do not desist from that with words, then leave them alone. **In their beds**, Ibn Abbas said: he turns his back to her in bed and does not speak to her. Another said: he withdraws from her to another bed. **And beat them**, meaning: if they do not desist with abandonment, then beat them with a beating that is not severe or shameful. Ata' said: beating with a toothpick. The hadith came from the Prophet, may God bless him and grant him peace, in which he said: **The right of a woman is that you feed her when you eat and clothe her when you clothe yourself, and do not strike her in the face, do not insult her, and do not desert her except in the house.**

"If they obey you, seek no way against them," meaning:

Surat al-Nisa 4:34

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So the righteous women are obedient, guarding in [the husband's] absence what Allah would have them guard. And as for those on whose part you fear ill-treatment, admonish them and forsake them in the beds and beat them. But if they obey you, then do not oppress them. A way. Indeed, Allah is Most High and Most Great.

do not commit sins against them. Ibn Uyaynah said: Do not burden them with your love, for the heart is not in their hands. **Indeed, God is Most High, Most Great,** too exalted to burden His servants with what they cannot bear. The apparent meaning of the verse indicates that the husband combines admonition, desertion, and beating with her. Some of them went to its apparent meaning and said: If she shows rebellion, he combines these actions. He interpreted the fear in His statement, **and those from whom you fear rebellion,** as knowledge, like the statement of God the Almighty: **But whoever fears from a testator deviation Al-Baqarah 2:182,** meaning knowledge. Some of them interpreted the fear as fear, not as true knowledge, like the statement of God the Almighty: **And if you fear treachery from a people Al-Anfal 8:58.** He said: These actions are in order of crimes. If he fears her rebellion by showing signs of it from her, such as roughness and bad character, he admonishes her. If she shows rebellion, he deserts her. She insisted on hitting her.

Tafsir al-Baidawi

34 Men are the protectors and maintainers of women They are in charge of them as governors are in charge of their subjects, and he explained that with two things: one is innate and the other is acquired. He said: **Because God has given some of them more strength than others** because of His preference of men over women by their perfect intellect, good management, and increased strength in deeds and acts of obedience. Therefore, they were singled out for prophethood, leadership, guardianship, and the establishment of rituals, and testimony in all matters of law, and the obligation of jihad and Friday prayers and the like, and the right to agnatic relationship and an increased share in inheritance and the right to separate. **And because they spend from their wealth** in marrying them, such as the dowry and maintenance. It was narrated that "Sa'd ibn al-Rabi', one of the leaders of the Ansar, was rebellious towards his wife, Habeeba bint Zaid ibn Abi Zuhair, so he slapped her, so her father took her to the Messenger of God, may God bless him and grant him peace, and complained. The Messenger of God, may God bless him and grant him peace, said: Let her take revenge on him. So it was revealed, and he, may God bless him and grant him peace, said: We intended one thing and God intended another thing, and what God intended is better." **Then righteous women are obedient** obedient to God and fulfill the rights of their husbands. **Guardians of the unseen** of the duties of the unseen, meaning they guard in the husbands' absence what must be guarded of the soul and money. It was narrated from him, peace and blessings be upon him, **The best of women is a woman who, if you look at her, pleases you, and if you command her, she obeys you, and if you are away from her, she guards her money and herself for you.**

And he recited the verse. And it was said of their secrets. **By what God has preserved** by God's preservation of them by commanding them to guard the unseen and urging them to do so with promises and threats and success in doing so, or by what God has preserved for them from them of the dowry and expenses and undertaking to guard them and defend them. And it was read **By what God has preserved** in the accusative case on the basis that *ma* is a relative pronoun, because if it were a source, then *hafdh* would not have been the subject. The meaning of the matter is that which preserves the right of God and His obedience, which is chastity and compassion for men. **And those from whom you fear rebellion** is their disobedience and their refusal to obey their husbands from rebellion. **Advise them and leave them alone in their beds** in their sleeping quarters, so do not bring them under the covers, or do not have sexual intercourse with them, which is a euphemism for sexual intercourse. It has been said that the beds are the ones where you spend the night, meaning do not separate from them. **And beat them** meaning a beating that is not severe or shameful. The three matters are in order and should be approached gradually. **But if they obey you, seek no way against them** by rebuking and harming them, and the meaning is, remove exposure to them and treat whatever they did as if it had never happened, for the one who repents from sin is as one who has no sin. **Indeed, God is ever High and Grand** so beware of Him, for He has more power over you than you do over those under your control, or that despite His high status, He overlooks your misdeeds and accepts your repentance, so you are more deserving of pardoning your wives, or that He is too high and arrogant to wrong anyone or diminish their rights.

Surat al-Nisa 4:35

And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, God will cause it between them. Indeed, God is ever Knowing and Acquainted.

Tafsir al-Jalalayn

And if you fear if you know **a breach** a disagreement **between them** between the spouses, and the addition is for expansion, meaning a breach between them **then send** to them with their consent **an arbitrator** a just man **from his family** his relatives **and an arbitrator from her family** and the husband delegates his judgment in divorce and accepting compensation from him and she delegates her judgment in divorce, so they strive and order the wrongdoer to return or separate if they see fit, God Almighty said: **If they** meaning the two arbitrators **desire reconciliation, God will cause it between them** between the spouses, meaning He will enable them to do what is obedience from reconciliation or separation **Indeed, God is ever Knowing** of everything *Aware* of the inner as well as the outer.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying, **And if you fear a breach between the two**, and if you know, O people, **a breach between them**, is each of them being in conflict with the other, which is doing what is difficult for him of matters. As for the woman, it is rebellion and her failure to fulfill the right of God upon her which God has obligated her to do for her husband. As for the husband, it is his failure to keep her in a good manner or to release her with kindness.

Discord is a noun derived from the saying: So-and-so disturbed so-and-so, if each of them does to the other what is difficult for him in matters, then he disturbs him with discord and strife, and that may be enmity, as in:

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi, regarding his statement: **And if you fear a breach between the two**, he said: If he hits her and she refuses to return and she becomes angry with him, he says: his habit.

Rather, the word *discord* was added to *al-bayn* because *al-bayn* could be a noun, as God Almighty said: **Indeed, the rift between you has been severed** (al-An'am 6:94), according to the reading of those who read that.

As for his saying: **Then send an arbitrator from his people and an arbitrator from her people**, the people of interpretation differed regarding those addressed by this verse: Who is commanded to send the two arbitrators?

Some of them said: The one who is ordered to do this is the sultan to whom it is reported.

Who said that?

Muhammad bin Bashir told us, Abdul Wahhab told us, Ayoub told us, on the authority of Saeed bin Jubair: He said about a woman who has been divorced by khul': He should advise her, and if she desists, fine. If she desists, fine. If not, beat her. If she desists, fine. If not, refer her case to the ruler, who will send an arbitrator from his family and an arbitrator from her family. The arbitrator from her family will say: Do such and such to her, and the arbitrator from his family will say: Do such and such to him. Whichever of them is the unjust, the ruler will return him and seize his hand. If she is rebellious, he will order him to divorce her.

Yahya bin Abi Talib told us, Yazid told us, Juwaybir told us, on the authority of Ad-Dahhak: **And if you fear a breach between the two, send an arbitrator from his people and an arbitrator from her people**. He said: Rather, that is up to the ruler.

Others said: Rather, the one who is commanded to do this is the man and the woman.

Who said that?

Muhammad ibn al-Husayn told us, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: **And if you fear a breach between the two, send an arbitrator from his people and an arbitrator from her people**, if he beats her. If she returns, then he has no right to have a claim on her. If she refuses to return and causes him trouble, then let him send an arbitrator from his people, and she sends an arbitrator from her people.

Then the people of interpretation differed regarding what the two arbitrators are sent for, what the two arbitrators are permitted to judge between them, and how they are sent between them.

Some of them said: The spouses send them by proxy to look after each other. They do not have the right to do anything in their affairs except what they have been authorized to do, or each of them has authorized him to do, so they do what the one who has authorized them from the man and woman has authorized them to do in what it is permissible to authorize them to do, or to authorize the one who has authorized them to do that.

Who said that?

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Ayoub, on the authority of Muhammad, on the authority of Ubaydah, he said: A man and his wife, between whom there was a dispute, came to Ali, may God be pleased with him, with each of them a group of people. Ali, may God be pleased with him, said: Send an arbitrator from his family and an arbitrator from her family. Then he said to the two arbitrators: Do you know what is upon you? If you see fit to unite, then unite, and if you see fit to separate, then separate. The woman said: I am satisfied with the Book of God, with what is upon me and upon me in it. The man said: As for separation, no. Ali, may God be pleased with him, said: You have lied, by God, you will

Surat al-Nisa 4:35

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

not return until you acknowledge the same as you acknowledged.

Mujahid bin Musa narrated, Yazid narrated, Hisham bin Hassan and Abdullah bin Awn narrated, on the authority of Muhammad: A man and his wife came to Ali, may God be pleased with him, and with each of them were groups of people. Ali, may God be pleased with him, ordered them to send an arbitrator from his family and an arbitrator from her family to look into it. When the two arbitrators came near him, Ali, may God be pleased with him, said to them: Do you know what is wrong with you? If you see fit to separate, separate, and if you see fit to come together, come together. Hisham said in his hadith: The woman said: I am satisfied with the Book of God for me and Ali. The man said: As for separation, no! Ali said: You have lied, by God, until you are satisfied with what I was satisfied with. Ibn Awn said in his hadith: You have lied, by God, you will not leave until you are satisfied with what I was satisfied with.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Mansour and Hisham told us, on the authority of Ibn Sirin, on the authority of Ubaidah, who said: I witnessed Ali, may God be pleased with him, and he mentioned something similar.

Muhammad ibn al-Husayn narrated that Ahmad ibn al-Mufaddal narrated that Asbat narrated that al-Suddi said: If he abandons her in bed and beats her, and she refuses to return and resists him, then he should send an arbitrator from his family and she should send an arbitrator from her family. The woman should say to her arbitrator: I have put you in charge of my affairs. If you order me to return, I will return, and if you separate, we will separate. She should tell him about her situation, whether she wants maintenance or dislikes something, and she should order him to remove that from her and she should return, or she should tell him that she does not want a divorce. The man should send an arbitrator from his family to take charge of his affairs and tell him what he needs. If he wants her or does not want to divorce her, he should give her what she asked for and increase her maintenance. Otherwise, he should say to him: Take from her what I owe her and divorce her. So he should take charge of his affairs. If he wants, he may divorce her, and if he wants, he may keep her. Then the two arbitrators meet, and each one of them tells the other what he wants, and each one of them strives to do what he wants for the other. If the two arbitrators agree on something, it is permissible, whether they divorce or keep her. This is what God says: "Then send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, God will cause it between them." If the woman sends an arbitrator and the man refuses to send an arbitrator, then he should not approach her until he sends an arbitrator.

Others said: The one who sends the two arbitrators is the Sultan, but he only sends them to know who is the oppressor and who is the oppressed, to make them do what is obligatory for each of them before the other,

not to differentiate between them.

Who said that?

Muhammad bin Bashir told us, he said, Abdul A'la told us, he said, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan - and this is the statement of Qatada - that they both said: The two arbitrators are only sent to reconcile and bear witness against the oppressor for his oppression. As for division, it is not in their hands and they do not have the power to do that, meaning: **And if you fear a breach between the two, then send an arbitrator from his people and an arbitrator from her people.**

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: **And if you fear a breach between the two, send an arbitrator from his people and an arbitrator from her people**, the verse, the two arbitrators are sent to reconcile. If they are unable to reconcile, they testify against the oppressor for his oppression, and it is not in their hands to cause division, nor do they have the power to do so.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Qays ibn Sa'd, he said: I asked about the two arbitrators, he said: Send an arbitrator from his family and an arbitrator from her family, whatever the arbitrators decide is permissible, God the Most High says: **If they both desire reconciliation, God will cause it between them.** He said: The man's judgment regarding the husband and the woman's judgment regarding the woman will be separated, so each one of them will say to the other: Tell me what is in your heart. So when each one of them tells the other, the two arbitrators will meet and each one of them will take a covenant from the other: You will tell me what your friend told you, and I will tell you what my friend told me. So when they want reconciliation, God will cause it between them. So when they do that, each one of them will see what the other has revealed to him, and then they will know who is the unjust and the rebellious one, so they will come to him and judge him. If it is the woman, they will say: You are the unjust and disobedient one, he will not be supported until you return to the truth and obey God in it. If the man is the oppressor, they say: You are the oppressor who harms her. Do not let her enter a house until you provide for her and return to truth and justice. If she refuses, then she is the oppressor who is disobedient, and he takes from her what is hers, and it is lawful and good for him. If he is the oppressor who mistreats her and harms her, he divorces her, and nothing of her money is lawful for him. If he keeps her, he keeps her as God has commanded, and spends on her and is good to her.

Ibn Wakee' narrated, my father narrated, on the authority of Musa ibn Ubaydah, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: 'Ali ibn Abi Talib, may God be pleased with him, used to send two arbitrators, one from his family and one from hers. The arbitrator from her family would say: 'So-and-so, what

do you blame your wife for?' He would say: 'I blame her for such-and-such.' He would say: 'What if she gives up what you hate for what you love, will you fear God in dealing with her and treat her as you are entitled to in terms of spending on her and clothing her?' If he said: 'Yes,' the arbitrator from his family would say: 'So-and-so, what do you blame your husband so-and-so for?' He would say the same, and if she said: 'Yes,' he would bring them together. 'Ali, may God be pleased with him, said: 'The two arbitrators, by them God unites and by them He separates.'

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: Al-Hasan said: The two arbitrators judge in the meeting, but they do not judge in the separation.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And those from whom you fear ill-manneredness, admonish them,** meaning the woman who rebels against her husband. Her husband has the right to divorce her after the two arbitrators order that, which is after she says to her husband: By God, I will not fulfill my oath to you, and I will allow anyone into your house without your permission! And the sultan says: We will not permit you to divorce her, until the woman says to her husband: By God, I will not bathe for you after sexual impurity, nor will I lead you in prayer! At that point the sultan says: Divorce the woman!

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **And those from whom you fear desertion, admonish them,** he said: Admonish her, and if she refuses and is overcome, then forsake her in her bed. If she also overcomes this, then beat her. If she also overcomes this, then send an arbitrator from his family and an arbitrator from her family. If she also overcomes this and wants something else, then my father said - or my father used to say -: The arbitrators have no control over the separation. If they see injustice on the part of the husband, they say: You, so-and-so, are unjust, stop! If he refuses, they report that to the ruler. If they see that she is unjust, they say to her: You are unjust, stop! If she refuses, they report that to the ruler. The arbitrators have no control over the separation.

Others said: Rather, the two arbitrators are sent by the Sultan, and their ruling applies to the spouses in bringing them together and separating them.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **And if you fear a breach between the two, send an arbitrator from his people and an arbitrator from her people,** so this is the man and the woman, if what is between them becomes corrupt, then God the Almighty commanded that they send a righteous man from the man's people, and the same from the woman's people, so they see which of them is the wrongdoer. If the man is the wrongdoer, they keep his wife away from him and restrict him to maintenance,

and if the woman is the wrongdoer, they restrict her to her husband and withhold maintenance from her. If they agree to separate or to reunite, then their decision is permissible. If they decide to reunite, and one of the spouses is satisfied and the other is not, then one of them dies, then the one who is satisfied inherits from the one who is not, and the one who is not satisfied does not inherit from the one who is satisfied. This is His statement: **If they both desire reconciliation,** he said: They are the two arbitrators, **God will cause their reconciliation.**

Ibn Bashar told us, he said, Ruh told us, he said, Aouf told us, on the authority of Muhammad ibn Sirin: That the judge is from her people and the judge is from his people, they separate and bring together if they see that, **Then send a judge from his people and a judge from her people.**

Muhammad ibn al-Muthanna told me, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of 'Amr ibn Murrah, he said: I asked Sa'id ibn Jubayr about the arbitrators, and he said: I was not born at that time! I said: I mean the arbitrator of discord. He said: They turn to the one from whom the compromise came. If he does so, otherwise they turn to the other. If he does so, otherwise they rule. Whatever they rule is permissible.

Abdul Hamid bin Bayan told us, he said, Muhammad bin Yazid told us, on the authority of Ismail, on the authority of Amer, regarding his statement: **Then send an arbitrator from his people and an arbitrator from her people,** he said: Whatever the two arbitrators decide is permissible.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughira, on the authority of Dawud, on the authority of Ibrahim, who said: Whatever they rule on is permissible. If they separate them with three or two divorces, it is permissible. If they separate them with one divorce, it is permissible. If they rule that he be given a portion of his money, it is permissible. If they reconcile, it is permissible. If they put something aside, it is permissible.

Al-Muthanna told us, Habban told us, Ibn Al-Mubarak told us, Abu Ja'far told us, on the authority of Al-Mughira, on the authority of Ibrahim, regarding his statement: **And if you fear a breach between the two, appoint an arbitrator from his people and an arbitrator from her people,** he said: Whatever the two arbitrators do is valid for them. If they divorce her three times, it is valid for them. If they divorce her once and divorce her for a fee, it is valid, and whatever they do is valid.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Yahya bin Abi Katheer, on the authority of Abu Salamah bin Abd al-Rahman, he said: If the two arbitrators wish, they may separate, and if they wish, they may combine, they may combine.

Al-Qasim narrated to us, he said: Al-Hussein narrated to us, he said: Hisham narrated to me, on the authority of Hisin, on the authority of Al-Sha'bi: That a woman rebelled against her husband, so they brought their dispute to Shuraih, and Shuraih said: Send an arbitrator from his family and an arbitrator from her

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family. So the two arbitrators considered their case and decided to separate them, but the man disliked that, so Shuraih said: So what were they doing today? And he accepted their statement.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ibn Tawus, on the authority of Ikrimah bin Khalid, on the authority of Ibn Abbas, he said: Muawiyah and I sent two arbitrators. Muammar said: It reached me that Uthman, may God be pleased with them both, sent them and said to them: If you see fit to unite, then unite, and if you see fit to separate, then separate.

Al-Muthanna told me, he said, Ishaq told us, he said, Ruh bin Ubadah told us, he said, Ibn Jurayj told us, he said, Ibn Abi Malekah told me: Aqeel bin Abi Talib married Fatimah bint Utbah, and there was talk between them. She went to Uthman and mentioned that to him, so he sent for Ibn Abbas and Muawiyah. Ibn Abbas said: I will separate them! And Muawiyah said: I would not separate two old men from Banu Abd Manaf! So they went to them and they had reconciled.

Yahya ibn Abi Talib told me, Yazid told us, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **And if you fear a breach between the two, appoint an arbitrator from his people and an arbitrator from her people**, they will be just and two witnesses over them. This is when a man and a woman dispute and take a dispute to the ruler, he appoints two arbitrators over them: an arbitrator from the man's people and an arbitrator from the woman's people. They will be trustworthy with regard to both of them, and they will see which of them has caused the corruption. If it is from the woman, she is forced to obey her husband, and he is ordered to fear God and treat her well, and spend on her according to what God has given him, either keeping her in kindness or releasing her with kindness. If the wrongdoing is from the man, he is ordered to treat her kindly. If he does not do so, he is told: Give her her rights and set her free. The ruler is responsible for that from them.

Abu Ja'far said: The most correct of the sayings about His statement: **Then send an arbitrator from his family and an arbitrator from her family**, is that God addressed the Muslims with this, and commanded them to send arbitrators when there is fear of discord between the spouses to look into their matter, and He did not specify some of them with this command over others.

Everyone agreed that the mission of the arbitrators in this matter is not for anyone other than the spouses, and the Sultan who is the one who governs the affairs of the Muslims, or the one he has appointed in his place in this matter.

They differed about the spouses and the ruler, and who was commanded to be sent in that: the spouses, or the ruler? There is no indication in the verse that the command to do that is specific to one of the spouses, and there is no trace of it from the Messenger of God,

may God bless him and grant him peace, and the nation differs about it.

Since the matter is as we have described, the most correct of the sayings is that it is specifically mentioned in the verse that everyone has agreed is specifically mentioned in it. Since that is the case, then it is necessary that the spouses and the ruler are among those included in the ruling of the verse, and the command in His saying: **Then send an arbitrator from his family and an arbitrator from her family**, since there was a difference between them: Are they meant by the command to do that or not? - and the apparent meaning of the verse included them - then it is necessary to say, since what we have described is correct, it is correct to say: If the spouses each send an arbitrator from their own side to look into their matter, and each of them had sent him from their own side in that, because of what he has over his partner and what his partner has over him, then his delegating that to him from his own side is permissible for him and against him.

If he delegated him some of it but did not delegate all of it, then what the judge did of what his partner delegated him to do is valid and permissible based on what he delegated him to do. This is if one of them delegated him what he is entitled to without what he owes.

If each of the spouses does not delegate what he has and what he owes, or what he has, or what he owes, except for both arbitrators, then only what they agree upon is permissible, not what one of them does alone.

If neither of them authorizes them to do anything, but rather sends them to look into the matter between them, to determine who is the oppressor and who is the oppressed, so that they may testify against them before the ruler if they need their testimony, then they are not allowed to do anything between them other than that, such as divorce, taking money, or anything else, and neither of the spouses is obligated to do anything of that.

If someone says: What is the meaning of the two arbitrators, since the matter is as you described?

It was said: There is disagreement about that.

Some of them said: The meaning of judgment is fair consideration, as Al-Dahhak bin Muzahim said in the report that we mentioned, which:

Yahya bin Abi Talib told us, on the authority of Yazid, on the authority of Juwaybir, on his authority: No, you are two judges who judge between them, in the manner that we explained from his statement.

Others said: The meaning of this is that they are the two judges, who decide between them what the spouses have delegated to them.

Abu Ja'far said: Whatever the case, neither of them has the right to rule between them to separate, nor to take money except with the consent of the one against

whom the ruling is made, and otherwise there is no right that one of the spouses has over the other in the ruling of God, and that is what the man has to do with his wife in terms of maintenance and keeping her in a good manner, if he is the one who is unjust to her.

As for anything other than that, it is not for them, nor for anyone else, neither the sultan nor anyone else. This is because if the husband is the one who is unjust to the woman, then the imam has the way to take from him what is due to her from him of rights. And if the woman is the one who is unjust to her husband and is disobedient to him, then God has permitted him to take the ransom from her, and has made it up to him to divorce her, as we have explained in Surat Al-Baqarah.

Since this is the case, no one has the right to separate a man and a woman without the husband's consent, nor to take money from a woman without her consent to give it to her, except with a pretext that must be accepted from the origin or analogy.

If the Sultan sends two arbitrators, they are not permitted to rule between the spouses to separate them except by the husband's authorization to do so, nor are they permitted to rule to take money from the woman except with the woman's consent. This is indicated by what we have previously explained of what Ali ibn Abi Talib **may God be pleased with him** did, and by those who say what he said. But they are permitted to reconcile between the spouses, and to identify which of them is the oppressor and which is the oppressed, so that they may testify against him if the oppressed needs their testimony.

We said: They do not have the right to separate, for the reason we mentioned earlier. Rather, the ruler sends the two arbitrators if he sends them, if the spouses come to him and each one of them complains about the other, and he is confused about which of them is right and which is wrong. Because if he is not confused about which of them is right and which is wrong, then there is no reason for him to send the two arbitrators in a matter in which the ruling is known.

Abu Ja'far said: What He, the Most High, means by His statement, **If they both desire reconciliation**, is that if the two arbitrators desire reconciliation between the man and the woman - I mean: between the spouses between whom there is fear of discord - He says, **God will cause reconciliation** between the two arbitrators and they will agree to reconciliation between them. That is if each of them is truthful in what he has revealed to the one sent to look into the matter of the spouses.

And the people of interpretation said something similar to what we said about that.

Who said that?

Ibn Bashir told us, he said, Yahya told us, on the authority of Sufyan, on the authority of Abu Hashim, on the authority of Mujahid, regarding his statement: **If they both desire reconciliation**, he said: As for it, it is not the man and the woman, but rather the two arbitrators.

Ibn Hamid told us, he said, Hakam told us, on the

authority of Amr, on the authority of Ata', on the authority of Saeed bin Jubair: **If they both desire reconciliation, God will cause it between them**. He said: They are the two arbitrators. If they both desire reconciliation, God will cause it between them.

Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **If they both desire reconciliation, God will cause it between them**, and that is the two arbitrators, and likewise every reformer whom God guides to the truth and what is right.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **If they both desire reconciliation, God will cause it between them**, meaning the two arbitrators.

Ibn Hamid told us, he said, Jarir told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair: **If they both desire reconciliation**, he said: If the two arbitrators desire reconciliation, they will make amends.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Abu Hashim, on the authority of Mujahid: **If they both desire reconciliation, God will cause it between them**, God will cause it between the two arbitrators.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **If they both desire reconciliation**, he said: They are the two arbitrators if they advise both the woman and the man.

Abu Ja'far said: He, may His praise be exalted, means: **Indeed, God is All-Knowing**, of what the two arbitrators wanted to do to reconcile the spouses and other things, *All-Aware*, of that and other matters of theirs and the matters of others. Nothing of it is hidden from Him. He protects them until He rewards each of them according to his reward, for goodness with goodness, and for evil with forgiveness or punishment.

Tafsir al-Qurtubi

It has five issues:

The first - the Almighty's saying: **And if you fear a breach between them** The meaning of the breach has already been mentioned in Surat Al-Baqarah, so it is as if each of the spouses takes a side other than the side of the other, i.e. a side other than the side of the other, and what is meant is if you fear a breach between them, so the source was added to the circumstance like you say: I like the moonlit night and the fasting of the day of Arafah. And in the revelation: **Rather, the plotting of the night and the day** (Saba': 33). And it was said: That between is treated as a noun and the circumstance was removed from it, since it means their state and their companionship, i.e. if you fear the separation of their companionship and company, **then send and you fear** the previous disagreement. Saeed bin Jubair said: The ruling is that he advises her first, and if she accepts, otherwise he abandons her, and if she accepts, otherwise he beats her, and if she accepts, otherwise the judge sends a guardian from

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his family and an arbitrator from her family to see who is the harm, and at that time the divorce takes place. And it was said: He has the right to beat before the advice, and the first is more correct due to the arrangement of that in the verse.

The second - The majority of scholars are of the opinion that the addressee of His statement: **And if you fear** is the rulers and princes, and that His statement: **If they both desire reconciliation, God will cause it between them** means the two arbitrators, according to Ibn Abbas, Mujahid and others, meaning that if the two arbitrators desire reconciliation, God will cause it between the spouses. It was said: What is meant is the spouses, meaning if the spouses desire reconciliation and truthfulness in what the two arbitrators have informed, **God will cause it between them**. It was also said: The addressee is the guardians. He says: **If you fear** meaning if you know of a disagreement between the spouses, **then send an arbitrator from his family and an arbitrator from her family**. The two arbitrators can only be from the man's and woman's family, as they are more knowledgeable about the spouses' circumstances, and they must be people of justice, good judgment, and insight into jurisprudence. If no one from her family is found who is suitable for that, then two just and knowledgeable people are sent from among them, and that is if their situation is unclear and it is not known which of them has committed the wrong. However, if the wrongdoer is known, then the right is taken from his companion and he is forced to remove the harm. It was said: The arbitrator from the husband's family is alone with him and says to him: Tell me what is in your heart, do you desire her or not so that I may know what you mean? If he says: I have no need of her, take from her what you can and separate us from them, then it will be known that the rebellion is on his part. If he says: I love her, so satisfy her from my money as you wish and do not separate us from her, then let him assume that he is not rebellious and let the judgment be left to the woman and he says to her: Do you love your husband or not? If she says: Separate us and give him from my money what he wants, then it will be known that the rebellion is on her part. If she says: Do not separate us, but urge him to increase my expenses and be good to me. However, the rebellion is not on her part. If it becomes clear to them that the rebellion was on his part, they should turn to him with admonition, warning and prohibition, and that is what the Most High said: **Then appoint an arbitrator from his family and an arbitrator from her family**.

Third - The scholars said: This verse divided women rationally because they are either obedient or rebellious, and rebellion either returns to obedience or not. If the first is abandonment, then according to what Al-Nasa'i narrated that Aqeel bin Abi Talib married Fatima bint Utbah bin Rabi'ah, and when he entered upon her she would say: O sons of Hashim, by God my heart will never love you. Where are those whose necks are like silver ropes, whose noses are returned before their lips? Where is Utbah bin Rabi'ah bin

Shaibah bin Rabi'ah? He would remain silent about her until he entered upon her one day while he was tired, so she said to him: Where is Utbah bin Rabi'ah? He said: On your left in the fire when you enter, so she spread her clothes over her. So she came to Uthman and mentioned that to him, so he sent Ibn Abbas and Mu'awiyah, and Ibn Abbas said: I will separate them, and Mu'awiyah said: I will not separate between two old men from Banu Abd Manaf. So they went to them and found that they had closed their doors on them and fixed their matter. If they found that they had disagreed and not reconciled and their matter had worsened, they would strive to unite them and remind them of God and companionship. If they repent and return, they should leave them, and if they are not like that and see separation, they should separate them, and their separation is permissible for the spouses, whether the ruling of the judge of the country is in agreement with it or not, and the spouses are authorized to do that or not, and the separation in that is an irrevocable divorce. Some people said: They do not have the right to divorce unless the husband authorizes them to do that and they should know the imam, and this is based on the fact that they are two witness messengers, then the imam separates if he wants and orders the arbitrator to separate, and this is one of the two opinions of al-Shafi'i, and the Kufians said this and it is the opinion of Ata', Ibn Zayd, and al-Hasan, and Abu Thawr said this, and the first is correct and that the two arbitrators have the right to divorce without authorization, and it is the opinion of Malik, al-Awza'i, and Ishaq, and it was narrated from Uthman, Ali, and Ibn Abbas, and from al-Sha'bi and al-Nakha'i, and it is the opinion of al-Shafi'i because God Almighty said: **Then send an arbitrator from his family and an arbitrator from her family** and this is a text from God Almighty that they are two judges, not agents or witnesses, and the agent has a name in the Sharia and a meaning, and the meat has a name in the Sharia and a meaning, so if God makes clear to each one of them, then it is not appropriate for an outsider, so how can a scholar The meaning of one of them is greater than the other. Ad-Darqutni narrated from the hadith of Muhammad ibn Sirin from Ubaydah regarding this verse: **And if you fear a breach between the two, send an arbitrator from his family and an arbitrator from her family**. He said: A man and a woman came to Ali, with each of them a group of people. He ordered them to send an arbitrator from his family and an arbitrator from her family. He said to the two arbitrators: Do you know what is upon you? If you see fit to separate, separate. The woman said: I am satisfied with the Book of God in which I am responsible and guardian. The husband said: As for separation, no. Ali said: You have lied. By God, you will not leave until you acknowledge the same as you acknowledged. This is a sound and proven chain of transmission narrated from Ali through proven chains of transmission from Ibn Sirin from Ubaydah. Abu Omar said: If they were two agents or witnesses, he would not have said to them: Do you know what is upon you? Rather, he would have said: Do you know

what you were entrusted with? This is clear. Abu Hanifa used as evidence the words of Ali **may God be pleased with him** to the husband: Do not leave until you are satisfied with what you are satisfied with. This indicates that his doctrine is that they cannot be separated except with the husband's consent, and that the agreed-upon principle is that divorce is in the hands of the husband or in the hands of the one to whom it is entrusted, and Malik and those who followed him made it a matter of the authority to divorce the master and the impotent.

Fourth: If the two arbitrators disagree, their statement is not implemented and nothing is binding on them except what they agree upon. Likewise, every two arbitrators who rule on a matter, if one of them rules for separation and the other does not rule for it, or one of them rules for money and the other refuses, then it is nothing until they agree. Malik said about the two arbitrators who divorce three times: One is binding and they do not have the right to separate with more than one irrevocable divorce. This is the saying of Ibn al-Qasim. Ibn al-Qasim also said: He is bound by the three if they agree upon them. This was said by al-Mughira, Ashhab, Ibn al-Majishun, and Asbagh. Ibn al-Mawaz said: If one of them rules for one and the other for three, then it is one. Ibn Habib narrated from Asbagh that this is nothing.

Fifth: Sending one person is sufficient, because God Almighty ruled that adultery requires four witnesses. Then the Prophet, may God bless him and grant him peace, sent Anis alone to the adulterous woman and said to him:

If she confesses, stone her. This is what Abd al-Malik said in the Mudawwana.

I said: If sending one is permissible, then if the spouses were to rule alone, it would suffice, and it is more permissible if they agree to that. God only addressed the rulers with sending, not the spouses. If the spouses send two arbitrators and one arbitrator, their ruling is enforced, because arbitration is permissible according to us, and the act of the arbitrator is enforced in every issue. This is if each of them is just, even if he is not just. Abdul Malik said: His ruling is invalid because they took risks that are not appropriate in terms of uncertainty. Ibn Al-Arabi said: The correct view is that it is enforceable, because if it was a proxy, then the agent's action is enforceable, and if it was arbitration, then they put it before themselves, and uncertainty does not affect it as it would affect the matter of proxy. The matter of judgment is based entirely on uncertainty, and it is not necessary for the one judged against to know what the ruling will lead to. Ibn Al-Arabi said: The issue of the two arbitrators was explicitly stated by God and He ruled upon it when discord appears between the spouses and there is a difference between them. It is a great issue on which the nation agreed upon its principle in sending, even if they differed in the details of what resulted from it. It is strange that the people of our country have forgotten the requirement of the Book and the Sunnah in that and said that they should be placed in the hands of a trustworthy person, and in this there is Objection to the text is not hidden from you, so do not consult the Book of God, nor do you suffice with

analogies. I have been urged to do so in what he answered me to send two arbitrators in the event of discord except for one judge, nor to rule by oath with a witness except for another. May God not give me the power to implement the Sunnah as it should be, and do not be surprised at the people of our country for the ignorance that has overwhelmed them, but I am surprised by Abu Hanifa, who has no report of the two arbitrators, rather I am surprised twice by Al-Shafi'i, for he said: What resembles the apparent meaning of the verse is that it includes both spouses together, so that their situation is confused. He said: That is because I found that God, the Almighty, permitted the husband's disobedience to reconcile, and permitted their fear that they will not abide by the limits of God by khul', and that resembles that it is with the woman's consent and prohibited the husband from taking something from what he gave if he wanted to replace one wife with another. So when He ordered the two arbitrators in those between whom we fear discord, it indicates that their ruling is not the ruling of the spouses, so if that is the case, He sends an arbitrator from his family and an arbitrator from her family, and He does not send the two arbitrators except those who are secure with the consent of the spouses and their authorization to bring them together. Or they separate if they see that, and that indicates that the two arbitrators are agents for the spouses. Ibn Al-Arabi said: This is the end of al-Shafi'i's words, and his companions rejoice in it, and there is nothing in it that is worth paying attention to, nor does it resemble his position in knowledge. Judge Abu Ishaq undertook to respond to him, but he did not do him justice in most cases. As for his statement: What is apparently similar to the verse that they are in what is general for the spouses, this is not correct, rather it is his text, and it is one of the clearest and most obvious verses of the Qur'an, for God Almighty said: **Men are the protectors and maintainers of women** (al-Mawrid al-Mawrid: 10). And whoever fears disobedience from his wife, he should admonish her, and if she repents, otherwise he should abandon her in the bed, and if she is intimidated, otherwise he should beat her, and if she persists in her extremism, the two arbitrators should go to them. If this is not a text, then there are not two verses in the Qur'an, and let it not be a text that would be apparent. As for al-Shafi'i saying: It resembles the apparent, we do not know what resembles the apparent? Then he said: And permission was given in their fear that they would not abide by the limits of God by khul', and this is similar to being with the woman's consent, rather it must be so, and this is his text. Then he said: As for what was commanded by the two arbitrators, we know that their ruling is not the ruling of the spouses, and it must be other than that, by executing it on them without their choice, so the otherness is achieved. But if they execute on them what they agreed upon, then they do not rule contrary to their command, so the otherness is not achieved. As for his saying with the consent of the spouses and their authorization, then this is a clear mistake, because God, the Exalted, addressed other than the spouses if He feared discord between the spouses by sending the two arbitrators. And if the one addressed is other than them, how can that be with their authorization, and their ruling is not valid except with what they agreed upon? This is the face of fairness and investigation in responding to him. And in

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this verse is evidence of proving arbitration, and it is not as the Khawarij say that arbitration is not for anyone but God, the Exalted. This is a true statement, but they mean falsehood by it.

Tafsir Ibn Kathir

He mentioned the first case, which is if the aversion and rebellion are from the wife. Then he mentioned the second case, which is if the aversion is from the spouses. God Almighty said: **And if you fear a breach between the two, send an arbitrator from his people and an arbitrator from her people.** The jurists said: If a dispute occurs between the spouses, the judge should place them next to a trustworthy person who looks into their matter and prevents the unjust one from being unjust. If their matter becomes serious and their dispute lasts long, the judge should send a trustworthy person from the woman's people and a trustworthy person from the man's people to meet and look into their matter and do what they see as in the interest of what they see of separation or reconciliation, and the Lawgiver longs for reconciliation, and for this reason God Almighty said: **If they both desire reconciliation, God will cause it between them.** Ali bin Abi Talhah said on the authority of Ibn Abbas: God Almighty commanded that they send a righteous man from the man's people. And a man like him from the woman's family, so they look to see which of them is the wrongdoer. If the man is the wrongdoer, they keep his wife away from him and restrict him to maintenance. If the woman is the wrongdoer, they restrict her to her husband and prevent her from maintenance. If they agree to separate or reunite, then their matter is permissible. If they both decide to reunite and one of the spouses agrees and the other dislikes, then one of them dies, then the one who is satisfied inherits the one who is not satisfied, and the one who is reluctant does not inherit the one who is satisfied. Narrated by Ibn Abi Hatim and Ibn Jarir. Abd al-Razzaq said: Muammar informed us on the authority of Ibn Tawus, on the authority of Ikrimah ibn Khalid, on the authority of Ibn Abbas, who said: I and Muawiyah sent two arbitrators. Muammar said: It reached me that Uthman sent them and said to them: If you see that you should reunite, then reunite, and if you see that you should separate, then separate. He said: Ibn Jurayj informed us, Ibn Abi Malekah told me that Aqeel ibn Abi Talib married Fatimah bint Utbah ibn Rabi'ah. She said: Come to me and I will provide for you. Whenever he entered upon her, she would say: Where are Utbah ibn Rabi'ah and Shaiba ibn Rabi'ah? He said: On your left in the fire when you enter. So she tied her clothes around her and went to Uthman and mentioned that to him, so he laughed. Then he sent for Ibn Abbas and Mu'awiyah. Ibn Abbas said: I will separate them. Mu'awiyah said: I would not separate two old men from Banu Abd Manaf. So they went to them and found that they had locked their doors on them, so they returned. Abd al-Razzaq said: Mu'amar told us on the

authority of Ayoub, on the authority of Muhammad ibn Sirin, on the authority of Ubaydah, who said: I witnessed Ali and a woman and her husband came to him with a group of people, so he brought out some as arbitrators and those as arbiters. Ali said to the two arbitrators: Do you know what is upon you? If you both see that you should combine, combine them. The woman said: I am satisfied with what God has decreed for me and against me. The husband said: As for separation, no. Ali said: You have lied. By God, you will not leave until you are satisfied with what God Almighty has decreed for you and against you. Narrated by Ibn Abi Hatim. Narrated by Ibn Jarir on the authority of Ya'qub on the authority of Ibn Ulayyah on the authority of Ayoub on the authority of Ibn Sirin on the authority of Ubaydah on the authority of Ali, similarly. He narrated it from another source on the authority of Ibn Sirin on the authority of Ubaydah on the authority of Ali, and the majority of scholars have agreed that the two arbitrators have the right to combine and separate, so Ibrahim al-Nakha'i said: If the two arbitrators wish to separate them with one divorce or two or three divorces, then it is a narration from Malik. Al-Hasan al-Basri said: The two arbitrators rule on combining, not on separation. Qatada and Zayd ibn Aslam said the same, and Ahmad ibn Hanbal, Abu Thawr and Dawud said the same. Their source is the saying of God Almighty: **If they both desire reconciliation, God will cause it between them,** and he did not mention separation. However, if they are agents on behalf of the spouses, then their ruling on combining and separating is implemented without dispute. The Imams differed regarding the two arbitrators, are they appointed by the ruler, so they rule even if the spouses are not satisfied? Or are they agents on behalf of the spouses? There are two opinions, and the majority are on the first, because God Almighty said: **Then appoint an arbitrator from his people and an arbitrator from her people.** He called them two arbitrators, and the nature of the arbitrator is to rule without the consent of the one ruled upon, and this is the apparent meaning of the verse. The new opinion from the Shafi'i school is the opinion of Abu Hanifa and his companions, the second of them is based on the statement of Ali **may God be pleased with him** to the husband when he said: As for separation, no. He said: You lied until you confess what you confessed to. They said: If they were judges, there would be no need for the husband's confession, and God knows best. Sheikh Abu Omar bin Abdul Barr said: The scholars agreed that if the two arbitrators differ in their statements, then the statement of the other is not taken into account. They agreed that their statement is valid in the case of reunion even if the spouses did not appoint them as agents, and they differed as to whether their statement is valid in the case of separation. Then it was reported from the majority that their statement is valid in this case also without an agent.

Fath al-Qadir

The meaning of sectarianism in Surat Al-Baqarah has already been mentioned, and its origin is that each one of them takes a side other than the side of his companion: that is, a side other than his side. Sectarianism was added to the circumstance to make it act as a direct object, like the Almighty's saying: **Rather, it is the plotting of the night and the day**, and the poet's saying:

Oh, you who thief the people of the house tonight

The address is to the princes and rulers, and the pronoun in His saying 35- **between them** refers to the spouses because what indicates them has been mentioned previously, which is the mention of men and women. **Then send** to the spouses **an arbitrator** to judge between them from among those who are suitable for that in terms of reason, religion, and fairness. God Almighty stipulated that the two arbitrators should be from among the spouses' families because they are more qualified to know their circumstances. If there is no one among the spouses' families who is suitable to judge between them, then the two arbitrators should be from outside them. This is if their situation is unclear and it is not clear which of them is the wrongdoer. However, if the wrongdoer is known, then the right is taken from him for his companion. The two arbitrators should strive to reconcile the matter as much as they can. If they are able to do so, they should work on it. If they are unable to reconcile their situation and see a way to separate them, then it is permissible for them to do so without an order from the ruler in the country or a delegation to separate from the spouses. Malik, Al-Awza'i and Ishaq said the same. It was narrated on the authority of Uthman, Ali, Ibn Abbas, Al-Sha'bi, Al-Nakha'i and Al-Shafi'i. Ibn Kathir narrated it on the authority of the majority of scholars. They said: Because God said, **Then send an arbitrator from his people and an arbitrator from her people**. This is a text from God, the Most High, that they are two judges, not agents or witnesses. The Kufians, Ata', Ibn Zayd and Al-Hasan, which is one of the two opinions of Al-Shafi'i, said: Separation is up to the Imam or the ruler of the country, not them, unless the spouses appoint them as their representatives or the Imam or the ruler orders them, because they are two messengers and witnesses, so separation is not up to them. This is indicated by his statement, **If they both desire** meaning the two arbitrators, **to bring about reconciliation** between the spouses, **God will cause it between them**, because it is limited to mentioning reconciliation, not separation. The meaning of **If they both desire reconciliation**, **God will cause it between them** is: He will bring about agreement between the spouses so that they return to harmony and good treatment. The meaning of will: the sincerity of their intention to improve the situation between the spouses. It was said: the pronoun in His statement, **God will cause them to reconcile** refers to the two arbitrators, as in His statement, **If they both desire reconciliation**, meaning: He will cause the two arbitrators to reconcile their words and achieve their goal. It was said: both pronouns refer to the spouses: meaning if they desire to reconcile the discord between them, God will bring about harmony and agreement between them. If the two arbitrators

disagree, their judgment is not enforced and it is not necessary to accept their statement without disagreement.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas regarding his statement, **And if you fear a breach between them**, he said: This man and woman, if what is between them becomes corrupt, God has commanded that you send a righteous man from the man's family and a man like him from the woman's family, and they will see which of them is the wrongdoer. If the man is the wrongdoer, they should keep his wife away from him and force him to provide for her. If the woman is the wrongdoer, they should force her to stay with her husband and prevent her from providing for her. If they agree to separate or to reunite, then their decision is permissible. If they both agree to reunite, and one of the spouses agrees and the other dislikes it, and then one of them dies, then the one who is satisfied inherits from the one who is disliked, and the one who dislikes does not inherit the one who is satisfied. **If they both desire reconciliation**, he said: They are the two arbitrators. **God will cause their reconciliation**, and likewise every reformer is guided to the truth and what is right. Al-Shafi'i narrated in Al-Umm, Abd Al-Razzaq in Al-Musannaf, Saeed bin Mansour, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in his Sunan on the authority of Ubaidah Al-Salmani regarding this verse, he said: A man and a woman came to Ali with a group of people, so Ali ordered them to send an arbitrator from his family and an arbitrator from her family, then he said to the two arbitrators: Do you know what is upon you? If you see fit to unite, then unite, and if you see fit to separate, then separate. The woman said: I am satisfied with the Book of God with what is upon me and upon me in it. The man said: As for separation, no. He said: You have lied, by God, until you acknowledge what you acknowledged. Abd Al-Razzaq, Abd bin Hamid, Ibn Jarir, and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, he said: Muawiyah and I sent two arbitrators, and it was said to us: If you see fit to unite, then unite, and if you see fit to separate, then separate. The one who sent them was Uthman. Abdul Razzaq, Abdul bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated on the authority of Al-Hasan, who said: The two arbitrators are sent only to reconcile and bear witness against the oppressor for his oppression. As for division, it is not in their hands. Abdul bin Hamid, Ibn Jarir, and Ibn Abi Hatim narrated something similar on the authority of Qatada. Al-Bayhaqi narrated on the authority of Ali, who said: If one of the arbitrators rules and the other does not, then his ruling is worthless until they meet.

Tafsir al-Baghawi

35- The Almighty's saying: **And if you fear a breach between them**, meaning: a breach between the spouses, [and fear means certainty, and it was said: it means suspicion, meaning: if you think a breach between them.

And its summary is: If a discord appears between the spouses and their situation is unclear, and the

Surat al-Nisa 4:35

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

husband does not forgive or separate, and the woman does not fulfill her right or pay the ransom, and they go out to do what is not permissible in word and deed, the Imam sends an arbitrator from his family to him and an arbitrator from her family to her, two free and just men, so that each of the two arbitrators may find out the opinion of the one he sent to, whether his desire is to connect or separate, then the two arbitrators meet and implement what their opinion agrees upon regarding goodness, and that is what the Almighty said: "Then send an arbitrator from his family and an arbitrator from her family. If they both desire reconciliation," meaning: the two arbitrators, **God will cause it between them**, meaning: between the spouses, and it was said: **between the two arbitrators. Indeed, God is Knowing and Acquainted.** [Abdul Wahhab bin Muhammad Al-Kisa'i informed us, and Abdul Aziz bin Ahmad Al-Khalal informed us, and Abu Al-Abbas Al-Asamm informed us, and Al-Rabi' informed us, and Al-Shafi'i informed us, and Al-Thaqafi informed us, on the authority of Ayoub, on the authority of Ibn Sirin, on the authority of] Ubaidah, that he said regarding this verse: "And if you fear a breach between the two, send an arbitrator from his family and an arbitrator from her family. Her family," he said: A man and a woman came to Ali ibn Abi Talib, may God be pleased with him, and each of them had a group of women. Ali, may God be pleased with him, ordered them to send an arbitrator from his family and an arbitrator from her family. Then he said to the two arbitrators: Do you know what is upon you? If you see fit to unite, then unite. If you see fit to separate, then separate. The woman said: I am satisfied with the Book of God, as it is upon me and upon me. The man said: As for no separation, then no. Ali, may God be pleased with him, said: You have lied, by God, until you acknowledge the same as she acknowledged.

There is a difference of opinion as to whether it is permissible to send arbitrators without the consent of the spouses. The most correct of the two opinions is that it is not permissible except with their consent. The husband has the right to divorce without his consent, and the woman has no right to divorce her husband in exchange for her money except with her permission. This is the opinion of the people of opinion, because when the man said: **There is no separation, no, Ali may God be pleased with him said: You have lied until you acknowledge the same as what is closest to you.** So it is proven that the implementation of the order is contingent upon his acknowledgement and consent.

The second opinion: It is permissible to send two arbitrators without their consent, and it is permissible for the husband's arbitrator to divorce without his consent and for the woman's arbitrator to create without her consent, if they see what is best, like the judge who judges between two opponents even if it is not in accordance with their desires, and Malik said this. Whoever said this said: What is meant by what Ali **may God be pleased with him** said to a man who acknowledged that his consent is a condition is not what is meant by it, but rather what is meant is that the

woman is content with what is in the Book of God. [The man said: As for separation, no, meaning: separation is not in the Book of God.] Ali said: You lied when you denied that separation is in the Book of God, but rather it is in the Book of God. [For the Almighty's saying: **God will cause them to reconcile** includes separation and other things, because reconciliation is that each one of them is released from sin, and this is sometimes by separation and sometimes by improving their condition in the relationship.

Tafsir al-Baidawi

35 **And if you fear dissension between them** a disagreement between a woman and her husband, he implied it even if they were not mentioned, because what indicates them would occur. Dissension is added to the circumstance either to make it the object, like his saying: O thief of the house tonight, or to an agent, like his saying: Your day is fasting. **Then send an arbitrator from his family and an arbitrator from her family** So send, O judges, whenever their situation is unclear to you, to clarify the matter or to reconcile the two, a middle man who is suitable for governance and reconciliation from his family and another from her family, because relatives know the inner workings of conditions and are more likely to seek reconciliation. This is recommended, so if they are appointed from strangers, it is permissible. It was said that the address is to husbands and wives, and it was used as evidence for the permissibility of arbitration. It is more apparent that the appointment is to reconcile the two or to clarify the matter, and they should not undertake the union and separation except with the permission of the spouses. Malik said that they may seek a divorce if they find that it is right. **If they both desire reconciliation, God will cause it between them.** The first pronoun refers to the two arbitrators and the second to the spouses, meaning that if they intend reconciliation, God will bring about agreement between the spouses through their good efforts. Both are said to refer to the two arbitrators, meaning that if they intend reconciliation, God will bring about agreement between them so that their words will be in agreement and their goal will be achieved. And it is said to the spouses, meaning that if they desire reconciliation and the removal of discord, God will bring about love and harmony between them. This is a warning that whoever improves his intention in what he seeks, God will make his goal good. **Indeed, God is Knowing and Acquainted** with outward and inward matters, so He knows how to remove discord and bring about agreement.

Surat al-Nisa 4:36

And worship God and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the neighbor who is a relative and the neighbor who is a stranger, the companion by your side, the wayfarer, and those whom your right hands possess. Indeed, God does not like anyone who is arrogant and boastful.

Tafsir al-Jalalayn

And worship God alone and associate nothing with Him and be good to **parents with good treatment** by being kind and gentle **and to relatives** by blood relations **and orphans and the needy and the neighbor who is a relative** who is close to you in neighborhood or kinship **and the neighbor who is a stranger** who is far away from you in neighborhood or kinship **and the companion at your side** the companion in travel or business, and it was said the wife **and the wayfarer** the one who is stranded on his journey **and those whom your right hands possess** of slaves **for God does not like anyone who is arrogant** proud **and boastful** towards people about what he has been given.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: And humble yourselves before God through obedience, and submit to Him through it, and single Him out for lordship, and sincerely submit to Him in submission and humility, by adhering to His command, and refraining from His prohibition, and do not make for Him in lordship and worship a partner whom you magnify as you magnify Him.

And to parents, do good, meaning, **and He has commanded you to do good to your parents**, meaning, to be dutiful to them. That is why the word *goodness* is in the accusative case, because He, the Most High, commanded us to be dutiful to our parents, in a way that encourages us.

Some of them said: Its meaning is: And be kind to your parents, and this is close in meaning to what we said.

As for his saying: **and to the relatives**, he means: He also commanded to treat the relatives, and they are the relatives of one of us on the side of his father or mother, those who are close to him by blood relationship from one of the two parties, as a kindness to his kinship.

As for his saying: **and the orphans**, they are the plural of orphan, which is the child whose father has died and perished.

And the poor is the plural of *poor*, which is someone who has been overcome by the humiliation of poverty and need, so he has become humble because of that.

God Almighty says: Treat these people kindly, be

compassionate towards them, and adhere to My advice in treating them kindly.

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: The meaning of this is: And the neighbor who is related to you and has kinship ties.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **and the neighbor who is a relative**, meaning: the one between you and him is a kinship.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And the neighbor who is a relative**, meaning: the one with a kinship.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada and Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And the neighbor who is a relative**, he said: Your neighbor, he is your relative.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Ikrimah and Mujahid, regarding his statement: **And the neighbor who is a relative**, they said: kinship.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **And the neighbor who is a relative**, he said: Your neighbor who is related to you.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the neighbor who is a relative**, your neighbor who is a relative.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And the neighbor who is a relative**, if he has a neighbor who is a relative, then he has two rights: the right of kinship and the right of the neighbor.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And the neighbor who is a relative**, he said: The neighbor who is a relative, is your relative.

Others said: Rather, he is a neighbor of yours.

Who said that?

Abdul Rahman told us, he said, Jarir told us, on the authority of Laith, on the authority of Maimun bin Mihran, regarding his statement: **And the neighbor who is a relative**, he said: The man seeks to intercede with you through the neighborliness of your relative.

Abu Ja'far said: This statement contradicts the well-known speech of the Arabs. That is because the one described as having kinship in His statement: **and the neighbor of kinship**, is the neighbor and not anyone else. So the one who said this statement made

Surat al-Nisa 4:36

And worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the neighbor who is a relative and the neighbor who is a stranger, the companion by your side, the wayfarer, and those whom your right hands possess. Indeed, Allah does not like anyone who is arrogant and boastful.

him a neighbor of kinship. If the meaning of the statement was as Maymun ibn Mihran said, it would have been said: **and the neighbor of kinship**, and not **and the neighbor of kinship**. So then, if the neighbor was added to the kinship, it would be a commandment to be kind to the neighbor of kinship, not to the neighbor of kinship. As for **and the neighbor** with the definite article, it is not permissible for **the neighbor** to be anything other than an attribute of the neighbor. Since that is the case, the commandment from God in His statement: **and the neighbor of kinship** was to be kind to the neighbor of kinship, not to the neighbor of kinship. What Maymun ibn Mihran said about that was clearly wrong.

Others said: The meaning of this is: And the neighbor who is your closest relative in Islam.

Who said that?

Muhammad bin Amara Al-Asadi told me, he said, Ubaidullah bin Musa told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Nawf Al-Shami: **And the neighbor who is a relative**, the Muslim.

Abu Ja'far said: This also has no meaning. That is because the interpretation of the Book of God, the Blessed and Exalted, is not permissible to be directed except to the most prevalent speech of the Arabs in whose language the Qur'an was revealed, which is well-known among them, not the more unusual that is customary, unless there is an argument to the contrary that must be accepted. Since that is the case, and it is known that the customary speech of the Arabs, when it is said: So-and-so is a relative, what is meant by it is: that he is close in blood to him, not close in religion, then directing it to kinship by blood is more appropriate than directing it to close in religion.

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: The meaning of this is: And the distant neighbor with whom you have no kinship.

Who said that?

Al-Muthanna told me, he said, Abu Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And the distant neighbor**, the one with whom you have no kinship.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And the neighbor who is a stranger**, meaning: the neighbor from a people who are a stranger.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And the distant neighbor**, the one between whom there is no kinship, and he is a neighbor, so he has the right of neighborliness.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And the foreign neighbor**, is the strange neighbor who is among the people.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada and Ibn Abi Nujayh, on the authority of Mujahid: **And the neighbor who is a stranger**, is your neighbor from another people.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the distant neighbor**, your neighbor with no kinship between you and him, the distant one in lineage and he is a neighbor.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Ikrimah and Mujahid, regarding his statement: **and the neighbor who is far away**, he said: the one who is far away.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **and the distant neighbor**, the one with whom there is no kinship or blood relation.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak: **And the neighbor who is a stranger**, he said: from another people.

Others said: He is the polytheist neighbor.

Who said that?

Muhammad bin Amara Al-Asadi told me, he said, Ubaid God bin Musa told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Nawf Al-Shami: **And the neighbor who is a stranger**, he said: The Jew and the Christian.

Abu Ja'far said: The more correct of the two opinions on this matter is the opinion of those who say: The meaning of the stranger in this context is the distant stranger, whether Muslim or polytheist, Jewish or Christian, based on what we have previously explained that **the neighbor of near kinship** is the neighbor of kinship and blood relationship. The neighbor of a stranger should be the distant neighbor, so that this is a commandment for all types of neighbors, near and far.

And then, in the speech of the Arabs, *al-Janb* means **far away**, as A'sha of Banu Qais said:

I came to Harith as a visitor because of ritual impurity, but Harith was stiff in his giving to me.

He means by his saying: from ritual impurity, from distance and estrangement. And from this, it was said: So-and-so avoided so-and-so, if he kept away from him, and avoided him, and he denied him his good, if

he prevented him from it, and from this it was said to the one in a state of ritual impurity: he is in a state of ritual impurity, because he avoids prayer until he performs ritual ablution.

This means: the neighbor who is not related to you.

Abu Jaafar said: The people of interpretation differed regarding the meaning of that.

Some of them said: He is a man's companion on his journey.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And the companion at the side**, the friend.

Ibn Bashar told us, Yahya and Abd al-Rahman told us, Sufyan told us, on the authority of Abu Bakr, who said: I heard Saeed ibn Jubayr say: **The companion on the side** means the companion on a journey.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada and Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **and the companion at your side**, is your companion on a journey.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And the companion on the side**, meaning the companion on a journey.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the companion at your side**, is the companion on a journey, his home is your home, his food is your food, and his journey is your journey.

Sufyan told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Ikrimah and Mujahid: **And the companion at the side**, they said: the companion on the journey.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Jabir, on the authority of Amer, on the authority of Ali and Abdullah, they said: **And the companion at your side**, is the good companion.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Salim told me, on the authority of Mujahid, who said: **And the companion at your side**, is your travel companion, who comes to you with his hand in your hand.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, reading on the authority of Ibn Jurayj, he said, Salim told us: that he heard Mujahid say: **And the companion is at the side**, and he mentioned something similar.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And the companion on the side**, is the companion on a journey.

Al-Muthanna told me, he said, Abu Dukayn told us, he said, Sufyan told us, on the authority of Abu Bakr, on

the authority of Saeed bin Jubair, **and the companion at your side** means the good companion.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Abu Bakr, on the authority of Saeed bin Jubair, similarly.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **And the companion at the side**, he said: The companion on a journey.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Al-Dahhak, similarly.

Others said: Rather, it is the man's wife who is with him at his side.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Amer - or Al-Qasim - on the authority of Ali and Abdullah, may God be pleased with them: **And the companion by your side**, they said: It is the woman.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of some of his companions, on the authority of Jabir, on the authority of Ali and Abdullah, similarly.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And the companion by your side**, meaning: the one with you in your home.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Hilal, on the authority of Abd al-Rahman ibn Abi Laila: that he said regarding this verse: **and the companion at the side**, he said: it is the woman.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu al-Haytham, on the authority of Ibrahim: **And the companion at your side**, he said: the woman.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri said, Abu al-Haitham said, on the authority of Ibrahim: It is the woman.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Abu Al-Haitham, on the authority of Ibrahim, similarly.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Muawiyah told us, on the authority of Muhammad bin Suqah, on the authority of Abu al-Haytham, on the authority of Ibrahim, similarly.

Amr bin Bidaq told me, he said, Marwan bin Muawiyah told us, on the authority of Muhammad bin Suqa, on the authority of Abu al-Haytham, on the authority of Ibrahim, similarly.

Others said: It is the one who sticks to you and accompanies you in the hope of benefiting you.

Surat al-Nisa 4:36

And worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the neighbor who is a relative and the neighbor who is a stranger, the companion by your side, the wayfarer, and those whom your right hands possess. Indeed, Allah does not like anyone who is arrogant and boastful.

Mention who said that.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **And the companion by your side**, the one who stays with you, and he also said: Your companion who accompanies you.

Yunus told me, he said, Ibn Wahb told us, he said: Ibn Zayd said: **The companion at your side** is the one who sticks to you, is at your side, and is with you at your side in the hope of your good and benefit.

Abu Ja'far said: The correct interpretation of this, in my opinion, is that the meaning of **and the companion by the side** is the companion to the side, as it is said: So-and-so is by the side of so-and-so, and to his side, and it is from their saying: So-and-so was by the side of so-and-so, so he is by his side, if he is by his side. And from that: the side of horses, if he leads some of them to the side of each other. This may include: the companion in travel, the woman, and the one who is cut off from the man who stays with him in the hope of benefiting him, because all of them are by the side of the one who is with him and close to him. And God Almighty has recommended all of them, because the right of the companion is obligatory upon the one who is accompanied, and:

Sahl ibn Musa al-Razi narrated to us, he said: Ibn Abi Fadik narrated to us, on the authority of so-and-so ibn Abdullah, on the authority of a trustworthy person with him: "The Messenger of God, may God bless him and grant him peace, was with a man from among his companions, and they were on two mounts. The Prophet, may God bless him and grant him peace, entered a thicket of tamarisk, and cut two tamarisks, one of which was crooked and the other straight. He came out with them, and gave the straight one to his companion, and took the crooked one for himself. The man said: O Messenger of God, may my father and mother be sacrificed for you, you have more right to the straight one than I do! He said: No, so-and-so. Every companion who accompanies another is responsible for his companionship, even for an hour of the day."

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Haywah, he said, Shurahbil bin Sharik told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah bin Amr, "on the authority of the Prophet, may God bless him and grant him peace, who said: The best of companions in the sight of God, the Blessed and Exalted, is the one who is best to his companion. And the best of neighbors in the sight of God is the one who is best to his neighbor."

Abu Ja'far said: Since **and the companion by your side** is likely to mean what we mentioned: that it includes everyone who is by your side with a man by being a companion on a journey, or by marriage, or by being cut off from him and connected to him, and God, may

He be glorified and praised, did not single out some of them from what the apparent meaning of the revelation implies, then it is correct to say: all of them are meant by that, and God has commanded us to be kind to all of them.

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: **The wayfarer** is the traveler who passes by.

Who said that?

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada and Ibn Abi Nujayh, on the authority of Mujahid: **And the wayfarer** is the one who passes by you while he is traveling.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid and Qatadah, similarly.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And the wayfarer**, he said: He is the one who passes by you, even if he was originally rich.

Others said: He is the guest.

Who said that?

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **and the wayfarer**, he said: The guest, he has a right while traveling and at home.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **And the wayfarer**, meaning the guest.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And the wayfarer**, he said: the guest.

Yahya bin Abi Talib told us, Yazid told us, Juwaybir told us, on the authority of Al-Dahhak, similarly.

Abu Ja'far said: The correct statement regarding this is that **the wayfarer** is the owner of the road, and **the way** is the road, and his son is his companion who travels on it. So he has the right over whoever passes by him in need and stranded by him, if his journey is not in disobedience to God, to help him if he needs assistance, to host him if he needs hospitality, and to carry him if he needs loads.

Abu Ja'far said: By that, He, the Most High, means: And those whom you possess from among your slaves. So He added **the ownership** to the right, just as one says: Your mouth spoke, your foot walked, and your

hand struck, meaning: I spoke, walked, and struck. However, what each limb was described with from that, what it was described with was added to it, because it is thus, in common usage among people, without the rest of the limbs of the body. So it was known, by describing that limb with what it was described with from that, the intended meaning of the speech. Likewise, His saying: **And what your right hands possess**, because the slaves of one of us are under his hand, he only eats what our right hands take, and wears what they clothe him, and spends on what he likes to spend it on. So He added their ownership to the right hands for that reason.

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And what your right hands possess**, of what God has given you. God has commanded all of this.

Abu Ja'far said: What Mujahid meant by his statement: All of these are commanded by God: parents, relatives, orphans, the needy, the near neighbor, the neighbor who is a stranger, the companion at your side, and the wayfarer. So our Lord, may He be glorified and exalted, commanded all of these to His servants out of kindness to them, and He commanded His creation to preserve His commandment regarding them. So it is incumbent upon His servants to preserve God's commandment regarding them, and then to preserve the commandment of His Messenger, may God bless him and grant him peace.

Abu Jaafar said: What he means by his saying, may his praise be exalted: **Indeed, God does not love the one who is arrogant**, is that God does not love the one who is conceited.

And the arrogant: the artificial, from your saying: the man's maternal uncle, so he is arrogant, and from it the poet's saying:

If you are our master, then be our master, and if you are our uncle's, then go and be our friend.

And from it is the saying of Al-Ajjaj:

The uncle is a garment of the ignorant

As for the proud one, he is the one who boasts to the servants of God about the blessings that God has bestowed upon him, and the grace that He has extended to him, and he does not praise Him for what He has given him of His bounty, but rather he is arrogant and haughty about it, and he is proud and boastful about it to others, as:

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **God does not love the one who is arrogant**, he said: haughty, *boastful*, he said: counts what he has been given, and does not thank God.

Al-Qasim told us, Al-Hussein told us, Muhammad bin Katheer told us, on the authority of Abdullah bin Waqid

Abu Raja Al-Harawi, who said: You will not find a person who is ill-mannered except that you will find him arrogant and proud. And he recited: "And those whom your right hands possess. Indeed, God does not like anyone who is arrogant and boastful." And you will not find a disobedient person except that you will find him tyrannical and wretched. And he recited: **And dutiful to my mother, and He has not made me a wretched tyrant.** (Maryam 19:32)

Tafsir al-Qurtubi

It contains eighteen issues.

First - The scholars have agreed that this verse is one of the agreed-upon decisive verses, and nothing in it has been abrogated. This is also the case in all the books. If it were not so, it would have been known from the perspective of reason, even if the Book had not revealed it. The meaning of servitude has already passed, which is humility and need for the One who has the power and choice. So God the Most High commanded His servants to humble themselves before Him and be sincere in this. The verse is the basis for the purity of deeds for God the Most High and their cleansing from the impurities of hypocrisy and other things. God the Most High said: **So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.** (al-Kahf 18:110) To the point that some scholars have said: Whoever purifies himself to cool off or fasts to protect his stomach and intends to draw closer to God, it is not permissible for him because he mixed the intention of drawing closer to God with a worldly intention, and God has nothing but pure deeds, as God the Most High said: **Unquestionably, to God belongs pure religion.** (al-Zumar 39:3) and God the Most High said: **And they were commanded only to worship God, devoting their religion to Him alone.** (al-Bayyinah 98:5) Likewise, if a man feels that he is bowing while he is an imam, he should not wait for him because His bowing while waiting for him is no longer sincere to God Almighty. In Sahih Muslim, it is narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said:

God Almighty said: I am the most independent of partners from gratitude. Whoever does an action and associates someone else with me, I will leave him and his partner. Al-Darqutni narrated on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said:

On the Day of Resurrection, sealed scrolls will be brought and placed before God Almighty. God Almighty will say to the angels, **Throw this down and accept this.** The angels will say, **By Your glory, we have seen nothing but good.** God Almighty will say, and He knows best, **This was for someone other than Me, and I do not accept today from knowledge except that which was done for My sake.** It was also narrated on the authority of Ad-Dahhak bin Qais Al-Fihri, who said that the Messenger of God, may God bless him and grant him peace, said:

God Almighty says: I am the best partner, so whoever associates a partner with Me, he is My partner. O

Surat al-Nisa 4:36

And worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the neighbor who is a relative and the neighbor who is a stranger, the companion by your side, the wayfarer, and those whom your right hands possess. Indeed, Allah does not like anyone who is arrogant and boastful.

people, make your deeds sincere for God Almighty, for God does not accept anything except what is sincere for Him. And do not say: This is for God and for the womb, for it is for the womb and God has nothing of it. And do not say: This is for God and for your faces, for it is for your faces and God Almighty has nothing of it.

Question: If this is proven, then know that our scholars, may God be pleased with them, said: Shirk has three levels and all of it is forbidden. Its origin is believing in a partner with God in His divinity, which is the greatest Shirk, which is the Shirk of the Age of Ignorance, and it is what is meant by the Almighty's saying: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills.** Next in level is believing in a partner with God Almighty in action, which is the saying of those who say that something existing other than God Almighty is faced with creating an action and bringing it into existence, even if they do not believe that it is a god, like the Qadarites, the Magians of this nation, and Ibn Umar disavowed them as in the hadith of Gabriel, peace be upon him. Next in level is associating partners with God in worship, which is showing off, and it is to do something from the acts of worship that God has commanded to be done for someone other than Him. This is what the verses and hadiths were cited to show its prohibition, and it invalidates deeds and is hidden and not every ignorant fool knows it. May God be pleased with Al-Muhasibi, for he explained it in his book Al-Ri'ayah and explained its corruption of deeds. In Sunan Ibn Majah, on the authority of Abu Sa'id bin Abi Fadalah Al-Ansari, who was one of the Companions, he said: "The Messenger of God, may God bless him and grant him peace, said: God's peace and blessings be upon him:

When God gathers the first and the last for the Day of Resurrection, a day about which there is no doubt, a caller will call out, "Whoever associated anyone with a deed he did for God Almighty, let him seek his reward from other than God, for God is the most independent of partners from association." And in it, "On the authority of Abu Saeed Al-Khudri, he said:

The Messenger of God, may God bless him and grant him peace, came out to us while we were discussing the Antichrist and said: Shall I not tell you of what I fear for you more than the Antichrist? We said: Yes, O Messenger of God. He said: Hidden polytheism is when a man stands to pray and embellishes his prayer because of what he sees of a man looking at him. And in it: On the authority of Shaddad bin Aws, he said: The Messenger of God, may God bless him and grant him peace, said:

What I fear most for my nation is associating partners with God. I do not say that they worship the sun, the moon, or an idol, but rather actions for other than God and hidden desires. Narrated by Al-Tirmidhi Al-Hakim.

It will come at the end of the Cave, and it contains a statement of hidden desire. Ibn Lahi'ah narrated on the

authority of Zaid bin Abi Habib, who said: The Messenger of God, may God bless him and grant him peace, was asked about hidden desire, and he said:

Sahl ibn Abdullah al-Tustari **may God be pleased with him** said: Hypocrisy has three aspects: One of them is that he believes in the origin of his action for other than God and wants it to be known that it is for God. This is a type of hypocrisy and doubt in faith. The second is that he enters into something for God, but if someone other than God finds out about it, he is active. This is when he repents and wants to repeat everything he did. The third is that he enters into the action with sincerity and goes out with it for God, so he is known for that and is praised for it and is content with their praise. This is the hypocrisy that God has forbidden. Sahl said that Luqman said to his son: Hypocrisy is that you seek the reward for your action in this world, or the action of the people is for the Hereafter. It was said to him: What is the cure for hypocrisy? He said: Concealing the action. It was said to him: How is the action concealed? He said: Whatever action you are required to reveal, do not enter into it except with sincerity, and whatever you are not required to reveal, I would like for no one but God to see it. He said: And every action that people see, do not count it as an action. Ayoub al-Sakhtiyani said: He is not wise who loves to know his place in his action.

I said: The statement of Sahl and the third is that it is included in the work of sincerity and so on, if his tranquility and his happiness with them is to obtain his status in their hearts, so they praise him and glorify him and are good to him and he obtains what he wants from them of money or other things, then this is reprehensible, because his heart is overwhelmed with joy at their knowing about him, even if they knew about him after finishing. As for the one whom God has informed His creation about and he does not like them to know about him, he is happy with God's creation and His grace upon him, so they interpreted it as God's grace out of obedience, as God the Most High said: "Say: 'In the grace of God and in His mercy,' in that let them rejoice. It is better than what they accumulate." (Yunus 10:58) This was expanded upon and completed in the book Al-Ri'ayah by Al-Muhasibi, so whoever wants it, let him look at it there. He was asked "about the hadith of the Prophet, may God bless him and grant him peace: 'I keep the work secret and he knows about it and I am pleased with it.'" He said: He is pleased with it from the aspect of thanking God for which God made it apparent to him, or something like this. This is a sufficient summary of showing off and the sincerity of deeds. The reality of sincerity and praise to God has already passed in Al-Baqarah.

The second - the Almighty's saying: **And to parents, do good.** It was mentioned at the beginning of this surah that one of the ways of doing good is to free them, and the ruling on their righteousness will come in full in Subhan. Ibn Abi Ubla read *l-hsan* in the nominative case, meaning that it is obligatory to do good to them.

The rest in the accusative case, meaning do good to them. The scholars said: The people who are most deserving of thanks, goodness, commitment to righteousness, obedience to Him, and submission are those whom God has linked doing good to with His worship, obedience, and thanking Him with thanking Him, and they are the parents. God Almighty said: **Be grateful to Me and to your parents.** (Luqman 31:14) Shu'bah and Hisham al-Wasiti narrated on the authority of Ya'la ibn Ata' on the authority of his father, "on the authority of Abdullah ibn Amr ibn al-'As, who said that the Messenger of God, may God bless him and grant him peace, said: The pleasure of the Lord is in the pleasure of the parents, and His anger is in the anger of the parents."

Third: The Almighty's saying: **And to relatives, orphans, and the needy.** This has been discussed in Surat Al-Baqarah.

Fourth - The Almighty's saying: **And the neighbor who is a relative and the neighbor who is a stranger.** As for the neighbor, God Almighty has commanded us to protect him, fulfill his rights, and to take care of his conscience in His Book and on the tongue of His Prophet. Do you not see that He, the Almighty, emphasized mentioning him after the parents and relatives? God Almighty said: **And the neighbor who is a relative,** meaning the relative, **and the neighbor who is a stranger,** meaning the stranger. Ibn Abbas said this, and it is also the case in the language, and from it, so-and-so is a foreigner, and so is the jinn, meaning distant. The linguists recited:

Do not deprive me of a reward for a crime, for I am a stranger among the domes.

Al-A'sha said:

I came to Harith visiting me for a crime, but he was frozen in my generosity.

Al-A'mash and Al-Mufaddal read *al-jar* and *al-janb* with the *jim* open and the *nun* silent. They are two dialects. It is said: *janb* and *janb* and *ajnab* and *ajnabi* if there is no kinship between them. Its plural is *ajnab*. It was said: on the assumption of deleting the complement, meaning *al-jar* is **dhi al-janb** meaning **the one on the side**. Nawf al-Shami said:

The Muslim *neighbor* and the Jewish or Christian *neighbor*.

I said: According to this, the recommendation to the neighbor is commanded and recommended, whether he is a Muslim or an infidel, and this is correct. Kindness may mean consolation, or it may mean good treatment, refraining from harm, and defending against it. Al-Bukhari narrated on the authority of Aisha, "On the authority of the Prophet, may God bless him and grant him peace, who said:

Gabriel kept recommending the neighbor to me until I thought he would make him an heir. It was narrated on the authority of Abu Shuraih that the Prophet, may God bless him and grant him peace, said:

By God, he does not believe, by God, he does not believe, by God, he does not believe. It was said: O Messenger of God, who? He said: The one who does

not feel safe from his neighbor's calamities. This is general for every neighbor, and the Prophet, peace and blessings be upon him, emphasized leaving harm to him by swearing three times and that no one is completely safe from harming his neighbor. So the believer should beware of harming his neighbor and refrain from what God and His Messenger have forbidden and desire what they are pleased with and urge the servants to do. It was narrated on the authority of the Prophet, peace and blessings be upon him:

Neighbors are of three types: a wicked neighbor who has three rights, a neighbor who has two rights, and a neighbor who has one right. As for the neighbor who has three rights, the Muslim neighbor who is a relative has the right of neighborliness, the right of kinship, and the right of Islam. The neighbor who has two rights is the Muslim neighbor, so he has the right of Islam and the right of neighborliness. The neighbor who has one right is the infidel, so he has the right of neighborliness.

Fifth - Al-Bukhari narrated on the authority of Aisha, who said:

I said, O Messenger of God, I have two neighbors, so to which of them should I give a gift? He said, "To the one who is closest to you in door." A group of scholars went to the view that this hadith explains what is meant by the Almighty's saying, **And the neighbor of kinship**, that he is the one who lives close to you, and **and the neighbor who is a stranger**, that he lives far from you. They used this as evidence for the obligation of preemption for the neighbor, and supported it with his saying, peace be upon him:

The neighbor is more deserving of pre-emption. There is no argument in that. Aisha, may God be pleased with her, asked the Prophet, may God bless him and grant him peace, about whom her neighbors should begin with in giving gifts, and he told her that whoever is near his door is more deserving of it than anyone else. Ibn al-Mundhir said: This hadith indicates that the neighbor is not the one who is next to him. Abu Hanifa departed from the apparent meaning of this hadith and said: If the next to him abandons the right of pre-emption and the one next to him seeks it and he does not have a wall leading to the house or a road, then he has no right of pre-emption in it. The majority of scholars say: If a man makes a will for his neighbors, he gives to the next to him and others, except for Abu Hanifa, who differed from the majority of scholars and said: Only the next to him alone is given.

Sixth - People differed about the limit of neighbors. Al-Awza'i used to say: Forty houses on each side. Ibn Shihab said the same. It was narrated that a man came to the Prophet (peace and blessings of God be upon him) and said: I have settled in the neighborhood of some people, and the one closest to me is the one who harms me the most. So the Prophet (peace and blessings of God be upon him) sent Abu Bakr, Umar and Ali to shout at the doors of the mosques: Except that forty houses are a neighbor, and he whose neighbor is not safe from his evil will not enter Paradise. Ali ibn Abi Talib said: Whoever hears the call to prayer is a neighbor. A group said: Whoever hears the call to prayer is a neighbor of that mosque. A group

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And worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the neighbor who is a relative and the neighbor who is a stranger, the companion by your side, the wayfarer, and those whom your right hands possess. Indeed, Allah does not like anyone who is arrogant and boastful.

said: Whoever lives with a man in a neighborhood or city is a neighbor. God the Most High said: **If the hypocrites do not desist** (al-Ahzab 33:60) until His saying: **Then they will not be your neighbors therein except for a little while** (al-Ahzab 33:60). So God the Most High made their gathering in the city a neighbor, and the neighborhood has ranks, some closer than others, the lowest of which is the wife, as He said:

Oh neighbor between me, you are divorced

Seventh: Among the ways to honor one's neighbor is what Muslim narrated: "On the authority of Abu Dharr, he said: The Messenger of God, may God bless him and grant him peace, said: O Abu Dharr, if you cook a broth, increase its water and take care of your neighbors." So he, peace be upon him, urged good morals, because of the love, good companionship, and warding off need and corruption that result from them. A neighbor may be harmed by the stench of his neighbor's pot, and he may have children, which arouses desire in the weak among them, and the pain and expense become great for the one who is in charge of him, especially if the one in charge is weak or a widow, so the hardship becomes great and the pain and regret become intense from them. This was the punishment of Jacob when he parted from Joseph, peace be upon them, as it was said. All of this is prevented by sharing with them some of the cooking that is given to them. For this reason, he, peace be upon him, urged the neighbor who is close to him to give gifts, because he looks at what enters his neighbor's house and what exits it, so if he sees that, he likes to share in it. Also, he is the quickest to respond to his neighbor when he encounters a need in times of negligence and surprise, so he started with the one who is farthest from his door, even if his house is closer, and God knows best.

Eighth - The scholars said: When he, peace be upon him, said, **Then increase its water**, he pointed out the facilitation of the matter for the miser with a subtle warning, and he made the increase in what has no price, which is water. Therefore, he did not say, **If you cook broth, then increase its meat**, since that is not easy for everyone. And the speaker did well:

My destiny and the destiny of the neighbor are one and the same, and destiny is raised to him before me

And the little, despised thing is not guided, as the Prophet, peace be upon him, said:

Then look for a family of your neighbors and give them from it something good, meaning something that is given as a gift according to custom. Even if it is a small amount, it may not be given in that way. If only a small amount is available, then let him give it as a gift and not despise it. It is upon the one to whom the gift is given to accept it, based on his saying, peace be upon him:

O believing women, do not despise any of you for her

neighbor, even if it is a burnt leg of a sheep. This was narrated by Malik in his Muwatta'. And we also restricted it to O believing women in the nominative case, not in the genitive case, and the meaning is: O believing women, as you say O noble men. So the vocative is omitted, and it is O you. And the women in the genitive case is the description of O you, and the believing women is the description of the women. And it was said about it: O believing women in the genitive case, and the first is more common.

Ninth - Honoring the neighbor is not to prevent him from planting a tree for him out of kindness to him. The Messenger of God, may God bless him and grant him peace, said: **Let none of you prevent his neighbor from planting a tree in his house**. Then Abu Hurairah said: **Why do I see you turning away from it? By God, I will throw it between your sides**. It was narrated as *wooden* and *wooden* in the plural and singular, and **your shoulders** was narrated with a *ta* and **your sides** with a *no*. The meaning of **I will throw it** is with the word and the story. Is this judged by the answer or by encouragement? There is a difference of opinion among the scholars. Malik, Abu Hanifa and their companions went to the fact that its meaning is encouragement to be dutiful to the neighbor and to be kind to him, and it is not obligatory, as evidenced by his saying, peace be upon him:

A Muslim's money is not permissible except with his own good will. They said: The meaning of his saying: **Let none of you prevent his neighbor** is like the meaning of his saying, peace be upon him:

If one of you asks his wife for permission to go to the mosque, he should not prevent her." This means, according to everyone, that it is recommended to do what the man sees as righteousness and goodness in that. Al-Shafi'i and his companions, Ahmad ibn Hānbal, Ishaq, Abu Thawr, Dawud ibn Ali and a group of the people of hadith said: That it is obligatory. They said: They assumed that Abu Hurairah understood from what he heard from the Prophet, may God bless him and grant him peace, the meaning of obligation. He would not have imposed on them anything other than obligation. This is the school of thought of 'Umar ibn al-Khattab, may God be pleased with him, for he ruled against Muhammad ibn Maslamah for al-Dahhak ibn Khalifa in the Gulf that he should pass by him in the land of Muhammad ibn Maslamah. Muhammad ibn Maslamah said: No, by God. 'Umar said: By God, he will pass by him even if he is on your stomach. 'Umar ordered him to pass by him, and al-Dahhak did so. Malik narrated it in al-Muwatta'. Al-Shafi'i claimed in his book al-Radd that Malik did not narrate from any of the companions anything that differed from 'Umar in this matter, and he denounced Malik for narrating it and including it in his book and not taking it and rejecting it based on his opinion. Abu 'Umar said: It is not as al-Shafi'i claimed, because Muhammad ibn Maslamah's opinion in that was contrary to that. The opinion of Omar and the opinion of the Ansar also

differed from the opinion of Omar and Abd al-Rahman ibn Awf in the story of al-Rabi' and his transfer - and al-Rabi' is the waterwheel - and if the companions differed, it is necessary to refer to the view and it indicates that the bloods, money and honor of Muslims are forbidden to each other except for what the soul is happy with in particular, so this is proven from the Prophet, may God bless him and grant him peace. And it indicates whether the disagreement in that is the saying of Abu Hurayrah: Why do I see you turning away from it? By God, I will throw it at you, this or something similar. The first ones answered and said: Judging by the elbow is outside the Sunnah of the meaning of his saying, peace be upon him:

It is not permissible to take a Muslim's money except with his own free will," because this means ownership and consumption, not the facility of that, because the Prophet, may God bless him and grant him peace, distinguished between them in the ruling, so it is not obligatory to combine what the Messenger of God, may God bless him and grant him peace, distinguished between them. Malik narrated that there was a judge in Medina who ruled with it called Abu al-Muttalib, and they cited as evidence from the hadith of al-A'mash, "On the authority of Anas, who said: A young boy from among us was martyred on the day of Uhud, so his mother began to wipe the dust from his face and say: Be happy, Paradise is yours, so the Prophet, may God bless him and grant him peace, said to her:

How do you know? Perhaps he was speaking about what did not help him and preventing what did not harm him. Al-A'mash is not believed to have heard from Anas, and God knows best. This was said by Abu Omar.

Tenth - A hadith was reported in which the Prophet, may God bless him and grant him peace, gathered the neighbor's companions. It is the hadith of Muadh bin Jabal, who said:

We said, O Messenger of God, what are the rights of the neighbor? He said: If he borrows from you, lend him; if he seeks your help, help him; if he is in need, give him; if he falls ill, visit him; if he dies, follow his funeral procession; if good befalls him, please him and congratulate him; if a calamity befalls him, please him and console him. Do not hurt him with the dregs of your pot unless you scoop some of it for him; do not build high above him to overlook him and block the wind except with his permission. If you buy fruit, give him some as a gift; otherwise, bring it in secretly so that your children do not take any of it out to annoy their children. Do you understand what I am saying? But only a few of those upon whom God has mercy will fulfill the rights of the neighbor. This is a comprehensive hadith and it is a hasan hadith in its chain of transmission. Abu al-Fadl Uthman ibn Matar al-Shaibani is not acceptable.

Eleventh - The scholars said that the hadiths about honoring the neighbor came in an absolute and unrestricted manner, even to the infidel, as we explained. And in the hadith they said:

O Messenger of God, should we feed them from the meat of the sacrifice? He said: "Do not feed the

polytheists from the sacrifice of the Muslims." His prohibition, may God bless him and grant him peace, against feeding the polytheists from the sacrifice of the Muslims may refer to the obligatory sacrifice of the covenant, which the ascetic is not permitted to eat from or feed to the rich. As for the non-obligatory sacrifice, which feeding to the rich is sufficient for him, it is permissible for the People of the Covenant to feed it. The Prophet, may God bless him and grant him peace, said to Aisha when distributing the meat of the sacrifice:

Start with our Jewish neighbor." It was narrated that a sheep was slaughtered in the family of Abdullah bin Amr, and when he came, he said: **Did you give a gift to our Jewish neighbor?** Three times. "I heard the Messenger of God, may God bless him and grant him peace, say:

Gabriel kept recommending the neighbor to me until I thought he would make him an heir.

Twelfth - The Almighty's saying: "And the companion at the side" meaning the companion in travel. At-Tabari attributed "that the Messenger of God, may God bless him and grant him peace, was with a man from his companions and they were on two mounts. The Messenger of God, may God bless him and grant him peace, entered a thicket and cut off two sticks, one of which was crooked. He came out and gave the straight one to his companion. He said: O Messenger of God, you were more deserving of this. He said: No, so-and-so. Every companion who accompanies another is responsible for his companionship, even if it is for an hour of the day." And Rabi'ah bin Abi Abd al-Rahman said: Traveling is chivalry, and being at home is chivalry. As for chivalry in travel, it is giving provisions, rarely disagreeing with companions, and much joking in things that do not anger God. As for chivalry in home, it is being regular in the mosques, reciting the Qur'an, and having many brothers in God Almighty. And for some, Ibn Asad - and it was said that it was for Hatim al-Ta'i:

If my companion did not have a mount behind my camel, then I would not have carried my feet.

He did not have half of my provisions, so I had no provisions and no surplus.

We are partners in what we are in, and I see that he has a preference over me because of what he has gained from my preference.

Ali, Ibn Masoud, and Ibn Abi Laila said: **And the companion at your side** is the wife. Ibn Jurayj said: He is the one who accompanies you and stays with you in the hope of benefiting you. The first is more correct, and it is the saying of Ibn Abbas, Ibn Jubayr, Ikrimah, Mujahid, and Ad-Dahhak. The verse may include everyone in general, and God knows best.

Thirteenth - The Almighty's saying: **And the wayfarer**. Mujahid said: He is the one who passes by you, and the way is the road, so the traveler was attributed to him because he passes by him and sticks to him, and from being kind to him is giving to him, being kind to him, guiding him, and making him righteous.

Fourteenth - The Almighty's saying: **And what your**

And worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the neighbor who is a relative and the neighbor who is a stranger, the companion by your side, the wayfarer, and those whom your right hands possess. Indeed, Allah does not like anyone who is arrogant and boastful.

right hands possess. God Almighty commanded to be kind to the slaves, and the Prophet, may God bless him and grant him peace, explained that. Muslim and others narrated on the authority of Al-Ma'rur bin Suwaid, who said: We passed by Abu Dharr in Ar-Rabdhah, and he was wearing a cloak and his slave was wearing a similar one. We said: O Abu Dharr, if you combined them, it would be a good garment. He said: There was a conversation between me and a man from my brothers, and she was a foreign slave, so I insulted him because of a slave girl, so he complained about me to the Prophet, may God bless him and grant him peace. I met the Prophet, may God bless him and grant him peace, and he said:

O Abu Dharr, you are a man in whom there is some ignorance. O Messenger of God, whoever curses men, they curse his father and mother. He said: O Abu Dharr, you are a man in whom there is ignorance. They are your brothers. God has placed them under your control, so feed them from what you eat and clothe them from what you wear. Do not burden them with what they cannot bear. But if you burden them, then help them. It was narrated on the authority of Abu Hurairah that he rode a mule one day and put his slave behind him. Someone said to him: Why don't you let him go so that he can run after your mount? He said: O Abu Hurairah, for two bunches of fire to run with me, burning me as they have burned, is more beloved to me than for my slave to run after me. Abu Dawud narrated on the authority of Abu Dharr that the Messenger of God, may God bless him and grant him peace, said:

Whoever among your slaves does not agree with you, feed him from what you eat and clothe him from what you clothe yourself. Whoever among them does not agree with you, sell him and do not torture God's creation. **And whoever agrees with you, agrees with you.** Muslim narrated on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said:

The slave has his own food and clothing, and he is not required to do more work than he can bear. And he, peace be upon him, said:

Let none of you say, **My slaves** and **My female slave**, but let him say, **My boy** and **My girl**. This will be explained in Surat Yusuf, peace be upon him: So he urged masters to good morals and urged them to do so, and guided them to be kind and to follow the path of humility so that they would not see themselves as having an advantage over their slaves, since all are slaves of God and wealth is God's wealth, but He made some of them subservient to others, and made some of them possess others to complete the blessing and implement wisdom. So if he fed them less than what they eat and clothed them less than what they wear in description and amount, it is permissible if he fulfilled his duty upon him, and there is no

disagreement about that, and God knows best. Muslim narrated on the authority of Abdullah bin Amr that when his servant came to him and entered, he said, **Have you given the slaves their food?** He said, *No*. He said, **Then go and give them.** The Messenger of God, may God bless him and grant him peace, said:

It is enough of a sin for a man to withhold from those whose sustenance he possesses.

Fifteenth - It was proven that the Prophet, may God bless him and grant him peace, said:

Whoever beats his slave in a way that he did not commit or slaps him, his expiation is to free him. This means that he beats him in the amount of the prescribed punishment, and there is no prescribed punishment for him. It was reported from a group of the Companions that they exacted retribution for the servant from the son for beating him and freed the servant because retribution was not intended. And he, peace be upon him, said:

Whoever accuses his slave of adultery will be punished on the Day of Resurrection with eighty lashes." And he, peace be upon him, said:

A person with a bad temper will not enter Paradise. And he, peace be upon him, said:

Bad manners are a bad omen, good character is a source of growth, maintaining family ties increases one's lifespan, and charity wards off a bad death.

Sixteenth - Scholars differed on this matter as to which is better, the free man or the slave. Muslim narrated on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said:

The righteous slave has two rewards. By the One in Whose Hand is the soul of Abu Hurairah, if it were not for jihad in the way of God, Hajj, and being dutiful to my mother, I would have loved to die a slave. It was narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said:

If the servant is sincere to his master and worships God well, he will have a double reward. He used this and similar examples of the servant's virtue as evidence because he is addressed from two directions: he is required to worship God and he is required to serve his master. This is what Abu Omar Yusuf bin Abdul Barr Al-Namri and Abu Bakr Muhammad bin Abdullah bin Ahmad Al-Amri Al-Baghdadi Al-Hafiz went to.

He deduced from the superiority of the free man that he said: Independence in matters of religion and the world is only achieved by the free, and the slave is like the missing person due to his lack of independence, and like a tool that is controlled by force, and like an animal that is harnessed for the sake of righteousness.

For this reason, he was stripped of positions of degrees and most of the governorships, and his limits were less than the limits of the free, indicating the insignificance of his status. And the free man, even if he is required from one side, his duties in it are more and his suffering is greater, so his rewards are more. Abu Hurairah indicated this by saying: Were it not for jihad and pilgrimage, meaning were it not for the deficiency that befalls the slave due to the loss of these matters, and God knows best.

Seventeenth - Anas bin Malik narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

Gabriel kept advising me about the neighbor until I thought he would make him an heir. He kept advising me about women until I thought he would make it forbidden to divorce them. He kept advising me about the slaves until I thought he would give them a period of time, if they reached it they would be freed. He kept advising me about the siwak until I feared my mouth would become bare. He narrated until he almost did so. He kept advising me about praying at night until I thought that the best of my nation would not sleep at night. Abu al-Layth al-Samarqandi mentioned this in his interpretation.

Eighteenth - The Almighty's saying: **Indeed, God does not love** meaning He is not pleased with **whoever is arrogant and boastful**. So He, glory be to Him, denied His love and pleasure for someone of this description, meaning that the effects of His blessings are not apparent on him in the hereafter. In this is a kind of threat. The arrogant is the one who is haughty, meaning arrogant. The proud is the one who enumerates his virtues out of arrogance. Pride is extravagance and haughtiness. He mentioned these two characteristics specifically here because they lead their owners to be arrogant towards the poor relative and the poor neighbor and others mentioned in the verse, so God's command to be kind to them is neglected. Issam read, according to what Al-Mufaddal mentioned from him, **and the neighbor on the side** with the opening of the jim and the sukoon of the nun. Al-Mahdawi said that it is based on the deletion of the complement, meaning and the neighbor on the side, meaning on the side. Al-Akhfash recited:

People are next to each other and the prince is next to him

The side: meaning the one who is far from kinship, and God knows best.

Tafsir Ibn Kathir

God the Almighty commands us to worship Him alone, with no partner, for He is the Creator, the Provider, the Benefactor, the Generous to His creation in all moments and situations. He is the One Who deserves that they worship Him alone and not associate anything with Him from His creation, as the Prophet, may God bless him and grant him peace, said to Muadh ibn Jabal, **Do you know what God's right over His servants is?** He said, **God and His Messenger know best**. He said, **That they worship Him and not**

associate anything with Him. Then he said, **Do you know what God's servants' right over God is if they do that? That He does not punish them**. Then he recommended being kind to one's parents, for God the Almighty made them a reason for your emergence from nonexistence into existence. God the Almighty often links His worship with being kind to one's parents, as in His saying, **Be grateful to Me and to your parents**, and His saying, **And your Lord has decreed that you worship none but Him, and to parents, good treatment**. Then He added to being kind to them, being kind to one's male and female relatives, as mentioned in the hadith, *Charity*. "There is charity upon the poor, and charity upon the relative, and maintaining kinship ties." Then God the Almighty said: **And orphans**, because they have lost someone to look after their interests and spend on them, so God commanded us to be kind to them and show compassion towards them. Then He said: **And the needy**, and they are the needy among those with needs who do not find what will suffice them, so God the Almighty commanded us to help them with what will complete their sufficiency and remove their necessity. We will discuss the poor and the needy in Surat Bara'ah. And His statement: **And the neighbor who is a relative and the neighbor who is a stranger**, Ali bin Abi Talhah said on the authority of Ibn Abbas: **And the neighbor who is a relative**, meaning the one between whom you are related, **and the neighbor who is a stranger**, the one between whom you are not related. This was also narrated on the authority of Ikrimah, Mujahid, Maymun bin Mihran, Ad-Dahhak, Zaid bin Aslam, Muqatil bin Hayyan, and Qatadah. Abu Ishaq said on the authority of Nawf Al-Bakali regarding His statement: **And the neighbor who is a relative**, meaning the Muslim neighbor, and the neighbor who is a stranger means the Jew and the Christian. It was narrated by Ibn Jarir and Ibn Abi Hatim, and Jabir said: Al-Ja'fi, on the authority of Al-Sha'bi, on the authority of Ali and Ibn Mas'ud: **The neighbor who is a relative** means the woman. Mujahid also said in his statement: **The neighbor who is a stranger** means the companion in travel. Hadiths have been reported about recommendations regarding the neighbor, so let us mention what is easy from them, and God is the source of help.

The first hadith Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of `Umar ibn Muhammad ibn Zayd, that he heard his father Muhammad narrating on the authority of `Abdullah ibn `Umar: The Messenger of God, may God bless him and grant him peace, said, **Gabriel kept advising me to be kind to the neighbor until I thought he would make him an heir**. They included it in the two Sahihis on the authority of `Umar ibn Muhammad ibn Zayd ibn `Abdullah ibn `Umar.

The second hadith Imam Ahmad said: Sufyan told us on the authority of Dawud ibn Shabur, on the authority of Mujahid, on the authority of Abdullah ibn Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **Gabriel kept advising me to be kind to my neighbor until I thought he would make him an heir**. Abu Dawud and al-Tirmidhi narrated something similar from the hadith of Sufyan ibn Uyaynah, on the authority of Bashir Abu Ismail. Al-Tirmidhi added: and Dawud ibn Shabur, both on the authority of Mujahid, on his authority. Then al-Tirmidhi

And worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the neighbor who is a relative and the neighbor who is a stranger, the companion by your side, the wayfarer, and those whom your right hands possess. Indeed, Allah does not like anyone who is arrogant and boastful.

said: It is hasan gharib from this chain of transmission. Aisha and Abu Hurayrah narrated on the authority of the Prophet, may God bless him and grant him peace, on the authority of Mujahid.

The third hadith Ahmad also said: Abdullah bin Yazid told us, Haywah told us, Shurahbil bin Sharik told us that he heard Abu Abd al-Rahman al-Habli narrating on the authority of Abdullah bin Amr bin al-Aas on the authority of the Prophet, may God bless him and grant him peace, that he said: **The best of companions in the sight of God is the best of them to his companion, and the best of neighbors in the sight of God is the best of them to his neighbor.** And al-Tirmidhi narrated it on the authority of Ahmad bin Muhammad, on the authority of Abdullah bin al-Mubarak, on the authority of Haywah bin Shuraih on his authority, and he said it is good and strange.

The fourth hadith Imam Ahmad said: Abd al-Rahman ibn Mahdi told us, Sufyan told us, on the authority of his father, on the authority of Ubayya ibn Rafa'ah, on the authority of Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **A man should not be satisfied without his neighbor.** Ahmad alone transmitted it.

Hadith 5 Imam Ahmad said: Ali ibn Abdullah told us, Muhammad ibn Fadil ibn Ghazwan told us, Muhammad ibn Saad al-Ansari told us, I heard Abu Dhibya al-Kila'i, I heard al-Miqdad ibn al-Aswad say: The Messenger of God, may God bless him and grant him peace, said to his companions, **What do you say about adultery?** They said, "It is forbidden. God and His Messenger have forbidden it, so it is forbidden until the Day of Resurrection." The Messenger of God, may God bless him and grant him peace, said, **For a man to commit adultery with ten women is lesser for him than for him to commit adultery with his neighbor's wife.** He said, **What do you say about theft?** They said, **God and His Messenger have forbidden it, so it is forbidden.** He said, **For a man to steal from ten houses is lesser for him than for him to steal from his neighbor.** Ahmad is the only one to narrate it, and it has a corroborating report in the two Sahihs from the hadith of Ibn Mas'ud: I said, **O Messenger of God, which sin is the greatest?** He said, **To make a rival to God even though He created you.** I said, **Then what?** He said, **To kill your child for fear that he will eat with you.** I said, **Then what?** He said, **That you commit adultery with your neighbor's wife.**

Hadith 6 Imam Ahmad said: Yazid told us, Hisham told us, on the authority of Hafsah, on the authority of Abu Al-Aaliyah, on the authority of a man from the Ansar who said: I left my family intending to visit the Prophet, may God bless him and grant him peace, and there he was standing and a man with him was facing him. I thought that they had a need. The Ansari said: The Messenger of God, may God bless him and grant him peace, stood so long that I felt sorry for the Messenger of God, may God bless him and grant him peace,

because of the length of his standing. When he turned away, I said: O Messenger of God, this man stood with you so long that I felt sorry for you because of the length of his standing. He said: **And you saw him?** I said: *Yes.* He said: **Do you know who he is?** I said: *No.* He said: "That was Gabriel. He kept advising me to be kind to my neighbors until I thought that he would make them inherit." Then he said: **If you had greeted him, he would have returned your greeting.**

The Seventh Hadith Abd bin Hamid said in his Musnad: Ya'la bin Ubaid told us, Abu Bakr, meaning the Madani, told us, on the authority of Jabir bin Abdullah, who said: A man from the 'Awali tribe came and the Messenger of God, may God bless him and grant him peace, and Gabriel, peace be upon him, were praying where funeral prayers are performed. When he finished, the man said: O Messenger of God, who is this man that I saw with you? He said: **And you saw him?** He said: *Yes.* He said: "I have seen much good. This is Gabriel. He kept advising me to be kind to the neighbor until I saw that he would make him an heir." This is the only narration from this source and it supports the one before it.

The eighth hadith Abu Bakr al-Bazzar said: Ubayd God ibn Muhammad Abu al-Rabi' al-Harithi told us, Muhammad ibn Ismail ibn Abi Fadik told us, Abd al-Rahman ibn al-Fadl told me on the authority of Ata' al-Khurasani, on the authority of al-Hasan, on the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "Neighbors are of three types: a neighbor who has one right, and he is the neighbor with the lowest right, a neighbor who has two rights, and a neighbor who has three rights, and he is the neighbor with the best right. As for the one who has one right, he is a polytheist neighbor who has no kinship, but he has the right of neighborliness. As for the one who has two rights, he is a Muslim neighbor, and he has the right of Islam and the right of neighborliness. As for the one who has three rights, he is a Muslim neighbor with kinship, and he has the right of neighborliness, the right of Islam, and the right of kinship." Al-Bazzar said: We do not know anyone who narrated on the authority of Abd al-Rahman ibn al-Fadl except Ibn Abi Fadik.

The ninth hadith Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Abu Imran, on the authority of Talhah ibn 'Abdullah, on the authority of 'Aishah, that she asked the Messenger of God, may God bless him and grant him peace, and said: I have two neighbors, so to which of them should I send a gift? He said: **To the one who is closest to you in door.** Al-Bukhari narrated it from the hadith of Shu'bah with it.

The tenth hadith Al-Tabarani and Abu Naim narrated on the authority of Abd al-Rahman, who added: He said: The Messenger of God, may God bless him and grant him peace, performed ablution and the people began to wipe themselves with his ablution water. He

said: **What makes you do that?** They said: **The love of God and His Messenger.** He said: **Whoever is pleased to love God and His Messenger, let him speak the truth when he speaks, and let him fulfill the trust when he is entrusted with it.**

Hadith Eleven Ahmad said: Qutaybah told us, Ibn Lahi'ah told us, he said: The Messenger of God, may God bless him and grant him peace, said: **The first two opponents on the Day of Resurrection will be neighbors.** And the Almighty's statement: **And the companion at your side,** Al-Thawri said, on the authority of Jabir Al-Ja'fi, on the authority of Al-Sha'bi, on the authority of Ali and Ibn Mas'ud, they said: It is the woman. Ibn Abi Hatim said: It was narrated on the authority of Abd Al-Rahman Ibn Abi Laila, Ibrahim Al-Nakha'i, Al-Hasan, and Sa'id Ibn Jubayr in one of the narrations, something similar to that. Ibn Abbas, Mujahid, Ikrimah, and Qatadah said: It is the companion in travel. Sa'id Ibn Jubayr said: It is the righteous companion. Zaid Ibn Aslam said: It is your companion in the city and your companion in travel. As for the wayfarer, Ibn Abbas and a group said: It is the guest. Mujahid, Abu Ja'far Al-Baqir, Al-Hasan, Ad-Dahhak, and Muqatil said: It is the one who passes by you while traveling. This is more apparent, even if the one who said the guest meant the one passing by on the road, then they are the same. We will discuss the wayfarers in Surat Bara'ah, and trust in God and upon Him is His trust. The Taklan. And the Almighty's saying: **And what your right hands possess** is a commandment regarding slaves, because the slave is weak and a captive in the hands of the people. For this reason, it was proven that the Messenger of God, may God bless him and grant him peace, used to advise his nation during his death illness, saying: **Prayer, prayer, and what your right hands possess,** and he kept repeating it until his tongue could not utter it. Imam Ahmad said: Ibrahim bin Abi Al-Abbas told us, Baqiyah told us, Buhair bin Saad told us, on the authority of Khalid bin Ma'dan, on the authority of Al-Miqdam bin Ma'dikarib, who said: The Messenger of God, may God bless him and grant him peace, said: **Whatever you feed yourself is charity for you, whatever you feed your child is charity for you, whatever you feed your wife is charity for you, and whatever you feed your servant is charity for you.** Al-Nasa'i narrated it from the hadith of Baqiyah, and its chain of transmission is sound, praise be to God.

On the authority of Abdullah bin Amr that he said to his servant: Have you given your slaves their food? He said: No. He said: Go and give them, for the Messenger of God, may God bless him and grant him peace, said: **It is enough of a sin for a man to withhold the food of those he owns.** Narrated by Muslim. On the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The slave is entitled to his food and clothing, and he should not be charged with more work than he can bear.** Also narrated by Muslim. On the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: "When one of you is brought his food by his servant, and he does not seat him with him, then let him give him a morsel or two, or a meal or two, for he is the guardian of his freedom and his treatment." Narrated by Al-Bukhari and Muslim. Its wording is: "Let him seat

him with him and let him eat. If the food is very small, then let him put a morsel or two in his hand." On the authority of Abu Dharr, may God be pleased with him. On the authority of the Prophet, may God bless him and grant him peace, who said: "They are your brothers, your servants, whom God has placed under your control. So whoever has his brother under his control, let him feed him from what he eats, and let him clothe him from what he wears, and do not burden them with what they cannot bear. But if you burden them, then help them." Narrated by both of them. And the words of God Almighty: **Indeed, God does not like anyone who is arrogant and boastful,** meaning arrogant in himself, conceited, haughty, and proud before people, who sees himself as better than them, so he is great in himself, but in the sight of God he is insignificant, and hated by people. Mujahid said regarding His words: **Indeed, God does not like anyone who is arrogant,** meaning arrogant, *boastful*, meaning he counts what he has given, and he does not thank God Almighty, meaning he boasts before people about the blessings God has given him, and he is little thankful to God for that. Ibn Jarir said: Al-Qasim told me, Al-Husayn told us, Muhammad ibn Kathir told us, on the authority of Abdullah ibn Waqid Abu Raja' Al-Harawi, who said: You will not find someone who is bad in character except that you will find him arrogant and proud, and he recited: **And those whom your right hands possess,** the verse, and no one who is disobedient except that you will find him... A wretched tyrant, and he recited: **And dutiful to my mother, and He has not made me a wretched tyrant.** Ibn Abi Hatim narrated something similar on the authority of Al-Awam bin Hawshab about Al-Mukhtaar Al-Fakhir, and he said: My father told us, Abu Naim told us on the authority of Al-Aswad bin Shaiban, Yazid bin Abdullah bin Al-Shakheer told us, he said: Mutraf said: I used to hear a hadith on the authority of Abu Dharr that I wanted to meet, so I met him and said: O Abu Dharr, it has reached me that you claim that the Messenger of God, may God bless him and grant him peace, told you: **God loves three and hates three?** He said: Yes, I do not think I would lie about my two close friends three times. I said: Who are the three whom God hates? He said: The arrogant, the proud. Do you not find it in the revealed Book of God? Then he recited the verse, **Indeed, God does not love the arrogant and boastful.** My father told us, Musa bin Ismail told us, Wahib bin Khalid told us, on the authority of Abu Tamimah, on the authority of a man from Balhajim, who said: I said: O Messenger of God, advise me. He said: **Beware of letting your lower garment hang down, for letting your lower garment hang down is a sign of arrogance, and God does not love arrogance.**

Fath al-Qadir

The meaning of worship has been explained above. And something is either a direct object: meaning do not associate anything with Him, without distinguishing between living and dead, inanimate and animal, or a source: meaning do not associate anything with Him, without distinguishing between major and minor, obvious and hidden polytheism. And His statement 36-*goodness* is a source for an omitted verb: meaning be good to your parents. Ibn Abi Ubla read it in the nominative case, and mentioning goodness to parents

And worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the neighbor who is a relative and the neighbor who is a stranger, the companion by your side, the wayfarer, and those whom your right hands possess. Indeed, Allah does not like anyone who is arrogant and boastful.

after the command to worship God and the prohibition of associating anything with Him indicates the greatness of their right, and similar to it is **that you be grateful to Me and to your parents** so God the Almighty commanded that they be grateful with Him. His statement **and to the kin** means the one with kinship, and he is the one who can be called kin even if he is distant. **And the orphans and the needy** their explanation has been presented, and the meaning is: And be good to the near of kin until the end of what is mentioned in this verse. **And the neighbor of kinship** meaning: the one who is close to his neighbor, and it was said: he is the one who has a close relationship with the neighbor in the house, **And the neighbor who is a stranger** the one who is far away and it is the opposite of the neighbor who is a near of kin, and what is meant is the one who is described as a neighbor even though his house is far away, and in that is evidence of the generality of neighbors by treating them well whether the houses are close together or far apart, and that neighborliness is a respected and commanded sanctity. In it is a refutation of those who think that the neighbor is specific to the one who is adjacent to him and not the one who is separated from him by a barrier, or specific to the near one and not the far, and it was said: what is meant by the neighbor who is a stranger here is the stranger, and it was said: he is the stranger who has no kinship between him and his neighbor. Al-A'mash and Al-Mufaddal read **And the neighbor who is a stranger** with a fatha on the jim and a sukoon on the nun: meaning the one on the side, which is the side, and Al-Akhfash recited:

People are next to each other and the prince is next to him

It was said: What is meant by the close neighbor is the Muslim, and what is meant by the distant neighbor is the Jew or the Christian.

Scholars have differed regarding the amount to which the term *neighbor* applies and the right of its owner is established. It was narrated from Al-Awza'i and Al-Hasan that it is up to forty houses on each side. Something similar was narrated from Al-Zuhri. It was said: whoever hears the call to prayer. It was also said: if they are joined by a neighborhood. It was also said: whoever hears the call to prayer. It is better to refer to the meaning of neighbor to the Shari'ah. If there is something in it that requires its clarification and that he is a neighbor to such and such a number of houses, or a distance of land, then it is obligatory to act upon it. If there is nothing in it, then it is referred to its meaning in language or custom. There is nothing in the Shari'ah that indicates that a neighbor is someone who is between him and his neighbor a distance of such and such, nor is there anything in the Arabic language that indicates that. Rather, what is meant by neighbor in the language is: the neighbor, and it is applied to several meanings. It says in Al-Qamoos: The neighbor and the one who is neighbored, the one who protects her from being wronged, the protector, the one who

seeks protection, the partner in business, the husband of a woman who is his neighbor, the vagina of a woman, what is close to the houses, the one who is like a neighbor, the divider and the ally, and the helper. Al-Qurtubi said in his interpretation: It was narrated that "a man came to the Prophet, may God bless him and grant him peace, and said: I have settled in the neighborhood of a people, and the one who is closest to me in neighborliness is the one who harms me the most. So the Prophet, may God bless him and grant him peace, sent Abu Bakr, Umar, and Ali to shout at the doors of the mosques: Beware, forty houses are neighbors, and he whose neighbor is not safe from his evil will not enter Paradise." End quote. If this had been proven, it would have sufficed for others, but he narrated it, as you see, without attributing it to one of the well-known books of hadith. Even though he was an imam in the science of narration, evidence cannot be established from what he narrates without a known chain of narration or transmission from a well-known book, especially since he often mentions weak hadiths as he does in his Tadhkirat. There is evidence in the Qur'an that living in a neighboring city is permissible. God Almighty said: **If the hypocrites do not desist** until His saying: **Then they will not be your neighbors therein except for a little while**, so He made their gathering in the city a neighboring city. As for the customs in the name of the neighbor, they differ according to the people of that neighborhood, and it is not correct to interpret the Qur'an based on common customs and simple terminology. His statement, **and the companion at your side**, it was said: it is the companion in travel, as stated by Ibn Abbas, Saeed bin Jubair, Ikrimah, Mujahid, and Ad-Dahhak. Ali bin Abi Talib, Ibn Masoud, and Ibn Abi Laila said: it is the wife. Ibn Jurayj said: it is the one who accompanies you and sticks to you in the hope of benefiting you. It is not far-fetched that the verse includes all of these statements with additions. It is anyone who is truly a companion at your side: i.e. next to you, like someone who stands next to you in acquiring knowledge, learning a craft, or engaging in trade, or something similar. His statement, **and the wayfarer**, Mujahid said: it is the one who passes by you, and the way is the road, so the traveler was attributed to it because of his passing by it and sticking to it, so it is better to interpret it as someone who is on a journey, as the resident must treat him well. It was also said: it is the one who is stranded with him, and it was also said: it is the guest. His statement, **and those whom your right hands possess**, meaning: "And be good to ...

Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi in Shu'ab Al-Iman narrated through various chains of narration on the authority of Ibn Abbas regarding his statement, "and the neighbor who is a relative," meaning: the one with whom you are related, **and the neighbor who is a stranger**, meaning: the one with whom you are not related. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Nawf Al-Bakali who said: The neighbor who is a relative is the Muslim, and the

neighbor who is a stranger is the Jew or the Christian. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi in Shu'ab Al-Iman narrated on the authority of Ibn Abbas regarding his statement, **and the companion at your side**, he said: the travel companion. Ibn Jarir narrated something similar on the authority of Sa'id ibn Jubayr and Mujahid. Al-Hakim, Al-Tirmidhi in Nawader Al-Usul, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Zaid ibn Aslam, **and the companion at your side**, he said: he is your companion in the city, your travel companion and your wife who sleeps with you. Abd ibn Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali who said: he is the woman. These and Al-Tabarani narrated something similar on the authority of Ibn Mas'ud. Ibn Jarir narrated something similar on the authority of Ibn Abbas. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, **and those whom your right hands possess**, he said: **Of what God has given you, so treat them well**. God has recommended all of this. Ibn Abi Hatim narrated something similar on the authority of Muqatil. It has been transmitted with a chain of transmission traceable back to the Messenger of God (blessings and peace of God be upon him) regarding being dutiful to parents, maintaining kinship ties, being kind to orphans, being kind to neighbors, and fulfilling the needs of slaves. There are many hadiths that have been included in the books of Sunnah, and we do not need to elaborate on them here. Similarly, what has been transmitted in condemning arrogance, haughtiness and boasting is well-known.

Tafsir al-Baghawi

36- The Almighty said: **And worship God** meaning: make Him One and obey Him, **and do not associate anything with Him** [Abu Hamid Ahmad ibn Abdullah al-Salihi told us, I told Abu al-Hasan Ali ibn Muhammad ibn Abdullah ibn Bishran, I told Ali Abu Ismail Muhammad ibn Muhammad al-Saffar, I told Ahmad ibn Mansur al-Ramadi, I told Abd al-Razzaq, I told Muammar, on the authority of Abu Ishaq, on the authority of Amr ibn Maimun al-Awdi] on the authority of Muadh ibn Jabal, may God be pleased with him, who said: "I was riding behind the Prophet, may God bless him and grant him peace, and he said: Do you know, Muadh, what is the right of God over the people? I said: God and His Messenger know best. He said: His right over them is that they worship Him and do not associate anything with Him. Do you know, Muadh, what is the right of the people over God if they do that? I said: God and His Messenger know best. He said: The right of the people over God is that He does not punish them. I said: O Messenger of God, should I not give the people good report? He said: Let them work."

God Almighty says: **And to parents, do good**, being kind to them and compassionate towards them, **and to relatives**, meaning: be kind to relatives, **and orphans and the needy**, [Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Amr bin Zararah told us, Abdul Aziz bin Abi Hazim on the authority of his father on the authority of Sahl bin Saad,

may God be pleased with him, who said that the Messenger of God, may God bless him and grant him peace, said: **I and the one who takes care of an orphan will be in Paradise like this**, and he pointed with his index and middle fingers and separated them slightly.]

[Muhammad bin Yaqub Al-Kisa'i told us, Abdullah bin Mahmud told us, Ibrahim bin Abdullah Al-Khalal told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Ayoub, on the authority of Abdullah bin Zahr, on the authority of Ali bin Zaid, on the authority of Al-Qasim] on the authority of Abu Umamah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: "Whoever strokes the head of an orphan, and does not stroke it except for God, will have a good deed for every hair that his hand passes over. And whoever is kind to an orphan girl or boy, he and I will be in Paradise like these two," and he put a finger between his fingers.

The Almighty said: **And the neighbor who is a relative** meaning: the one who is related to you, **and the neighbor who is a stranger** meaning: the distant one with whom you have no kinship. [Abdul Wahid bin Ahmad Al-Malhi told us, Abu Abdul Rahman bin Abi Shureih told us, Abu Al-Qasim Abdullah bin Muhammad bin Abdul Aziz Al-Baghawi told us, Ali bin Al-Ja'd told us, Shu'bah on the authority of Abu Imran Al-Jawni, who said: I heard] Talhah say: Aisha, may God be pleased with her, said: "O Messenger of God, I have two neighbors, so to which of them should I give a gift? He said: To the one who is closest to you in door."

Professor Imam Abu Al-Qasim Abdul Karim bin Hawazin Al-Qushayri told us, Abu Naim Abdul Malik bin Al-Hasan Al-Isfaryini told us, Abu Awana Yaqoub bin Ishaq told us, Yazid bin Sinan told us, Uthman bin Omar told us, Abu Amer Al-Khazzaz told us, on the authority of Abu Imran Al-Joni, on the authority of Abdullah bin Al-Samit, on the authority of Abu Dharr, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Do not belittle any good deed, even if it is meeting your brother with a cheerful face. And if you cook a broth, add more water to it and scoop some for your neighbors."

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Munhal told us, Yazid bin Zari' told us, Umar bin Muhammad told us, on the authority of his father, on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **Gabriel kept advising me about the neighbor until I thought he would make him an heir**.

The Almighty's saying: **And the companion at your side** means: the companion on a journey. This was said by Ibn Abbas, may God be pleased with them both, and a group, Ikrimah, and Qatadah. Ali, Abdullah, and Al-Nakha'i said: It is the woman who is with him at his side. Ibn Jurayj and Ibn Zayd said: It is the one who accompanies you in the hope of benefiting you.

Surat al-Nisa 4:36

And worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the neighbor who is a relative and the neighbor who is a stranger, the companion by your side, the wayfarer, and those whom your right hands possess. Indeed, Allah does not like anyone who is arrogant and boastful.

And the wayfarer, it was said: he is the traveler because he is constantly on the road, and most of them: he is the guest. The master Imam Abu al-Qasim Abdul Karim bin Hawazin al-Qushayri told us, I told Abu Naim Abdul Malik bin al-Hasan al-Isfarayini, I told Abu Awana Yaqub bin Ishaq, I told Shu'ayb bin Amr al-Dimashqi, Sufyan bin Uyaynah told us, on the authority of Amr bin Dinar, that he heard Nafi bin Jubayr, on the authority of Abu Shuraih al-Khuza'i, that the Prophet, may God bless him and grant him peace, said: "Whoever believes in God and the Last Day, let him be good to his neighbor, and whoever believes in God and the Last Day, let him honor his guest, and whoever believes in God and the Last Day, let him speak good, even if he were to remain silent."

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Musab told us, Malik told us, Saeed ibn Abi Saeed al-Maqburi told us, Abu Shuraih al-Kaabi told us that the Messenger of God, may God bless him and grant him peace, said: "Whoever believes in God and the Last Day, let him honor his neighbor. Whoever believes in God and the Last Day, let him speak good or remain silent. Whoever believes in God and the Last Day, let him honor his guest. His reward is a day and a night, and hospitality is three days. Whatever comes after that is charity. It is not permissible for a person to stay with him until he makes him uncomfortable."

The Almighty said: **And those whom your right hands possess**, meaning: the slaves, treat them well. Muhammad ibn al-Hasan al-Marwazi told us, Abu al-Abbas al-Tahhan told us, Abu Ahmad Muhammad ibn Quraysh told us, Ali ibn Abd al-Aziz al-Maliki told us, Abu Ubayd al-Qasim ibn Salam told us, Yazid told us, on the authority of Hammam, on the authority of Qatada, on the authority of Salih Abu al-Khalil, on the authority of Safina, on the authority of Umm Salamah, may God be pleased with her, "on the authority of the Prophet, may God bless him and grant him peace, that he used to say during his illness: Prayer and those whom your right hands possess, and he began to speak and his tongue did not utter it."

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Umar bin Hafs told us, my father told us, Al-A'mash told us, on the authority of Al-Ma'rur, on the authority of Abu Dharr, may God be pleased with him, who said: "I saw him wearing a cloak and his slave was wearing a cloak, so I said: If I were to take this and wear it, they would be a good suit, and I gave him another garment. He said: There was a conversation between me and a man, and there was a foreign slave girl, so I took advantage of her, so he mentioned me to the Prophet, may God bless him and grant him peace, and he said to me: Did you take advantage of so-and-so? I said: Yes. He said: Did you take advantage of a slave girl? I said: Yes. He said: You are a man in whom there is ignorance. I said: At this moment of my old age? He said: Yes, they are

your brothers whom God has placed under your control. So whoever God has placed his brother under his control, let him feed him from what he eats and clothe him from what he wears and not burden him with work that is beyond his ability, but if he burdens him with work that is beyond his ability, let him help him with it."

Imam Abu al-Husayn ibn Muhammad al-Qadi told us, Abu Tahir al-Ziyadi told us, Abu Bakr Muhammad ibn Umar ibn Hafs al-Tajir told us, Sahl ibn Ammar told us, Yazid ibn Harun told us, Sadaqah ibn Musa told us, on the authority of Farqad al-Sabkhi, on the authority of Marra al-Tayyib, on the authority of Abu Bakr, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said, **A person with a bad disposition will not enter Paradise.**

"God does not love the arrogant and boastful." The arrogant is the haughty, and the proud is the one who boasts to people without right out of arrogance. He mentioned this after mentioning the rights, because the arrogant person prevents the right out of arrogance.

Hassan bin Saeed Al-Munai'i told us, Abu Tahir Al-Ziyadi told us, Muhammad bin Al-Hussein Al-Qattan told us, Ahmad bin Yusuf Al-Salami told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Hammam bin Munabbih, who said: Abu Hurairah, may God be pleased with him, told us: The Messenger of God, may God bless him and grant him peace, said: **While a man was strutting around in two garments, and he was pleased with himself, God caused the earth to swallow him up, and he will continue to sink into it until the Day of Resurrection.**

Abu al-Hasan al-Sarakhsi told us, on the authority of Zahir ibn Ahmad, on the authority of Ishaq al-Hashemi, on the authority of Abu Mus'ab, on the authority of Malik, on the authority of Nafi', on the authority of Abdullah ibn Umar, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said: **God will not look on the Day of Resurrection at the one who drags his garment out of arrogance.**

Tafsir al-Baidawi

36 **And worship God and do not associate anything with Him** an idol or other, or any obvious or hidden association **and to parents do good** and do good to them. **and to relatives** and to the relative, **and orphans** and the needy and the neighbor who is a relative meaning the one whose neighbor is close. It was said that the one who has a neighbor is close and connected by reason or religion. It was read in the accusative case to magnify his right. **and the neighbor who is far away**, or the one who has no kinship. And

from him, peace and blessings be upon him:

"Neighbors are three. A neighbor who has three rights: the right of neighborliness, the right of kinship, and the right of Islam. A neighbor who has two rights: the right of neighborliness and the right of Islam. A neighbor who has one right: the right of neighborliness, and he is the polytheist from the People of the Book." **And the companion by your side** is the companion in a good matter such as learning, behavior, craftsmanship, and travel, for he accompanied you and was by your side. It was also said that it was a woman. **And the wayfarer** is the traveler or the weak. **And those whom your right hands possess** male and female slaves. **Indeed, God does not like anyone who is arrogant** who is proud and disdainful of his relatives, neighbors, and friends and does not pay attention to them. *Boasting* who brags to them.

Surat al-Nisa 4:37

Those who are stingy and enjoin stinginess on people and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment.

Surat al-Nisa 4:37

Those who are stingy and enjoin stinginess on people and conceal what God has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment.

Tafsir al-Jalalayn

Those subject **who are stingy** with what is due to them **and enjoin people to be stingy** with it **and conceal what God has given them of His bounty** of knowledge and money, and they are the Jews, and the predicate of the subject for them is a severe threat **and We have prepared for the disbelievers** with that and other things **a humiliating punishment** of humiliation.

Tafsir al-Suyuti

The Almighty said: Those who are stingy, the verse. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, who said: The scholars of the Children of Israel were stingy with what they had of knowledge, so God revealed: Those who are stingy and command people to be stingy, the verse.

Ibn Jarir narrated on the authority of Ibn Ishaq on the authority of Muhammad ibn Abi Muhammad on the authority of Ikrimah or Saeed on the authority of Ibn Abbas, who said: Kurдум ibn Zaid was an ally of Ka'b ibn al-Ashraf, Usama ibn Habib, Nafi' ibn Abi Nafi', Bahri ibn Amr, Huyayy ibn Akhtab, and Rafa'ah ibn Zaid ibn al-Tabut. They used to come to some men from the Ansar and advise them, saying: Do not spend your money, for we fear that it will lead to poverty if it is lost. Do not rush to spend, for you do not know what will happen. So God revealed about them: **Those who are miserly and enjoin miserliness on people**, until His saying: **And He is Knowing of them**.

Tafsir al-Tabari

Abu Jaafar said: By that, may His praise be glorified, He means: God does not love the arrogant, the proud, the one who is stingy and orders people to be stingy.

Those may be in the nominative case, in response to what is in his saying: *proud*, of mention, and it may be in the accusative case as an adjective for *who*.

Stinginess in Arabic speech: A man prevents his beggar from what he has, while he has what is left over, as in:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ibn Tawus, on the authority of his father, regarding His statement: **Those who are stingy and enjoin stinginess on people**, he said: Stinginess is for a person to be stingy with what is in his hands, and miserliness is to be miserly with what is in the hands of people. He said: He likes to have what is in the hands of people, whether lawful or unlawful, and is not content.

There is a difference in the reading of his saying: **And they enjoin people to be stingy**.

So I read it as the people of Kufa generally read: with the ba' and kha' open.

The people of Medina and some of the Basrans read it with a damma on the ba': **with miserliness**.

Abu Jaafar said: They are two eloquent languages with one meaning, and two well-known readings that do not differ in meaning, so whichever one the reader reads, he is correct in his reading.

It has been said that God Almighty meant by His saying: **Those who are stingy and enjoin stinginess on people**, those who concealed the name of Muhammad, may God bless him and grant him peace, and his description from the Jews and did not reveal it to the people, even though they found it written in their Torah and Gospel.

Who said that?

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of Al-Hadrami: **Those who are miserly and order people to be miserly and conceal what God has given them of His bounty**, he said: They are the Jews, they were miserly with what they had of knowledge and concealed it.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Those who are stingy and enjoin stinginess on people** to His statement: **And God is ever Knowing of them**, what is between that in the Jews.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **Those who are stingy and enjoin stinginess on people**, and they are the enemies of God, the People of the Book, they were stingy with God's right over them, and they concealed Islam and Muhammad, may God bless him and grant him peace, even though they find it written in their Torah and Gospel.

Muhammad ibn al-Husayn told us, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi: As for **those who are miserly and enjoin miserliness on people**, they are the Jews, **and conceal what God has given them of His bounty**, the name of Muhammad, may God bless him and grant him peace. As for **who are miserly and enjoin miserliness on people**, they are miserly with the name of Muhammad, may God bless him and grant him peace, and they enjoin one another to conceal it.

Muhammad bin Muslim Al-Razi told us, he said, Abu Ja'far Al-Razi told me, he said, Yahya told us, on the authority of `Arim, on the authority of Ash'ath, on the

authority of Ja'far, on the authority of Sa'id bin Jubayr, regarding his statement: **Those who are stingy and enjoin stinginess on people**, he said: This is for knowledge, there is nothing in it for the world.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **Those who are stingy and enjoin stinginess on people**, he said: These are the Jews. And he recited: **And conceal what God has given them of His bounty**, he said: They are stingy with what God has given them of provision, and they conceal what God has given them of the Book. If they are asked about something and what God has revealed, they conceal it. And he recited: **Or do they have a share in the kingdom? Then they would not give the people so much as a speck on a date stone** (An-Nisa': 53) because of their stinginess.

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah or Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: Kurdam ibn Zayd, an ally of Ka'b ibn al-Ashraf, Usamah ibn Habib, Nafi' ibn Abi Nafi', Bahri ibn Amr, Huyayy ibn Akhtab, and Rifa'ah ibn Zayd ibn al-Tabut, used to come to some men from the Ansar - and they used to mix with them and give them advice - from the companions of the Messenger of God, may God bless him and grant him peace, and they would say to them: Do not spend your wealth, for we fear that it will lead to poverty for you if it goes away, and do not rush to spend, for you do not know what will happen! So God revealed about them: **Those who are stingy and enjoin stinginess on people and conceal what God has given them of His bounty**, meaning: of the prophethood, which confirms what Muhammad, may God bless him and grant him peace, brought, **And We have prepared for the disbelievers a humiliating punishment**, up to His saying: **And God is Knowing of them**.

Abu Ja'far said: The interpretation of the verse according to the first interpretation is: God does not love those who are arrogant and proud, who are stingy with explaining to people what God has commanded them to explain, of the name of Muhammad, may God bless him and grant him peace, and his description and attributes that He revealed in His books to His prophets, and they are knowledgeable about it, and they command people who know that as well as they do, to conceal what God has commanded them to clarify to him, and they conceal what God has given them of knowledge and understanding of that from those whom God has forbidden to conceal it.

As for the interpretation of Ibn Abbas and Ibn Zayd: **Indeed, God does not love those who are arrogant and boastful**, those who are stingy with people regarding the excess of what God has provided them of their wealth. Then all of their interpretations and the interpretations of others are the same.

Abu Ja'far said: The most correct of the sayings in this regard is what was said by those who said: God described these people, whose description He described in this verse, as being stingy in explaining to those who were ignorant of the matter of Muhammad, may God bless him and grant him peace, that it is true, and that Muhammad is a prophet sent by God, and other than that of the truth that God, the Most High,

mentioned, had made clear in what He revealed to His prophets from His books. So he was stingy in explaining it to these people, and they ordered those who were in their situation in their knowledge of it to conceal it from ignorance of that, and not to explain it to the people.

Rather, we said: This statement is more deserving of the interpretation of the verse, because God, the Most High, described them as ordering people to be miserly, and we have not been informed of any nation that ordered people to be miserly as a matter of religion or morals. Rather, they consider it ugly and condemn its doer, and praise - even if they are naturally miserly and use it in themselves - their generosity and liberality, and consider it one of the noble deeds and encourage it. Therefore, we said: Their miserliness with which God described them was only miserliness with the knowledge that God had given them, so they were miserly with explaining it to people and concealing it, not miserliness with money, unless the meaning of that is: those who are miserly with their money that they spend in the rights of God and in His ways, and they order people from the people of Islam to stop spending on that. So their miserliness with their money, and their ordering people to be miserly, is in this sense - according to what we mentioned in the narration from Ibn Abbas - so there is an understandable reason for describing them as miserly and ordering them to be so.

Abu Ja'far said: By that, may His praise be glorified, He means: **And We have prepared**, and We have made for those who deny the blessing of God that He bestowed upon them, of knowledge of the prophethood of Muhammad, may God bless him and grant him peace, who deny him after they have known him, who conceal his description and attributes from the people whom God has commanded them to explain to him, **a humiliating punishment**, meaning: the humiliating punishment of the one who is punished for his eternity in it, as a provision for him in his afterlife, when he comes before his Lord and finds Him, because of his previous denial of the duty that God imposed upon him.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **Those who are stingy**. Those is in the accusative case as a substitute for *whoever* in His saying **whoever was**. It is not an adjective because *whoever* and *whatever* are not described and are not described by them. It is permissible for it to be in the nominative case as a substitute for the implied word in Fakhour, and it is permissible for it to be in the nominative case and be conjoined with it. It is permissible for it to be the subject and the predicate is omitted, meaning those who are stingy will have such and such, or the predicate is **Indeed, God does not wrong, even by the weight of an atom**. (An-Nisa': 40) It is permissible for it to be in the accusative case with the implied **I mean**, so the verse is about the believers. So the verse comes with this interpretation that the stingy are deprived of the love of God, so do good, O believers, to those who are named, for God does not love those

Surat al-Nisa 4:37

Those who are stingy and enjoin stinginess on people and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment.

who have the characteristics that prevent doing good.

The second - the Almighty's saying: **They are stingy and enjoin stinginess on people.** The stinginess that is blameworthy in the Shari'ah is refraining from performing what God has obligated upon him, and it is like His saying: **And let not those who are stingy with what God has given them of His bounty think** (Al Imran 3:180) and the verse. The discussion of stinginess and its reality has already been mentioned in Al Imran, and the difference between it and miserliness is complete. What is meant by this verse, according to Ibn Abbas and others, is the Jews, for they combined arrogance and pride with stinginess with money and concealing what God revealed in the Torah of the description of Muhammad, may God bless him and grant him peace. It was said: What is meant are the hypocrites whose spending and faith were out of caution, and the meaning is that God does not love every arrogant boaster, nor those who are stingy, according to what we mentioned of its grammar.

The Almighty said: **And We have prepared for the disbelievers a humiliating punishment.** The Almighty separated the threat of the stingy believers from the threat of the disbelievers by making the first a lack of love and the second a humiliating punishment.

Tafsir Ibn Kathir

God the Almighty says, blaming those who are stingy with their wealth and do not spend it on what God has commanded them to do, such as being dutiful to parents, doing good to relatives, orphans, the needy, the near neighbor, the distant neighbor, the companion at your side, the wayfarer, and the slaves your right hands possess, and they do not pay God's right therein, and they also command people to be stingy. The Messenger of God, may God bless him and grant him peace, said, **What disease is worse than stinginess?** And he said, "Beware of stinginess, for it destroyed those who came before you. It commanded them to sever ties of kinship, so they sever ties, and it commanded them to commit immorality, so they committed immorality."

And the Almighty said: **And they conceal what God has given them of His bounty.** The miser is ungrateful for the blessings of God that are not apparent or evident, neither in his food nor in his clothing nor in what He gives and provides, as the Almighty said: "Indeed, man is ungrateful to his Lord. And indeed, he is, over that, a witness." That is, in his state and his characteristics. **And indeed, he is intense in his love of good.** And He said here: **And they conceal what God has given them of His bounty.** That is why He threatened them with His words: **And We have prepared for the disbelievers a humiliating punishment.** Disbelief is concealment and covering, so the miser conceals the blessings of God upon him and conceals them and denies them, so he is ungrateful for the blessings of God upon him. In the hadith: **Indeed, when God bestows a blessing upon a servant, He**

loves for its effect to appear upon him. And in the prophetic supplication: **And make us grateful for Your blessings, praising You for them, accepting them, and completing them for us.** Some of the predecessors interpreted this verse as referring to the miserliness of the Jews in showing the knowledge they had of the description of Muhammad, may God bless him and grant him peace, and their concealment. That is why God the Almighty said: **And We have prepared for the disbelievers a humiliating punishment.** It was narrated by Ibn Ishaq on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah or Sa'id ibn Jubayr, on the authority of Ibn Abbas. Mujahid and others said the same. There is no doubt that the verse is likely to mean that. It appears that the context is about miserliness with money, even though miserliness with knowledge is included in that by way of priority, because the context is about spending on relatives and the weak. Likewise, the verse that follows it, which is His statement: **Those who spend their wealth to be seen by people,** for He mentioned the blameworthy misers, who are the misers. Then He mentioned the hypocritical spenders who intend by their giving to gain fame and to be praised for their generosity, and they do not intend thereby the face of God. In the hadith of the three who are the first to be lit by the Fire, who are: the scholar, the warrior, and the hypocritical spender with their actions, "The owner of the wealth will say: I did not leave anything that you would like to be spent on except that I spent it in Your cause. God will say: You lied. You only wanted it to be said: Generous, and it was said." That is, you have received your reward in this world, which is what you intended by your action. The hadith states that the Messenger of God, may God bless him and grant him peace, said to Adi bin Hatim, **Your father sought something and achieved it.** In another hadith, the Messenger of God, may God bless him and grant him peace, was asked about Abdullah bin Jud'an: Will his spending and manumission benefit him? He said, **No, he never said a single day in his life, 'O Lord, forgive me my sin on the Day of Judgment.'** That is why God the Almighty said, **And they do not believe in God or in the Last Day,** meaning that what led them to do this ugly deed and to turn away from doing obedience in the proper manner was Satan, for he tempted them and gave them hope, and he accompanied them and made ugly things seem good to them. That is why God the Almighty said, **And whoever has Satan as a companion - then he is an evil companion.** That is why the poet said:

Do not ask about a person, but ask about his companion, for every companion follows the example of his companion.

Then the Almighty said: **And what would harm them if they believed in God and the Last Day and spent from what God has provided for them?** The verse, meaning, what would harm them if they believed in God and followed the praiseworthy path, and turned away from hypocrisy to sincerity and belief in God and hope for His promise in the Hereafter for those who do good deeds, and spent from what God has provided for

them in the ways that God loves and is pleased with? And His statement, **And God is All-Knowing of them**, meaning, He is All-Knowing of their good and corrupt intentions, and All-Knowing of who among them deserves success, so He guides him, inspires him with righteousness, and enables him to do good deeds that will please Him, and who deserves to be let down and expelled from the greatest divine side, from whose door whoever is expelled has failed and lost in this world and the hereafter, God forbid.

Fath al-Qadir

His saying 37- **Those who are stingy** is in the accusative case instead of his saying **whoever is arrogant** or on the blood, or in the nominative case as the subject and the predicate is presented: that is, they will have such and such of punishment, and it is permissible for it to be in the nominative case instead of the hidden pronoun in his saying **arrogant and proud** and it is permissible for it to be in the accusative case based on the estimation of I mean, or in the nominative case as the predicate and the subject is estimated: that is, they are the ones who are stingy, and the sentence is in the accusative case as a substitute. The reprehensible miserliness in the Shariah is the refusal to perform what God has obligated. Those mentioned in this verse have added to what they have fallen into of miserliness, which is the worst of evil traits, something that is uglier than it and more indicative of the downfall of the soul of its doer, and his reaching the peak of vileness, which is that in addition to their miserliness with their money and their concealment of what God has bestowed upon them of His grace, **they enjoin miserliness on people**, as if they find in their hearts the generosity of others with their money a hardship and annoyance. There are no many of His servants like you. This is your money, and you have been miserly with it because you think that spending some of it in its proper places will diminish it. So why are you miserly with the money of others? Although this does not cause you any harm? Is this anything but the height of blame and the ultimate foolishness, vulgarity, ugly nature, and bad choice? The different readings of miserliness have already been mentioned. It has been said that what is meant by this verse are the Jews, for they combined arrogance, pride, miserliness with money, and concealment of what God revealed in the Torah. It has also been said that what is meant by it are the hypocrites, and it is clear that the wording is broader than that, more comprehensive, and more beneficial.

Tafsir al-Baghawi

37- **Those who are stingy**, stinginess in the speech of the Arabs: preventing the beggar from the excess of what he has, and in the Sharia: preventing what is due, **and they order people to be stingy**, Hamza and Al-Kisa'i read **with stinginess** with the opening of the ba and the kha, and likewise in Surat Al-Hadid, and the others read with the damma of the ba and the sukoon of the kha, it was revealed about the Jews who were stingy in explaining the description of Muhammad and concealed it.

Saeed bin Jubair said: This is about concealing knowledge.

Ibn Abbas, may God be pleased with him, and Ibn Zayd said: It was revealed about Kurdam bin Zayd, Huyayy bin Akhtab, Rafa'ah bin Zayd bin al-Tabut, Usama bin Habib, Nafi' bin Abi Nafi', and Bahri bin Amr. They used to come to men from the Ansar and mix with them, saying, **Do not purify your wealth, for we fear poverty for you, and you do not know what will happen**. So God Almighty revealed this verse: **And they conceal what God has given them of His bounty**, meaning money. It was said that it means they are stingy with charity. **And We have prepared for the disbelievers a humiliating punishment**.

Tafsir al-Baidawi

37- **Those who are stingy and enjoin stinginess on people** instead of saying *whoever*, or it is accusative for blame or nominative for it, meaning they are those, or a subject whose predicate is omitted, the estimate of which is those who are stingy with what they have been given and enjoin stinginess on people with it. Hamzah and Al-Kisa'i read here and in Al-Hadid **with stinginess** with the opening of both letters, which is a language. **And they conceal what God has given them of His bounty** wealth and knowledge, so they are deserving of all blame. **And We have prepared for the disbelievers a humiliating punishment** The apparent in it is placed in the place of the implicit in order to indicate that whoever is like this is ungrateful for the blessing of God, and whoever is ungrateful for the blessing of God will have a punishment that humiliates him just as he humiliated the blessing with stinginess and concealment. The verse was revealed about a group of Jews who used to advise the Ansar: Do not spend your money, for we fear poverty for you. And it was said about those who concealed the description of Muhammad, may God bless him and grant him peace.

Surat al-Nisa 4:38

And those who spend their wealth to be seen by people and do not believe in Allah or the Last Day.
And he to whom Satan is a companion - then evil is he as a companion.

Surat al-Nisa 4:38

And those who spend their wealth to be seen by people and do not believe in God or the Last Day. And he to whom Satan is a companion - then evil is he as a companion.

Tafsir al-Jalalayn

And those in apposition to those before it **who spend their wealth to be seen by people** showing off to them **and do not believe in God or in the Last Day** like the hypocrites and the people of Mecca **and whoever has Satan as a companion** a companion who acts according to his command like these **then what an evil companion** he is.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: And We have prepared for the disbelievers in God from among the Jews, whose characteristics God has described, a humiliating punishment, **and those who spend their wealth to be seen by people.**

And those is in the accusative case, in apposition to **the disbelievers.**

His saying: **To show off to people**, means: he spends it to show off to people, not in obedience to God or in His path, but in the path of Satan, **and they do not believe in God or in the Last Day**, meaning: they do not believe in the oneness of God, nor in the return to Him on the Day of Resurrection - on which deeds are rewarded - that it will happen.

Mujahid said: This is a characteristic of the Jews and a characteristic of the hypocrites who were polytheists, so they pretended to be Muslims out of fear of the Messenger of God, may God bless him and grant him peace, and the people of faith in him, while they persisted in their disbelief. This is more similar to the characteristic of the Jews, because the Jews believed in the Oneness of God and believed in resurrection and the Hereafter. Their disbelief was their denial of the prophethood of Muhammad, may God bless him and grant him peace.

And further, in God's separation between the description of those who do not believe in God or the Last Day, and the description of the other group whom He described in the verse before it, and He informed that they will have a humiliating punishment, with the separating *and* between them, what indicates that they are two descriptions of two types of people with different meanings, even though all of them are people who disbelieve in God. If both descriptions were descriptions of one type of people, it would have been said, God willing: **And We have prepared for the**

disbelievers a humiliating punishment, "Those who spend their wealth to be seen by people," but He separated them with the *and* for what we have described.

If someone thinks that the inclusion of the letter waw is not objectionable in the conjunction of an adjective with an adjective for a single described thing in the speech of the Arabs, then even if that is the case, then the most eloquent thing in the speech of the Arabs, if that is what is intended, is to leave out the inclusion of the waw. And if another description is intended by the second, other than the first, then the waw is included. And directing the speech of God to the most eloquent and famous of the speech of the one in whose tongue His Book was revealed is more appropriate for us than directing it to the most objectionable of their speech.

Abu Ja'far said: By that, He, the Most High, means: Whoever has Satan as a friend and companion, who acts in obedience to him, follows his command, and abandons God's command in spending his money to show off to people in disobedience to Him, and denies the Oneness of God and the Resurrection after death, **Evil is our companion**, meaning: Evil is Satan as a companion.

The accusative case of the companion is because in *sa'a* there is a mention of Satan, as God Almighty said: **What an evil substitute for the wrongdoers** (al-Kahf 18:50). The Arabs do the same with *sa'a* and its counterparts, including the saying of Adi bin Zaid:

Do not ask about a person, but look at his companion, for the companion is imitated by the one he accompanies.

He means: companion, friend and companion.

Tafsir al-Qurtubi

There are two issues:

The first - the Almighty's saying: **And those who spend their wealth to be seen by people** the verse: The Almighty is in apposition to **those who are stingy**: **Those who spend their wealth to be seen by people** and it was said, it is in apposition to the disbelievers, so it is in the accusative case. And whoever saw the addition of the waw allowed the second to be, in his opinion, the predicate of the first. The majority said that it was revealed about the hypocrites because the Almighty said: **To be seen by people** and showing off is from hypocrisy. Mujahid: In the Jews, and al-Tabari weakened it, because the Almighty denied this group belief in God and the Last Day, and the Jews are not like that. Ibn Atiyyah said: The statement of Mujahid is directed towards exaggeration and obligation, since their belief in the Last Day is no belief from where it does not benefit them. And it was said: It was revealed about my food on the day of Badr, and they were the leaders of Mecca who spent on the people so that they would go out to Badr. Ibn al-Arabi said: And the spending for show is included in the rulings from the point that it does not count.

I said: This is indicated by the Book's statement, the Most High: **Say, 'Spend willingly or unwillingly, it will never be accepted from you.'** (al-Tawbah 9:53), and it will come.

The second - the Almighty's saying: **And whoever has Satan as a companion - then evil is he as a companion.** There is an implied meaning in the speech, **and they do not believe in God or in the Last Day.** So their companion is Satan. **And whoever has Satan as a companion - then evil is he as a companion.** And companion: the companion, meaning the friend and intimate, and it is a verbal noun from pairing. Adi bin Zaid said:

Do not ask about a person, but ask about his companion, for every companion follows the example of his companion.

The meaning is that Satan accompanied him in this world, and it is possible that the meaning is that Satan accompanied him in the fire, so he is an evil companion, meaning Satan is an evil companion, and it is an accusative of specification.

Tafsir Ibn Kathir

God the Almighty says, blaming those who are stingy with their wealth and do not spend it on what God has commanded them to do, such as being dutiful to parents, doing good to relatives, orphans, the needy, the near neighbor, the distant neighbor, the companion at your side, the wayfarer, and the slaves your right hands possess, and they do not pay God's right therein, and they also command people to be stingy. The Messenger of God, may God bless him and grant him peace, said, **What disease is worse than stinginess?** And he said, "Beware of stinginess, for it destroyed those who came before you. It commanded them to sever ties of kinship, so they sever ties, and it commanded them to commit immorality, so they committed immorality."

And the Almighty said: **And they conceal what God has given them of His bounty.** The miser is ungrateful for the blessings of God that are not apparent or evident, neither in his food nor in his clothing nor in what He gives and provides, as the Almighty said: "Indeed, man is ungrateful to his Lord. And indeed, he is, over that, a witness." That is, in his state and his characteristics. **And indeed, he is intense in his love of good.** And He said here: **And they conceal what God has given them of His bounty.** That is why He threatened them with His words: **And We have prepared for the disbelievers a humiliating punishment.** Disbelief is concealment and covering, so the miser conceals the blessings of God upon him and conceals them and denies them, so he is ungrateful for the blessings of God upon him. In the hadith: **Indeed, when God bestows a blessing upon a servant, He loves for its effect to appear upon him.** And in the prophetic supplication: **And make us grateful for Your blessings, praising You for them, accepting them, and completing them for us.** Some of the predecessors interpreted this verse as referring to the miserliness of the Jews in showing the knowledge they had of the

description of Muhammad, may God bless him and grant him peace, and their concealment. That is why God the Almighty said: **And We have prepared for the disbelievers a humiliating punishment.** It was narrated by Ibn Ishaq on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah or Sa'id ibn Jubayr, on the authority of Ibn Abbas. Mujahid and others said the same. There is no doubt that the verse is likely to mean that. It appears that the context is about miserliness with money, even though miserliness with knowledge is included in that by way of priority, because the context is about spending on relatives and the weak. Likewise, the verse that follows it, which is His statement: **Those who spend their wealth to be seen by people,** for He mentioned the blameworthy misers, who are the misers. Then He mentioned the hypocritical spenders who intend by their giving to gain fame and to be praised for their generosity, and they do not intend thereby the face of God. In the hadith of the three who are the first to be lit by the Fire, who are: the scholar, the warrior, and the hypocritical spender with their actions, "The owner of the wealth will say: I did not leave anything that you would like to be spent on except that I spent it in Your cause. God will say: You lied. You only wanted it to be said: Generous, and it was said." That is, you have received your reward in this world, which is what you intended by your action. The hadith states that the Messenger of God, may God bless him and grant him peace, said to Adi bin Hatim, **Your father sought something and achieved it.** In another hadith, the Messenger of God, may God bless him and grant him peace, was asked about Abdullah bin Jud'an: Will his spending and manumission benefit him? He said, **No, he never said a single day in his life, 'O Lord, forgive me my sin on the Day of Judgment.'** That is why God the Almighty said, **And they do not believe in God or in the Last Day,** meaning that what led them to do this ugly deed and to turn away from doing obedience in the proper manner was Satan, for he tempted them and gave them hope, and he accompanied them and made ugly things seem good to them. That is why God the Almighty said, **And whoever has Satan as a companion - then he is an evil companion.** That is why the poet said:

Do not ask about a person, but ask about his companion, for every companion follows the example of his companion.

Then the Almighty said: **And what would harm them if they believed in God and the Last Day and spent from what God has provided for them?** The verse, meaning, what would harm them if they believed in God and followed the praiseworthy path, and turned away from hypocrisy to sincerity and belief in God and hope for His promise in the Hereafter for those who do good deeds, and spent from what God has provided for them in the ways that God loves and is pleased with? And His statement, **And God is All-Knowing of them,** meaning, He is All-Knowing of their good and corrupt intentions, and All-Knowing of who among them deserves success, so He guides him, inspires him with righteousness, and enables him to do good deeds that will please Him, and who deserves to be let down and expelled from the greatest divine side, from whose door whoever is expelled has failed and lost in this world and the hereafter, God forbid.

Surat al-Nisa 4:38

And those who spend their wealth to be seen by people and do not believe in Allah or the Last Day.
And he to whom Satan is a companion - then evil is he as a companion.

Fath al-Qadir

His statement 38- **And those who spend their wealth to be seen by people** is in apposition to his statement **those who are stingy**. The reason for that is that the former people were excessive in their stinginess and in ordering people to do so and in concealing what God has given them of His bounty, and these people were excessive in spending their wealth in the wrong places just for show and reputation, as someone who wants people to hear that he is generous does, and he is arrogant towards others by doing so and is haughty towards them, in addition to what is added to this spending that brings him harm from not believing in God and the Last Day. His statement **And whoever has Satan as a companion** is an implied meaning in the speech, and the meaning is, they do not believe in God or the Last Day, so their companion is Satan. **And whoever has Satan as a companion, then he is an evil companion**. The companion is the companion, and he is the friend and confidant. The meaning is: whoever was with Satan in this world, he accompanied him in it, or he is a companion in the Fire, so Satan is an evil companion.

polytheists of Mecca. It was said that they are the hypocrites. "And he who has Satan as a companion, then an evil companion" is a warning that Satan has paired them and made them do that and made them look good, like His statement: "Indeed, the wasteful are brothers of the devils." What is meant is Satan and his helpers, both internal and external, and it is possible that it is a threat to them that Satan will pair them with them in the Fire.

Tafsir al-Baghawi

38- **And those who spend their wealth to be seen by people and do not believe in God or in the Last Day**, the place of those who are in the accusative case, in apposition to those who are stingy, and it was said: it is in the genitive case in apposition to His statement: **And We have prepared for the disbelievers** It was revealed about the Jews, and Al-Suddi said: about the hypocrites, and it was said: about the polytheists of Mecca/ who agreed on the enmity of the Messenger, may God bless him and grant him peace.

And whoever has Satan as a companion, as a friend and confidant, **he is an evil companion**, meaning: Satan is an evil companion. It is an accusative for explanation, and it was said: it is for cutting off the definite article by dropping the alif and lam as you say: **What a good man Abdullah is**, and as God Almighty said: **What an evil substitute for the wrongdoers** (al-Kahf 18:50) **What an evil example** (al-A'raf 7:177).

Tafsir al-Baidawi

38- **And those who spend their wealth to be seen by people** is in apposition to those who are stingy, or the disbelievers. And he only shares with them in blame and asceticism because stinginess and extravagance, which is spending, are not as they should be, since they are two extremes of excess and neglect, both in ugliness and attracting blame, or a subject whose predicate is omitted and indicated by His statement: **And he who has Satan as a companion**. "And they do not believe in God or in the Last Day" to seek His pleasure and reward in spending, and they are the

Surat al-Nisa 4:39

And what would be the harm to them if they believed in God and the Last Day and spent from what God has provided for them? And God is ever Knowing of them.

Tafsir al-Jalalayn

And what harm would there be to them if they believed in God and the Last Day and spent from what God has provided for them meaning what harm would there be to them in that? The question is for denial and *even* is a source meaning there is no harm in it, but rather the harm is in what they are doing **and God is Knowing of them** so He will reward them for what they have done.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: What is there against those who spend their wealth to be seen by people and do not believe in God or the Last Day? **If they believed in God and the Last Day**, if they believed that God is One and has no partner, and were sincere in monotheism to Him, and were certain of the resurrection after death, and believed that God will reward them for their deeds on the Day of Resurrection, **and spent from what God has provided for them**, meaning: and paid the zakat on their wealth that God has provided for them and given them, willingly, and did not spend it to be seen by people, seeking mention and pride among the disbelievers in God, and false praise among people, **and God is**, of those whose attribute He described as spending their wealth to be seen by people hypocritically, while they are deniers of God and the Last Day, *All-Knowing*, meaning: He is All-Knowing of them and their deeds, and what they intend and want by spending what they spend of their wealth, and that they want thereby to be seen by, to be heard by, and to be praised by people, and He is their Guardian. Their deeds, nothing of them is hidden from Him, until He rewards them for them with their reward when they return to Him.

Tafsir al-Qurtubi

Ma is in the nominative case as a subject, and *dha* is its predicate, and *dha* means *who*. It is possible that *ma* and *dha* are one noun, so the first is to be estimated, and **what is upon them** and the second is to be estimated, and **what is upon them** "if they believed in God and the Last Day **meaning they believed in the necessary existence and in what the Messenger brought of the details of the Hereafter** and spent from what God has provided for them, and God is ever Knowing of them" its meaning has been presented in more than one place.

Tafsir Ibn Kathir

God the Almighty says, blaming those who are stingy with their wealth and do not spend it on what God has commanded them to do, such as being dutiful to parents, doing good to relatives, orphans, the needy, the near neighbor, the distant neighbor, the companion at your side, the wayfarer, and the slaves your right hands possess, and they do not pay God's right therein, and they also command people to be stingy. The Messenger of God, may God bless him and grant him peace, said, "What disease is worse than stinginess? **And he said**, Beware of stinginess, for it destroyed those who came before you. It commanded them to sever ties of kinship, so they sever ties, and it commanded them to commit immorality, so they committed immorality."

And the Almighty said: **And they conceal what God has given them of His bounty**. The miser is ungrateful for the blessings of God that are not apparent or evident, neither in his food nor in his clothing nor in what He gives and provides, as the Almighty said: "Indeed, man is ungrateful to his Lord. And indeed, he is, over that, a witness." That is, in his state and his characteristics. **And indeed, he is intense in his love of good**. And He said here: **And they conceal what God has given them of His bounty**. That is why He threatened them with His words: **And We have prepared for the disbelievers a humiliating punishment**. Disbelief is concealment and covering, so the miser conceals the blessings of God upon him and conceals them and denies them, so he is ungrateful for the blessings of God upon him. In the hadith: **Indeed, when God bestows a blessing upon a servant, He loves for its effect to appear upon him**. And in the prophetic supplication: **And make us grateful for Your blessings, praising You for them, accepting them, and completing them for us**. Some of the predecessors interpreted this verse as referring to the miserliness of the Jews in showing the knowledge they had of the description of Muhammad, may God bless him and grant him peace, and their concealment. That is why God the Almighty said: **And We have prepared for the disbelievers a humiliating punishment**. It was narrated by Ibn Ishaq on the authority of Muhammad ibn Abi Muhammad, on the authority of Ikrimah or Sa'id ibn Jubayr, on the authority of Ibn Abbas. Mujahid and others said the same. There is no doubt that the verse is likely to mean that. It appears that the context is about miserliness with money, even though miserliness with knowledge is included in that by way of priority, because the context is about spending on relatives and the weak. Likewise, the verse that follows it, which is His statement: **Those who spend their wealth to be seen by people**, for He mentioned the blameworthy misers, who are the misers. Then He mentioned the hypocritical spenders who intend by their giving to gain fame and to be praised for their generosity, and they do not intend thereby the face of God. In the hadith of the three who are the first to be lit by the Fire, who are: the scholar, the warrior, and the hypocritical spender with their actions, "The owner of the wealth will say: I did not leave anything that you would like to be spent on except that I spent it in Your cause. God will say: You lied. You only wanted it to be said: Generous, and it was said." That is, you have

Surat al-Nisa 4:39

And what would be the harm to them if they believed in Allah and the Last Day and spent from what Allah has provided for them? And Allah is ever Knowing of them.

received your reward in this world, which is what you intended by your action. The hadith states that the Messenger of God, may God bless him and grant him peace, said to Adi bin Hatim, **Your father sought something and achieved it.** In another hadith, the Messenger of God, may God bless him and grant him peace, was asked about Abdullah bin Jud'an: Will his spending and manumission benefit him? He said, **No, he never said a single day in his life, 'O Lord, forgive me my sin on the Day of Judgment.'** That is why God the Almighty said, **And they do not believe in God or in the Last Day,** meaning that what led them to do this ugly deed and to turn away from doing obedience in the proper manner was Satan, for he tempted them and gave them hope, and he accompanied them and made ugly things seem good to them. That is why God the Almighty said, **And whoever has Satan as a companion - then he is an evil companion.** That is why the poet said:

Do not ask about a person, but ask about his companion, for every companion follows the example of his companion.

Then the Almighty said: **And what would harm them if they believed in God and the Last Day and spent from what God has provided for them?** The verse, meaning, what would harm them if they believed in God and followed the praiseworthy path, and turned away from hypocrisy to sincerity and belief in God and hope for His promise in the Hereafter for those who do good deeds, and spent from what God has provided for them in the ways that God loves and is pleased with? And His statement, **And God is All-Knowing of them,** meaning, He is All-Knowing of their good and corrupt intentions, and All-Knowing of who among them deserves success, so He guides him, inspires him with righteousness, and enables him to do good deeds that will please Him, and who deserves to be let down and expelled from the greatest divine side, from whose door whoever is expelled has failed and lost in this world and the hereafter, God forbid.

Fath al-Qadir

39- **And what would be upon them** meaning: upon these groups **if they believed in God and the Last Day and spent from what God has provided them** seeking His countenance and obeying His command: meaning: what harm would be upon them if they did that?

Tafsir al-Baghawi

"And what is upon them?" meaning: What is upon them and what is upon them? "If they had believed in God and the Last Day and spent from what God has provided for them. And God is Knowing of them.

the Last Day and spent from what God has provided for them?" That is, what is it to them, or what consequence will befall them because of their belief and spending in the way of God? It is a rebuke to them for their ignorance of the place of benefit and their belief in something other than what it is, and an incitement to think to seek an answer for a reason that will lead them to knowledge of the great benefits and beautiful returns in it. And a warning that the one who is called to a matter that does not cause harm should respond as a precaution, so how about if it includes benefits? And faith was mentioned first here and last in another verse because the purpose of mentioning it is to specify it here and to explain it, then "and God is Knowing of them" is a warning to them.

Tafsir al-Baidawi

39- And what is it to them if they believed in God and

Surat al-Nisa 4:40

Indeed, God does not wrong by as much as an atom's weight. And if there is a good deed, He multiplies it and gives from Himself a great reward.

Tafsir al-Jalalayn

Indeed, God does not wrong anyone even the weight of an atom the smallest ant, by deducting it from his good deeds or adding it to his bad deeds. **And if it is an atom a good deed** from a believer, and in a reading with the nominative case, it was complete **He multiplies it** from ten to more than seven hundred, and in a reading {He multiplies it} with the emphasis **and gives from Him** from Him with the multiplication **a great reward** that no one can estimate.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: **And what would be the harm to them if they believed in God and the Last Day and spent from what God has provided for them?** For God does not deprive anyone of His creation who spent in His cause from what He has provided for him, of the reward for his spending in this world, nor of its reward on the Day of Resurrection, **the weight of an atom**, meaning: what it weighs and is according to its weight, but He rewards him for it and recompenses him for it, as:

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: that he recited: **Indeed, God does not wrong by the weight of an atom, and if there is a good deed, He multiplies it.** He said: For my good deeds to outweigh my bad deeds by the weight of an atom is more beloved to me than the world and everything in it.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: Some of the people of knowledge used to say: If my good deeds outweighed my bad deeds by the weight of an atom, that would be more beloved to me than if I had the entire world.

As for the atom, it was mentioned on the authority of Ibn Abbas that he said about it, as follows:

Ishaq bin Wahb Al-Wasiti told me, he said: Abu Asim told us, he said: Shabib bin Bishr told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **the weight of an atom**, he said: the head of a red ant.

Abu Jaafar said: Ishaq bin Wahb told me: Yazid bin Harun said: They claimed that this red atom has no weight.

In a manner similar to what we have said about this, the report from the Messenger of God, may God bless him and grant him peace, is authentic.

Muhammad ibn al-Muthanna and Muhammad ibn

Bashar told us, Abu Dawud told us, Imran told us, on the authority of Qatada, on the authority of Anas: "The Messenger of God, may God bless him and grant him peace, said: God does not wrong the believer in a good deed, for he is rewarded with provision in this world, and he is recompensed for it in the Hereafter. As for the disbeliever, he is fed with it in this world, but when it is the Day of Resurrection, it will not be considered a good deed for him."

Musa bin Abdul Rahman Al-Masruqi narrated to us, Jaafar bin Awn narrated to us, Hisham bin Saad narrated to us, Zaid bin Aslam narrated to us, on the authority of Ata bin Yasar: By the One in Whose Hand is my soul, none of you is more fervent in his plea for the truth that he sees as being right, than the believers regarding their brothers when they see that they have been saved from the Fire. They say: O our Lord, our brothers, they used to pray with us, fast with us, perform Hajj with us, and strive with us, and the Fire has seized them! So God will say to them: Go, and whoever you recognize in his appearance, bring him out! And He will forbid their appearance to the Fire. So they will find a man whom the Fire has seized up to the middle of his shins, up to his knees, and up to his waist, so they will bring out from him many human beings. Then they will return and speak, and He will say: Go, and whoever you find in his heart a qirat's weight of goodness, bring him out! So they will bring out from him many human beings. Then they would return and speak, and he would continue to say that to them until he said: Go, and whoever you find in his heart an atom's weight of sin, bring him out. So when Abu Saeed narrated this hadith, he would say: If you do not believe me, then recite: "Indeed, God does not wrong by as much as an atom's weight. And if there is a good deed, He multiplies it and gives from Himself a great reward." So they would say: Our Lord, we did not leave any good in it.

Muhammad bin Abdullah bin Abdul Hakam told me, he said, my father and Shuaib bin Al-Layth told me, on the authority of Al-Layth, on the authority of Khalid bin Yazid, on the authority of Ibn Abi Hilal, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, something similar.

Others said about this, including:

Al-Muthanna narrated to me, saying: Muslim bin Ibrahim narrated to us, saying: Sadaqah bin Abi Sahl narrated to us, saying: Abu Amr narrated to us, on the authority of Zadan, saying: I came to Ibn Masoud and he said: When the Day of Resurrection comes, God will gather the first and the last, then a caller from God will call out: Whoever seeks injustice, let him come to his right and take it! He said: By God, a person will rejoice when the right he owes to his father, son, or wife is dissolved for him, and he will take it from him, even if he is young. The proof of that is in the Book of God, the Blessed and Exalted: **And when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask about one another** (al-Mu'minun 23:101). It will be said to him: Give these people their rights - meaning: Give them their rights - and he will say: O Lord, from where, when the world is gone?

Surat al-Nisa 4:40

Indeed, Allah does not wrong by as much as an atom's weight. And if there is a good deed, He multiplies it and gives from Himself a great reward.

Then God will say to His angels: O My angels, look at his righteous deeds and give them from them! If an atom's weight of good deeds remains, the angels say - and He knows best -: O our Lord, we have given every person his due, and if an atom's weight of good deeds remains for him, He says to the angels: Double it for My servant, and admit him by the grace of My mercy into Paradise. The proof of that is in the Book of God: "Indeed, God does not wrong by the weight of an atom. And if there is a good deed, He multiplies it and gives from Himself a great reward." That is, Paradise, He gives it. And if his good deeds are exhausted and his bad deeds remain, the angels say - and He knows best -: Our God, his good deeds are exhausted and his bad deeds remain, and there are many claimants! So God says: Double their burdens for them, and write for him a record to the Fire. He said: Charity. Or a document to Hell. Charity is not sure which one he said.

And he narrated on the authority of Muhammad ibn Ubayd, on the authority of Harun ibn Antara, on the authority of Abdullah ibn al-Sa'ib, who said: I heard Zadhan say: Abdullah ibn Mas'ud said: The hand of the male and female slave will be taken on the Day of Resurrection, and a crier will call out over the heads of the first and the last: This is so-and-so, son of so-and-so. Whoever has a right, let him come to his right! The woman will rejoice that her right over her father, or over her son, or over her brother, or over her husband will be dissolved. Then Ibn Mas'ud recited: **There will be no kinship among them that Day, nor will they ask about one another** (al-Mu'minun 23:101). Then God, the Blessed and Exalted, will forgive whatever He wills of His right, but He will not forgive anything of the rights of the people. Then He will set up a place for the people and say: Give the people their rights! They will say: O Lord, the world has perished, from where will I give them their rights? He will say: Take from his righteous deeds, and give each person with a right his right according to the extent of his injustice. If he is a friend of God, and he is given an atom's weight of grace, He multiplies it for him until He admits him into Paradise with it. Then he recites to us: **Indeed, God does not wrong by as much as an atom's weight.** And if he is a wretched servant, the angel says: **O Lord, his good deeds have been exhausted, and there are still many seekers!** He says: **Take from their bad deeds and add them to his bad deeds, then write him a letter to the Fire.**

Abu Ja'far said: The interpretation of the verse according to this interpretation of `Abdullah is: God does not wrong a servant who is owed an atom's weight before another servant of His in His Resurrection and on the Day of Meeting and above, so He leaves it upon him and does not take it for the wronged person from his wrongdoer, but rather He takes it from him for him, and He takes from every wrongdoer for every wronged person who followed him before him, **And if there is a good deed, He multiplies it**, meaning: And if he has a good deed, He multiplies it, meaning: He multiplies its reward and recompense for him, **And gives from Himself a great reward**, meaning: And He gives him from Himself a great reward, and the

great reward is Paradise, according to what `Abdullah said.

Both interpretations have an understandable aspect, I mean the interpretation given by Ibn Mas'ud and the one given by Qatadah. We chose the first interpretation because it agrees with the report from the Messenger of God (blessings and peace of God be upon him), with the apparent meaning of the revelation indicating its authenticity, as it was in the context of the verse before it, in which God urged spending in obedience to Him, and condemned spending in obedience to Satan. Then He connected that to what He promised the hypocrites in their obedience to Him, saying: "Indeed, God does not wrong by the weight of an atom. And if there is a good deed, He multiplies it and gives from Himself a great reward."

There is a difference in the reading of his saying: **And if it is good.**

So I read it as the general reading of Iraq is: **And if it is good**, with the word *good* in the accusative case, meaning: And if the weight of an atom is good, He will multiply it.

The majority of the readers of Medina read it: **And if there is goodness**, raising the word *goodness*, meaning: And if there is goodness, according to what I mentioned from Abdullah bin Masoud regarding the interpretation of that.

As for his saying: **He multiplies it**, he came with the alif, and did not say: **He doubles it**, because what was meant by it in the saying of some of the Arab scholars was: **He multiplies it many times over.** If what was meant by it in his saying: **He doubles that two times over**, it would have been said: **He doubles it** with emphasis.

Then the people of interpretation differed about those whom God promised in this verse what He promised them in it.

Some of them said: They are all those who believe in God and in Muhammad, may God bless him and grant him peace. They based this on the following:

Al-Fadl bin Al-Sabah told us, he said, Yazid bin Harun told us, on the authority of Mubarak bin Fadala, on the authority of Ali bin Zaid, on the authority of Abu Uthman Al-Nahdi, he said: I met Abu Hurairah and I said to him: I have heard that you say: A good deed is multiplied a million times! He said: What is so strange to you about that? By God, I heard him - meaning the Prophet, may God bless him and grant him peace - say: God multiplies a good deed by two million times!

Others said: Rather, it is the immigrants in particular, not the Bedouins and Arabs. They based this on the following:

Muhammad bin Harun Abu Nasheet told me, he said, Yahya bin Abi Bakr told us, he said, Fadil bin Marzouq told us, on the authority of Atiyah Al-Awfi, on the authority of Abdullah bin Umair, he said: This verse was revealed about the Bedouins: **Whoever brings a**

good deed will have ten times the like thereof (al-An'am 6:60). A man said: What about the Muhajireen? He said: What is greater than that: "Indeed, God does not wrong by as much as an atom's weight. And if there is a good deed, He multiplies it and gives from Himself a great reward." And when God says about something: *Great*, then it is great.

Abu Ja'far said: The more correct of the two opinions is the opinion of the one who said: This verse refers to the immigrants and not the Bedouins. This is because it is not permissible for there to be in the report of God or the report of His Messenger, may God bless him and grant him peace, something that contradicts one another. Since it is correct that God promised to whomever of His believing servants comes with a good deed a reward of ten times its like, and whoever comes with a good deed from them that He will multiply it for him, and the two reports that we mentioned from him, may God bless him and grant him peace, are correct, it is not permissible for one of them not to be general and the other explanatory, since his reports, may God bless him and grant him peace, corroborate one another. And since that is the case, it is correct that the hadith of Abu Hurairah means that the good deed will be multiplied for the emigrants from the people of faith by two thousand thousand good deeds, and for the bedouins among them by ten times the like, according to what Ibn Umar narrated from the Prophet, may God bless him and grant him peace, and that his saying: **Whoever brings a good deed will have ten times the like thereof** (al-An'am 6:60), means: whoever brings a good deed from the bedouin believers will have ten times the like thereof, and whoever brings a good deed from their emigrants will have it multiplied for him and God will give him from Himself a reward - meaning He will give it from Himself - **a great reward**. That is: a great reward for his good deed, and that great reward is Paradise, as:

Al-Muthanna told me, he said, Muslim bin Ibrahim told us, he said, Sadaqah bin Abi Sahl told us, he said, Abu Amr told us, on the authority of Zadan, on the authority of Ibn Masoud: **And he will be given from Him a great reward**, meaning: Paradise is given to him.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibad bin Abi Saleh told me, on the authority of Saeed bin Jubair, regarding his statement: **And he will be given from Him a great reward**, he said: The great reward is Paradise.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And he will be given from Him a great reward**, he said: **A great reward**, Paradise.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, God does not wrong by the weight of an atom** means that He does not deprive them or reduce from their reward the weight of an atom, but rather He rewards them for it and recompenses them for it. What is meant by the statement is that God does not wrong little or much, as He said: **Indeed, God does not wrong people at all** (Yunus 10:44). The atom is the red ant, according to Ibn Abbas and others, and

it is the smallest ant. It was also reported from him that it is the head of an ant. Yazid bin Harun said: They claimed that the atom has no weight, and it is narrated that a man placed bread until the atoms covered it, then he weighed it and it did not exceed the weight of the bread.

I said: The Qur'an and Sunnah indicate that an atom has a weight, just as a dinar and a half a dinar have a weight, and God knows best.

It was said: The mustard seed, as God Almighty said: "So let not a soul be wronged at all. Even if it be the weight of a mustard seed, We will bring it." (al-Anbiya 21:47) And something else was said, and in general it is an expression for the smallest and most trivial of things. In Sahih Muslim, "On the authority of Anas, he said that the Messenger of God, may God bless him and grant him peace, said:

God does not wrong a believer in the good deeds he does in this world and is rewarded for them in the Hereafter. As for the disbelievers, they are fed with the good deeds they did for God in this world, until when they reach the Hereafter, they will have no good deeds for which they will be rewarded.

God the Almighty said: "And if it is a good deed, He will multiply it" meaning He will increase its reward. The people of Hijaz read it as a good deed in the nominative case, while the general public read it as an accusative case. Based on this first, *tak* means *happens* so it is complete. Based on the second, it is incomplete, meaning that if you did it as a good deed. Al-Hasan read *nadhifa'uha* with the nun of majesty, while the rest read it with the ya', which is more correct because of his saying *wa-yuta*. Abu Raja' read *yadhifa'uha* while the rest read *yadhifa'uha* and they are two languages that mean multiplication. Abu Ubaidah said *yadhifa'uha* means He makes it many times over, and he multiplies it with the shaddah, making it double. **min laduna** means from Him. There are four languages in it: *ولنا ولنا* and *ولنا*. When they add it to themselves, they stress the nun, and it enters upon it from where it was from the inside to begin the goal. *ولنا* likewise, so when they are similar, it is good to enter from it. Therefore, Sibawayh said in *laduna*: it is the place that is the beginning of the goal: **a great reward** meaning Paradise. And in Sahih Muslim from the long hadith of Abu Sa'id Al-Khudri - the hadith of intercession - and in it:

"Until the believers are delivered from the Fire, by Him in Whose Hand is my soul, there is none among you who will implore God more fervently to exact justice than the believers on the Day of Resurrection for their brothers who are in the Fire. They will say, 'Our Lord, they used to fast with us and pray and perform Hajj.' It will be said to them, 'Bring out those whom you recognized.' Their images will be forbidden to the Fire. They will bring out a great number of people, the Fire having been filled to the middle of the waterwheel and up to their knees. Then they will say, 'Our Lord, there is not left in it anyone whom You commanded us.' The Almighty and Majestic will say, 'Go back and bring out the weight of a dinar's worth of good.' They will bring out a great number of people. Then they will say, 'Our Lord, we have not left in it anyone whom You commanded us.' Then He will say, 'Go back and bring

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Indeed, Allah does not wrong by as much as an atom's weight. And if there is a good deed, He multiplies it and gives from Himself a great reward.

out the weight of half a dinar's worth of good.' They will bring out a great number of people. Then they will say, 'Our Lord, we have not left in it anyone whom You commanded us.'" Abu Sa'id ibn al-Khudri used to say, "If you do not believe me in this hadith, then recite if you wish, 'God does not wrong by as much as an atom's weight. But if there is a good deed, He multiplies it and gives from Himself a reward.'" Great." He mentioned the hadith and it was narrated on the authority of Ibn Masoud, "on the authority of the Prophet, may God bless him and grant him peace, that he said:

The servant will be brought on the Day of Resurrection and will be made to stand and will be called out in front of all creation, "This is so-and-so, son of so-and-so. Whoever has a right over him, let him come to his right." Then he will say, **Give these people their rights.** The servant will say, **O Messenger of God, from where will I be able to do so when the world has gone from me?** Then God Almighty will say to the angels, **Look at his good deeds and give them from them.** If there remains an atom's weight of good deeds, the angels will say, **O Lord,** and He knows this better than they do. He has given every person with a right his right, and there remains an atom's weight of good deeds. Then God Almighty will say to the angels, "Multiply it for My servant and admit him into Paradise by the grace of My mercy and the confirmation of 'Indeed, God does not wrong by the weight of an atom. If there is a good deed, He multiplies it.'" And if he is a wretched servant, the angels will say, **Our God, his good deeds have been exhausted and his bad deeds remain, and there are many seekers left.** Then God Almighty will say, **Take from their bad deeds and add them to his bad deeds.** Then they will write for him a letter to the Fire. So the verse, according to this interpretation, is about the opponents, and that God Almighty does not wrong the opponent by the weight of an atom from the opponent, so he takes from him, and He does not wrong the weight of an atom. An atom remains for him, but He rewards him for it and multiplies it for him. This is what God Almighty says: **And if it is a good deed, He multiplies it.** Abu Hurairah narrated that he heard the Messenger of God, may God bless him and grant him peace, say:

God, the Almighty, gives His believing servant two thousand thousand good deeds for one good deed. He recited, "God does not wrong by as much as an atom's weight. And if there is a good deed, He multiplies it and gives from Himself a great reward." Ubaydah said, Abu Hurayrah said: And when God says, **a great reward**, who can estimate its value? It was previously reported from Ibn Abbas and Ibn Masoud that this verse is better than what the sun rises upon.

Tafsir Ibn Kathir

God Almighty says, informing us: He will not wrong any of His creation on the Day of Resurrection by the weight of a mustard seed or the weight of an atom, but

He will repay it to him and multiply it for him if it was good, as God Almighty said: **And We will set up the just balances** (al-An'am 2:17). God Almighty also said, informing us about Luqman, that he said: **O my son, if it be the weight of a mustard seed and be in a rock or in the heavens or in the earth, God will bring it forth** (al-An'am 2:17). God Almighty also said: "On that Day mankind will come forth in separate groups to be shown their deeds. So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it." And in the two Sahihs from the hadith of Zaid bin Aslam from Ata bin Yasar, from Abu Saeed Al-Khudri, from the Messenger of God, may God bless him and grant him peace, in the long hadith of intercession, in which it says: **Then God Almighty will say, 'Go back, and whoever you find in his heart the weight of a mustard seed of faith, take him out of the Fire.'** And in another version: **The least, the least, the least of an atom's weight of faith, so take him out of the Fire and they will take out many people.** Then Abu Saeed says: Read if you wish, **Indeed, God does not wrong by the weight of an atom**, the verse. Ibn Abi Hatim said: Abu Saeed Al-Ashja' told us, Isa bin Yunus told us, on the authority of Harun bin Antara, on the authority of Abdullah bin Al-Sa'ib, on the authority of Zadan, who said: Abdullah bin Masoud said: The male and female slave will be brought on the Day of Resurrection and a caller will call out over the heads of the first and the last: This is so-and-so, son of so-and-so. Whoever has a right, let him come to his right. The woman will rejoice that she will have a right over her father, mother, brother, or husband. Then he recited, **There will be no kinship between them that Day, nor will they ask about one another.** So God will forgive whatever He wills of His right, but He will not forgive anything of the rights of the people. Then a group of people will be set up and it will be called out: This is so-and-so, son of so-and-so. Whoever has a right, let him come to his right. He will say: O Lord, the world has perished, from where can I give them their rights? He will say: Take from his righteous deeds and give to everyone who has a right. His right is according to what he asks for. If he is a friend of God, then he is given an atom's weight of grace, which God will multiply for him until he enters Paradise with it. Then he recited to us, "Indeed, God does not wrong by the weight of an atom. And if there is a good deed, He multiplies it." He said, **Enter Paradise.** And if he is a wretched slave, the angel will say, **O Lord, his good deeds have run out and there remain many seekers.** He will say, **Take from their bad deeds and multiply them with his bad deeds, then cast him into the Fire.** Ibn Jarir narrated it from another chain of transmission on the authority of Zadhan, with a similar wording. And some of this trace has a witness in the authentic hadith. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Fadil told us, meaning Ibn Marzuq, on the authority of Atiyah al-Awfi, Abdullah ibn Umar told me, he said: This verse was revealed about the Bedouins, **Whoever brings a good deed will have ten times the like thereof.** A man said: What about the Muhajireen, O Abu Abd al-Rahman? He said: What is better than that, "Indeed, God does not wrong by the weight of an atom. And if there is a good deed, He multiplies it and gives from

Himself a great reward." Abu Zar'ah, Yahya bin Abdullah bin Bakir told us, Abdullah bin Lahi'ah told me, Ata bin Dinar told me, on the authority of Saeed bin Jubair, regarding His statement: **And if it is a good deed, He multiplies it.** As for the polytheist, his punishment will be lightened on the Day of Resurrection and he will never leave the Fire. And evidence for this was provided by the authentic hadith that Al-Abbas said: O Messenger of God, your uncle Abu Talib used to protect you and support you, so did you benefit him in anything? He said: **Yes, he is in the shallows of the Fire, and were it not for me, he would have been in the lowest depths of the Fire.** This may be specific to Abu Talib and not to the infidels, as evidenced by what Abu Dawud Al-Tayalisi narrated in his Musnad: Imran told us, Qatadah told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: "God does not wrong the believer in a good deed for which he is rewarded with provision in this world and is recompensed for it in the Hereafter. As for the infidel, he is fed with it in this world, so when the Day of Resurrection comes, he will have no good deed." Abu Hurairah, Ikrimah, Saeed bin Jubair, Al-Hasan, Qatadah, and Al-Dahhak said regarding His statement: **And he will be given from Him a great reward:** meaning Paradise. We ask God for His pleasure and Paradise. Imam Ahmad said: Abd al-Samad told us, Sulayman told us, meaning Ibn al-Mughira, on the authority of Ali ibn Zayd, on the authority of Abu Uthman, who said: It reached me on the authority of Abu Hurayrah that he said: It reached me that God, the Most High, gives His believing servant a thousand thousand good deeds for a single good deed. He said: So it was decreed that I set out for Hajj or Umrah, and I met him and said: I heard a hadith from you that you say: I heard the Messenger of God, may God bless him and grant him peace, say: **The servant will be rewarded for a good deed a thousand thousand good deeds.** I said: Woe to you! No one sits with Abu Hurayrah more than me, and I did not hear this hadith from him. I took it upon myself to catch up with him, but I found that he had set out for Hajj, so I set out for Hajj in search of this hadith, and I met him and said: O Abu Hurayrah, God multiplies the good deed a thousand thousand good deeds. He said: O Abu Uthman, what amazes you about this, when God says: **Who is it that will lend God a goodly loan so He may multiply it for him many times over?** And He says: **So what is the enjoyment of life?** The world in the Hereafter except a little. "By Him in Whose Hand is my soul, I heard the Prophet, may God bless him and grant him peace, say: "God multiplies a good deed by two thousand thousand good deeds." He said: This is a strange hadith, and Ali bin Zaid bin Jud'an has some objectionable hadiths. Ahmad also narrated it and said: Mubarak bin Fadala narrated to us on the authority of Ali bin Zaid, on the authority of Abu Uthman al-Nahdi, who said: I came to Abu Hurairah and said to him: I have heard that you say: A good deed is multiplied by one thousand thousand good deeds! He said: What is surprising to you about that? By God, I heard the Prophet, may God bless him and grant him peace, say: **God multiplies a good deed by two thousand thousand good deeds.** Ibn Abi Hatim narrated it from another chain of transmission and said: Abu Khallad and Sulayman bin Khallad al-Mu'addib narrated to us, Muhammad al-Rafa'i narrated to us on the authority of

Ziyad bin al-Jassas, on the authority of Abu Uthman al-Nahdi, who said: No one sat with Abu Hurairah more than I did. He came before me on Hajj and I came after him, and the people of Basra narrated from him that he said: I heard the Messenger of God, may God bless him and grant him peace, **God multiplies a good deed by one thousand thousand good deeds.** I said: Woe to you! No one sat with Abu Hurairah more than me, and I did not hear this hadith from him. I intended to catch up with him, but I found that he had set out on Hajj. So I set out on Hajj to meet him in this hadith. Ibn Abi Hatim narrated it from another chain of transmission, and he said: Bishr ibn Muslim told us, Ar-Rabi' ibn Ruh told us, Muhammad ibn Khalid Adh-Dhahabi told us, on the authority of Ziyad al-Jassas, on the authority of Abu Uthman, who said: I said: O Abu Hurairah, I heard my brothers in Basra claim that you say: I heard the Messenger of God, may God bless him and grant him peace, say: **God rewards for a good deed with a thousand thousand good deeds.** Abu Hurairah said: By God, rather I heard the Prophet of God, may God bless him and grant him peace, say: **God rewards for a good deed with a thousand thousand good deeds.** Then he recited this verse: **But the enjoyment of worldly life is but little compared to the Hereafter.** And the Almighty's saying: **How will it be when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** God, the Almighty, says, informing us about the terror of the Day of Resurrection and the severity of its matter and its affair. So how will the matter and state be on the Day of Resurrection when..." A witness will come from every nation, meaning the prophets, peace be upon them, as God Almighty said: **And the earth will shine with the light of its Lord, and the Book will be laid open, and the prophets and the witnesses will be brought** (al-Baqarah 2:17). God Almighty also said: **And the Day We will raise up from every nation a witness against them from among themselves** (al-Baqarah 2:17). Al-Bukhari said: Muhammad ibn Yusuf told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Ubaydah, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **Recite to me.** I said: **O Messenger of God, should I recite to you, and was it revealed to you?** He said: **Yes, I like to hear it from someone other than myself.** So I recited Surat al-Nisa until I came to this verse: **How will it be when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** He said: **Enough for now.** Then his eyes were shedding tears. He and Muslim also narrated it from the hadith of al-A'mash with it. It has been narrated from multiple chains of transmission on the authority of Ibn Mas'ud, so it is definitive from him. Ahmad narrated it from the chain of transmission of Abu Hayyan and Abu Razin on his authority. Ibn Abi Hatim said: Abu Bakr ibn Abi al-Dunya told us. Al-Salt bin Masoud Al-Jahdari narrated to us, Fadil bin Sulaiman narrated to us, Yunus bin Muhammad bin Fadala Al-Ansari narrated to us on the authority of his father, he said: My father was one of those who accompanied the Prophet, may God bless him and grant him peace: The Prophet, may God bless him and grant him peace, came to them in Bani Thafar, and sat on the rock that is in Bani Thafar today, and with him were Ibn Masoud and Muadh bin

Indeed, Allah does not wrong by as much as an atom's weight. And if there is a good deed, He multiplies it and gives from Himself a great reward.

Jabal and some of his companions, so the Prophet, may God bless him and grant him peace, ordered a reader to read until he reached this verse: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], against these as a witness?** So the Messenger of God, may God bless him and grant him peace, wept until his beard and sides shook, and he said: **O Lord, this one has testified against the one I am among, so how about the one I have not seen?** Ibn Jarir said: Abdullah bin Muhammad Al-Zuhri narrated to me, Sufyan narrated to us, on the authority of Al-Mas'udi, on the authority of Ja'far bin Amr bin Harith, on the authority of his father, on the authority of Abdullah, who is Ibn Masoud, regarding this verse, he said: The Messenger of God, may God bless him and grant him peace, said: **A witness over them as long as I am among them, but if..** As for what Abu Abdullah Al-Qurtubi mentioned in At-Tadhkirah where he said: Chapter on what came in the testimony of the Prophet, may God bless him and grant him peace, on his nation, he said: Ibn Al-Mubarak informed us, a man from the Ansar informed us on the authority of Al-Munhal bin Amr that he heard Saeed bin Al-Musayyab say: There is no day in which his nation is not presented to the Prophet, may God bless him and grant him peace, morning and evening, so he knows them by their names and deeds, so he bears witness against them, God Almighty says: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** It is a trace and there is an interruption in it, for in it is an unknown man who was not named, and it is from the words of Saeed bin Al-Musayyab who did not raise it, and Al-Qurtubi accepted it and said after citing it: It has been mentioned that deeds are presented to God every Monday and Thursday, and to the prophets and fathers and mothers on Friday, he said: There is no contradiction, for it is possible that our Prophet is singled out for what is presented to him every day, and Friday is with the prophets, upon them be the best prayers and peace. And God Almighty says: **On that Day, those who disbelieved and disobeyed the Messenger will wish that The earth will be leveled with them, and they will not conceal from God a word.** That is, if it split open and swallowed them because of what they saw of the horrors of the situation and what would befall them of disgrace, scandal, and rebuke, like His statement: **On the Day when a man will see what his hands have put forth 3:100.** His statement: **And they will not conceal from God a word** is information about them that they will acknowledge everything they have done and will not conceal anything of it. Ibn Jarir said: Ibn Hamid told us, Hakam told us, Amr told us, on the authority of Mutraf, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, who said: A man came to Ibn Abbas and said to him: I heard God the Almighty say - meaning informing about the polytheists on the Day of Resurrection that they said - **By God, our Lord, we were not polytheists.** And He said in the other verse: **And they will not conceal from God a word.** Ibn Abbas said: As for His statement: **By God, our Lord, we were not polytheists,** when they saw that none would enter Paradise except the people of

Islam, they said: Come, let us deny it. So they said: **By God, our Lord, we were not polytheists.** So God sealed the matter of Their mouths, their hands and their feet spoke, **and they do not conceal from God a word.** Abd al-Razzaq said: Muammar told us, on the authority of a man, on the authority of al-Munhal bin Amr, on the authority of Sa'id ibn Jubayr, who said: A man came to Ibn Abbas and said: Things differ from me in the Qur'an. He said: What is it? I doubt the Qur'an? He said: It is not doubt, but a difference. He said: Then tell me what differs from you in that. He said: I hear God say, **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'** And He said, **And they do not conceal from God a word.** So they concealed. Ibn Abbas said: As for his saying: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists,'** when they saw on the Day of Resurrection that God does not forgive except the people of Islam and forgives sins and no sin is too great for Him to forgive nor does He forgive polytheism, the polytheists denied it and said, **By God, our Lord, we were not polytheists,** hoping that He would forgive them. So God sealed their mouths, and their hands and feet spoke of what they used to do. Then **those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them, and they could not conceal from God a word.** Juwaybir said on the authority of Ad-Dahhak: Nafi' ibn Al-Azraq came to Ibn Abbas and said: O Ibn Abbas, what about the saying of God Almighty: **On that Day those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them, and they could not conceal from God a word,** and His saying: **By God, our Lord, we were not polytheists,** Ibn Abbas said to him: I think you got up from your companions and said: I will recite to Ibn Abbas the ambiguous verses of the Qur'an, so when you return to them, inform them. God the Almighty will gather the people on the Day of Resurrection in one place, and the polytheists will say: God does not accept anything from anyone except from the one who makes Him alone. They will say: Come, let us deny Him. He will ask them and they will say: **By God, our Lord, we were not polytheists.** He said: God will seal their mouths and make their limbs speak, and their limbs will testify against them that they were polytheists. At that time, they will wish that the earth had been leveled with them. **And they will not conceal a word from God.** Narrated by Ibn Jarir.

Fath al-Qadir

His saying 40- **God does not wrong by the weight of an atom.** Mithqal is a noun derived from thaqaal, like measure from qadar, and it is in the accusative case as an adjective for a deleted object: meaning He does not wrong anything by the weight of an atom. And a dharrah is one of dhar. It is the small ant, and it was said: the opinion of the ant, and it was said: the mustard seed, and it was said: every part of the dust that appears when it enters from the sun through a window or other, an atom. The first is the linguistic meaning that the Qur'an should be interpreted upon. What is meant by the statement is that God does not

wrong much or little: meaning He does not reduce their reward for their deeds, nor does He increase the punishment for their sins by the weight of an atom, let alone what is above it. His saying: **And if there is a good deed, He multiplies it.** The people of Hijaz read *good* in the nominative case. And those other than them read it in the accusative case, and the meaning according to the first reading is: if there is a good deed, on the basis that *kan* is the complete one and not the incomplete one, and according to the second reading: if you did it a good deed, He will multiply it, and it was said that the estimate is: if it is the weight of an atom, it is a good deed, and the pronoun of the weight was made feminine because it is added to the feminine, and the first is more appropriate. Al-Hasan read *yudhifa'a* with a noon, and the rest read it with a ya', and it is more likely because of His saying **and He will give from Him a great reward**, and the discussion of multiplication has already been presented, and what is meant is the multiplication of the reward for the good deed.

Tafsir al-Baghawi

40- God does not wrong by the weight of an atom. Ibn Abbas put his hand in the dirt and then blew into it and said: Each one of these things is an atom, meaning that He does not wrong. Neither a little nor a lot] And he organized it: And what is wrong with them if they believed in God and the Last Day and spent? Indeed, God does not wrong anyone, meaning: He does not reduce or diminish the reward of his work by the weight of an atom, the weight of an atom, and the atom is the small red ant. It was said: The atom is the parts of the dust in the window and each part of it is an atom and it does not have a weight, and this is an example, meaning: God does not wrong anything, as He said in another verse: **God does not wrong by the weight of an atom** Yunus-44).

Abdul Wahid Al-Malhi told us, I told Abu Kabir bin Muhammad Al-Muzni, I told Abu Bakr Muhammad bin Abdullah Al-Hafid, I told Al-Hussein bin Al-Fadl Al-Bajali, I told Affan, I told Hammam, I told Qatada, on the authority of Anas, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "God does not wrong the believer in a good deed, for he is rewarded with provision in this world and recompenses for it in the Hereafter. He said: As for the disbelievers, they are fed with their good deeds in this world until when they reach the Hereafter, they do not have a good deed for which they can be given anything good."

Abdul Wahid Al-Malhi told us, I told Abu Al-Tayyib Al-Rabi' bin Muhammad bin Ahmad bin Hatim Al-Bazzar Al-Tusi, I told Ahmad bin Muhammad bin Al-Hasan, that Muhammad bin Yahya told them, Abdul Razzaq told us, and Abu Saeed Abdullah bin Ahmad Al-Tahiri told us, my grandfather Abu Sahl Abdul Samad bin Abdul Samad bin Abdul Rahman Al-Bazzaz told us, I told Abu Bakr Muhammad bin Zakariya Al-Adhafri told us, Ishaq bin Ibrahim Al-Dabry told us, Abdul Razzaq told us, I told Muammar, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, may

God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "When the believers are saved from the Fire and believe, then no one of you will argue with his companion about the truth that he has in this world more intensely than the believers argue with their Lord about their brothers who were admitted to the Fire. He said: They will say, 'Our Lord, our brothers used to pray with us, fast with us, and perform Hajj with us, and you admitted them to the Fire.' He said: He will say, 'Go and bring out those of them whom you recognize.' So they will go to them and recognize them by their appearances, but the Fire will not consume their appearances. Some of them will be taken by the Fire up to the middle of their shins, and some of them will... Whoever takes him up to his ankles, they will bring them out and say: Our Lord, we have been released from our command. He said: Then he will say: Bring out whoever has in his heart the weight of a dinar of faith, then whoever has in his heart the weight of half a dinar, until he says: Whoever has in his heart the weight of an atom. Abu Sa'id **may God be pleased with him** said: Whoever does not believe this, let him recite this verse: "Indeed, God does not wrong by the weight of an atom, and if there is a good deed, He multiplies it and gives from Himself a great reward." He said: They will say: Our Lord, we have been released from our command, so no one in whom there is good will remain in the Fire. Then God the Almighty will say: The angels have interceded, the prophets have interceded, the believers have interceded, and the Most Merciful of the merciful remains. He said: Then He will take a handful from the Fire, or he said: two handfuls, who have never done any good for God. They have been burned until they have become charcoal. They will be brought to a water called the Water of Life, which will be poured over them and they will grow as a seed grows in the silt of a torrent. He said: Then their bodies will emerge like pearls, and around their necks will be the seal. The freed ones of God will be told: Enter Paradise, and whatever you wish for or see of something will be yours. They will say: Our Lord, You have given us what You have not given to anyone in the worlds. He will say: Then you will have something better than that. They will say: Our Lord, what is better than that? He will say: My pleasure with you, so I will never be angry with you.

Abu Bakr Muhammad bin Abdullah bin Abi Tawbah told us, Muhammad bin Ahmad bin al-Harith told us, Muhammad bin Yaqub al-Kisa'i told us, Abdullah bin Mahmoud told us, Ibrahim bin Abdullah bin al-Khalal told us, Abdullah bin al-Mubarak told us, on the authority of Laith ibn Sa'd, Amer bin Yahya told us, on the authority of Abu Abd al-Rahman al-Ma'afari, then al-Jili, who said: I heard Abdullah bin Amr bin al-'As, may God be pleased with them both, say: The Messenger of God, may God bless him and grant him peace, said: "God will select a man from my nation in front of all creation on the Day of Resurrection, and will spread out ninety-nine scrolls for him, each scroll as far as the eye can see. Then God will say: Do you deny any of this? Did the guardian scribes wrong you? He will say: No, my Lord. He will say: Do you have an excuse or a good deed? The man will be astonished. He will say: No, my Lord. He will say: Yes, you have a good deed with us, and you will not be wronged today.

Surat al-Nisa 4:40

Indeed, Allah does not wrong by as much as an atom's weight. And if there is a good deed, He multiplies it and gives from Himself a great reward.

Then a card will be brought out for him, on which will be written: I bear witness that there is no god but God and that Muhammad is His servant and Messenger. He will say: Bring your weight. He will say: O Lord, what is this card with these scrolls? He will say: You will not be wronged. He said: Then the scrolls will be placed.” In one pan and the card in the other, the records flew away and the card became heavy. He said: Nothing is heavier than the name of God. And some people said: This is for opponents.

It was narrated on the authority of Abdullah bin Masoud, may God be pleased with him: When the Day of Resurrection comes, God will gather the first and the last, then a caller will call out: **Whoever seeks injustice, let him come and take his right.** A person will be happy that his right over his father, son, wife, or brother will be dissolved, so he will take it from him even if he is young. The proof of that is in the Book of God Almighty: **And when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another.** And the servant will be brought and a caller will call out over the heads of the first and the last: “This is so-and-so, son of so-and-so. Whoever has a right over him, let him come and take his right.” And it will be said: **Give these people their rights.** He will say: **O Lord, from where, when the world is gone.** Then God Almighty will say to His angels: “Look at his righteous deeds and give them from them. If there remains an atom's weight of good deeds for him,” the angels will say: **O our Lord, there remains an atom's weight of good deeds for him.** He will say: **Multiply it for My servant and admit him by the grace of My mercy into Paradise.** The proof of this is in the Book of God Almighty: “Indeed, God does not wrong by as much as an atom's weight. And if there is a good deed, He multiplies it.” And if a servant is wretched, the angels say: Our God, his good deeds have run out and there are still those who seek him? Then God Almighty says: Take from their bad deeds and add them to his bad deeds, then cast him into the Fire.

The meaning of the verse according to this interpretation is that God does not wrong the opponent by the weight of an atom from the opponent, but rather He takes it from him, and He does not wrong the weight of an atom that remains for him, but rather He rewards him for it and multiplies it for him. This is what God Almighty says: **And if it is a good deed, He multiplies it.** The people of Hijaz read *good* in the nominative case, meaning: And if there is a good deed, and the others read it in the accusative case, meaning: And if the weight of an atom is a good deed, He multiplies it, meaning: He makes it many times over. **And He gives from Himself a great reward.** Abu Hurairah, may God be pleased with him, said: If God Almighty says a great reward, who can estimate its value?

does not reduce the reward nor increase the punishment for the smallest thing like an atom. It is a small ant. And every part of dust is called a *mif'al* from the word *thaqal*, and its mention indicates that even if its value is small, its reward is great. **And if it is a good deed** Even if it is a good deed, and the pronoun *you* is for the feminization of the predicate, or for adding the *mithqal* to a feminine. The nun was deleted without analogy, likening it to vowel letters. Ibn Kathir and Nafi' read **good deed** in the nominative case based on the perfect *kana*. **He multiplies it** He multiplies its reward. Ibn Kathir, Ibn Amir, and Ya'qub read **He multiplies it** and both of them have the same meaning. **And He gives from Himself** and He gives its owner from Himself as a favor in addition to what He promised in return for the work **A great reward** a generous gift, and He only called it a reward because it is a continuation of the reward and an addition to it.

Tafsir al-Baidawi

40Allah does not wrong by the weight of an atom He

Surat al-Nisa 4:41

So how **will it be** when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?

Tafsir al-Jalalayn

How will it be for the infidels **when We bring from every nation a witness** who will testify against them, and he is their prophet **and We bring you** O Muhammad **as a witness over these**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be exalted, He means: God does not wrong His servants by the weight of an atom, so how about them? **When We bring from every nation a witness**, meaning: someone who will testify against them regarding their deeds, and their belief in their messengers or their denial of them, **and We bring you as a witness over these**, meaning: **and We bring you**, O Muhammad, **over these**, meaning: over your nation, **as a witness**, meaning a witness, just as:

Muhammad ibn al-Husayn narrated, Ahmad ibn Mufaddal narrated, Asbat narrated, on the authority of al-Suddi: **How [will it be] when We bring from every nation a witness and We bring you as a witness over these people?** He said: The prophets will come on the Day of Resurrection, and among them are those who converted with him from his people, one, two, ten, or more than that, until the people of Lot, peace be upon him, will be brought, and none believed with him except his two daughters. It will be said to them: Did you convey that with which you were sent? They will say: Yes. It will be said: Who will bear witness? They will say: The nation of the Prophet, peace be upon him! It will be said to them: Bear witness, for the messengers were entrusted with you as a testimony, so to what do you bear witness? They will say: Our Lord, we bear witness that they have conveyed, just as they bore witness in this world to conveying. It will be said: Who bears witness to that? They will say: Muhammad, peace be upon him. Then Muhammad, peace be upon him, is called and testifies that his nation has been truthful and that the messengers have conveyed the message. This is what He says: **And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you** (al-Baqarah 2:143).

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said, regarding his statement: **How will it be when We bring from every nation a witness?** He said: Its Messenger, so he bears witness over them that he has conveyed to them what God sent him with to them, **And We bring you as a witness over these**. He said: Whenever the Prophet, may God bless him and grant him peace, came to that, his eyes would overflow with tears.

Ibn Hamid told us, Yahya bin Wadh told us, Al-Hasan told us, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah, regarding his statement: **And a witness and what is witnessed** (al-Buruj 85:3), he said: The witness is Muhammad, and what is witnessed is Friday. So that is his statement: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], over these as a witness?**

Abdullah bin Muhammad Al-Zuhri told me, he said, Sufyan told us, on the authority of Al-Mas'udi, on the authority of Ja'far bin Amr bin Harith, on the authority of his father, on the authority of Abdullah: **How will it be when We bring from every nation a witness and We bring you as a witness over these people?** He said: The Messenger of God, may God bless him and grant him peace, said: "A witness over them as long as I was among them. But when You took me up, You were the Observer over them, and You are Witness over all things." (al-Ma'idah 5:117)

Muhammad ibn al-Muthanna narrated to us, Ibrahim ibn Abi al-Wazir narrated to us, Sufyan ibn Uyaynah narrated to us, on the authority of al-Mas'udi, on the authority of al-Qasim: "The Prophet, may God bless him and grant him peace, said to Ibn Mas'ud: 'Recite to me.' He said: 'Shall I recite to you, when it was revealed to you?' He said: 'I like to hear it from someone other than myself.' Ibn Mas'ud recited Surat al-Nisa until he reached: 'How **will it be** when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?' He said: 'The Prophet, may God bless him and grant him peace, wept, and Ibn Mas'ud held back.'"

Al-Mas'udi said: Ja'far bin Amr bin Harith told me, on the authority of his father: "The Prophet, may God bless him and grant him peace, said: 'I am a witness over them as long as I am among them. But when You take me, You will be the Observer over them, and You are a Witness over all things.'"

Tafsir al-Qurtubi

The letter fa is opened due to the meeting of two quiescent letters, and if it is a circumstance of time and the factor in it comes, Abu al-Layth al-Samarqandi mentioned: Al-Khalil bin Ahmad told us, he said: Ibn Mani' told us, Abu Kamil told us, he said: Fadil told us, on the authority of Yunus bin Muhammad bin Fadala, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, came to them in Bani Thafar, he told us, so he sat on the rock in Bani Thafar, and with him were Ibn Mas'ud and Mu'adh and some of his companions, so he ordered a reader to read until he came to this verse: **How will it be when We bring from every nation a witness and We bring you, [O Muhammad], over these as a witness?** The Messenger of God, may God bless him and grant him peace, was covered in tears until his cheeks were wet, so he said:

O Lord, this applies to those I am among, so how about those I have not seen? Al-Bukhari narrated on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said to me:

So how (will it be) when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?

Read to me. I said: Should I read to you and it was revealed to you? He said: I like to hear it from someone else, so I recited to him Surat An-Nisa until I reached: **How will it be when We bring from every nation a witness and We bring you, [O Muhammad], over these as a witness?** He said: **Hold on.** Then behold, his eyes were shedding tears. Muslim narrated it and said instead of saying: Hold on. So I raised my head or a man next to me nudged me, so I raised my head and saw his tears flowing. Our scholars said: The crying of the Prophet, may God bless him and grant him peace, was due to the greatness of what this verse included of the horror of the outcome and the severity of the matter, as the prophets are brought as witnesses over their nations regarding belief and denial, and he, may God bless him and grant him peace, is brought on the Day of Resurrection as a witness. The reference in his saying **over these** is to the infidels of Quraysh and other infidels. The infidels of Quraysh were specifically mentioned because the duty of punishment is more severe for them than for others due to their stubbornness when they saw the miracles and the extraordinary things that God showed through his hands. The meaning is: How will the state of these infidels be on the Day of Resurrection? **When We bring from every nation a witness and We bring you, [O Muhammad], over these as a witness?** Will they be punished or blessed? This is a question. Its meaning is rebuke, and it was said: It is a reference to all of his nation. Ibn Al-Mubarak mentioned that a man from the Ansar told us on the authority of Al-Munhal bin Amr that he heard Saeed bin Al-Musayyab say: There is not a day but that his nation is presented to the Prophet, may God bless him and grant him peace, morning and evening, and he recognizes them by their appearance and their deeds, and for that reason he bears witness against them. God Almighty says: **How will it be when We bring from every nation a witness** meaning their prophet **and We bring you as a witness over these** and the position of *how* is accusative with an implied verb, the meaning is how will their state be as we mentioned, and the implied verb may replace *if* and the agent in **if we bring** and *witness* is a state. In the hadith, it is permissible for a student to read to the sheikh and present it to him, and the opposite is permissible, and its explanation will come in the hadith of Abi in Surat Lam Yakun, God willing.

Tafsir Ibn Kathir

God Almighty says, informing us: He will not wrong any of His creation on the Day of Resurrection by the weight of a mustard seed or the weight of an atom, but He will repay it to him and multiply it for him if it was good, as God Almighty said: **And We will set up the just balances** (al-An'am 2:17). God Almighty also said, informing us about Luqman, that he said: **O my son, if it be the weight of a mustard seed and be in a rock or in the heavens or in the earth, God will bring it forth** (al-An'am 2:17). God Almighty also said: "On that Day mankind will come forth in separate groups to be shown their deeds. So whoever does an atom's weight

of good will see it. And whoever does an atom's weight of evil will see it." And in the two Sahihs from the hadith of Zaid bin Aslam from Ata bin Yasar, from Abu Saeed Al-Khudri, from the Messenger of God, may God bless him and grant him peace, in the long hadith of intercession, in which it says: **Then God Almighty will say, 'Go back, and whoever you find in his heart the weight of a mustard seed of faith, take him out of the Fire.'** And in another version: **The least, the least, the least of an atom's weight of faith, so take him out of the Fire and they will take out many people.** Then Abu Saeed says: Read if you wish, **Indeed, God does not wrong by the weight of an atom**, the verse. Ibn Abi Hatim said: Abu Saeed Al-Ashja' told us, Isa bin Yunus told us, on the authority of Harun bin Antara, on the authority of Abdullah bin Al-Sa'ib, on the authority of Zadan, who said: Abdullah bin Masoud said: The male and female slave will be brought on the Day of Resurrection and a caller will call out over the heads of the first and the last: This is so-and-so, son of so-and-so. Whoever has a right, let him come to his right. The woman will rejoice that she will have a right over her father, mother, brother, or husband. Then he recited, **There will be no kinship between them that Day, nor will they ask about one another.** So God will forgive whatever He wills of His right, but He will not forgive anything of the rights of the people. Then a group of people will be set up and it will be called out: This is so-and-so, son of so-and-so. Whoever has a right, let him come to his right. He will say: O Lord, the world has perished, from where can I give them their rights? He will say: Take from his righteous deeds and give to everyone who has a right. His right is according to what he asks for. If he is a friend of God, then he is given an atom's weight of grace, which God will multiply for him until he enters Paradise with it. Then he recited to us, "Indeed, God does not wrong by the weight of an atom. And if there is a good deed, He multiplies it." He said, **Enter Paradise.** And if he is a wretched slave, the angel will say, **O Lord, his good deeds have run out and there remain many seekers.** He will say, **Take from their bad deeds and multiply them with his bad deeds, then cast him into the Fire.** Ibn Jarir narrated it from another chain of transmission on the authority of Zadhan, with a similar wording. And some of this trace has a witness in the authentic hadith. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Fadil told us, meaning Ibn Marzuq, on the authority of Atiyah al-Awfi, Abdullah ibn Umar told me, he said: This verse was revealed about the Bedouins, **Whoever brings a good deed will have ten times the like thereof.** A man said: What about the Muhajireen, O Abu Abd al-Rahman? He said: What is better than that, "Indeed, God does not wrong by the weight of an atom. And if there is a good deed, He multiplies it and gives from Himself a great reward." Abu Zar'ah, Yahya bin Abdullah bin Bakir told us, Abdullah bin Lahi'ah told me, Ata bin Dinar told me, on the authority of Saeed bin Jubair, regarding His statement: **And if it is a good deed, He multiplies it.** As for the polytheist, his punishment will be lightened on the Day of Resurrection and he will never leave the Fire. And evidence for this was provided by the authentic hadith that Al-Abbas said: O Messenger of God, your uncle

Abu Talib used to protect you and support you, so did you benefit him in anything? He said: **Yes, he is in the shallows of the Fire, and were it not for me, he would have been in the lowest depths of the Fire.** This may be specific to Abu Talib and not to the infidels, as evidenced by what Abu Dawud Al-Tayalisi narrated in his Musnad: Imran told us, Qatadah told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: "God does not wrong the believer in a good deed for which he is rewarded with provision in this world and is recompensed for it in the Hereafter. As for the infidel, he is fed with it in this world, so when the Day of Resurrection comes, he will have no good deed." Abu Hurairah, Ikrimah, Saeed bin Jubair, Al-Hasan, Qatadah, and Al-Dahhak said regarding His statement: **And he will be given from Him a great reward:** meaning Paradise. We ask God for His pleasure and Paradise. Imam Ahmad said: Abd al-Samad told us, Sulayman told us, meaning Ibn al-Mughira, on the authority of Ali ibn Zayd, on the authority of Abu Uthman, who said: It reached me on the authority of Abu Hurayrah that he said: It reached me that God, the Most High, gives His believing servant a thousand thousand good deeds for a single good deed. He said: So it was decreed that I set out for Hajj or Umrah, and I met him and said: I heard a hadith from you that you say: I heard the Messenger of God, may God bless him and grant him peace, say: **The servant will be rewarded for a good deed a thousand thousand good deeds.** I said: Woe to you! No one sits with Abu Hurayrah more than me, and I did not hear this hadith from him. I took it upon myself to catch up with him, but I found that he had set out for Hajj, so I set out for Hajj in search of this hadith, and I met him and said: O Abu Hurayrah, God multiplies the good deed a thousand thousand good deeds. He said: O Abu Uthman, what amazes you about this, when God says: **Who is it that will lend God a goodly loan so He may multiply it for him many times over?** And He says: **So what is the enjoyment of life?** The world in the Hereafter except a little. "By Him in Whose Hand is my soul, I heard the Prophet, may God bless him and grant him peace, say: "God multiplies a good deed by two thousand thousand good deeds." He said: This is a strange hadith, and Ali bin Zaid bin Jud'an has some objectionable hadiths. Ahmad also narrated it and said: Mubarak bin Fadala narrated to us on the authority of Ali bin Zaid, on the authority of Abu Uthman al-Nahdi, who said: I came to Abu Hurairah and said to him: I have heard that you say: A good deed is multiplied by one thousand thousand good deeds! He said: What is surprising to you about that? By God, I heard the Prophet, may God bless him and grant him peace, say: **God multiplies a good deed by two thousand thousand good deeds.** Ibn Abi Hatim narrated it from another chain of transmission and said: Abu Khallad and Sulayman bin Khallad al-Mu'addib narrated to us, Muhammad al-Rafa'i narrated to us on the authority of Ziyad bin al-Jassas, on the authority of Abu Uthman al-Nahdi, who said: No one sat with Abu Hurairah more than I did. He came before me on Hajj and I came after him, and the people of Basra narrated from him that he said: I heard the Messenger of God, may God bless him and grant him peace, **God multiplies a good deed by one thousand thousand good deeds.** I said: Woe to you! No one sat with Abu Hurairah more than me, and I did not hear this hadith from him. I

intended to catch up with him, but I found that he had set out on Hajj. So I set out on Hajj to meet him in this hadith. Ibn Abi Hatim narrated it from another chain of transmission, and he said: Bishr ibn Muslim told us, Ar-Rabi' ibn Ruh told us, Muhammad ibn Khalid Adh-Dhahabi told us, on the authority of Ziyad al-Jassas, on the authority of Abu Uthman, who said: I said: O Abu Hurairah, I heard my brothers in Basra claim that you say: I heard the Messenger of God, may God bless him and grant him peace, say: **God rewards for a good deed with a thousand thousand good deeds.** Abu Hurairah said: By God, rather I heard the Prophet of God, may God bless him and grant him peace, say: **God rewards for a good deed with a thousand thousand good deeds.** Then he recited this verse: **But the enjoyment of worldly life is but little compared to the Hereafter.** And the Almighty's saying: **How will it be when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** God, the Almighty, says, informing us about the terror of the Day of Resurrection and the severity of its matter and its affair. So how will the matter and state be on the Day of Resurrection when..." A witness will come from every nation, meaning the prophets, peace be upon them, as God Almighty said: **And the earth will shine with the light of its Lord, and the Book will be laid open, and the prophets and the witnesses will be brought** (al-Baqarah 2:17). God Almighty also said: **And the Day We will raise up from every nation a witness against them from among themselves** (al-Baqarah 2:17). Al-Bukhari said: Muhammad ibn Yusuf told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Ubaydah, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **Recite to me.** I said: **O Messenger of God, should I recite to you, and was it revealed to you?** He said: **Yes, I like to hear it from someone other than myself.** So I recited Surat al-Nisa until I came to this verse: **How will it be when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** He said: **Enough for now.** Then his eyes were shedding tears. He and Muslim also narrated it from the hadith of al-A'mash with it. It has been narrated from multiple chains of transmission on the authority of Ibn Mas'ud, so it is definitive from him. Ahmad narrated it from the chain of transmission of Abu Hayyan and Abu Razin on his authority. Ibn Abi Hatim said: Abu Bakr ibn Abi al-Dunya told us. Al-Salt bin Masoud Al-Jahdari narrated to us, Fadil bin Sulaiman narrated to us, Yunus bin Muhammad bin Fadala Al-Ansari narrated to us on the authority of his father, he said: My father was one of those who accompanied the Prophet, may God bless him and grant him peace: The Prophet, may God bless him and grant him peace, came to them in Bani Thafar, and sat on the rock that is in Bani Thafar today, and with him were Ibn Masoud and Muadh bin Jabal and some of his companions, so the Prophet, may God bless him and grant him peace, ordered a reader to read until he reached this verse: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], against these as a witness?** So the Messenger of God, may God bless him and grant him peace, wept until his beard and sides shook, and he said: **O Lord, this one has testified against the one I am among, so how about the one I**

So how (will it be) when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?

have not seen? Ibn Jarir said: Abdullah bin Muhammad Al-Zuhri narrated to me, Sufyan narrated to us, on the authority of Al-Mas'udi, on the authority of Ja'far bin Amr bin Harith, on the authority of his father, on the authority of Abdullah, who is Ibn Masoud, regarding this verse, he said: The Messenger of God, may God bless him and grant him peace, said: **A witness over them as long as I am among them, but if...** As for what Abu Abdullah Al-Qurtubi mentioned in At-Tadhkirah where he said: Chapter on what came in the testimony of the Prophet, may God bless him and grant him peace, on his nation, he said: Ibn Al-Mubarak informed us, a man from the Ansar informed us on the authority of Al-Munhal bin Amr that he heard Saeed bin Al-Musayyab say: There is no day in which his nation is not presented to the Prophet, may God bless him and grant him peace, morning and evening, so he knows them by their names and deeds, so he bears witness against them, God Almighty says: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** It is a trace and there is an interruption in it, for in it is an unknown man who was not named, and it is from the words of Saeed bin Al-Musayyab who did not raise it, and Al-Qurtubi accepted it and said after citing it: It has been mentioned that deeds are presented to God every Monday and Thursday, and to the prophets and fathers and mothers on Friday, he said: There is no contradiction, for it is possible that our Prophet is singled out for what is presented to him every day, and Friday is with the prophets, upon them be the best prayers and peace. And God Almighty says: **On that Day, those who disbelieved and disobeyed the Messenger will wish that The earth will be leveled with them, and they will not conceal from God a word.** That is, if it split open and swallowed them because of what they saw of the horrors of the situation and what would befall them of disgrace, scandal, and rebuke, like His statement: **On the Day when a man will see what his hands have put forth 3:100.** His statement: **And they will not conceal from God a word** is information about them that they will acknowledge everything they have done and will not conceal anything of it. Ibn Jarir said: Ibn Hamid told us, Hakam told us, Amr told us, on the authority of Mutraf, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, who said: A man came to Ibn Abbas and said to him: I heard God the Almighty say - meaning informing about the polytheists on the Day of Resurrection that they said - **By God, our Lord, we were not polytheists.** And He said in the other verse: **And they will not conceal from God a word.** Ibn Abbas said: As for His statement: **By God, our Lord, we were not polytheists,** when they saw that none would enter Paradise except the people of Islam, they said: Come, let us deny it. So they said: **By God, our Lord, we were not polytheists.** So God sealed the matter of Their mouths, their hands and their feet spoke, **and they do not conceal from God a word.** Abd al-Razzaq said: Muammar told us, on the authority of a man, on the authority of al-Munhal bin Amr, on the authority of Sa'id ibn Jubayr, who said: A man came to Ibn Abbas and said: Things differ from me in the Qur'an. He said: What is it? I doubt the Qur'an? He

said: It is not doubt, but a difference. He said: Then tell me what differs from you in that. He said: I hear God say, **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'** And He said, **And they do not conceal from God a word.** So they concealed. Ibn Abbas said: As for his saying: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists,'** when they saw on the Day of Resurrection that God does not forgive except the people of Islam and forgives sins and no sin is too great for Him to forgive nor does He forgive polytheism, the polytheists denied it and said, **By God, our Lord, we were not polytheists,** hoping that He would forgive them. So God sealed their mouths, and their hands and feet spoke of what they used to do. Then **those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them, and they could not conceal from God a word.** Juwaybir said on the authority of Ad-Dahhak: Nafi' ibn Al-Azraq came to Ibn Abbas and said: O Ibn Abbas, what about the saying of God Almighty: **On that Day those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them, and they could not conceal from God a word,** and His saying: **By God, our Lord, we were not polytheists,** Ibn Abbas said to him: I think you got up from your companions and said: I will recite to Ibn Abbas the ambiguous verses of the Qur'an, so when you return to them, inform them. God the Almighty will gather the people on the Day of Resurrection in one place, and the polytheists will say: God does not accept anything from anyone except from the one who makes Him alone. They will say: Come, let us deny Him. He will ask them and they will say: By God, our Lord, we were not polytheists. He said: God will seal their mouths and make their limbs speak, and their limbs will testify against them that they were polytheists. At that time, they will wish that the earth had been leveled with them. **And they will not conceal a word from God.** Narrated by Ibn Jarir.

Fath al-Qadir

His statement 41- **How then, when We bring from every nation a witness?** How is in the accusative case with an implied verb as is the opinion of Sibawayh, or its place is the nominative case of *all* as the subject as is the opinion of others, and the reference in His statement *these* is to the infidels, and it was said: to the infidels of Quraysh in particular. The meaning is: How will the state of these infidels be on the Day of Resurrection when We bring from every nation a witness and We bring you as a witness over these? This question means rebuke and reprimand.

Tafsir al-Baghawi

41- The Almighty said: **How will it be when We bring from every nation a witness?** [i.e.: How will it be and how will they act if We bring from every nation a witness] meaning: their prophet who will testify against them regarding what they did, **and We bring you, O Muhammad, over these as a witness,** a witness who

testifies against all nations, against those who saw him and those who did not see him.

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Muhammad bin Yusuf, I told Sufyan, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Ubaidah, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Recite to me.** I said: O Messenger of God, should I recite to you when it was revealed to you? He said: Yes. So I recited Surat An-Nisa until I came to this verse: **How will it be when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** He said: **Enough for now.** So he turned to him and saw that his eyes were shedding tears.

Tafsir al-Baidawi

41- *How* meaning how is the state of these infidels from among the Jews, Christians and others? **When We bring from every nation a witness** meaning their prophet who testifies to the corruption of their beliefs and the ugliness of their actions, and the agent in the circumstance is the subject and predicate of the horror of the matter and the greatness of the matter. **And We bring you O Muhammad, over these as a witness** you testify to the truthfulness of these witnesses because of your knowledge of their beliefs and the fact that your law contains the foundations of their principles. It was said that these refer to the infidels whose state is being inquired about. It was also said that it refers to the believers, as in the Almighty's saying: **That you may be witnesses over the people and the Messenger may be a witness over you.**

Surat al-Nisa 4:42

On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them, and they will not conceal from Allah a word.

Surat al-Nisa 4:42

On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them, and they will not conceal from God a word.

Tafsir al-Jalalayn

On that Day the Day of Coming **those who disbelieved and disobeyed the Messenger will wish that** that is, that **the earth were leveled** in the passive and active form with the deletion of one of the two ta's in the original, and with its assimilation into the seen {Tassawa} that is, that the earth were leveled **with them** so that they were dust like it due to the enormity of its horror as in another verse: {And the disbelievers will say, **Oh, I wish I were dust.**} **And they will not conceal from God a word** about what they did, and at another time they will conceal it and say, **By God, our Lord, we were not polytheists.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: On the Day when We bring from every nation a witness, and We bring you, O Muhammad, as a witness over your nation, **those who disbelieve will wish**, meaning those who denied the Oneness of God and disobeyed His Messenger, **that the earth would be leveled with them.**

There are different readings of this.

The people of Hijaz, Mecca and Medina generally read it as: **If the earth were leveled with them**, with a shaddah on the sin and the waw and a fathah on the ta', meaning: If the earth were leveled with them, then the second ta' was assimilated into the sin, meaning that they would like to become dust and be equal to the earth.

Others read it as: **If the earth were leveled with them**, with the ta' open and the seen softened. This is a general reading, the reading of the people of Kufa with the first meaning, except that they left the emphasis on the seen, and they argued that the Arabs hardly combine two emphasises in one letter.

Others read it as: **If the earth were to be leveled with them**, meaning: If God and the earth were to be leveled with them and they became dust like it by turning them into dust, as He does with those He mentioned that He does it to from among the animals.

Abu Ja'far said: All of these readings are close in meaning, and whichever one recites them, he is correct. Because whoever among them wishes to be dust on that Day, wishes to be so because God created him thus. Likewise, whoever wishes that God made him thus, has wished to be dust. However, even

if this is the case, the reading that I like best in this regard is: **If the earth were leveled with them**, with the ta' open and the seen softened, out of dislike for combining two shaddahs in one letter, and to reconcile the meaning between that and His statement: **And the disbeliever will say, 'Oh, I wish I were dust!'** (An-Naba' 78:40). So God, the Most High, informed us about them that they wished they were dust, and He did not inform us that they said, **Oh, I wish I were dust!** (An-Naba' 78:40). So too is His statement: **If the earth were leveled with them so they would be leveled.** This is more pleasing to me, because it agrees with the meaning that He informed us about in His statement: **Oh, I wish I were dust!** (An-Naba' 78:40).

As for his saying: **And they do not conceal from God a word**, the people of interpretation interpreted it to mean: And God does not conceal from their limbs a word, even if their mouths deny it.

Who said that?

Ibn Humayd narrated, Hakam narrated, Amr narrated, on the authority of Mutraf, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, who said: A man came to Ibn Abbas and said: I heard God say: **By God, our Lord, we were not polytheists** (al-An'am 6:23), and He said in another verse: **And they do not conceal from God a word.** Ibn Abbas said: As for His statement: **By God, our Lord, we were not polytheists** (al-An'am 6:23), when they saw that none would enter Paradise except the people of Islam, they said: Come, let us deny it! They said: **By God, our Lord, we were not polytheists** (al-An'am 6:23)! So God sealed their mouths, and their hands and feet spoke, so they do not conceal a word from God.

Al-Hasan bin Yahya told us, he said, Abdul-Razzaq told us, he said, Muammar told us, on the authority of a man, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, he said: A man came to Ibn Abbas and said: There are things that I disagree with in the Qur'an? He said: What is it? I have doubts in the Qur'an? He said: It is not doubt, but it is disagreement! He said: Then tell me what you disagree with. He said: I hear God say: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists'** (al-An'am 6:23), and He said: **And they do not conceal from God a statement**, and they concealed! Ibn Abbas said: As for his statement: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists'** (al-An'am 6:23), when they saw on the Day of Resurrection that God forgives the people of Islam and forgives sins, but does not forgive polytheism, and no sin is too great for Him to forgive, the polytheists denied and said: **By God, our Lord, we were not polytheists** (al-An'am 6:23), hoping that He would forgive them, so He sealed their mouths, and their hands and feet spoke of what they used to do. Then: **Those who disbelieved and disobeyed the Messenger would wish that the earth were leveled with them, and they could not conceal from God a word.**

Al-Muthanna told me, he said, Muslim bin Ibrahim told us, he said, Al-Qasim told us, he said, Al-Zubayr told

us, on the authority of Ad-Dahhak: Nafi' bin Al-Azraq came to Ibn Abbas and said: O Ibn Abbas, what about the words of God, the Most High: **On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them, and they could not conceal from God a word,** and His words: **By God, our Lord, we were not polytheists** (al-An'am 6:23)? Ibn Abbas said to him: I think you got up from your companions and said: I will recite to Ibn Abbas the ambiguous verses of the Qur'an, and when you return to them, tell them that God will gather the people on the Day of Resurrection in one place, and the polytheists will say: God does not accept anything from anyone except from the one who makes Him alone! They will say: Come, let us recite! He will ask them and they will say: **By God, our Lord, we were not polytheists** (al-An'am 6:23). He said: He will seal their mouths and make their limbs speak, and their limbs will testify against them that they were polytheists. At that time, they will wish that the earth had been leveled with them, and they will not conceal a word from God.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told us, on the authority of his father, on the authority of Ibn Abbas: **On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them, and they will not conceal from God a word,** meaning: that the earth would be leveled with the mountains and the earth, upon them.

The interpretation of the verse according to this statement that we have narrated from Ibn Abbas: On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth had leveled them and that they had not concealed a word from God, as if they wished that they had been leveled with the earth and that they had not concealed a word from God.

Others said: The meaning of this is: On that Day they will not conceal anything from God, and they will wish that the earth would be leveled with them. And none of their speech will be concealed from God, because He, glory be to Him, knows all of their speech and their affair. If they conceal it with their tongues and deny it, nothing of it will be hidden from Him.

Tafsir al-Qurtubi

The waw in 'aswa was closed because of the meeting of two quiescent letters, and it is permissible to break it. Nafi' and Ibn 'Amir read it with a fatha on the ta' and a shaddah on the seen, and Hamza and Al-Kisa'i did the same except that they lightened the seen. The rest closed the ta' and lightened the seen, in the passive form and the subject is not named and the meaning is if God would level the earth with them, meaning He would make them and the earth equal. Another meaning is: they wished that God would resurrect them and the earth would be level for them because they were taken from the dust. According to the first and second readings, the earth is the subject and the meaning is they wished that the earth would open up for them so they would sink into it. Qatada said: It was said: The Baa' means 'upon', i.e. if it were leveled for them, i.e. if it were split open and leveled for them, from Al-Hasan, the emphasis is on assimilation and the alleviation is on deletion of the Taa'. It was said:

They only wished for this when they saw the animals turning to dust and knew that they would abide eternally in the Fire. This is the meaning of the Almighty's saying: **And the disbeliever will say, 'Oh, I wish I were dust'** (An-Naba': 40). It was said: They only wished for this hadith. This nation testified for the prophets on what was mentioned in Surat Al-Baqarah when the Almighty said: **And thus We have made you a just community** (al-Baqarah 2:143), the verse. Then the past nations will say: Among them are adulterers and thieves, but their testimony will not be accepted. So the Prophet, may God bless him and grant him peace, will vouch for them. Then the polytheists will say: **By God, our Lord, we were not polytheists** (al-An'am 6:23). So their mouths will be sealed and their feet and hands will bear witness to what they used to earn. This is the meaning of the Almighty's saying: **On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them** meaning that it would swallow them up, and God knows best.

God the Almighty said: **And they do not conceal from God a word.** Al-Zajaj said: Some of them said: **And they do not conceal from God a word** is a new sentence because what they knew is clear to God and they are not able to conceal it. Some of them said: It is connected and the meaning is that he wishes that the earth were leveled with them and that they did not conceal from God a word because their lie was apparent. Ibn Abbas was asked about this verse and about God the Almighty's saying: **And by God, our Lord, we were not polytheists.** He said: When they saw that none would enter Paradise except the people of Islam, they said: **By God, our Lord, we were not polytheists.** So God sealed their mouths and their hands and feet spoke, so they do not conceal from God a word. Al-Hasan and Qatadah said: The other is situations in which this is in some of them and this is in some of them, and its meaning is that when it became clear to them and they were held to account, they did not conceal anything. This will be further explained in Al-An'am, God willing.

Tafsir Ibn Kathir

God Almighty says, informing us: He will not wrong any of His creation on the Day of Resurrection by the weight of a mustard seed or the weight of an atom, but He will repay it to him and multiply it for him if it was good, as God Almighty said: **And We will set up the just balances** (al-An'am 2:17). God Almighty also said, informing us about Luqman, that he said: **O my son, if it be the weight of a mustard seed and be in a rock or in the heavens or in the earth, God will bring it forth** (al-An'am 2:17). God Almighty also said: "On that Day mankind will come forth in separate groups to be shown their deeds. So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it." And in the two Sahihs from the hadith of Zaid bin Aslam from Ata bin Yasar, from Abu Saeed Al-Khudri, from the Messenger of God, may God bless him and grant him peace, in the long hadith of intercession, in which it says: **Then God Almighty will say, 'Go back, and whoever you find in his heart**

On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them, and they will not conceal from Allah a word.

the weight of a mustard seed of faith, take him out of the Fire. And in another version: **The least, the least, the least of an atom's weight of faith, so take him out of the Fire and they will take out many people.** Then Abu Saeed says: Read if you wish, **Indeed, God does not wrong by the weight of an atom,** the verse. Ibn Abi Hatim said: Abu Saeed Al-Ashja' told us, Isa bin Yunus told us, on the authority of Harun bin Antara, on the authority of Abdullah bin Al-Sa'ib, on the authority of Zadan, who said: Abdullah bin Masoud said: The male and female slave will be brought on the Day of Resurrection and a caller will call out over the heads of the first and the last: This is so-and-so, son of so-and-so. Whoever has a right, let him come to his right. The woman will rejoice that she will have a right over her father, mother, brother, or husband. Then he recited, **There will be no kinship between them that Day, nor will they ask about one another.** So God will forgive whatever He wills of His right, but He will not forgive anything of the rights of the people. Then a group of people will be set up and it will be called out: This is so-and-so, son of so-and-so. Whoever has a right, let him come to his right. He will say: O Lord, the world has perished, from where can I give them their rights? He will say: Take from his righteous deeds and give to everyone who has a right. His right is according to what he asks for. If he is a friend of God, then he is given an atom's weight of grace, which God will multiply for him until he enters Paradise with it. Then he recited to us, "Indeed, God does not wrong by the weight of an atom. And if there is a good deed, He multiplies it." He said, **Enter Paradise.** And if he is a wretched slave, the angel will say, **O Lord, his good deeds have run out and there remain many seekers.** He will say, **Take from their bad deeds and multiply them with his bad deeds, then cast him into the Fire.** Ibn Jarir narrated it from another chain of transmission on the authority of Zadhan, with a similar wording. And some of this trace has a witness in the authentic hadith. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Fadil told us, meaning Ibn Marzuq, on the authority of Atiyah al-Awfi, Abdullah ibn Umar told me, he said: This verse was revealed about the Bedouins, **Whoever brings a good deed will have ten times the like thereof.** A man said: What about the Muhajireen, O Abu Abd al-Rahman? He said: What is better than that, "Indeed, God does not wrong by the weight of an atom. And if there is a good deed, He multiplies it and gives from Himself a great reward." Abu Zar'ah, Yahya bin Abdullah bin Bakir told us, Abdullah bin Lahi'ah told me, Ata bin Dinar told me, on the authority of Saeed bin Jubair, regarding His statement: **And if it is a good deed, He multiplies it.** As for the polytheist, his punishment will be lightened on the Day of Resurrection and he will never leave the Fire. And evidence for this was provided by the authentic hadith that Al-Abbas said: O Messenger of God, your uncle Abu Talib used to protect you and support you, so did you benefit him in anything? He said: **Yes, he is in the shallows of the Fire, and were it not for me, he would have been in the lowest depths of the Fire.** This may be specific to Abu Talib and not to the infidels, as evidenced by what Abu Dawud Al-Tayalisi narrated in his Musnad: Imran told us, Qatadah told us, on the

authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: "God does not wrong the believer in a good deed for which he is rewarded with provision in this world and is recompensed for it in the Hereafter. As for the infidel, he is fed with it in this world, so when the Day of Resurrection comes, he will have no good deed." Abu Hurairah, Ikrimah, Saeed bin Jubair, Al-Hasan, Qatadah, and Al-Dahhak said regarding His statement: **And he will be given from Him a great reward:** meaning Paradise. We ask God for His pleasure and Paradise. Imam Ahmad said: Abd al-Samad told us, Sulayman told us, meaning Ibn al-Mughira, on the authority of Ali ibn Zayd, on the authority of Abu Uthman, who said: It reached me on the authority of Abu Hurayrah that he said: It reached me that God, the Most High, gives His believing servant a thousand thousand good deeds for a single good deed. He said: So it was decreed that I set out for Hajj or Umrah, and I met him and said: I heard a hadith from you that you say: I heard the Messenger of God, may God bless him and grant him peace, say: **The servant will be rewarded for a good deed a thousand thousand good deeds.** I said: Woe to you! No one sits with Abu Hurayrah more than me, and I did not hear this hadith from him. I took it upon myself to catch up with him, but I found that he had set out for Hajj, so I set out for Hajj in search of this hadith, and I met him and said: O Abu Hurayrah, God multiplies the good deed a thousand thousand good deeds. He said: O Abu Uthman, what amazes you about this, when God says: **Who is it that will lend God a goodly loan so He may multiply it for him many times over?** And He says: **So what is the enjoyment of life?** The world in the Hereafter except a little. "By Him in Whose Hand is my soul, I heard the Prophet, may God bless him and grant him peace, say: "God multiplies a good deed by two thousand thousand good deeds." He said: This is a strange hadith, and Ali bin Zaid bin Jud'an has some objectionable hadiths. Ahmad also narrated it and said: Mubarak bin Fadala narrated to us on the authority of Ali bin Zaid, on the authority of Abu Uthman al-Nahdi, who said: I came to Abu Hurairah and said to him: I have heard that you say: A good deed is multiplied by one thousand thousand good deeds! He said: What is surprising to you about that? By God, I heard the Prophet, may God bless him and grant him peace, say: **God multiplies a good deed by two thousand thousand good deeds.** Ibn Abi Hatim narrated it from another chain of transmission and said: Abu Khallad and Sulayman bin Khallad al-Mu'addib narrated to us, Muhammad al-Rafa'i narrated to us on the authority of Ziyad bin al-Jassas, on the authority of Abu Uthman al-Nahdi, who said: No one sat with Abu Hurairah more than I did. He came before me on Hajj and I came after him, and the people of Basra narrated from him that he said: I heard the Messenger of God, may God bless him and grant him peace, **God multiplies a good deed by one thousand thousand good deeds.** I said: Woe to you! No one sat with Abu Hurairah more than me, and I did not hear this hadith from him. I intended to catch up with him, but I found that he had set out on Hajj. So I set out on Hajj to meet him in this hadith. Ibn Abi Hatim narrated it from another chain of transmission, and he said: Bishr ibn Muslim told us,

Ar-Rabi' ibn Ruh told us, Muhammad ibn Khalid Adh-Dhahabi told us, on the authority of Ziyad al-Jassas, on the authority of Abu Uthman, who said: I said: O Abu Hurairah, I heard my brothers in Basra claim that you say: I heard the Messenger of God, may God bless him and grant him peace, say: **God rewards for a good deed with a thousand thousand good deeds.** Abu Hurairah said: By God, rather I heard the Prophet of God, may God bless him and grant him peace, say: **God rewards for a good deed with a thousand thousand good deeds.** Then he recited this verse: **But the enjoyment of worldly life is but little compared to the Hereafter.** And the Almighty's saying: **How will it be when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** God, the Almighty, says, informing us about the terror of the Day of Resurrection and the severity of its matter and its affair. So how will the matter and state be on the Day of Resurrection when..." A witness will come from every nation, meaning the prophets, peace be upon them, as God Almighty said: **And the earth will shine with the light of its Lord, and the Book will be laid open, and the prophets and the witnesses will be brought** (al-Baqarah 2:17). God Almighty also said: **And the Day We will raise up from every nation a witness against them from among themselves** (al-Baqarah 2:17). Al-Bukhari said: Muhammad ibn Yusuf told us, Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Ubaydah, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said to me: **Recite to me.** I said: **O Messenger of God, should I recite to you, and was it revealed to you?** He said: **Yes, I like to hear it from someone other than myself.** So I recited Surat al-Nisa until I came to this verse: **How will it be when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** He said: **Enough for now.** Then his eyes were shedding tears. He and Muslim also narrated it from the hadith of al-A'mash with it. It has been narrated from multiple chains of transmission on the authority of Ibn Mas'ud, so it is definitive from him. Ahmad narrated it from the chain of transmission of Abu Hayyan and Abu Razin on his authority. Ibn Abi Hatim said: Abu Bakr ibn Abi al-Dunya told us. Al-Salt bin Masoud Al-Jahdari narrated to us, Fadil bin Sulaiman narrated to us, Yunus bin Muhammad bin Fadala Al-Ansari narrated to us on the authority of his father, he said: My father was one of those who accompanied the Prophet, may God bless him and grant him peace: The Prophet, may God bless him and grant him peace, came to them in Bani Thafar, and sat on the rock that is in Bani Thafar today, and with him were Ibn Masoud and Muadh bin Jabal and some of his companions, so the Prophet, may God bless him and grant him peace, ordered a reader to read until he reached this verse: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], against these as a witness?** So the Messenger of God, may God bless him and grant him peace, wept until his beard and sides shook, and he said: **O Lord, this one has testified against the one I am among, so how about the one I have not seen?** Ibn Jarir said: Abdullah bin Muhammad Al-Zuhri narrated to me, Sufyan narrated to us, on the authority of Al-Mas'udi, on the authority of Ja'far bin Amr bin Harith, on the authority of his father,

on the authority of Abdullah, who is Ibn Masoud, regarding this verse, he said: The Messenger of God, may God bless him and grant him peace, said: **A witness over them as long as I am among them, but if...** As for what Abu Abdullah Al-Qurtubi mentioned in At-Tadhkirah where he said: Chapter on what came in the testimony of the Prophet, may God bless him and grant him peace, on his nation, he said: Ibn Al-Mubarak informed us, a man from the Ansar informed us on the authority of Al-Munhal bin Amr that he heard Saeed bin Al-Musayyab say: There is no day in which his nation is not presented to the Prophet, may God bless him and grant him peace, morning and evening, so he knows them by their names and deeds, so he bears witness against them, God Almighty says: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** It is a trace and there is an interruption in it, for in it is an unknown man who was not named, and it is from the words of Saeed bin Al-Musayyab who did not raise it, and Al-Qurtubi accepted it and said after citing it: It has been mentioned that deeds are presented to God every Monday and Thursday, and to the prophets and fathers and mothers on Friday, he said: There is no contradiction, for it is possible that our Prophet is singled out for what is presented to him every day, and Friday is with the prophets, upon them be the best prayers and peace. And God Almighty says: **On that Day, those who disbelieved and disobeyed the Messenger will wish that The earth will be leveled with them, and they will not conceal from God a word.** That is, if it split open and swallowed them because of what they saw of the horrors of the situation and what would befall them of disgrace, scandal, and rebuke, like His statement: **On the Day when a man will see what his hands have put forth 3:100.** His statement: **And they will not conceal from God a word** is information about them that they will acknowledge everything they have done and will not conceal anything of it. Ibn Jarir said: Ibn Hamid told us, Hakam told us, Amr told us, on the authority of Mutraf, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, who said: A man came to Ibn Abbas and said to him: I heard God the Almighty say - meaning informing about the polytheists on the Day of Resurrection that they said - **By God, our Lord, we were not polytheists.** And He said in the other verse: **And they will not conceal from God a word.** Ibn Abbas said: As for His statement: **By God, our Lord, we were not polytheists,** when they saw that none would enter Paradise except the people of Islam, they said: Come, let us deny it. So they said: **By God, our Lord, we were not polytheists.** So God sealed the matter of Their mouths, their hands and their feet spoke, **and they do not conceal from God a word.** Abd al-Razzaq said: Muammar told us, on the authority of a man, on the authority of al-Munhal bin Amr, on the authority of Sa'id ibn Jubayr, who said: A man came to Ibn Abbas and said: Things differ from me in the Qur'an. He said: What is it? I doubt the Qur'an? He said: It is not doubt, but a difference. He said: Then tell me what differs from you in that. He said: I hear God say, **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'** And He said, **And they do not conceal from God a word.** So they concealed. Ibn Abbas said: As for his saying: **Then their only trial was that they said, 'By God, our Lord,**

On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them, and they will not conceal from Allah a word.

we were not polytheists,' when they saw on the Day of Resurrection that God does not forgive except the people of Islam and forgives sins and no sin is too great for Him to forgive nor does He forgive polytheism, the polytheists denied it and said, **By God, our Lord, we were not polytheists,** hoping that He would forgive them. So God sealed their mouths, and their hands and feet spoke of what they used to do. Then **those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them, and they could not conceal from God a word.** Juwaybir said on the authority of Ad-Dahhak: Nafi' ibn Al-Azraq came to Ibn Abbas and said: O Ibn Abbas, what about the saying of God Almighty: **On that Day those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them, and they could not conceal from God a word,** and His saying: **By God, our Lord, we were not polytheists,** Ibn Abbas said to him: I think you got up from your companions and said: I will recite to Ibn Abbas the ambiguous verses of the Qur'an, so when you return to them, inform them. God the Almighty will gather the people on the Day of Resurrection in one place, and the polytheists will say: God does not accept anything from anyone except from the one who makes Him alone. They will say: Come, let us deny Him. He will ask them and they will say: By God, our Lord, we were not polytheists. He said: God will seal their mouths and make their limbs speak, and their limbs will testify against them that they were polytheists. At that time, they will wish that the earth had been leveled with them. **And they will not conceal a word from God.** Narrated by Ibn Jarir.

Fath al-Qadir

42- **On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them.** Nafi' and Ibn 'Amir read *Tasawa* with a fatha on the ta' and a shaddah on the seen. Hamza and Al-Kisa'i read it with a fatha on the ta' and a light seen. The rest read it with a damma on the ta' and a light seen. The meaning according to the first and second readings is that the earth is what is leveled with them: that is, they wished that the earth would open up for them so that they would sink into it. It was said that the ba' in His statement **with them** means on: that is, the earth would be leveled with them. According to the third reading, the verb is passive: that is, if God leveled the earth with them, He would make them and the earth equal so that they would not be resurrected. His statement **and they will not conceal from God a word** is in apposition to *wish*, meaning: On that Day, those who disbelieved will wish and on that Day they will not conceal from God a word, nor will they be able to do so. Al-Zajaj said: Some of them said **and they will not conceal from God a word** is a new sentence because what they know is clear to God and they are not able to conceal it. Some of them said: It is conjoined. The meaning is: They wish that the earth had been leveled with them and that they had not concealed a word from God because their lie had become apparent.

Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said:

Kurdam bin Yazid, an ally of Ka'b bin Al-Ashraf, Usama bin Habib, Nafi' bin Abi Nafi', Bahri bin Amr, Huyayy bin Akhtab and Rifa'ah bin Zaid bin Al-Tabut, used to come to some men of the Ansar and advise them, saying: Do not spend your wealth, for we fear that it will lead to poverty if it is lost, and do not hasten to spend, for you do not know what will happen. So God revealed about them: **Those who are stingy and enjoin stinginess on people** until His saying: **And God is Knowing of them.** Ibn Abi Hatim narrated on his authority that it was revealed about the Jews. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated it on the authority of Mujahid. Ibn Jarir narrated it on the authority of Sa'id bin Jubayr. Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated it on the authority of Qatadah. Abd bin Hamid and Ibn Jarir narrated it on the authority of Ibn Abbas: **God does not wrong by as much as an atom's weight.** He said: The head of a red ant. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement, **And if it is a good deed,** the weight of an atom that is more than his bad deeds, **He will multiply it.** As for the polytheist, his punishment will be lightened because of it, and he will never leave the Fire. Al-Bukhari and others narrated on the authority of Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said to me, **Recite to me.** I said, **O Messenger of God, should I recite to you when it was revealed to you?** He said, **Yes, I would like to hear it from someone other than myself.** So I recited Surat An-Nisa until I reached this verse, **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** He said, **Enough for now.** Then behold, his eyes were shedding tears." Al-Hakim narrated it and authenticated it from the hadith of Amr bin Harith. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi from Ibn Abbas regarding his statement, **If the earth were to be leveled with them,** meaning: that the earth be leveled with the mountains and the earth over them. Abd bin Hamid, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatada regarding the verse, saying, **They wish the earth were to be torn apart with them so that they would sink into it.** Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And they do not conceal from God a statement,** he said: with their limbs.

Tafsir al-Baghawi

42- The Almighty said: **On that Day,** meaning the Day of Resurrection, **those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them.** The people of Medina and Ibn Amir read *tasawa* with a fatha on the ta' and a shaddah on the seen, meaning *tasawa*, so the second ta' was assimilated into the seen. Hamza and Al-Kisa'i read with a fatha on the ta' and a light seen, deleting the ta' of the verb, like the Almighty's saying: **No soul speaks except by His permission** (Hud 11:11). The rest read with a damma on the ta' and a light seen, meaning: if

the earth were leveled with them and they and the earth became one thing.

Qatada and Abu Ubaidah said: It means if the earth were to crack open and they would sink into it and return to it, then the earth would be leveled with them, meaning: with them.

It was said: They wished they had not been resurrected because they were only moved from the dust, and the earth was level for them.

Al-Kalbi said: God Almighty says to the beasts, wild animals, birds, and wild beasts: Be dust, and the earth will be leveled with them. Then the unbeliever will wish that he were dust, as God Almighty said: **And the unbeliever will say, 'Oh, I wish I were dust' An-Naba' 40.**

And they do not conceal from God a word. Ata' said: They wished that the earth would level them and that they had not concealed the matter of Muhammad, may God bless him and grant him peace, nor his description. The others said: Rather, it is a new statement, meaning: And they do not conceal from God a word because what they did is not hidden from God and they are not able to conceal it. Al-Kalbi and a group said: **And they do not conceal from God a word** because their limbs bear witness against them.

Saeed bin Jubair said: A man said to Ibn Abbas, may God be pleased with them both: I find things in the Qur'an that I disagree with. He said: Tell me what you disagree with. He said: **There will be no kinship among them that Day, nor will they ask about one another** (al-Mu'minun 23:101).

And some of them turned to others, asking questions (al-Tur 52:25). He said: **And they did not conceal from God a word.** "And God, our Lord, we were not polytheists" (al-An'am 6:23).

They concealed it and said: **Or did He create the heaven?** God Almighty said: **And the earth after that He spread out.** So He mentioned the creation of the heaven before the earth. Then he said: **Do you indeed disbelieve in He who created the earth in two days?** until His saying: *obediently* Fussilat 9-11.

In this verse, He created the earth before the heavens, and He said: **And God is Forgiving and Merciful and And God is Exalted in Might and Wise.** So it is as if He was and then passed away?

Ibn Abbas, may God be pleased with them both, said: There is no lineage between them in the first blast. God Almighty said: **And the Trumpet will be blown, and all who are in the heavens and the earth will fall unconscious except whom God wills Az-Zumar (68).** There will be no lineages at that time, and they will not ask each other questions. Then the last blast will be: **They will turn to each other, asking each other questions.** As for His statement: **We were not polytheists,** "nor will they conceal from God a word," God will forgive the sins of the people of Al-Akhsa, and the polytheists will say: Come, let us say, we were not polytheists. So He will seal their mouths and their hands will speak. At that point, it will be known that God does not conceal a word. And with Him: **Those who disbelieved and disobeyed the Messenger would**

wish that the earth were leveled with them. "He created the earth in two days," then He created the heavens, then He turned to the heavens and leveled them in two more days, then He spread out the earth. And spreading it means that He brought forth from it water and pasture, and He created the mountains and hills and what is between them in two more days. So He said: He created the earth in two days, so He made the earth and everything in it in four days, and He created the heavens in two days, **and God was "Forgiving, Most Merciful"** means: He has always been like this, so the Qur'an will not differ from you, for everything is from God.

Al-Hasan said: They are places. In a place they do not speak and you hear nothing but whispers. In a place they speak and lie and say: We were not polytheists, and we did not do any evil. In a place they confess to themselves, which is His saying: **So they confessed their sin.** In a place they do not ask questions, and in a place they ask for a return. The last of those places is that their mouths are sealed and their limbs speak, which is His Almighty saying: **And they do not conceal from God a word.**

Tafsir al-Baidawi

42- On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them. A statement of their condition at that time, meaning that those who combined disbelief and disobedience to the command, or the disbelievers and disobedient at that time, will wish that they were buried and the earth was leveled with them like the dead, or that they were not resurrected or were not created and that they and the earth were equal. **And they will not conceal from God a word,** and they will not be able to conceal it because their limbs will testify against them. It was said that the waw is for the condition, meaning that they will wish that the earth was leveled with them and their condition is that they will not conceal a word from God and they will not lie about Him by saying, **By God, our Lord, we were not polytheists,** as it was narrated that when they say, **God has sealed their mouths,** their limbs will testify against them, and the matter will become difficult for them and they will wish that the earth was leveled with them. Nafi' and Ibn 'Amir read **Tasawa bihum** on the basis that its root is tatasawa, so the ta' was assimilated into the seen. Hamza and Al-Kisa'i read *tasawa* without the second ta' and it is said *sawatihu* so *tasawa*.

Surat al-Nisa 4:43

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

Surat al-Nisa 4:43

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, God is Pardoning and Forgiving.

Tafsir al-Jalalayn

O you who have believed, do not approach prayer that is, do not pray **while you are intoxicated** from drinking because the reason for its revelation was congregational prayer in a state of intoxication **until you know what you are saying** by sobering up **nor in a state of major ritual impurity** by penetration or ejaculation, and its accusative is in the state and it is applied to the singular and other **except those passing through** those who are traveling **through a path** that is, travelers **until you wash yourselves** then you may pray and the exception of the traveler because he has another ruling that will come, and it was said that what is meant is the prohibition of approaching the places of prayer, that is, the mosques, until you pass through them without staying **and if you are ill** an illness that is harmed by water **or on a journey** that is, travelers and you are major ritual impurity or in a state of minor ritual impurity **or one of you comes from the privy** it is the place prepared for relieving oneself, that is, he has passed urine **or you have touched women** and in the reading {touched} without an alif and both of them mean touching, which is touching with the hand, Ibn Omar said this and Al-Shafi'i agreed with it and he added touching with the rest of the skin, and from Ibn Abbas it is Intercourse **and you do not find water** with which to purify yourselves for prayer after seeking and searching, and this applies to those other than the sick **then perform tayammum** meaning after the time has entered **clean earth** pure earth, so strike with it twice **and wipe over your faces and your hands** including the elbows from it, and wiping is transitive by itself and by the letter **Indeed, God is Forgiving and Forgiving**

Tafsir al-Suyuti

The Almighty said, O you who have believed, do not approach the verse. Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Al-Hakim narrated on the authority of Ali, who said, Abd Al-Rahman bin Awf made us food, invited us and gave us wine to drink. The wine took its toll on us and the time for prayer came, so they brought me forward. I recited, **Say, O you disbelievers, I do not worship what you worship, and we worship what you worship.** Then God revealed, **O you who have believed, do not approach prayer while you are intoxicated until you**

know what you are saying.

K and Al-Faryani, Ibn Abi Hatim and Ibn Al-Mundhir narrated on the authority of Ali who said: This verse was revealed, **nor one in a state of major ritual impurity** regarding a traveler who is afflicted with major ritual impurity and performs tayammum and prays.

Ibn Mardawayh narrated on the authority of Al-Asla' bin Sharik, who said: I was tending the camel of the Messenger of God, may God bless him and grant him peace, and I became impure on a cold night. I was afraid that if I washed myself with cold water I would die or become ill. So I mentioned that to the Messenger of God, may God bless him and grant him peace, and God revealed: **Do not approach prayer while you are intoxicated**, the entire verse.

Al-Tabarani narrated on the authority of Al-Asla' who said: I used to serve the Prophet, may God bless him and grant him peace, and I used to travel for him. One day he said to me: **O Asla', get up and travel.** I said: **O Messenger of God, I have become ritually impure.** The Messenger of God remained silent, and Gabriel came to him with the verse of dust. The Messenger of God said: **Get up, Asla', and perform tayammum.** He showed me the tayammum: a stroke for the face and a stroke for the hands up to the elbows. So I got up and performed tayammum, then I traveled for him.

Ibn Jarir narrated on the authority of Yazid bin Abi Habib that some men from the Ansar had doors in the mosque, and they would become ritually impure and not have water with them, so they would seek water but would not find a way out except in the mosque. So God revealed His words: **And do not enter upon one who is ritually impure except when passing through.**

Ibn Abi Hatim narrated on the authority of Mujahid, who said: This verse was revealed about a man from the Ansar who was sick and could not stand up to perform ablution, and he did not have a servant to carry it to him. So he mentioned that to the Messenger of God, may God bless him and grant him peace, and God revealed: **And if you are sick verse.**

Ibn Jarir narrated on the authority of Ibrahim al-Nakha'i, who said: The companions of the Prophet, may God bless him and grant him peace, were wounded and it spread among them, then they were afflicted with major ritual impurity, so they complained about that to the Prophet, may God bless him and grant him peace, and the entire verse was revealed: **And if you are ill.**

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **O you who have believed**, believe in God and His Messenger, **do not approach prayer**, do not pray, **while you are intoxicated**, which is the plural of drunk, **until you know what you are saying**, in your

prayer, so that you can distinguish in it what God has commanded you to do or urged you to say in it, from what He has forbidden you and warned you against.

Then the people of interpretation differed regarding the drunkenness that God meant when He said: **Do not approach prayer while you are intoxicated.**

Some of them said: He meant drunkenness from drinking.

Who said that?

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Ata bin al-Sa'ib, on the authority of Abu Abd al-Rahman, on the authority of Ali: That he, Abd al-Rahman, and another man drank wine, so Abd al-Rahman led them in prayer and recited: **Say, O you disbelievers**, and he mixed it up, so the following was revealed: **Do not approach prayer while you are intoxicated.**

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Ata bin Al-Saib, on the authority of Abdullah bin Habib: That Abd Al-Rahman bin Awf made food and drink, and invited a group of the companions of the Prophet, may God bless him and grant him peace, and they ate and drank until they became drunk, and they brought Ali forward to lead them in the Maghrib prayer, and he recited: "Say, 'O disbelievers, I do not worship what you worship, nor will you worship what I worship, nor will I worship what you worship, nor will you worship what I worship. To you be your religion, and to me mine.'" Then God, the Blessed and Exalted, revealed this verse: **Do not approach prayer while you are intoxicated until you know what you are saying.**

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **O you who have believed, do not approach prayer while you are intoxicated**, before alcohol was forbidden, so God said: **O you who have believed, do not approach prayer while you are intoxicated**, the verse.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughirah, on the authority of Abu Razin, regarding his statement: **O you who have believed, do not approach prayer while you are intoxicated**, he said: This was revealed while they were drinking alcohol. He said: This was before the prohibition of alcohol was revealed.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughirah, on the authority of Abu Razin, he said: They used to drink after what was revealed in Surat Al-Baqarah, and after what was revealed in Surat An-Nisa, but when what was revealed in Surat Al-Ma'idah, they stopped drinking it.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And you are drunk until you know what you are saying**, he said: They were forbidden to pray while they were drunk, then it was abrogated by the prohibition of alcohol.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Do not approach prayer while you are intoxicated**, he said: They used to avoid getting drunk when attending prayers, then it was abrogated by the prohibition of alcohol.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughirah, on the authority of Abu Wa'il, Abu Razin and Ibrahim, regarding His statement: **O you who have believed, do not approach prayer while you are intoxicated**, and "They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." (al-Baqarah 2:90), and His statement: **You take from it an intoxicant and good provision.** (al-Nahl 16:67), they said: This was before the prohibition of wine was revealed.

Others said: The meaning of this is: Do not approach prayer while you are drunk from sleep.

Who said that?

Waki' told us, he said, my father told us, on the authority of Salamah ibn Nabit, on the authority of Ad-Dahhak: **Do not approach prayer while you are drunk.** He said: It is not for someone who approaches it drunk from drinking, rather what is meant by it is the drunkenness of sleep.

Ahmad bin Hazim Al-Ghafari told us, Abu Naim told us, Salamah told us, on the authority of Ad-Dahhak: **O you who have believed, do not approach prayer while you are intoxicated.** He said: He did not mean intoxication from alcohol, but rather he meant intoxication from sleep.

Abu Ja'far said: The more correct of the two opinions regarding the interpretation of the verse is the interpretation of those who said: This is a prohibition from God to the believers from approaching prayer while they are intoxicated from drinking before wine was forbidden, due to the consistent reports from the companions of the Messenger of God, may God bless him and grant him peace, that this is the case, a prohibition from God, and that this verse was revealed regarding those about whom it was mentioned that it was revealed.

If someone were to say to us: How can that be its meaning, when a drunkard, in a state of loss of his mind, is like a madman, in a state of loss of his mind, and you are one of those who consider it impossible to hold madmen accountable because they lack understanding of what is commanded and forbidden?

It was said to him: If the drunkard were in the same category as the insane, then his commands and prohibitions would not be permissible. But the drunkard is the one who understands what he does and leaves behind, but the drink has made his tongue and parts of his body heavy and numb, so that he is unable to perform his recitation in his prayer, and its obligatory limits in it, without losing his mind. So he is knowledgeable and understanding of what he is

Surat al-Nisa 4:43

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

commanded and forbidden from, and he is unable to perform some of it because his body is numb from the drink. As for the one who has reached the point of not understanding what he does and leaves behind, then he has moved from drunkenness to madness and the meanings of the insane, and he is not the one addressed by the saying: **Do not approach prayer**, because that is the insane, rather the drunkard is addressed by it, and the drunkard is what we have described as his description.

Abu Jaafar said: The interpreters differed in their interpretation of that.

Some of them said: The meaning of this is: **Do not approach prayer while you are drunk until you know what you are saying**, and do not approach it except as passersby, meaning: unless you are passing through a road, i.e., traveling, **until you wash yourself**.

Who said that?

Muhammad ibn Bashar and Muhammad ibn al-Muthanna told us, they said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Qatada, on the authority of Abu Majlaz, on the authority of Ibn Abbas, regarding his statement: **nor when you are in a state of major ritual impurity except when passing through**, he said: the traveler, and Ibn al-Muthanna said: while traveling.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **nor when you are in a state of ritual impurity except when passing through**, meaning: Do not approach prayer while you are in a state of ritual impurity if you find water. If you do not find water, then it is permissible for you to wipe the ground.

Ibn Wakee' told us, he said, my father told us, on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Ibad bin Abdullah - or: on the authority of Zur - on the authority of Ali, may God be pleased with him: **And do not perform tayammum while you are in a state of major ritual impurity except when passing through**. He said: Unless you are traveling and you do not find water, then perform tayammum.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Salim al-Aftas, on the authority of Saeed ibn Jubayr, regarding his statement: **nor when you are in a state of major ritual impurity except when passing through**, he said: the traveler.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Hisham told us, on the authority of Qatada, on the authority of Abu Majlaz, on the authority of Ibn Abbas, similarly.

Ibn Hamid told us, he said, Harun ibn al-Mughira told us, on the authority of Anbasa, on the authority of Ibn Abi Laila, on the authority of al-Munhal ibn Amr, on the authority of Ibad ibn Abdullah, on the authority of Ali, may God be pleased with him, who said: The following was revealed regarding travel: **And do not perform tayammum when you are in a state of major ritual impurity, except when passing through**. The wayfarer is the traveler, if he does not find water he should perform tayammum.

Ibn Al-Muthanna told us, he said, Harun told us, on the authority of Ibn Mujahid, on the authority of his father: **And do not perform tayammum while you are in a state of major ritual impurity, except when passing through**. He said: The traveler, if he does not find water, then he performs tayammum, enters it and prays.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **nor when you are in a state of major ritual impurity except when passing through**, he said: It is a man who is on a journey and becomes in a state of major ritual impurity, so he performs tayammum and prays.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **nor when you are in a state of major ritual impurity except when passing through**, he said: Travelers, who cannot find water so they perform tayammum with clean earth, they cannot find water so they can wash themselves.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **nor when you are in a state of major ritual impurity, except when passing through**, he said: Travelers who cannot find water.

Ibn Wakee' told us, he said, my father told us, on the authority of Misa'ar, on the authority of Bakir ibn Al-Akhns, on the authority of Al-Hasan ibn Muslim, regarding his statement: **nor when you are in a state of major ritual impurity except when passing through**, he said: unless they are travelers and do not find water, then they should perform tayammum.

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Al-Hakam: **And do not perform tayammum while you are in a state of major ritual impurity, except when passing through**. He said: The traveler who becomes ritually impure and does not find water, so he performs tayammum.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Sufyan, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, and on the authority of

Mansur, on the authority of Al-Hakam, regarding his statement: **Except those passing through**, they said: The traveler who is in a state of major ritual impurity, who does not find water, so he performs tayammum and prays.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Salim, on the authority of Saeed bin Jubair: **And do not perform ritual ablution while you are in a state of major ritual impurity, except when passing through**, unless you are travelling.

Al-Muthanna told us, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Al-Hakam, something similar.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Abdullah bin Katheer, who said: We used to hear that he was on a journey.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **nor when you are in a state of major ritual impurity, except when passing through**, he said: He is the traveler who cannot find water, so he must perform tayammum and pray, so he performs tayammum and prays. He said: My father used to say this.

Others said that the meaning of this is, do not approach the place of prayer while you are drunk until you know what you are saying, and do not approach it while you are in a state of ritual impurity until you have washed yourself, except for those passing through, meaning: except for those passing through it to exit from it.

The people of this article said: *Prayer* was established in place of the prayer place and the mosque, since the Muslims' prayer at that time was in their mosques, and they did not fail to gather in them. So the prohibition of them coming close to prayer was sufficient to mention the mosques and the prayer place in which they prayed.

Who said that?

Al-Hasan bin Yahya told us, he said, Abdul Razzaq told us, he said, Muammar told us, on the authority of Abdul Karim Al-Jazari, on the authority of Abu Ubaidah bin Abdullah, on the authority of his father, regarding his statement: **nor when you are in a state of major ritual impurity except when passing through**, he said: It is the passageway in the mosque.

Ahmad bin Hazim told us, he said, Ubaidullah bin Musa told us, on the authority of Abu Ja'far al-Razi, on the authority of Zayd bin Aslam, on the authority of Ibn Yasar, on the authority of Ibn Abbas: **And do not approach the mosque while you are in a state of major ritual impurity, except when passing through**, he said: Do not approach the mosque unless your path is in it, so pass by and do not sit.

Ibn Bashar told us, he said, Muadh bin Hisham told us, he said, my father told us, on the authority of Qatada, on the authority of Saeed, regarding the one who is in a state of ritual impurity: He passes through the mosque while standing, not sitting, and he is not in a

state of ritual purity. And he recited this verse: **nor when you are in a state of ritual impurity except when passing through**.

Ibn Hamid told us, he said, Harun told us, on the authority of Nahshal, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, he said: There is no problem for a menstruating woman or a person in a state of major ritual impurity to pass through the mosque as long as they do not sit in it.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Abu al-Zubayr told us, he said: One of us would pass through the mosque while he was in a state of ritual impurity.

Ibn Bashar told us, he said, Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Al-Hasan, regarding his statement: **nor when you are in a state of major ritual impurity except when passing through**, he said: The one in a state of major ritual impurity passes through the mosque and does not sit in it.

Ibn Bashar told us, he said, Abu Hamad told us, and Al-Muthanna told me, he said, Abu Naim told us, they both said, Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, regarding his statement: **nor when you are in a state of major ritual impurity except when passing through**, he said: If he does not find a way except the mosque, he passes through it.

Al-Muthanna told me, he said, Abu Ghassan Malik bin Ismail told us, he said, Israel told us, on the authority of Mansour, on the authority of Ibrahim, regarding this verse: **And do not enter upon yourself while you are in a state of major ritual impurity, except when passing through, until you have washed yourselves**, he said: There is nothing wrong with a person in a state of major ritual impurity passing through the mosque, if he has no other way.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Ibrahim, the same.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Salim, on the authority of Saeed bin Jubair, he said: The one in a state of ritual impurity may pass through the mosque but not sit in it. Then he recited: **And do not pray while you are in a state of ritual impurity, except when passing through**.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Abdul Karim, on the authority of Abu Ubaidah, similarly.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Samak, on the authority of Ikrimah, similarly.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Al-Hasan bin Ubaid God, on the authority of Abu Al-Dhaha, similarly.

Ibn Hamid told us, he said, Harun told us, on the authority of Ismail, on the authority of Al-Hasan, he said: There is nothing wrong with a menstruating woman or a person in a state of ritual impurity passing through the mosque, but they should not sit in it.

Surat al-Nisa 4:43

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

Ibn Hamid told us, he said, Harun told us, on the authority of Amr, on the authority of Saeed, on the authority of Al-Zuhri, he said: It is permissible for a person in a state of ritual impurity to pass through the mosque.

Al-Muthanna told me, he said, Abu Salih told us, he said, Al-Layth told me, he said, Yazid bin Abi Habib told me about the words of God: **nor when you are in a state of major ritual impurity except when passing through**, that some men from the Ansar had doors in the mosque, and they would become ritually impure and not have water with them, so they would want water but could not find a passage except into the mosque, so God Almighty revealed: **nor when you are in a state of major ritual impurity except when passing through**.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Shu'bah, on the authority of Hammad, on the authority of Ibrahim: **And do not pass through the mosque while you are in a state of major ritual impurity, except when passing through**. He said: He should not pass through the mosque, unless he finds no other way.

Ibn Hamid told us, he said, Harun told us, on the authority of Ibn Mujahid, on the authority of his father: The one in a state of ritual impurity should not pass through the mosque, taking it as a path.

Abu Ja'far said: The more correct of the two interpretations of this is the interpretation of the one who interpreted it as: **nor when you are in a state of major ritual impurity except when passing through**, except for those passing through a road. This is because the ruling on the traveler if there is no water and he is in a state of major ritual impurity has been explained in His statement: **And if you are ill or on a journey or one of you comes from the relieving himself or you have contacted women and find no water, then seek clean earth and clean earth**, so it was known from this that if His statement: **nor when you are in a state of major ritual impurity except when passing through until you have bathed**, was intended for the traveler, then repeating it in His statement: **and if you are ill or on a journey** would not have had an understood meaning, and the ruling on it had been mentioned before that.

Since this is the case, the interpretation of the verse is: O you who have believed, do not approach the mosques for prayer while you are intoxicated until you know what you are saying. And do not approach them while in a state of ritual impurity until you have washed yourself, except when passing through.

The passerby: the one who crosses it by passing through and crossing. It is said: I crossed this road, so I cross it by crossing and crossing. And from this it is said: So-and-so crossed the river, if he cut it and crossed it. And from this it is said of the strong camel

for travel: she is a strong traveler, and a strong traveler, for her strength for travel.

Abu Ja'far said: What He, the Most High, means by His saying: **And if you are ill**, from a wound or smallpox and you are in a state of ritual impurity, as:

Ibn Hamid told us, Yahya bin Wazeh told us, Abu al-Munabbah al-Fadl bin Salim told us, on the authority of al-Dahhak, on the authority of Ibn Masoud, regarding his statement: **And if you are ill or on a journey**, he said: The ill person for whom tayammum is permitted is the broken and the wounded. So if major ritual impurity befalls the broken person, he should perform ghusl, and his casts should not be removed. The wounded person's wounds should not be removed, except for a wound for which there is no fear.

Tamim bin Al-Muntasir told us, he said, Ishaq bin Yusuf Al-Azraq told us, on the authority of Sharik, on the authority of Ismail Al-Suddi, on the authority of Abu Malik, he said regarding this verse: **And if you are ill or on a journey**, he said: It is for the sick person who has a wound from which he fears that he will have to perform ghusl, but he does not perform ghusl. So he was permitted to perform tayammum.

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asyat told us, on the authority of Al-Suddi: **And if you are ill**, and illness is wounds. And the wound that one fears for from the water, if the light of its companion touches it, then he performs tayammum with clean earth.

Muhammad bin Bashar told us, he said, Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Azza, on the authority of Saeed bin Jubair, regarding his statement: **And if you are ill**, he said: If he has wounds or sores, he should perform tayammum.

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Ibrahim: **And if you are ill**, he said: from sores that are on the arms.

Ibn Hamid told us, he said, Harun told us, on the authority of Amr, on the authority of Mansour, on the authority of Ibrahim: **And if you are ill**, he said: sores on the arms.

Ibn Hamid told us, he said, Harun told us, on the authority of Amr, on the authority of Juwaybir, on the authority of Ad-Dahhak, who said: The one who has a wound that he fears will harm him should perform tayammum. Then he recited: **And if you are ill or on a journey**.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And if you are ill**, and illness is when a man is afflicted with a wound, ulcer, or smallpox, and he fears for himself from the

cold water and its harm, so he performs tayammum with earth as a traveler performs tayammum if he cannot find water.

Ibn Bashar told us, he said, Muadh bin Hisham told us, he said, my father told me, on the authority of Qatada, on the authority of Asim - meaning Al-Ahwal - on the authority of Al-Sha'bi: that he was asked about [His saying]: The one with a bleed is afflicted with ritual impurity? He said: The knights of this verse are gone.

Others said about that, what:

Yunus told me that Ibn Wahb told us that Ibn Zayd said about His statement: **And if you are ill or on a journey or one of you comes from the relieving himself or you have contacted women and you find no water, then perform tayammum**, he said: The sick person is the one who does not find anyone to bring him water, nor is able to do so, nor does he have a servant or helper, so if he is unable to get water, nor does he have anyone to bring it to him, nor does he crawl to it, then he performs tayammum and prays when the time for prayer is due - he said: All of this is the statement of my father - if he is unable to get water and has no one to bring it to him, he does not abandon the prayer, and he is more excused than the traveler.

Abu Ja'far said: The interpretation of the verse is: If you are wounded or have sores, or a fracture, or an illness that prevents you from performing ritual ablution after sexual impurity, and you are residents and not travelers, then perform tayammum with clean earth.

As for his saying: **or on a journey**, he means: or if you are travelling and you are healthy and in a state of major ritual impurity, then perform tayammum with game. And likewise the interpretation of his saying: **or one of you comes from the privy**, he says: or one of you comes from the privy, having relieved himself while he is a healthy traveller, then let him also perform tayammum with earth.

Al-Gha'it: is the wide valleys that flow down. It was made a metaphor for relieving one's self, because the Arabs used to choose to relieve themselves in the fields, and this became common among them until it became prevalent among them. So everyone who relieved himself, which used to be relieved in the fields, where he relieved himself on the ground, was called a defecator. So-and-so came from the ghā'it, meaning: he relieved himself, which used to be relieved in the ghā'it on the ground.

It was reported on the authority of Mujahid that he said about *al-Gha'it*: the valley.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Or one of you came from the privy**, he said: The privy is the valley.

Abu Jaafar said: By that, may His praise be glorified, He means: Or did you touch women with your hands?

Then the people of interpretation differed about the touch that God meant by His saying: **or you have touched women**.

Some of them said: He meant sexual intercourse.

Who said that?

Humayd ibn Mas'adah narrated, Yazid ibn Zari' narrated, Shu'bah narrated, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, who said: They mentioned touching, and some of the Mawali said: It is not intercourse. Some of the Arabs said: Touching is intercourse. He said: So I went to Ibn Abbas and said: Some of the Mawali and the Arabs differed about touching, and the Mawali said: It is not intercourse, and the Arabs said: It is intercourse. He said: Which of the two groups were you from? I said: I was one of the Mawali. He said: The Mawali group prevailed, because touching, sensing, and direct contact are intercourse, but God uses whatever He wills as He wills.

Ibn Bashar told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Qais, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, similarly.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Ishaq, he said: I heard Sa'id ibn Jubayr narrating on the authority of Ibn Abbas: that he said: **Or you have touched women**, he said: It is sexual intercourse.

Ibn Bashar told us, he said, Wahb ibn Jarir told us, he said, my father told us, on the authority of Qatada, on the authority of Saeed ibn Jubayr, he said: I, Ata', and Ubaid ibn Umair differed regarding his statement: **Or you have touched women**. Ubaid ibn Umair said: It is sexual intercourse. And Ata' and I said: It is touching. He said: So we went to Ibn Abbas and asked him, and he said: The Mawali group prevailed, and the Arabs prevailed, it is sexual intercourse, but God protects and uses euphemisms.

Ibn Al-Muthanna told us, he said, Abdul-A'la told us, he said, Saeed told us, on the authority of Qatada, on the authority of Ikrimah, Saeed bin Jubayr, Ata' bin Abi Rabah, and Ubaid bin Umair: They differed about touching. Saeed bin Jubayr and Ata' said: Touching is less than intercourse. Ubaid said: It is marriage. So Ibn Abbas came out to them and they asked him. He said: The two Mawla's were mistaken and the Arab was right. Touching is marriage, but God euphemizes and protects.

Ibn Wakee' told us, he said, Muhammad ibn Bishr told us, on the authority of Saeed, on the authority of Qatada, he said: Saeed ibn Jubayr, Ata', and Ubaid ibn Umair met, and he mentioned something similar.

Ibn Al-Muthanna told us, he said, Muhammad bin Uthma told us, he said, Saeed bin Bashir told us, on the authority of Qatada, he said, Saeed bin Jubair and Ata' said in Al-Tamās: Winking with the hand. And Ubayd bin Umair said: Intercourse. So Ibn Abbas came out to them and said: The two Mawla's were mistaken and the Arab was right, but he is chaste and uses a kunya.

Abu Kuraib and Yaqub bin Ibrahim told us that Ibn Abbas said: Touching means sexual intercourse.

Ibn Wakee' told us, he said, Ibn Ulayyah and Abd al-Wahhab told us, on the authority of Khalid, on the

Surat al-Nisa 4:43

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

authority of Ikrimah, on the authority of Ibn Abbas, similarly.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Abu Bishr told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: Touching, touching, and direct contact, means sexual intercourse, but God uses euphemisms as He wills.

Abdul Hamid bin Bayan told us, he said, Ishaq Al-Azraq told us, on the authority of Sufyan, on the authority of Asim Al-Ahwal, on the authority of Bakr bin Abdullah, on the authority of Ibn Abbas, who said: Touching is sexual intercourse, but God is generous and uses euphemisms for whatever He wills.

Muhammad bin Abdullah bin Abdul Hakam told me, he said, Ayoub bin Suwaid told us, on the authority of Sufyan, on the authority of Asim, on the authority of Bakr bin Abdullah, on the authority of Ibn Abbas, similarly.

Ibn Al-Muthanna told us, he said, Ibn Abi Uday told us, on the authority of Dawud, on the authority of Ja'far ibn Abi Wahshiyya, on the authority of Sa'id ibn Jubayr, who said: The Arabs and the Mawali differed about the Salamasa at the door of Ibn Abbas. The Arabs said: Intercourse. The Mawali said: By hand. He said: So Ibn Abbas came out and said: The Mawali group prevailed, touching is intercourse.

Ibn Al-Muthanna told us, he said, Abdul Wahhab told us, he said, Dawud told us, on the authority of a man, on the authority of Saeed bin Jubair, he said: We were at the door of Ibn Abbas, and he mentioned something similar.

Ibn Al-Muthanna told us, he said, Yazid bin Harun told us, he said, Dawud told us, on the authority of Saeed bin Jubair, he said: Some people sat at the door of Ibn Abbas, and he mentioned something similar.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Or you have touched women**, touching is intercourse.

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Al-A'mash, on the authority of Abdul Malik bin Maysarah, on the authority of Saeed bin Jubair, he said: The Mawali and the Arabs gathered in the mosque, and Ibn Abbas was in the Suffah. The Mawali agreed that touching was not intercourse, and the Arabs agreed that it was intercourse. Ibn Abbas said: Which group do you belong to? I said: From the Mawali. He said: You have prevailed.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Touching means sexual intercourse.

And on his authority, on the authority of Sufyan, on the authority of Asim, on the authority of Bakr, on the authority of Ibn Abbas, the same.

Ibn Wakee' told us, he said, Hafs told us, on the authority of Al-A'mash, on the authority of Habib, on the authority of Saeed, on the authority of Ibn Abbas, he said: It is sexual intercourse.

Ibn Wakee' told us, he said, Malik told us, on the authority of Zuhair, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, similarly.

Ibn Wakee' told us, he said, Hafs told us, on the authority of Dawud, on the authority of Ja'far ibn Iyas, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **Or you have touched women**, he said: sexual intercourse.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Ash'ath, on the authority of Al-Sha'bi, on the authority of Ali, may God be pleased with him, who said: Intercourse.

Ibn Wakee' told us, he said, Abd Al-A'la told us, on the authority of Yunus, on the authority of Al-Hasan, he said: Intercourse.

Ibn Wakee' told us, he said, Malik told us, on the authority of Khasif, he said: I asked Mujahid and he said that.

Bishr bin Muadh told us: Yazid told us: Saeed told us, on the authority of Qatada and Al-Hasan, who said: **Intercourse with women**. Others said: God meant by that every touch, whether with the hand or any other part of the human body, and they made ablation obligatory for whoever touches any part of her body with something from his body that leads to it.

Who said that?

Muhammad bin Al-Muthanna told us, he said, Muhammad bin Jaafar told us, he said, Shu'bah told us, on the authority of Mukhariq, on the authority of Tariq bin Shihab, on the authority of Abdullah, that he said something that means: Touching is less than intercourse.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Mansur, on the authority of Hilal, on the authority of Abu Ubaidah, on the authority of Abdullah - or: on the authority of Abu Ubaidah, Mansur who was uncertain - he said: The kiss is from touching.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mukhariq, on the authority of Tariq, on the authority of Abdullah, he said: Touching is anything less than intercourse.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Shu'bah, on the authority of

Al-Mughira, on the authority of Ibrahim, he said, Ibn Masoud said: Touching is less than intercourse.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: Kissing is from touching.

Abu Al-Sa'ib told us, he said, Abu Mu'awiyah told us, and Ibn Wakee' told us, he said, Ibn Fadil told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abu Ubaidah, on the authority of Abdullah bin Mas'ud, who said: Kissing is a form of touching, and ablution is required for it.

Tamim bin Al-Muntasir told us, he said, Ishaq told us, on the authority of Sharik, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abu Ubaidah, on the authority of Abdullah bin Masoud, similarly.

Ahmad bin Abda Al-Dhabi told us: Salim bin Akhdar told us: Ibn Awn told us, on the authority of Muhammad: I asked Ubaidah about his statement: **Or you have touched women**. He said: So he pointed with his hand like this - and Salim narrated it - and Abu Abdullah showed it to us, so he closed his fingers.

Yaqub and Ibn Wakee' told me, they said: Ibn Ulayyah told us, on the authority of Salamah ibn Alqamah, on the authority of Muhammad, he said: I asked Ubaidah about his statement: **Or you have touched women**, he pointed with his hand, so I wiped away what he meant, so I did not ask him.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Ibn Awn, he said: They mentioned touching the private parts to Muhammad, and I think they mentioned what Ibn Umar said about that, so Muhammad said: I said to Ubaidah: His statement: **Or you have touched women**, and he said with his hand. Ibn Awn said with his hand, as if he was reaching for something to grip it.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Khalid told us, on the authority of Muhammad, he said, Ubaidah said: Touching with the hand.

Yaqub said: Ibn Ulayyah told us, on the authority of Hisham, on the authority of Muhammad, who said: I asked Ubaidah about this verse: **Or you have touched women**, so he pointed with his hand, and closed his fingers, until I knew what he meant.

Yunus bin Abdul-A'la told me, he said, Ibn Wahb told us, he said, Ubayd God bin Umar told me, on the authority of Nafi': Ibn Umar used to perform ablution after kissing a woman, and he would see the ablution in it, and he would say: It is from touching.

Abdul Hamid bin Bayan told us, he said, Muhammad bin Yazid told us, on the authority of Ismail, on the authority of Amer, he said: Touching is less than intercourse.

Ibn Hamid told us, Yahya bin Wadh told us, Mahal bin Mahraz told us, on the authority of Ibrahim, who said: Touching with desire invalidates ablution.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told

us, he said, Shu'bah told us, on the authority of Al-Hakam and Hammad, that they said: Touching is less than intercourse.

Ibn Al-Muthanna told us, he said, Abdul-A'la told us, he said, Saeed told us, on the authority of Qatada, on the authority of Ata', he said, **Touching is less than intercourse**.

Ibn Wakee' told us, he said, Hafs told us, on the authority of Ash'ath, on the authority of Al-Sha'bi, on the authority of the companions of Abdullah, on the authority of Abdullah, who said: Touching is less than intercourse.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Bayan, on the authority of Amer, on the authority of Abdullah, who said: Touching is less than intercourse.

Ibn Wakee' told us: Jarir told us, on the authority of Mugheerah, on the authority of Ibrahim, on the authority of Abdullah, similarly.

Ibn Wakee' told us, he said, my father told me, on the authority of Sufyan, on the authority of Mugheerah, on the authority of Ibrahim, on the authority of Abdullah, similarly.

Ibn Wakee' told us, he said, Muhammad ibn Bishr told us, on the authority of Saeed, on the authority of Abu Ma'shar, on the authority of Ibrahim, he said, Abdullah said: Touching is anything less than intercourse. Then he recited: **Or you have had contact with women and found no water**.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Hisham, on the authority of Ibn Sirin, he said: I asked Ubaidah about: **Or you have touched women**, and he said with his hand like this, so I knew what he meant.

Ibn Wakee' told us, he said, my father told us, on the authority of his father, and Hassan bin Saleh, on the authority of Mansour, on the authority of Hilal bin Yasaaf, on the authority of Abu Ubaidah, who said: Kissing is a form of touching.

Ibn Wakee' told us, Malik bin Ismail told us, on the authority of Zuhair, on the authority of Khasif, on the authority of Abu Ubaidah: The kiss and the thing.

Abu Ja'far said: The more correct of the two opinions on this matter is the opinion of the one who said: God meant by His statement, **Or you have touched women**, intercourse and not any other meaning of touch, due to the authenticity of the report "on the authority of the Messenger of God, may God bless him and grant him peace, that he kissed some of his wives and then prayed without performing ablution."

Ismail bin Musa al-Suddi told me that, he said, Abu Bakr bin Ayyash told us, on the authority of al-A'mash, on the authority of Habib bin Abi Thabit, on the authority of Urwah, on the authority of Aisha, she said: The Prophet, may God bless him and grant him peace, would perform ablution, then kiss, then pray without performing ablution.

Abu Kuraib told us, he said, Waki' told us, on the authority of Al-A'mash, on the authority of Habib bin

Surat al-Nisa 4:43

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

Abi Thabit, on the authority of Urwah, "On the authority of Aisha: The Prophet, may God bless him and grant him peace, kissed one of his wives, then went out to pray without performing ablution. I said: Who is she but you? She laughed."

Abu Kuraib told us, he said, Hafs bin Ghayath told us, on the authority of Hajjaj, on the authority of Amr bin Shuaib, on the authority of Zainab Al-Sahmiyyah, "On the authority of the Prophet, may God bless him and grant him peace: that he would kiss and then pray, and he would not perform ablution."

Abu Zaid Umar ibn Shabah told us, he said, Shihab ibn Abbad told us, he said, Mandal told us, on the authority of Laith, on the authority of Ata', on the authority of Aisha, and on the authority of Abu Rawq, on the authority of Ibrahim al-Taimi, "on the authority of Aisha, she said: The Messenger of God, may God bless him and grant him peace, would kiss me after ablution, then he would not repeat the ablution."

Saeed bin Yahya Al-Umawi told us, he said, my father told me, he said, Yazid bin Sinan told me, on the authority of Abd Al-Rahman Al-Awza'i, on the authority of Yahya bin Abi Katheer, on the authority of Abu Salamah, "On the authority of Umm Salamah: That the Messenger of God, may God bless him and grant him peace, would kiss her while he was fasting, then he would not break his fast, nor would he perform ablution."

In the authenticity of the report we mentioned about the Messenger of God, may God bless him and grant him peace, there is clear evidence that touching in this place is sexual touching, not all meanings of touching, as the poet said:

They walk with us whispering, if the bird is truthful, we will be with you, Lamisa.

He means: We are not touching you.

He mentioned that this verse was revealed about a group of the companions of the Messenger of God, may God bless him and grant him peace, who were afflicted with ritual impurity and had wounds.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Muhammad bin Jabir, on the authority of Hammad, on the authority of Ibrahim, regarding the sick person who is unable to perform ritual ablution after sexual impurity, or the menstruating woman, he said: Tayammum is sufficient for them. And he said: The companions of the Messenger of God, may God bless him and grant him peace, were injured and it spread among them, then they were afflicted with sexual impurity, so they complained about that to the Prophet, may God bless him and grant him peace, so the following verse was revealed: **And if you are ill or on a journey or one of you comes from the relieving himself**, the entire verse.

Others said: It was revealed about a group of the Prophet's companions, may God bless him and grant him peace, who were in need of water and could not find any while they were travelling.

Who said that?

Ibn Abd al-A'la told us, he said, al-Mu'tamir ibn Sulayman told us, he heard Ubaydullah ibn Umar, on the authority of Abd al-Rahman ibn al-Qasim, "On the authority of Aisha, that she said: I was on a journey with the Messenger of God, may God bless him and grant him peace, until we were at Dhat al-Jaysh, and my necklace was lost. I informed the Prophet, may God bless him and grant him peace, and he ordered that it be searched for, but it was not found. The Prophet, may God bless him and grant him peace, stopped and the people stopped, and they spent that night. The people said: Aisha has detained the Prophet, may God bless him and grant him peace! She said: Abu Bakr came to me while the head of the Prophet, may God bless him and grant him peace, was in my lap while he was sleeping, and he kept nagging me and pinching me and saying: Because of your necklace, you have detained the Prophet, may God bless him and grant him peace! I kept saying: I did not move for fear that the Prophet, may God bless him and grant him peace, would wake me up, and it would hurt me, so I did not know what to do! When he saw that I did not turn to it, he set off. When the Prophet, may God bless him and grant him peace, woke up and wanted to pray but did not find any water, she said: Then God, the Most High, revealed the verse of tayammum. She said: Ibn Hudaibr said: This is not the first of your blessings, O family of Abu Bakr!

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Ayoub, on the authority of Ibn Abi Malekah: "The Prophet, may God bless him and grant him peace, was on a journey, and Aisha lost her necklace, so he ordered the people to dismount, so they dismounted and they did not have any water with them. Abu Bakr came to Aisha and said to her: You have made things difficult for the people! Ayoub pointed with his hand, describing that he pinched her, and said: The verse of tayammum was revealed, and the necklace was found in the camel's watering place, so the people said: We have never seen a woman more blessed than her!"

Muhammad ibn Abdullah al-Hilali told me, he said, Imran ibn Muhammad al-Haddad told me, he said, al-Rabi' ibn Badr told me, he said, "My father told me, on the authority of his father, on the authority of a man from Bal'raj, called al-Asla', he said: I used to serve the Prophet, may God bless him and grant him peace, and I would saddle him with saddles. One night he said to me: 'O Asla', get up and saddle me.' I said: 'O Messenger of God, I have become ritually impure!' He was silent for a while, then he called me and Gabriel, peace be upon him, came to him with the verse of the

dust, and he described two afflictions to us.”

Yunus told me, he said, Ibn Wahb told us, he said, Amr ibn Khalid told us, he said, Ar-Rabi' ibn Badr told me, he said, “My father told me, on the authority of his father, on the authority of a man from among us called Al-Asla', he said: I was serving the Prophet between...” and he mentioned an example, except that he said: The Messenger of God, may God bless him and grant him peace, was silent, or he said: for a while, the doubt was from Amr, he said: And Gabriel, peace be upon him, came to him with the verse of the dust, and the Messenger of God, may God bless him and grant him peace, said: Get up, O Asla', and perform tayammum. He said: So I performed tayammum and then I traveled to him. He said: We traveled until we passed by some water, and he said: O Asla', touch your skin with this. He said: And he showed me tayammum, as his father showed it: a strike on the face, and a strike on the hands and elbows.”

Abu Kuraib narrated to us, saying: Hafsa bin Baghail narrated to us, saying: Zuhair bin Muawiyah narrated to us, saying: Abdullah bin Othman bin Khathim narrated to us, saying: Abdullah bin Ubaidullah bin Abi Malekah narrated to me: “That Dhakwan Abu Amr, Aisha's chamberlain, narrated to him: Ibn Abbas entered upon her during her illness and said: Be of good cheer, you were the most beloved of the women of the Messenger of God, may God bless him and grant him peace, to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, loved nothing but perfume, and your necklace fell on the night of Abwa', so the Messenger of God, may God bless him and grant him peace, began to pick it up until he was at home, and the people woke up without water with them, so God revealed: Perform tayammum with good game, and that was because of you, and what God has permitted this nation of concession.”

Sufyan ibn Wakee' narrated, Ibn Numayr narrated, on the authority of Hisham, on the authority of his father, on the authority of Aisha: She borrowed a necklace from Asma' and it was lost. The Messenger of God, may God bless him and grant him peace, sent men to look for it, and they found it. They were at the time of prayer and they did not have water with them, so they prayed without performing ablution. They complained about that to the Messenger of God, may God bless him and grant him peace, and God revealed the verse about tayammum. Asid ibn Hudayr said to Aisha: May God reward you with good, for by God, no matter what happens to you that you dislike, God has made it good for you and the Muslims!

Ahmad ibn Abd al-Rahman ibn Wahb narrated to us, he said, my uncle Abdullah ibn Wahb narrated to me, he said, Amr ibn al-Harith informed me: Abd al-Rahman ibn al-Qasim narrated to him, on the authority of his father, “On the authority of Aisha, the wife of the Prophet, may God bless him and grant him peace, that she said: My necklace fell in al-Baida' while we were entering Madinah. The Messenger of God, may God bless him and grant him peace, stopped and dismounted. While the Messenger of God, may God bless him and grant him peace, was sleeping in my lap, my father came and nudged me and said:

You have detained the people! Then the Messenger of God, may God bless him and grant him peace, woke up and the morning came, so he looked for water but could not find it. Then the verse was revealed: “O you who believe, when you rise to prayer” (al-Baqarah 2:17). Asid ibn Hudayr said: God has blessed the people in you, O family of Abu Bakr! You are nothing but a blessing!”

Al-Hasan bin Shabib told me, he said, Ibn Uyaynah told us, he said, Abdullah bin Uthman bin Khathim told us, on the authority of Abdullah bin Abi Malekah, he said: “Ibn Abbas entered upon Aisha and said: You were the most blessed of the Muslims, the most honorable of the Muslims! Your necklace fell off in Al-Abwa', so God revealed the verse of dry ablution concerning you!”

There is a difference in the reading of his saying: **Or you have touched women.**

This was read by most of the people of Medina, some of the Basrans and the Kufians: **or you touched** meaning: or you touched your women and they touched you.

The majority of the Kufi reciters read it as: **Or you touched women**, meaning: **Or you, O men, touched your women.** These are two readings with similar meanings, because a man does not touch his wife unless she touches him. So the secret in that indicates the meaning of touching, and touching indicates the meaning of touching by each of them to the other. So whichever of the two readings that reciter reads it with, he is correct, because their meanings are the same.

Abu Ja'far said: What he meant by his statement, may His praise be exalted: **And you did not find water**, or you touched women, so you sought water to purify yourselves with it but did not find it for a price or anything else, **then perform tayammum**, he says: then do it deliberately.

It is: you do from the saying of the speaker: I intended such-and-such - if you intended it and did it deliberately - so I am doing it. It may also be said from it: So-and-so intended it, so he is doing it, and I did it, and I did it lightly, and I did it lightly, and I did it, and I did it lightly, and I did it lightly, and I did it lightly. And from it is the saying of A'sha of Banu Tha'labah:

I went to Qais, and how many lands are there between them, from the important place of Dhi Shazan?

He means by his saying: I performed tayammum, I intended and meant.

It was mentioned that in Abdullah's reading: **So they went to the plain.**

And the people of interpretation said something similar to what we said about that.

Who said that?

Abdullah bin Muhammad told me, he said, Abdun told us, he said, Ibn al-Mubarak told us, he said, I heard Sufyan say regarding His statement: **Then perform tayammum with clean earth**, he said: Choose and deliberately use clean earth.

Surat al-Nisa 4:43

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

As for the plain, the people of interpretation differed about it.

Some of them said: It is the smooth land in which there is no vegetation or crops.

Who said that?

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada: **A good plain**, he said: one in which there are no trees or plants.

Others said: Rather, it is the flat earth.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: The plain is the level.

Others said: Rather, it is the soil.

Who said that?

Ibn Hamid told us, Al-Hakam bin Bashir told us, Amr bin Qais Al-Mala'i told us: The soil is the dirt.

Others said: Upper Egypt is the surface of the earth.

Others said: Rather, it is the face of the earth with its dust and dirt.

Abu Jaafar said: The most correct of these is the statement of the one who said: It is the surface of the earth that is free of plants, crops, and buildings, and its level. From this is the statement of Dhu al-Rummah:

As if at noon a tank is throwing a hose into the head bones

Meaning: hit the ground with it.

As for his saying: *good*, he means: pure from dirt and impurities.

The interpreters differed about the meaning of his saying: *good*.

Some of them said: It is permissible.

Who said that?

Abdullah bin Muhammad told me, he said, Abdul Razzaq told us, he said, Ibn Al-Mubarak told us, he said, I heard Sufyan say regarding His statement: **good soil**, he said: Some of them said: lawful.

Some of them said:

Abdullah told me, he said, Abdun told us, he said, Ibn al-Mubarak told us, on the authority of Ibn Jurayj, he said: I said to Ata': **Then perform tayammum with clean earth**. He said: Clean whatever is around you. I said: A bare place, not a flat surface. Will that suffice for me? He said: Yes.

The meaning of the words: If you do not find water, O people, and you are sick, or on a journey, or one of

you has come from the toilet, or you have touched women, and you want to pray, **then perform tayammum**, meaning: then deliberately wipe the face of the pure earth, **and wipe your faces and your hands**.

Abu Jaafar said: By that, may His praise be glorified, He meant: So wipe your faces and hands with it, but He left out mentioning it, as the speech was sufficient to indicate it.

Wiping the face is for the person performing tayammum to strike the clean ground with his hands, or whatever takes its place, and wipe the dust that has stuck to his face. If the dust that has stuck to him is a lot, and he blows on it or shakes it off, that is permissible. If no dust sticks to his hands and he strikes the ground with his hands or one of them, then wipes his face with them or them, that is sufficient for him, because all the jurists agree that if the person performing tayammum strikes the ground - which is sandy ground - with his hands and nothing of it sticks to his hands and he performs tayammum with it, that is sufficient for him. No one who is allowed to consider a difference of opinion disagreed with that. Since that was a consensus among them, it was known that what is meant by striking the ground with the hands is to directly touch the ground with them, in the sense that God commanded to touch it with them, not to take dust from it.

As for wiping with the hands, the people of interpretation differed regarding the limit that God commanded wiping with the hands.

Some of them said: The limit of the shrouds is the forearms, and the person performing tayammum is not required to wipe the forearms beyond that.

Who said that?

Abu al-Sa'ib Salim ibn Janadah told me, he said, Ibn Idris told us, on the authority of Hisin, on the authority of Abu Malik, he said: Ammar performed tayammum, striking the dust with his hands once, then he wiped one hand over the other, then he wiped his face, then he struck another with his hands, and he kept twisting his hand over the other, but he did not wipe his arm.

Abu Al-Sa'ib told us, he said, Ibn Idris told us, on the authority of Ibn Abi Khalid, he said: I saw Al-Sha'bi describing dry ablution to us: He struck the ground with his hands once, then shook them and wiped his face, then struck again, and began to twist his hands one over the other. He did not mention that he wiped his arms.

Hanad told us, he said, Abu Al-Ahwas told us, on the authority of Hisin, on the authority of Abu Malik, he said: Ammar bin Yasir placed his hands in the dirt, then raised them and blew on them, then wiped his face and hands, then said: This is how tayammum is done.

Ibn Hamid told us, Abu Tamila told us, Salam, the freed slave of Hafs, told us, I heard Ikrimah say: Tayammum consists of two strokes: one for the face and one for the hands.

Ali bin Sahl told us, Al-Walid bin Muslim told us, on the authority of Al-Awza'i, and on the authority of Saeed and Ibn Jabir: that Makhul used to say: Tayammum is striking the face and hands up to the elbow. Makhul interpreted the Qur'an in this regard: **Then wash your faces and your hands up to the elbows** (al-Ma'idah 5:6), and His statement regarding Tayammum: **Then wipe your faces and your hands**, and he did not make an exception in it as he made an exception in ablution: **up to the elbows**. Makhul said: God said: **And the male thief, male or female, cut off their hands** (al-Ma'idah 5:16), so the hand of the thief is cut off from the elbow joint.

Muhammad bin Abdullah bin Abdul Hakam told me, he said, Bishr bin Bakr Al-Tanisi told us, on the authority of Ibn Jaber: that he saw Makhul performing tayammum, striking the ground with his hands, then wiping his face and hands with them at one time.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Al-Sha'bi, he said: Tayammum is a strike on the face and hands.

The reason for those who said this article from the hadith is:

Abu Kuraib told us, he said, Abdah and Muhammad ibn Bishr told us, on the authority of Ibn Abi Arubah, on the authority of Qatada, on the authority of Saeed ibn Abd al-Rahman ibn Abza, on the authority of his father, "On the authority of Ammar ibn Yasir: that he asked the Messenger of God, may God bless him and grant him peace, about tayammum, and he said: Once for the hands and the face." And in the hadith of Ibn Bishr: that Ammar asked the Prophet, may God bless him and grant him peace, about tayammum.

Abu Kuraib narrated to us, he said, Ubayd ibn Sa'id al-Qurashi narrated to us, on the authority of Shu'bah, on the authority of al-Hakam, on the authority of Ibn Abza, he said: A man came to `Umar and said: I became ritually impure but could not find any water! `Umar said: Do not pray. `Ammar said to him: Do you not remember that we were on a journey during the time of the Messenger of God, may God bless him and grant him peace, and we both became ritually impure. As for you, you did not pray, but I rolled in the dust and prayed. Then I came to the Messenger of God, may God bless him and grant him peace, and mentioned that to him, and he said: It would have been sufficient for you, and he struck his sandals on the ground, blew into them, and wiped his face and hands once?

They said: God commanded in dry ablution to wipe the face and hands, so whatever he wipes of his face and hands in dry ablution is sufficient for him, unless something that must be accepted is prevented from doing so by a principle or analogy.

Others said: The limit of wiping that God commanded in dry ablution is to wipe the entire face and hands up to the elbows.

Who said that?

Imran bin Musa Al-Qazzaz told us, he said: Abdul-Warith bin Saeed told us, he said: Ayoub told us on the authority of Nafi': Ibn Umar performed tayammum at Marbad Al-Na'am, he struck a blow and wiped his face, and struck a blow and wiped his hands up to the elbows.

Ibn Abd al-A'la told us, he said, al-Mu'tamar told us, he said: I heard Ubayd God, on the authority of Nafi', on the authority of Abdullah, that he said: Tayammum is two wipes. A man strikes the ground with his hands, wiping his face with them, then he strikes them again and wipes his hands up to the elbows.

Ibn Al-Muthanna told me, he said, Yahya bin Ubaid God told us, he said, Nafi' told me, on the authority of Ibn Umar, regarding dry ablution, he said: A strike for the face, and a strike for the hands up to the elbows.

Abu Kuraib and Abu Al-Sa'ib told us, they said: Ibn Idris told us, on the authority of Ubaid God, on the authority of Nafi', on the authority of Ibn Umar, he said: He used to say regarding wiping during dry ablution: up to the elbows.

Humayd ibn Mas'adah told us, Bishr ibn al-Mufaddal told us, Ibn `Awn li-Mal told us: I asked al-Hasan about tayammum, so he struck the ground with his hands and wiped his face with them, and struck his hands and wiped his arms with them, both the outside and the inside.

Ibn Al-Muthanna told us, he said, Abdul-Wahhab told us, he said, Dawud told us, on the authority of Aamer: that he said about this verse: **Then wash your faces and your hands up to the elbows and wipe over your heads and your feet up to the ankles** (al-Ma'idah 5:16), and he said about this verse: **Then wipe over your faces and your hands therefrom** (al-Ma'idah 5:6), he said: He was commanded to wipe in dry ablution, what he was commanded to wash in ablution, and he nullified what he was commanded to wipe in ablution: the head and the feet.

Yaqub told me, he said, Ibn Ulayyah told us, and Ibn al-Muthanna told us, he said, Muhammad ibn Abi Uday told me, all of them, on the authority of Dawud, on the authority of al-Sha'bi, regarding dry ablution, he said: A strike for the face, and for the hands up to the elbows.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughirah, on the authority of Al-Sha'bi, he said: He ordered dry ablution, as he ordered washing.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Ayoub, he said: I asked Salim bin Abdullah about dry ablution, so he struck the ground with his hands once and wiped his face with them, then he struck the ground with his hands another time and wiped his hands up to the elbows.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Habib bin Al-Shaheed told us, on the authority of Al-Hasan: He was asked about dry ablution, so he said: One stroke with which he wipes his face, then another stroke with which he wipes his hands up to the elbows.

The reason why he said this statement is that

Surat al-Nisa 4:43

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

tayammum is a substitute for ablution, and the person performing tayammum must reach with the dirt on his face and hands what he had to reach with the water on them in ablution. They based their argument on the following hadith:

Musa bin Sahl al-Ramli told me, he said: Naim bin Hammad told us, he said: Kharijah bin Mus'ab told us, on the authority of Abdullah bin Ata', on the authority of Musa bin Uqbah, on the authority of al-A'raj, on the authority of Abu Juhaym, he said: I saw the Messenger of God, may God bless him and grant him peace, urinating, so I greeted him, but he did not respond to me. When he finished, he went to a wall and struck it with his hands, and wiped his face with them. Then he struck the wall with his hands and wiped his hands with them up to the elbows, then he returned my greeting.

Others said: The limit that God commanded that the soil should be used in dry ablution is the armpits.

Who said that?

Ahmad bin Abdul Rahman Al-Barqi told me, he said, Amr bin Abi Salamah Al-Tanisi told me, on the authority of Al-Awza'i, on the authority of Al-Zuhri, he said: Tayammum extends to the armpits.

The reason for those who said this is that God commanded wiping the hand in dry ablution, just as He commanded wiping the face. They agreed that he must wipe the entire face, so likewise the entire hand, and from the tip of the palm to the armpit is a hand. They based their argument on the following hadith:

Abu Kuraib narrated to us, he said: Saifi bin Rib'i narrated to us, on the authority of Ibn Abi Dhi'b, on the authority of Al-Zuhri, on the authority of Ubayd God bin Abdullah, on the authority of Abu Al-Yaqzan, who said: We were with the Messenger of God, may God bless him and grant him peace, when Aisha's necklace broke. The Messenger of God, may God bless him and grant him peace, stayed there until dawn broke, and Abu Bakr became angry with Aisha, so the permission was revealed to him, to wipe with sand. Abu Bakr entered and said to her: You are indeed blessed! A permission was revealed concerning you! So we struck our hands: one strike to our faces, and one strike with our hands to the shoulders and armpits.

Abu Ja'far said: The correct statement in this regard is that the limit for which the person performing tayammum is not sufficient to shorten his hands in wiping with dust is the palms of the hands to the forearms, due to the consensus of all that shortening that is not permissible. Then he has a choice regarding what is beyond that, if he wishes he can wipe the elbows, or if he wishes the armpits. The reason for which we gave him a choice regarding what is beyond the palms is that God did not set a limit for wiping that with dust in tayammum that it is not permissible to

shorten. So whatever the person performing tayammum wipes from his hands is sufficient for him, except what is agreed upon, or evidence is established that shortening it is not permissible for him. And all have agreed that shortening the hands is not sufficient, so it is excluded by the Sunnah, and what is other than that is disputed. If there is a dispute about it, and the one wiping with his hands is included in the generality of the verse, then he is excluded from what is required of him in terms of that obligation.

The people of interpretation differed regarding the one in a state of major ritual impurity: is he among those who are permitted to perform tayammum if he does not find water or not?

A group of the people of interpretation from the Companions, the Followers, and those who came after them from the Khalaf said: The ruling on the one who is in a state of major ritual impurity with regard to what is required of him in performing tayammum if he does not find water is the same as the ruling on the one who has come from the toilet and all those who have broken their ablution for whom tayammum is a purification for their prayer. I have mentioned the statement of some of those who interpreted the statement of God, **or you have touched women, or you have had sexual intercourse with them**, and we have left out mentioning the rest because of the large number of those who said that.

The authors of this article argued that a person in a state of ritual impurity may perform tayammum if he does not find water during his journey, based on the consensus of the evidence on this, transmitted from the Prophet, may God bless him and grant him peace, which eliminates the excuse and removes doubt.

A group of the early scholars said: Nothing is sufficient for a person in a state of major ritual impurity except washing with water, and he is not permitted to pray with tayammum, as tayammum does not purify him. They said: Rather, tayammum was made a concession for someone who is not in a state of major ritual impurity. They interpreted the statement of God: "And do not approach the prayer place of the Muslims except by passing through it until he washes himself, and He did not permit tayammum for him. They said: The interpretation of His statement: "or you have touched women" is: or you have touched them with your hand, without the vagina, and without intercourse. They said: So we did not find that God permitted tayammum for a person in a state of major ritual impurity, rather He ordered him to wash himself, and not to approach the prayer except after washing himself. They said: And tayammum does not purify him for his prayer.

Who said that?

Abu Kuraib and Abu As-Sa'ib narrated: Abu Mu'awiyah narrated on the authority of Al-A'mash on the authority

of Shuqaiq who said: I was with Abdullah bin Mas'ud and Abu Musa Al-Ash'ari, and Abu Musa said: O Abu Abd Al-Rahman, tell me if a man becomes junub and cannot find water for a month, should he perform tayammum? Abdullah said: He should not perform tayammum even if he cannot find water for a month. Abu Musa said: What do you do with this verse in Surat al-Ma'idah 5: **Then perform tayammum with clean earth** (al-Ma'idah 5:6) Abdullah said: If they were permitted to do this, they would likely perform tayammum with earth if the water became cold for them! Abu Musa said to him: Is this why you disliked it? He said: Yes! Abu Musa said: Did you not hear Ammar's statement to Umar: The Messenger of God (peace and blessings of God be upon him) sent me on an errand, and I became junub but could not find water, so I rolled around in the earth as an animal rolls around. He said: So I mentioned that to the Prophet, may God bless him and grant him peace, and he said: It is sufficient for you to do this: and he struck his hands once, and wiped his face with them, and wiped his hands. Abdullah said: Didn't you see that Omar was not satisfied with what Ammar said?

Ibn Bashar told us, Abdur-Rahman told us, Sufyan told us, on the authority of Salamah, on the authority of Abu Malik, and on the authority of Abdullah ibn Abdur-Rahman ibn Abza, on the authority of Abdur-Rahman ibn Abza, who said: We were with Umar ibn al-Khattab, may God have mercy on him, when a man came to him and said: O Commander of the Faithful, we go a month or two without finding water! Umar said: As for me, if I did not find water, I would not pray until I find water. Ammar ibn Yasir said: Do you remember, O Commander of the Faithful, when we were in such and such a place, and we were herding camels, and did you know that we became ritually impure? He said: Yes! As for me, I rolled in the dirt, then we came to the Prophet, may God bless him and grant him peace. He said: If the earth was sufficient for you! He struck the ground with his hands, then blew into them, then wiped his face and arms? He said: Fear God, O Ammar! He said: O Commander of the Faithful, if you wish, I will not mention it! He said: No, but we will give you what you have been given.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Al-Hakam, he said: I heard Ibrahim in the shop of Muslim Al-A'war, so I said: What do you think if you do not find water and you are in a state of ritual impurity? He said: I will not pray.

Abu Ja'far said: The correct statement in this regard is that the person in a state of major ritual impurity is one of those whom God has commanded to perform tayammum if he cannot find water, and to pray, as He says: **Or if you have had contact with women and cannot find water, then seek clean earth.** We have explained then that the meaning of touch in this context is sexual intercourse, by transmitting the argument that no error is permitted in what it has transmitted, unanimously agreed upon, nor is forgetfulness, nor collusion, nor sympathy, that the ruling on the person in a state of major ritual impurity in this regard is the ruling on all those who have broken their ablution, so he must purify himself for his prayer, along with what has been narrated in this regard from

the Messenger of God, may God bless him and grant him peace, from the reports, some of which we have mentioned, and we have left out mentioning many of them, as what we have mentioned of them suffices for what we have not mentioned, and our dislike of lengthening the book by exhaustively discussing all of it.

The people of interpretation differed in their interpretation of His statement: **But if you do not find water, then perform tayammum.** Is this a command from God to perform tayammum whenever one is obliged to search for water, or is this a command from Him to perform tayammum whenever one is obliged to search for it while he is in a state of ritual impurity for which he must perform ablution with water, if water were available?

Some of them said: This is an order from the one who performs tayammum whenever he is required to perform the ritual ablution after the ritual ablution, whether he is in a state of ritual impurity or not.

Who said that?

Yaqub told me, he said, Hisham told us, on the authority of Al-Hajjaj, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, that he used to say: Tayammum is for every prayer.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, he said, Hisham told us, he said, al-Hajjaj told us, on the authority of Abu Ishaq, on the authority of al-Harith, on the authority of Ali, similarly.

Abdullah bin Muhammad told me, he said, Abdun al-Marwazi told us, he said, Ibn al-Mubarak told us, he said, Abd al-Warith told us, he said, Amer al-Ahwal told us, on the authority of Nafi': that he told him on the authority of Ibn Umar something similar to that.

Abu Kuraib told us, he said, Jabir bin Nuh told us, he said, Mujalid told us, on the authority of Al-Sha'bi, he said: One does not pray with tayammum more than one prayer.

Al-Muthanna told us, Suwaid told us, Ibn al-Mubarak told us, on the authority of Saeed, on the authority of Qatada, who said: He performs tayammum for every prayer, and he interprets this verse: **And you did not find water.**

He said: Ibn Al-Mubarak told us, he said: Al-Faryabi told us, on the authority of Al-Awza'i, on the authority of Yahya bin Saeed, Abdul Karim, and Rabia bin Abi Abdul Rahman, they said: Tayammum is for every prayer.

Muhammad bin Bashar told us, Abu Dawud told us, Imran al-Qattan told us, on the authority of Qatada, on the authority of al-Nakha'i, who said: He performs tayammum for every prayer.

Others said: Rather, this is a command from God to perform tayammum after seeking water for those who are obligated to seek it if they are in a state of ritual impurity. As for those who are not in a state of ritual impurity after purifying themselves with soil, then the obligation of seeking it is obligatory for them, so they

Surat al-Nisa 4:43

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

do not have to renew their tayammum, and they may pray with their first tayammum.

Who said that?

Humaid bin Mas'adah told us, Sufyan bin Habib told us, on the authority of Yunus, on the authority of Al-Hasan, who said: Tayammum is like ablution.

Ismail bin Musa Al-Saddi told us, he said, Omar bin Shakir told us, on the authority of Al-Hasan, he said: The person performing dry ablution prays with his dry ablution as long as he does not break his ablution. If he finds water, then he should perform ablution.

Abu Kuraib told us, he said, Ibn Idris told us, he said, Hisham told us, on the authority of Al-Hasan, he said: A man would pray all the prayers with one ablution as long as he did not break his ablution. And the same applies to dry ablution.

Abu Kuraib told us, he said, Ibn Idris told us, he said, Hisham told us, on the authority of Al-Hasan, he said: A man would pray all the prayers with one ablution.

Ibn Bashar told us, he said, Abu Dawud told us, he said, my father told us, on the authority of Qatada, on the authority of Al-Hasan, he said: He prays the prayers with dry ablution as long as he does not break his ablution.

Humayd bin Mas'adah told us, Sufyan bin Habib told us, on the authority of Ibn Jurayj, on the authority of Ata', who said: Tayammum is like ablution.

Abu Ja'far said: The more correct of the two opinions in this regard, in our view, is the opinion of those who say: The one praying must perform tayammum for every prayer, and he must seek water to purify it as an obligation, because God, the Most High, commanded everyone who stands for prayer to purify himself with water. If he does not find water, then he should perform tayammum. Then the one standing for prayer excluded whoever had performed ablution with water before standing for it, according to the Sunnah of the Messenger of God, may God bless him and grant him peace, unless he has broken his ritual impurity that invalidates his purity, in which case the obligation of ablution is dropped from him according to the Sunnah. As for the one standing for prayer, and his standing for it has already performed tayammum for a prayer before it, then the obligation of tayammum is binding on him according to the apparent meaning of the revelation, after he has sought water if he is in need of it.

Abu Ja'far said: By this, may His praise be exalted, He means: God has always been *forgiving* of the sins of His servants, and has left punishment for many of them as long as they do not associate partners with Him, just as He has forgiven you, O believers, for your standing up for the prayer that He has enjoined upon you in your mosques while you were drunk. *Forgiving*,

He says: He has always concealed their sins by not hastening their punishment for their transgressions, just as He concealed you, O believers, by not hastening your prayer in your mosques while you were drunk. He says: Do not return to the like of it, lest you be afflicted by your return to what I have forbidden you from.

Tafsir al-Qurtubi

It contains forty-four issues:

First: The Almighty's saying: **O you who have believed, do not approach prayer while you are intoxicated.** God Almighty singled out the believers with this address, because they were performing the prayer while they were drunk with wine and their minds were ruined, so they were singled out with this address, since the disbelievers did not do it while sober or drunk. Abu Dawud narrated on the authority of Omar bin Al-Khattab, may God be pleased with him, who said:

When the prohibition of alcohol was revealed, Omar said: O God, give us a clear explanation about alcohol. Then the verse in Surat Al-Baqarah was revealed:

They ask you about alcohol and gambling. (Surat al-Baqarah 2:219). Omar was called and it was read to him. He said: O God, give us a clear explanation about alcohol. Then the verse in Surat An-Nisa was revealed:

O you who believe, do not approach prayer while you are intoxicated. When the call to prayer was made, the announcer of the Messenger of God, may God bless him and grant him peace, would call: **Do not approach prayer while drunk.** Omar was called and it was read to him. He said: O God, give us a clear explanation about alcohol. Then this verse was revealed: **Will you then desist?** (Surat al-Ma'idah 5:91). Omar said: We have desisted. Saeed bin Jubair said: People were following the way of their ignorance until they were ordered or forbidden, so they used to drink it at the beginning of Islam until this verse was revealed: "They ask you about wine and gambling. Say, 'In them is great sin and [yet, some] benefit for people.'" They said: We drink it for the benefit, not for the sin. A man drank it and came forward to lead them in prayer and recited: **Say, 'O disbelievers, do I worship what you worship?'**

Then this verse was revealed: **O you who believe, do not approach prayer while you are intoxicated.** They said: **It is not about prayer itself.** So Omar said: **O God, send down to us a clear statement about wine.** Then this verse was revealed: **Satan only wants to...** (5:91) So Omar said: **Stop! Stop!** Then the crier of the Messenger of God, may God bless him and grant him peace, went around: **Beware! Wine has been forbidden, as will be explained in the verse, God willing.** Al-Tirmidhi narrated on the authority of Ali bin Abi Talib, who said:

Abdur-Rahman ibn Awf made us food, invited us, and gave us wine to drink. The wine was taken from us,

and the time for prayer came, so they brought me forward. I recited, "Say, 'O disbelievers, I do not worship what you worship. '" And we worship what you are saying. Then God, the Most High, revealed, **O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying.** Abu 'Eisa said: This is a good and authentic hadith. The connection and arrangement with what came before it is that God, the Most High, said, **And worship God and associate nothing with Him.** (An-Nisa': 63)

Then he mentioned after faith the prayer, which is the head of worship, and therefore the one who abandons it is killed and its obligation is not dropped, and he completed the speech to mentioning its conditions without which it is not valid.

Second - The majority of scholars and a group of jurists agree that what is meant by drunkenness is drunkenness from wine, except for Al-Dahhak, who said: What is meant is drunkenness from sleep, based on the saying of the Prophet, peace be upon him:

If one of you becomes drowsy during prayer, let him lie down until sleep goes away from him, for he does not know, perhaps he will seek forgiveness and then curse himself." Ubaidah al-Salmāni said: **And you are drunk**, meaning if you are intoxicated, based on the saying of the Prophet, peace be upon him:

None of you should pray while he is urinating. In another narration, **while he is holding his thighs together.**

I said: The words of Ad-Dahhak and Ubaidah are correct in meaning, for what is required of the worshipper is to turn to God Almighty with his heart and to leave turning to anything else and to be free from everything that disturbs him, such as sleep, nausea, hunger, and everything that occupies the mind and changes the state. The Prophet, may God bless him and grant him peace, said:

If dinner is served and the prayer is called, then start with dinner. So the Prophet (peace and blessings of God be upon him) took care to remove any distractions that might be attached to the mind, so that he would turn to worshipping his Lord with his heart free and his mind pure, so that he would be humble in his prayer and fall within this verse: "Indeed, the believers have succeeded. Those who are humble in their prayers" (al-Mu'minun 23:1-2), as will be explained. Ibn 'Abbas said: The words of God the Most High: **O you who believe! Do not approach prayer while you are intoxicated** were abrogated by the verse of al-Ma'idah 5: **When you rise to prayer, wash** (al-Ma'idah 5:6), so they were commanded according to this statement not to pray while drunk, then they were commanded to pray in any case, and this was before the prohibition. Mujahid said: It was abrogated by the prohibition of alcohol, and 'Ikrimah and Qatadah said the same, and it is the correct view in the aforementioned hadeeth on the subject. It was narrated that 'Umar ibn al-Khattab **may God be pleased with him** said: The prayer was called, so the announcer of the Messenger of God (peace and blessings of God be upon him) called out: **Do not approach prayer while drunk.** This was mentioned by al-Nahhas. According to the statement of al-Dahhak and 'Ubaidah, the verse is decisive and

there is no abrogation in it. .

Third - The Almighty's saying: **Do not come near.** If it is said: **Do not come near** with the opening of the *ra* it means do not wear the action, and if it is with the *ra* with the closing of the *ra* it means do not come near it. The address is to the group of the righteous nation. As for the drunkard, if he is unable to discern due to his drunkenness, he is not addressed at that time because his mind has gone, but rather he is addressed to comply with what is required of him and to atone for what he neglected during his time of drunkenness of the rulings that were determined to be his responsibility before the drunkenness.

Fourth - The Almighty's saying: *Prayer*. The scholars differed about what is meant by prayer here. A group said: It is the well-known worship itself, which is the saying of Abu Hanifa. That is why he said: **Until you know what you say.** A group said: What is meant are the places of prayer, which is the saying of Al-Shafi'i, so he omitted the complement. The Almighty said: **For the sake of God, monasteries, churches, and synagogues would have been demolished.** (al-Hajj 22:40) So he called the places of prayer prayer. This interpretation is indicated by the Almighty's saying: **Nor when you are in a state of major ritual impurity, except when passing through.** This necessitates the permissibility of passing through the mosque for the one in a state of major ritual impurity, but not praying in it. Abu Hanifa said: What is meant by the Almighty's saying: **Nor when you are in a state of major ritual impurity, except when passing through,** is the traveler who does not find water, so he performs tayammum and prays, and this will be explained. A group said: What is meant is the place of prayer together, because at that time they did not come to the mosque except for prayer and they did not pray except together, so they were intertwined.

Fifth - The Almighty's saying: **And you were drunk** is subject, predicate, and a sentence in the position of a state of **to draw near**. Sakārā is the plural of sakrān, like sakrān and kasālī. An-Nakha'i read sakrā with a fathah on the seen, like fa'lā, which is the broken form of sakrān. It is broken like sakrā because drunkenness is a disease that affects the mind, so it is used in the same way as sarāt and its root. Al-A'mash read sakrā like ḥablā, so it is a singular adjective. It is permissible to report with a singular adjective on behalf of a group, as they use it to report with a singular adjective on behalf of a group. Sakr is the opposite of sobriety. It is said: ḥakā yasakrān, from the root ḥamd yaḥamd, and sakrā 'aynu tasakrā means it was confused. From this is the Almighty's saying: **Our eyes have only been intoxicated** (al-Hijr 15:15). Sakrāt al-shaq means it has blocked it, so the drunkard has been cut off from what he had of mind.

Sixth - In this verse there is evidence, indeed a text, that drinking was permissible at the beginning of Islam until it led to drunkenness. Some people said: Drunkenness is forbidden in reason and is not permitted in any religion. They interpreted drunkenness in this verse as sleep. Al-Qaffal said: It is possible that what was permitted to them from the drink was what would move the nature to generosity, courage, and zeal.

Surat al-Nisa 4:43

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

I said: This meaning is found in their poetry, and Hassan said:

We drink it and it leaves us kings

We have fully explained this meaning in Al-Baqarah. Al-Qaffal said: As for what causes the mind to slip until its owner becomes insane or unconscious, then it is not permissible to intend it. Rather, if it happens without intention, then it is lifted from its owner.

I said: This is correct, and its explanation will come in Al-Ma'idah, God willing, in the story of Hamza. When this verse was revealed, the Muslims used to avoid drinking during prayer times, but when they prayed the 'Isha' prayer, they would drink it. They continued to do so until its prohibition was revealed in Al-Ma'idah, in God Almighty's saying: **Will you not then desist?** (al-Ma'idah 5:91)

Seventh: The Almighty's saying: **Until you know what you are saying** meaning until you know it with certainty and without error. The drunkard does not know what he is saying, and for this reason Uthman ibn Affan, may God be pleased with him, said: The drunkard is not bound by his divorce. It was narrated from Ibn Abbas, Tawus, Ata', Al-Qasim, and Rabi'ah, and it is the saying of Al-Layth ibn Sa'd, Ishaq, Abu Thawr, and Al-Muzani. Al-Tahawi chose it and said: The scholars agreed that the divorce of the insane is not permissible, and the drunkard is insane like the obsessive, insane with obsessive thoughts. They do not differ that the divorce of someone who drinks hashish and loses his mind is not permissible, and so is the divorce of someone who is intoxicated by drinking. A group permitted his divorce, and it was narrated from Omar bin Al-Khattab, Muawiyah, and a group of the followers, and it is the opinion of Abu Hanifa, Al-Thawri, and Al-Awza'i, and there is a difference of opinion regarding it. Al-Shafi'i said: Malik obligated him to divorce and retaliation for wounding and killing, but he did not oblige him to marry and sell. Abu Hanifa said: The actions and contracts of the drunkard are all established like the actions of the sober, except for apostasy, for if he apostatizes, his wife is not separated from him except by good opinion. Abu Yusuf said: He is an apostate in his state of drunkenness, and this is the opinion of Al-Shafi'i, except that he does not kill him in his state of drunkenness, nor does he ask him to repent.

Imam Abu Abdullah Al-Mazari said: We have narrated an odd narration that a drunkard is not obligated to divorce. Muhammad bin Abdul-Hakam said: He is not obligated to divorce or free a slave. Ibn Shas said: Sheikh Abu Al-Walid referred the dispute to the one who is confused but still has some of his mind, so he does not have the ability to mix on his own, so he makes mistakes and gets things right. He said: As for the drunk who does not know the earth from the sky, nor the man from the woman, there is no mixing, as he

is like the insane in all his actions and conditions between him and people, and between him and God Almighty as well, except for the prayers whose time has passed. It was said: They are dropped from him, unlike the insane, because by introducing drunkenness to himself, he is like someone who deliberately neglects them until their time has passed. Sufyan Al-Thawri said: The limit of drunkenness is a disturbance of the mind. If he is instructed and mixes up his recitation and speaks in a way he does not know, he is to be flogged. Ahmad said: If his mind changes from a state of health, then he is a drunkard. Something similar was narrated from Malik. Ibn al-Mundhir said: If he mixes up his recitation, then he is drunk, based on the words of God Almighty: **Until you know what you are saying**. So if he is such that he does not know what he is saying, then he must go to the mosque for fear of contamination, and his prayer is not valid. If he prays, then he must make up for it. But if he is such that he knows what he is saying and he performs the prayer, then his ruling is the ruling of a sober person.

Eighth - The Almighty's saying: **nor when you are in a state of major ritual impurity** is in apposition to the position of the accusative clause in His saying: **until you know** meaning do not pray while you are in a state of major ritual impurity. It is said: you avoided, you became in a state of major ritual impurity, and you became in a state of major ritual impurity. The word *junub* is neither feminine nor dual nor plural because it is on the weight of the verbal noun like *abd* and *qarab*. And perhaps they lightened it and said: *jaban* and some people read it like that. Al-Farra' said: *Janub* is said to be a man and *janab* from major ritual impurity. And it was said: *Janub* is pluralized in a language as *ajnab*, like *aq* and *aqnaq*, and *tanab* and *tanab*. And whoever said *janub* for the singular said *janab* for the plural, like you say *rakib* and *rakab*. And the origin is *al-fard*, as if *al-janub* is far from the flow of water from the state of prayer. He said:

Do not deprive me of a reward for a crime, for I am a stranger among the domes.

A man who is in a state of major ritual impurity: major ritual impurity is the mixing of a man and a woman.

Ninth - The majority of the nation is of the opinion that the one in a state of major ritual impurity is one who is not pure from ejaculation or passing circumcision. It was narrated from some of the Companions that there is no ritual ablution except for ejaculation, based on the saying of the Prophet, peace be upon him:

Water is from water. Narrated by Muslim. And in Bukhari, on the authority of Abi bin Kaab, he said:

O Messenger of God, what if a man has intercourse with a woman and does not ejaculate? He said: He should wash away whatever part of him touched the woman, then perform ablution and pray. Abu Abdullah

said: Washing is more cautious, but we only explained the latter because of their differences. Muslim included it in his Sahih with the same meaning, and he said at the end of it: Abu Al-Ala' bin Al-Shakheer said: The Messenger of God, may God bless him and grant him peace, would abrogate some parts of it just as the Qur'an abrogates some parts of it. Abu Ishaq said: This is abrogated. Al-Tirmidhi said: This ruling was in the beginning of Islam, then it was abrogated.

I said: This is the view of a group of scholars from the Companions, the Followers, and the jurists of the countries, and that ablution is obligatory at the meeting of the two circumcised parts. There was a disagreement among the Companions about this, then they returned to the narration of Aisha from the Prophet, may God bless him and grant him peace, who said:

If he sits between her four limbs and touches the circumcised part, then a full ablution is obligatory." Narrated by Muslim and in the two Sahihs from the hadith of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, who said: If he sits between her four limbs and then exerts himself on her, then a full ablution is obligatory. Muslim added, **Even if he does not stop.** Ibn al-Qassar said: The followers and those who came after them, after the disagreement of those before them, agreed to accept the hadith of **If the circumcised part meets.** If the consensus is correct after the disagreement, then it eliminates the disagreement. Al-Qadi Iyad said: We do not know of anyone who said it in disagreement with the Companions, except what was narrated from al-A'mash and after him Dawud al-Asbahani. It was narrated that 'Umar, may God be pleased with him, made people abandon accepting the hadith of

Water from water because they differed and Ibn Abbas interpreted it as a wet dream, meaning that washing with water is only required from the emission of water in a wet dream. And if there is no emission, even if he sees that he is having intercourse, then there is no washing, and this is a matter of disagreement among all scholars.

Tenth - The Almighty's saying: **Except for those passing through.** It is said: **I crossed the road**, meaning I cut it from one side to the other. And I crossed the river, crossing. This is crossing the river, meaning its bank. And it is said: **He crossed**, with the dammah, and the crossing is what is crossed over from a ship or a bridge. This is the wayfarer, meaning the traveler on the road. And a camel that crosses travels: it is constantly traveled on and crosses the desert and the heat of the day due to its fast gait. And the poet said:

A woman with long, flowing hands, covering her hair through the hot winds, like a dyed nightingale

And the people died and he recited:

God's will overcomes everything and plays with patience and forbearance.

If we pass, then we will die, and if we disappear, then we will remain committed to our vows.

He says: If we die, we will say we are equals, and if we live, we must die, as if we had vows to come to it.

Eleventh - The scholars differed regarding his statement: **Except for those passing through.** Ali, may God be pleased with him, Ibn Abbas, Ibn Jubayr, Mujahid and Al-Hakam said: The traveler passing through is the traveler. It is not valid for anyone to approach the prayer while he is in a state of major ritual impurity except after performing ghusl, except for the traveler, who performs tayammum. This is the opinion of Abu Hanifa, because water is usually available in the city, so the city dweller performs ghusl if there is water, and the traveler performs tayammum if he does not find it. Ibn Al-Mundhir said: The people of opinion said about the traveler who is in a state of major ritual impurity, he passes by a mosque in which there is water, performs tayammum from earth, enters the mosque, draws water from it, then takes out the water from the tap. A group permitted the one in a state of major ritual impurity to enter the mosque, and some of them cited as evidence the saying of the Prophet, may God bless him and grant him peace.

The believer is not impure. Ibn al-Mundhir said: And we say the same. Ibn Abbas, Ibn Mas'ud, Ikrimah, and al-Nakha'i also said: A passerby is a person who passes by, and this is the opinion of 'Amr ibn Dinar, Malik, and al-Shafi'i. A group said: A person in a state of ritual impurity should not pass through the mosque unless he finds no alternative, so he becomes an orphan and passes through it. And this is what al-Thawri and Ishaq ibn Rahawayh said. Ahmad and Ishaq said regarding a person in a state of ritual impurity, if he performs ablution, there is no problem with him sitting in the mosque. This was narrated by Ibn al-Mundhir. Some of them narrated regarding the reason for the verse that some of the Ansar had doors opening onto the mosque, so if one of them became ritually impure, he was forced to pass through the mosque.

I said: This is correct and is supported by what Abu Dawood narrated on the authority of Jasra bint Dajajah who said: I heard Aisha, may God be pleased with her, say:

The Messenger of God, may God bless him and grant him peace, came and the faces of his companions' houses faced the mosque. He said: Turn these houses away from the mosque. Then the Prophet, may God bless him and grant him peace, entered and the people did not do anything, hoping that a concession would be granted to them. So he came out to them and said: Turn these houses away from the mosque, for I do not permit a menstruating woman to use a curtain, unless she is in a state of ritual impurity. And in Sahih Muslim.

Tafsir Ibn Kathir

The Blessed and Exalted forbids His believing servants from performing the prayer while intoxicated, such that the worshipper does not know what he is saying, and from approaching its places, which are the mosques for the ritually impure, unless he is passing from one door to another without lingering. This was before the prohibition of alcohol, as indicated by the hadith that we mentioned in Surat Al-Baqarah when

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

God the Almighty says: **They ask you about wine and gambling** and the verse. The Messenger of God, may God bless him and grant him peace, recited it to Omar, and said: **O God, make clear to us regarding wine with a satisfactory explanation.** When this verse was revealed, he recited it to him and said: **O God, make clear to us regarding wine with a satisfactory explanation.** So they did not drink alcohol during the times of prayer. When the verse was revealed: "O you who have believed, indeed, wine, gambling, [sacrificing on] stone altars [to other than God], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful" until God the Almighty says: **So will you not desist?** Omar said: We have desisted, we have desisted. In the narration of Israel on the authority of Abu Ishaq on the authority of Amr bin Shurahbil on the authority of Omar bin Al-Khattab in the story of the prohibition of alcohol, he mentioned the hadith in which it says: Then the verse in An-Nisa was revealed: **O you who believe! Do not approach prayer while you are intoxicated until you know what you are saying.** So the caller of the Messenger of God, may God bless him and grant him peace, would call out when the prayer was called: Do not approach prayer while drunk. Abu Dawud's wording. They mentioned the reason for the revelation of this verse, as narrated by Ibn Abi Hatim: Yunus bin Habib told us, Abu Dawud told us, Shu'bah told us, Samak bin Harb told me: I heard Mus'ab bin Sa'd narrating on the authority of Sa'd, who said: It was revealed regarding four verses. A man from the Ansar made food and invited some of the Muhajireen and some of the Ansar, so we ate and drank until we got drunk, then we boasted, so a man lifted the jawbone of a camel and cut off Sa'd's nose with it, so Sa'd had a cut off nose, and that was before alcohol was forbidden, so the verse was revealed: **O you who believe! Do not approach prayer while you are intoxicated 10:10.** The hadith in its entirety is in Muslim from the narration of Shu'bah, and the people of Sunan narrated it except Ibn Majah from various chains of transmission on the authority of Samak with it.

Another reason Ibn Abi Hatim said: Muhammad ibn Ammar told us, Abd al-Rahman ibn Abd God al-Dashtaki told us, Abu Ja'far told us on the authority of Ata' ibn al-Sa'ib, on the authority of Abu Abd al-Rahman al-Salami, on the authority of Ali ibn Abi Talib, who said: Abd al-Rahman ibn Awf made us some food and invited us and gave us wine to drink. The wine took its toll on us, and the time for prayer came, so they brought forward so-and-so. He said: He recited: Say, O you disbelievers, I do not worship what you worship, and we worship what you worship. Then God revealed: O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying. This is how Ibn Abi Hatim narrated it, and this is how al-Tirmidhi narrated it on the authority of Abd ibn Hamid, on the authority of Abd

al-Rahman al-Dashtaki, and he said: It is good and authentic. Ibn Jarir narrated it on the authority of Muhammad ibn Bashir, on the authority of Abd al-Rahman ibn Mahdi, on the authority of Sufyan al-Thawri, on the authority of Ata' ibn al-Sa'ib, on the authority of Abu Abd al-Rahman, on the authority of Ali: That he, Abd al-Rahman and another man drank wine, so Abd al-Rahman led them in prayer and recited **Say, O you disbelievers**, and he mixed it up, so **Do not approach prayer while you are intoxicated** was revealed. Abu Dawud and al-Nasa'i narrated it in this way from the hadith of al-Thawri, and Ibn Jarir also narrated it on the authority of Ibn Hamid, on the authority of Jarir, on the authority of Ata', on the authority of Abu Abd al-Rahman al-Sulami, who said: Ali was with a group of the companions of the Prophet, may God bless him and grant him peace, in the house of Abd al-Rahman ibn Awf, and they ate, so he brought them wine and they drank from it, and that was before wine was forbidden. Then the time for prayer came, so they brought Ali forward, and he recited to them **Say, O you disbelievers**, but he did not recite it as it should have been, so God Almighty revealed **O you who believe, do not approach prayer while you are intoxicated.** Then he said: Al-Muthanna told me, Al-Hajjaj ibn al-Munhal told us, Hammad narrated to us on the authority of Ata' bin Al-Sa'ib, on the authority of Abd Al-Rahman bin Habib, who is Abu Abd Al-Rahman Al-Sulami: Abd Al-Rahman bin Awf made food and drink, then he called a group of the companions of the Prophet, may God bless him and grant him peace, and he prayed Maghrib with them, and he recited: Say, "O you disbelievers, I do not worship what you worship, and you worship what I worship, and I worship what you worship. To you be your religion, and to me mine." Then God, the Almighty, revealed this verse: **O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying.** Al-Awfi said on the authority of Ibn Abbas regarding the verse: Men used to come to prayer while they were drunk before alcohol was forbidden, so God said: **Do not approach prayer while you are intoxicated**, the verse, narrated by Ibn Jarir, and Abu Razin and Mujahid said the same. Abd Al-Razzaq said on the authority of Muammar, on the authority of Qatadah: They used to avoid getting drunk when the time for prayers came, then it was abrogated by the prohibition of alcohol. Ad-Dahhak said about the verse: He did not mean drunkenness in alcohol, but rather he meant drunkenness in sleep. This was narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Jarir said: The correct meaning is drunkenness in drink. He said: The prohibition was not directed to the drunkard who does not understand the speech, because that is like the insane. Rather, the prohibition was addressed to the drunkard who understands the obligation. This is the gist of what he said, and more than one of the scholars of the principles of jurisprudence mentioned it, which is that the speech is directed to the one who understands the speech, not the drunkard who does

not know what is being said to him, because understanding is a condition of obligation. It may be possible that what is meant is an allusion to the prohibition of drunkenness in general, because they are commanded to pray at the five times of the night and day, so the one who drinks alcohol is not able to perform the prayer at its times always, and God knows best. Based on this, it is like the saying of God Almighty: **O you who have believed, fear God as He should be feared and do not die except as Muslims.** This is the command for them to prepare for death as Muslims and to persevere in obedience for that reason. His saying, **Until you know what you are saying,** this is the best that can be said about the definition of a drunkard, that he is one who does not know what he is saying, because a drunkard is confused in his recitation and does not reflect and be humble in it. Imam Ahmad said: Abd al-Samad told us, my father told us, Ayoub told us, on the authority of Abu Qilabah, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **If one of you becomes drowsy while he is praying, then let him turn away and sleep until he knows what he is saying.** Al-Bukhari alone transmitted it, not Muslim, and he and al-Nasa'i narrated it on the authority of Ayoub. In some of the wordings of the hadith: **Perhaps he will go and seek forgiveness and then curse himself.** And his saying: **And do not enter the mosque while you are in a state of ritual impurity, except when passing through, until you have washed yourselves.** Ibn Abi Hatim said: Muhammad ibn Ammar told us, Abd al-Rahman al-Dashtaki told us, Abu Ja'far al-Razi told us, on the authority of Zayd ibn Aslam, on the authority of 'Ata' ibn Yasar, on the authority of Ibn 'Abbas, regarding his saying: **And do not enter the mosque while you are in a state of ritual impurity, except when passing through.** He said: **You pass by it and do not sit.** Then he said: It was narrated on the authority of 'Abdullah ibn Mas'ud, Anas, Abu 'Ubaydah, Sa'id ibn al-Musayyab, Abu al-Dhaha, 'Ata', Mujahid, Masruq, Ibrahim al-Nakha'i, Zayd ibn Aslam, Abu Malik, 'Amr ibn Dinar, al-Hakam ibn 'Utaybah, 'Ikrimah, al-Hasan al-Basri, Yahya ibn Sa'id al-Ansari, Ibn Shihab, and Qatadah, something similar to that. Ibn Jarir said: al-Muthanna told us, Abu Salih told us, al-Layth told me. Yazid bin Abi Habib narrated to us, on the authority of God the Almighty, **nor when you are in a state of major ritual impurity, except when passing through,** that some men from the Ansar had doors in the mosque, and they would become ritually impure and not have water with them, so they would go to the water and find no way out except in the mosque, so God revealed, **nor when you are in a state of major ritual impurity, except when passing through.** What bears witness to the correctness of what Yazid bin Abi Habib, may God have mercy on him, said is what was established in Sahih al-Bukhari: that the Messenger of God, may God bless him and grant him peace, said, **Close every door in the mosque except the door of Abu Bakr.** He said this at the end of his life, may God bless him and grant him peace, knowing that Abu Bakr, may God be pleased with him, would succeed him and would need to enter the mosque a lot for important matters that would benefit the Muslims, so he ordered the doors leading to the mosque to be closed, except for his door, may God be pleased with him. Whoever narrated except for the door of Ali, as occurred in

some of the Sunnahs, is mistaken, and what is correct is what was established in Sahih. From this verse, many imams have argued that it is forbidden for a person in a state of ritual impurity to remain in the mosque, but it is permissible for him to pass through, and the same applies to a menstruating woman or a woman in postpartum bleeding, in the same sense. However, some of them said: Their passing through is prohibited due to the possibility of contamination. Some of them said: If each of them is safe from contamination while passing through, it is permissible for them to pass through, otherwise not. It was proven in Sahih Muslim on the authority of Aisha, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, said to me: **Give me the veil from the mosque.** I said: **I am menstruating.** He said: **Your menstruation is not in your hand.** And he has a similar narration on the authority of Abu Hurairah, which indicates that it is permissible for a menstruating woman to pass through the mosque, and a woman in postpartum bleeding is similar to her. And God knows best. Abu Dawud narrated from the hadith of Aflat ibn Khalifah al-Amiri, on the authority of Jasra bint Dajajah, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, said: **I do not permit the mosque for a menstruating woman or a person in a state of ritual impurity.** Abu Muslim al-Khattabi said: A group weakened this hadith and said: Aflat is unknown, but Ibn Majah narrated it on the authority of Abu al-Khattab al-Hijri, on the authority of Mahduj al-Dhuhli, on the authority of Jasra, on the authority of Umm Salamah, on the authority of the Prophet, may God bless him and grant him peace, with it. Abu Zur'ah al-Razi said: They say: Jasra, on the authority of Umm Salamah, and the correct one is Jasra, on the authority of Aisha. As for what Abu 'Isa al-Tirmidhi narrated: on the authority of Salim ibn Abi Hafsah, on the authority of 'Atiyyah, on the authority of Abu Sa'id. Al-Khudri said: The Messenger of God, may God bless him and grant him peace, said: **O Ali, it is not permissible for anyone to become ritually impure in this mosque except me and you.** This is a weak hadith that is not proven, because this Salim is abandoned, and his sheikh, Atiyah, is weak, and God knows best.

Another hadith on the meaning of the verse. Ibn Abi Hatim said: Al-Mundhir bin Shadhan told us, Ubaidullah bin Musa told us, Ibn Abi Laila told me on the authority of Al-Munhal, on the authority of Zur bin Hubaish, on the authority of Ali, **nor when you are in a state of major ritual impurity except when passing through.** He said: He should not approach the prayer, unless he is a traveler who becomes in a state of major ritual impurity and cannot find water, then he should pray until he finds water. Then he narrated it from another chain of transmission on the authority of Al-Munhal bin Amr, on the authority of Zur, on the authority of Ali bin Abi Talib, and he mentioned it. He said: It was narrated on the authority of Ibn Abbas in one of the narrations, and Saeed bin Jubayr and Al-Dahhak, something similar to that. Ibn Jarir narrated, from the hadith of Wakee', on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Ibad bin Abdullah, or on the authority of Zur bin Hubaish, on the authority of Ali, and he mentioned it. He narrated it on the authority of Al-Awfi and Abu

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

Majlaz: on the authority of Ibn Abbas, and he mentioned it. He narrated it on the authority of Saeed bin Jubayr, and on the authority of Mujahid, and Al-Hasan bin Muslim, and Al-Hakam bin Utaybah, and Zaid bin Aslam, and his son Abd Al-Rahman, something similar to that. It was narrated on the authority of Ibn Jurayj on the authority of Abdullah bin Katheer, who said: We used to hear that he was travelling. This statement is supported by the hadith narrated by Ahmad and the people of Sunnah from the hadith of Abu Qilabah from Umar ibn Bajdan, from Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "Pure soil is the purification of the Muslim, and if you do not find water, then ten years are enough. If you find water, then touch your skin with it, for that is better." Then Ibn Jarir said after narrating the two statements: The first statement is that of the one who said: **nor when you are in a state of major ritual impurity except those passing through**, meaning except those passing through a road in it. This is because he has explained the ruling on the traveler if there is no water and he is in a state of major ritual impurity, in his statement: **And if you are ill or on a journey**, to the end. Thus, it was known that if his statement: **nor when you are in a state of major ritual impurity except those passing through until you have washed yourselves**, had it been meant for the traveler, then repeating it in his statement: **And if you are ill or on a journey** would not have had an understood meaning, and the ruling on mentioning it had already been mentioned before. If that is the case, then the interpretation of the verse is: O you who have believed, do not approach the mosques for prayer while you are intoxicated, until you know what you are saying. And do not approach them also when you are in a state of major ritual impurity, until Wash yourself, except for those passing through. He said: The one who passes through is the one who passes by and cuts through. It is said from it: I crossed this road, so I cross it crossing and crossing. And from it it is said that someone crossed the river, if he crossed it and went beyond it. And from it it is said of the strong camel for journeys, she is the one who crosses the journeys because of her strength for cutting through journeys. And this is what he supported, is the saying of the majority, and it is apparent from the verse, and it is as if the Almighty forbade performing the prayer in an incomplete form that contradicts its purpose, and entering its place in an incomplete form, which is the major ritual impurity that distances the prayer, and its place as well, and God knows best. His saying, **until you wash yourselves** is evidence for what the three Imams, Abu Hanifa, Malik and Ash-Shafi'i, held, that it is forbidden for a person in a state of ritual impurity to remain in the mosque until he washes himself or performs tayammum, if there is no water or he is unable to use it in the proper manner. Imam Ahmad held that when a person in a state of ritual impurity performs ablution, it is permissible for him to remain in the mosque,

because he and Sa'id ibn Mansur narrated in his Sunan with a saheeh isnaad that the Companions used to do that. Sa'id ibn Mansur said in his Sunan: 'Abdul-'Aziz ibn Muhammad, who is Ad-Darawardi, narrated to us on the authority of Hisham ibn Sa'd, on the authority of Zayd ibn Aslam, on the authority of 'Ata' ibn Yasar, who said: I saw men from among the Companions of the Messenger of God, may God bless him and grant him peace, sitting in the mosque while they were in a state of ritual impurity, if they performed ablution for prayer. This isnaad meets the conditions of a Muslim, and God knows best.

And his saying: **And if you are ill or on a journey or one of you comes from the privy or you have contacted women and you find no water, then seek clean earth.**

As for the illness that permits tayammum, it is the one in which there is fear that using water will cause the loss of a limb or a body part or prolong the recovery. Some scholars have permitted tayammum merely due to illness, due to the generality of the verse. Ibn Abi Hatim said: My father told us, Abu Ghassan Malik bin Ismail told us, Qais told us, on the authority of Khasif, on the authority of Mujahid, regarding his saying: **And if you are ill**, he said: It was revealed about a man from the Ansar who was ill and could not stand up to perform ablution, and he did not have a servant to give him water, so he came to the Prophet, may God bless him and grant him peace, and mentioned that to him, so God revealed this verse. This is a mursal, and travel is well-known, and there is no difference between long and short journeys. His saying: **Or one of you comes from the privy**, privy is a secure place on the ground, and he used that as a metaphor for defecation, which is the minor impurity. As for his saying: **Or you have contacted women**, it was read as *touched* and *touched*, and there is a difference of opinion. The commentators and imams have two opinions on the meaning of this: **One of them**: That it is a metaphor for sexual intercourse, because God Almighty says: **And if you divorce them before you have touched them and you have already specified for them a dowry, then half of what you specified.** And God Almighty says: **O you who have believed, when you marry believing women and then divorce them before you have touched them, then you have no waiting period to count for them.** Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Waki' told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, regarding His statement: **or you have touched women**, he said: sexual intercourse. It was narrated on the authority of Ali, Ubayy ibn Ka'b, Mujahid, Tawus, Al-Hasan, Ubayd ibn Umair, Sa'id ibn Jubayr, Al-Sha'bi, Qatadah and Muqatil ibn Hayyan, something similar to this. Ibn Jarir said: Humayd ibn Mas'adah narrated to me, Yazid ibn Zari' narrated to us, Shu'bah narrated to us on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, who said: They mentioned touching, and some of the Mawali

said: It is not intercourse, and some of the Arabs said: Touching is intercourse. He said: So I went to Ibn Abbas and said to him: Some of the Mawali and the Arabs differed about touching, and the Mawali said: It is not intercourse, and the Arabs said: It is intercourse. He said: Which of the two groups were you from? I said: I was from the Mawali. He said: The Mawali group prevailed. Touching, contact and direct contact: intercourse, but God euphemizes what He wills with what He wills. Then he narrated it on the authority of Ibn Bashir, on the authority of Ghundar, on the authority of Shu'bah, in a similar manner, then he narrated it from other chains of transmission, on the authority of Sa'id ibn Jubayr in a similar manner. And similarly, he said: Ya'qub told me, Hisham told us, Abu Bishr told us: Sa'id ibn Jubayr told us, on the authority of Ibn 'Abbas, who said: Touching, touching, and direct contact: sexual intercourse, but God uses euphemisms as He wills. 'Abd al-Hamid ibn Bayan told us, Ishaq al-Azraq informed us, on the authority of Sufyan, on the authority of 'Asim al-Ahwal, on the authority of Bakr ibn 'Abdullah, on the authority of Ibn 'Abbas, who said: Touching: sexual intercourse, but God is generous and uses euphemisms as He wills. It has been authenticated from more than one source, on the authority of 'Abdullah ibn 'Abbas, that he said that. Then Ibn Jarir narrated it, on the authority of some of those from whom Ibn Abi Hatim narrated it. Then Ibn Jarir said, and others said: God Almighty meant by that every touch with a hand or other part of the human body, and they made ablution obligatory for everyone who touches something from her body with something from his body leading to it. Then he said: Ibn Bashir told us, 'Abd al-Rahman told us, Sufyan told us, on the authority of Mukhariq, on the authority of Tariq, on the authority of 'Abdullah ibn Mas'ud, who said: Touching is less than sexual intercourse. And it has been narrated from multiple chains of transmission, on the authority of Ibn Masoud narrated something similar. He narrated from the hadith of Al-A'mash, from Ibrahim, from Abu Ubaidah, from Abdullah bin Masoud, who said: Kissing is a form of touching and requires ablution for it. Al-Tabarani narrated with his chain of transmission, from Abdullah bin Masoud, who said: A man performs ablution after direct contact, after touching with his hand, and after kissing. He used to say about this verse, **Or you have touched women**, meaning winking. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Ubaidullah bin Umar told me, from Nafi': Ibn Umar used to perform ablution after kissing a woman, and he saw that it required ablution, and he said: It is a form of touching. Ibn Abi Hatim and Ibn Jarir also narrated: On the authority of Shu'bah, on the authority of Mukhariq, on the authority of Tariq, on the authority of Abdullah, who said: Touching is less than intercourse. Then Ibn Abi Hatim said: It was narrated on the authority of Ibn Umar, Ubaydah, Abu Uthman al-Nahdi, Abu Ubaydah, meaning Ibn Abdullah Ibn Mas'ud, Aamer al-Sha'bi, Thabit Ibn al-Hajaj, Ibrahim al-Nakha'i, and Zayd Ibn Aslam, something similar to that. **I said** Malik narrated on the authority of al-Zuhri, on the authority of Salim Ibn Abdullah Ibn Umar, on the authority of his father, that he used to say: A man kissing his wife and feeling her with his hand is touching, so whoever kisses his wife and feels her with his hand, then he must perform ablution. Al-Hafiz Abu al-Hasan al-Daraqutni narrated in his Sunan on the

authority of Umar Ibn al-Khattab something similar to that, but we narrated on his authority from another source: that he used to kiss his wife and then pray and not perform ablution, so the narration on his authority is different, so what he said about ablution, if it is authentic on his authority, is to be taken as recommended, and God knows best. The statement that ablution is obligatory after touching is the statement of Al-Shafi'i and his companions, Malik, and the well-known statement from Ahmad ibn Hanbal, may God have mercy on them. Nasser said about this statement: It has been read in this verse **you touched** and **you touched**. Touching is used in the Sharia to mean touching with the hand. God Almighty said: **And if We had sent down to you a book on paper and they had touched it with their hands**, meaning they touched it. The Messenger of God, may God bless him and grant him peace, said to Ma'iz when he confessed to adultery, suggesting that he retract his confession: **Perhaps you kissed or touched**. In the authentic hadith: **And the hand commits adultery by touching**. Aisha, may God be pleased with her, said: "There is not a day without the Messenger of God, may God bless him and grant him peace, going around to us, kissing and touching." From this is what is proven in the two Sahih, that the Messenger of God, may God bless him and grant him peace, forbade the sale of touching, and it refers to touching with the hand, according to both interpretations. They said: It is used in the language to mean touching with the hand, just as it is used to mean sexual intercourse. The poet said:

I touched his hand, asking for wealth

They also relied on the hadith narrated by Ahmad, who said: Abdullah bin Mahdi and Abu Saeed told us: Zaidah told us, on the authority of Abdul Malik bin Umair, and Abu Saeed said: Abdul Malik bin Umair told us, on the authority of Abdul Rahman bin Abi Laila, on the authority of Muadh, who said: A man came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, what do you say about a man who meets a woman whom he does not know, and he does not do anything to his wife except that he does it to her, except that he does not have intercourse with her? He said: So God Almighty revealed this verse: "Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember." He said: The Messenger of God, may God bless him and grant him peace, said to him: **Perform ablution and then pray**. Muadh said: So I said: O Messenger of God, is it for him specifically or for the believers in general? He said: **Rather, for the believers in general**. Al-Tirmidhi narrated it from the hadith of Zaydah, and he said: It is not connected. Al-Nasa'i narrated it from the hadith of Shu'bah, from Abd al-Malik bin Umair, from Abd al-Rahman ibn Abi Laila, as a mursal. They said: So he ordered him to perform ablution, because he touched the woman but did not have intercourse with her. It was answered that it is disconnected between Ibn Abi Laila and Mu'adh, because he did not meet him. Then it is possible that he only ordered him to perform ablution and pray for repentance, as mentioned in the hadith of Abu Bakr: **There is no servant who commits a sin and performs ablution and prays two rak'ahs except that God forgives him**. The

Surat al-Nisa 4:43

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

hadith is mentioned in Surat Al-Imran, when He says: **Remember God and seek forgiveness for their sins** *verse*. Then Ibn Jarir said: The more correct of the two opinions on this is the opinion of the one who said: God meant by His saying: **Or you have touched women** intercourse, not other meanings of touch, due to the authenticity of the report from the Messenger of God, may God bless him and grant him peace, that he kissed some of his wives, then prayed and did not perform ablution. Then he said: He told me. Ismail bin Musa Al-Suddi narrated that: Abu Bakr bin Ayyash informed us, on the authority of Al-A'mash, on the authority of Habib bin Abi Thabit, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, would perform ablution, then kiss, then pray, and he would not perform ablution. Then he said: Abu Kurayb informed us, Waki' informed us, on the authority of Al-A'mash, on the authority of Habib, on the authority of Urwah, on the authority of Aisha, that the Messenger of God, may God bless him and grant him peace, kissed one of his wives, then went out to pray and did not perform ablution. I said: Who is that but you? So she laughed, and thus Abu Dawud, Al-Tirmidhi, and Ibn Majah narrated it, on the authority of a group of their sheikhs, on the authority of Wakee', then Abu Dawud said: It was narrated on the authority of Al-Thawri that he said: Habib did not tell us except on the authority of Urwah Al-Muzani, and Yahya Al-Qattan said to a man: Tell me that this hadith is almost nothing, and Al-Tirmidhi said: I heard Al-Bukhari weaken this hadith, and he said: Habib bin Abi Thabit did not hear it from Urwah, and it occurred in the narration of Ibn Majah: on the authority of Abu Bakr bin Abi Shaybah, and Ali bin Muhammad Al-Tanafisi, on the authority of Wakee', on the authority of Al-A'mash, on the authority of Habib bin Abi Thabit, on the authority of Urwah bin Al-Zubayr, on the authority of Aisha, and more eloquent than that is what Imam Ahmad narrated in his Musnad: on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, and this is explicit in his being Urwah bin Al-Zubayr, and his saying: Who is it but you, so she laughed, testifies to that, but Abu Dawud narrated on the authority of Ibrahim bin Mukhallad Al-Talaqani, on the authority of Abd Al-Rahman bin Mughra, on the authority of Al-A'mash, he said: Our companions told us, On the authority of Urwah Al-Muzani, on the authority of Aisha, and he mentioned it, and God knows best. Ibn Jarir also said: Abu Zaid told us, Umar bin Shabah, on the authority of Shihab bin Ibad, Mandal bin Ali told us, on the authority of Laith, on the authority of Ata', on the authority of Aisha and on the authority of Abu Rawq, on the authority of Ibrahim At-Taymi, on the authority of Aisha, may God be pleased with her, she said: The Prophet, may God bless him and grant him peace, would kiss me after performing ablution, then he would not repeat the ablution. Imam Ahmad said: Waki' told us, Sufyan told us, on the authority of Abu Rawq

Al-Hamadani, on the authority of Ibrahim At-Taymi, on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, kissed and then prayed without performing ablution. Narrated by Abu Dawud and An-Nasa'i, on the authority of Yahya Al-Qattan. Abu Dawud added: And Ibn Mahdi, both of them on the authority of Sufyan Ath-Thawri, on his authority. Then Abu Dawud and al-Nasa'i said: Ibrahim al-Taymi did not hear from Aisha. Then Ibn Jarir also said: Sa'id ibn Yahya al-Umawi told us, my father told us, Yazid ibn Sinan told us, on the authority of Abd al-Rahman al-Awza'i, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah, on the authority of Umm Salamah, that the Messenger of God, may God bless him and grant him peace, would kiss her while he was fasting, then he would not break his fast or perform ablution. He also said: Abu Kurayb told us, Hafs ibn Ghiyath told us, on the authority of Hajjaj, on the authority of Amr ibn Shu'ayb, on the authority of Zainab al-Sahmiyyah, on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace: that he would kiss her, then pray, and not perform ablution. Imam Ahmad narrated it on the authority of Muhammad ibn Fadil, on the authority of Hajjaj ibn Artah, on the authority of Amr ibn Shu'ayb, on the authority of Zainab al-Sahmiyyah, on the authority of Aisha, on the authority of the Prophet, may God bless him and grant him peace, with it. And the Almighty's saying: **But if you find no water, then perform tayammum with clean earth**. Many jurists have deduced from this verse that tayammum is not permissible for one who does not have water except after searching for water. So when he searches for it and does not find it, then tayammum is permissible for him. They have mentioned how to search in the books of branches, as is established in its place, as is in the two Sahihs from the hadith of Imran ibn Husayn: That the Messenger of God, may God bless him and grant him peace, saw a man isolated and not praying with the people, so he said: **O so-and-so, what prevented you from praying with the people? Are you not a Muslim man?** He said: **Yes, O Messenger of God, but I was in a state of major ritual impurity and there was no water**. He said: **Use clean earth, for it will suffice you**. For this reason, God Almighty said: **But if you find no water, then perform tayammum with clean earth**. So tayammum in the language is the intention. The Arabs say: May God make you tayammum. By preserving it, meaning your intention, and from it is the saying of Imru' al-Qais in poetry:

When she saw that death had come to her and that the pebbles beneath her feet were bloody

I went to the spring near Daraj, where the shade was pouring down on it, and its water was overflowing.

It was said that the soil is everything that rises on the surface of the earth, so it includes dirt, sand, trees, stones and plants, and this is the opinion of Malik. It

was also said that it is what is of the same type as dirt, such as sand, arsenic and lime, and this is the opinion of Abu Hanifa. It was also said that it is only dirt, and this is the opinion of Al-Shafi'i, Ahmad ibn Hanbal and their companions. They provided evidence for this with the words of God the Almighty: **Then it becomes a slippery ground** meaning smooth, good dirt, and with what was established in Sahih Muslim, on the authority of Hudhayfah ibn Al-Yaman, who said: The Messenger of God, may God bless him and grant him peace, said: "We have been given preference over people in three things: Our rows have been made like the rows of angels, the entire earth has been made a place of prostration for us, and its soil has been made a means of purification for us if we cannot find water." In another version: **And its soil has been made a means of purification for us if we cannot find water.** They said: So purification is limited to dirt, in the context of gratitude, so if something else could take its place, it would have been mentioned with it. And the good here, it was said, is the permissible, and it was said: that which is not impure, as narrated by Imam Ahmad and the people of Sunan, except Ibn Majah. From the hadith of Abu Qilabah, on the authority of Amr ibn Bajdan, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: **Good soil is the purification of the Muslim, and if he does not find water for ten years, then if he finds it, let him touch it to his skin, for that is better.** Al-Tirmidhi said: It is good and authentic, and Ibn Hibban also authenticated it, and Al-Hafiz Abu Bakr Al-Bazzar narrated it in his Musnad, on the authority of Abu Hurayrah, and Al-Hafiz Abu Al-Hasan Al-Qattan authenticated it, and Ibn Abbas said: The best soil is the soil of the field, narrated by Ibn Abi Hatim, and Ibn Mardawayh raised it in his interpretation, and his saying: **Then wipe your faces and your hands** Tayammum is a substitute for ablution in purification with it, not that it is a substitute for it in all of his limbs, rather it is sufficient to wipe the face and hands only by consensus, but the imams differed in the manner of Tayammum in statements: One of them, which is the new view of Al-Shafi'i: It is obligatory to wipe the face and hands up to the elbows with two strokes, because the word hands applies to what reaches the shoulders and what reaches the elbows, as in the verse on ablution. It is said and what is meant by them is what reaches the palms of the hands, as in the verse of theft: **Then cut off their hands.** They said: What is said here is more appropriate to what is restricted in the verse of ablution, due to the generality of purity. Some of them mentioned: What was narrated by Al-Daraqutni on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "Tayammum is two strikes: a strike for the face, and a strike for the hands up to the elbows." But it is not authentic, because in its chains of transmission there are weak people, and the hadith is not proven by them. Abu Dawud narrated on the authority of Ibn Umar, in a hadith, that the Messenger of God, may God bless him and grant him peace, struck the wall with his hands and wiped his face with them, then he struck another strike and wiped his arms, but in its chain of transmission is Muhammad ibn Thabit Al-Abdi, and some of the hadith masters have declared him weak, and others of the trustworthy narrated it, so they stopped at the action of Ibn Umar. Al-Bukhari, Abu

Zur'ah and Ibn 'Adi said: This is correct. Al-Bayhaqi said: This hadith is rejected. Al-Shafi'i provided evidence for what he narrated on the authority of Ibrahim ibn Muhammad, on the authority of Abu Al-Huwayrith Abd Al-Rahman ibn Mu'awiyah, on the authority of Al-A'raj, on the authority of Ibn Al-Sammah: that the Messenger of God, may God bless him and grant him peace, said: God's Messenger (may God's peace and blessings be upon him) performed tayammum and wiped his face and arms. Ibn Jarir said: Musa bin Sahl al-Ramli told me, Na'eem bin Hammad told us, Kharijah bin Mus'ab told us, on the authority of Abdullah bin Ata', on the authority of Musa bin Uqbah, on the authority of al-A'raj, on the authority of Abu Juha'im, who said: I saw the Messenger of God (may God's peace and blessings be upon him) urinating, so I greeted him, but he did not respond to me until he finished. Then he went to the wall and struck it with his hands, and wiped his face with them. Then he struck the wall with his hands and wiped his hands up to the elbows, then he returned my greeting. The second opinion is that it is obligatory to wipe the face and hands up to the palms of the hands with two strokes, and this is the opinion of al-Shafi'i in the past. The third opinion is that it is sufficient to wipe the face and hands with one stroke. Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Al-Hakam, on the authority of Dhir, on the authority of Ibn 'Abd al-Rahman ibn Abza, on the authority of his father, that a man came to 'Umar and said: I became ritually impure and could not find any water. 'Umar said: Do not pray. 'Ammar said: Do you not remember, O Commander of the Faithful, when you and I were on a military expedition and became ritually impure and could not find any water? As for you, you did not pray, and as for me, I rolled in the dirt and prayed. When we came to the Prophet, may God bless him and grant him peace, I mentioned that to him, and he said: It would have been sufficient for you. The Prophet, may God bless him and grant him peace, struck the ground with his hand, then blew into it and wiped his face and hands with it. Ahmad also said: 'Affan told us, Abaan told us, Qatadah told us, on the authority of 'Azra, on the authority of Sa'id ibn 'Abd al-Rahman ibn Abza, on the authority of his father, on the authority of 'Ammar, that the Messenger of God, may God bless him and grant him peace, said regarding dry ablution: **A strike for the face and hands.**

Another way Ahmad said: Affan told us, Abdul Wahid told us, on the authority of Sulayman al-A'mash, Shaiqi told us, he said: I was sitting with Abdullah and Abu Musa, and Abu Musa said to Abdullah: If a man does not find water, he does not pray? Abdullah said: No. Abu Musa said: Do you not remember when Ammar said to Umar: Do you not remember when the Messenger of God, may God bless him and grant him peace, sent me and you with camels, and I became ritually impure and rolled in the dirt, and when I returned to the Messenger of God, may God bless him and grant him peace, I told him, and the Messenger of God, may God bless him and grant him peace, laughed and said: It would have been sufficient for you to say this, and he struck the ground with his hands, then wiped both of his hands, and wiped his face once with one stroke? Abdullah said: No wonder, I did not see Umar satisfied with that. He said: Abu Musa said

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

to him: How about this verse in Surat al-Nisa': **But if you do not find water, then seek clean earth?** He said: Abdullah did not know what he was saying, and he said: If we had permitted them to perform tayammum, one of them would have likely performed tayammum if the water had cooled on his skin. And God Almighty said in the verse of Al-Ma'idah 5: **Then wipe your faces and your hands with it.** Al-Shafi'i used this as evidence that tayammum must be done with pure soil, with some dust that sticks to the face and hands, as Al-Shafi'i narrated with his previous chain of transmission on the authority of Ibn Al-Sammah: that he passed by the Prophet, may God bless him and grant him peace, while he was urinating, and greeted him, but he did not respond to him, until he went to a wall and scraped it with a stick that he had with him, and struck it with his hand, then wiped his face and arms. And His saying: **God does not intend to place any difficulty upon you** means in the religion that He has prescribed for you, **but He intends to purify you**, for this reason He permitted you, if you do not find water, to switch to tayammum with earth, **and to complete His favor upon you that you may be grateful.** For this reason this nation was singled out for the permissibility of tayammum, unlike all other nations, as is proven in the two Sahihs, on the authority of Jabir ibn Abdullah, may God be pleased with them both, said: The Messenger of God, may God bless him and grant him peace, said: "I have been given five things that were not given to anyone before me. I have been aided by terror for a distance of a month's journey. The earth has been made a place of prostration and purification for me, so whichever man of my nation is overtaken by the time of prayer, let him pray." In another version: "He has his own purification and place of prostration. Spoils have been made lawful for me, but they were not made lawful for anyone before me. I have been given intercession. The Prophet was sent to his people, but I was sent to all people." It was mentioned in the hadith of Hudhayfah in Muslim: "We have been given preference over people in three things. Our rows have been made like the rows of angels. The earth has been made a place of prostration for us, and its soil is a means of purification if we do not find water." And God, the Most High, said in this noble verse: "So wipe over your faces and your hands. Indeed, God is Forgiving and Pardoning." That is, among His pardon and forgiveness for you is that He has prescribed tayammum and permitted you to perform the prayer with it if you do not have water, as an extension and a concession for you. This is because this noble verse contains the sanctification of prayer from being performed in an imperfect state, such as drunkenness, until the person responsible for it wakes up and understands what is required of him. He says, or he is in a state of major ritual impurity until he performs ablution, or he has become impure until he performs ablution, unless he is sick or lacks water, then God Almighty has permitted dry ablution, and in this case it is mercy for His servants and compassion for them,

and an expansion for them, and praise and thanks be to God.

Mention of the reason for the revelation of the legitimacy of tayammum We have only mentioned that here because this verse in An-Nisa' was revealed before the verse in Al-Ma'idah, and its explanation is that this was revealed before the prohibition of alcohol became inevitable, and alcohol was only prohibited shortly after Uhud, it is said: during the siege of the Prophet, may God bless him and grant him peace, of Banu Nadir. As for Al-Ma'idah, it is one of the last things to be revealed, especially its beginning, so it was appropriate to mention the reason here, and God is the Trustworthy. Ahmad said: Ibn Numayr told us on the authority of Hisham, on the authority of his father, on the authority of Aisha that she borrowed a necklace from Asma' and it was lost, so the Messenger of God, may God bless him and grant him peace, sent men to look for it and they found it, and the time for prayer came upon them and they did not have water with them, so they prayed without performing ablution, so they complained about that to the Messenger of God, so God revealed the verse of tayammum, and Asid ibn Al-Hudayr said to Aisha: May God reward you with good, for by God, no matter what happened to you that you disliked happened except that God made it good for you and the Muslims.

Another way Al-Bukhari said: Abdullah bin Yusuf told us, Malik told us, on the authority of Abd al-Rahman bin al-Qasim, on the authority of his father, on the authority of Aisha, she said: We went out with the Messenger of God, may God bless him and grant him peace, on one of his journeys, until when we were in al-Baida' or Dhat al-Jaysh, a necklace of mine broke, so the Messenger of God, may God bless him and grant him peace, stayed looking for it, and the people stayed with him, and they were not near any water and they had no water with them. So the people came to Abu Bakr and said: Do you not see what Aisha did? She stayed with the Messenger of God, may God bless him and grant him peace, and the people, and they were not near any water and they had no water with them? So Abu Bakr came and the Messenger of God, may God bless him and grant him peace, had his head on my thigh, asleep, so he said: You have detained the Messenger of God, may God bless him and grant him peace, and the people, and they are not near any water and they have no water with them? Aisha said: Abu Bakr rebuked me and said what God willed him to say, and he began to stab me in the side with his hand, and nothing prevented me from moving except the place of the head of the Messenger of God, may God bless him and grant him peace, on my thigh. So the Messenger of God, may God bless him and grant him peace, stood up when morning came without water, and God revealed the verse of tayammum, so they performed tayammum. Asid ibn al-Hudayr said: This is not the first blessing for you, O family of Abu

Bakr. She said: So we sent the camel that I was riding and we found the necklace under it. Al-Bukhari also narrated it on the authority of Qutaybah and Ismail, and Muslim narrated it on the authority of Yahya ibn Yahya on the authority of Malik.

Another hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Salih, who said: Ibn Shihab said: Ubayd God ibn Abdullah told me, on the authority of Ibn Abbas, on the authority of Ammar ibn Yasir: That the Messenger of God, may God bless him and grant him peace, had a wedding with the first women of the army, and with him was his wife Aisha, and her necklace of Dhofar agate broke, so the people were held back in search of her necklace, and that was until dawn broke, and there was no water with the people, so God revealed to His Messenger the permission to purify themselves with good earth, so the Muslims stood with the Messenger of God, may God bless him and grant him peace, and struck their hands on the ground, then raised their hands and did not take any of the earth, so they wiped their faces and hands up to the shoulders, and from the palms of their hands to the armpits. Ibn Jarir narrated: Abu Kurayb told us, Saifi told us, on the authority of Ibn Abi Tha'lab, on the authority of Al-Zuhri, on the authority of Ubayd God, on the authority of Abu Al-Yaqzan, who said: We were with the Messenger of God, may God bless him and grant him peace, when Aisha's necklace broke. The Messenger of God, may God bless him and grant him peace, stayed until dawn broke, and Abu Bakr became angry with Aisha, so permission to wipe with clean earth was revealed to him. Abu Bakr entered and said to her: You are blessed, and permission was revealed for you. So we struck our faces with our hands, and our hands up to the shoulders and armpits.

Another hadith Al-Hafiz Abu Bakr bin Mardawayh said: Muhammad bin Ahmad bin Ibrahim told us, Al-Hasan bin Ahmad bin Al-Layth told us, Muhammad bin Marzuq told us, Al-Abbas bin Abi Suwayyah told us, Al-Haitham bin Raziq Al-Maliki from Bani Malik bin Kaab bin Saad told me, and he lived for one hundred and seventeen years, on the authority of his father, on the authority of Al-Asla bin Sharik, who said: I was saddling the she-camel of the Messenger of God, may God bless him and grant him peace, and I became impure on a cold night, and the Messenger of God, may God bless him and grant him peace, wanted to set out on the journey, so I hated to saddle the she-camel of the Messenger of God, may God bless him and grant him peace, while I was impure, and I feared that I would wash myself with cold water and die or become sick, so I ordered a man from the Ansar to saddle her, then I gathered stones and heated water with them and washed myself, then I caught up with the Messenger of God, may God bless him and grant him peace, and his companions, and he said: **O Asla, why do I see that your saddle has changed?** I said: O Messenger of God, I did not saddle her, a man from the Ansar saddled her. He said: *Why?* I said: I was in a state of major ritual impurity and I feared that I would be deprived of it, so I ordered him to remove it, and I gathered stones and heated water with them and washed myself with it. Then God Almighty revealed: **Do not approach prayer while you are intoxicated until you know what you are saying** until His saying: **Indeed, God is Forgiving and Forgiving.** It was narrated from

another source on his authority.

Fath al-Qadir

His statement 43- **O you who have believed** He made the address specific to the believers because they used to approach prayer while drunk, and as for the disbelievers, they do not approach it while drunk or otherwise. His statement **Do not approach** The linguists said: If it is said: Do not approach with the opening of the ra', it means do not engage in the action, and if it is with the damma of the ra', it means: Do not come near it. What is meant here is: the prohibition of engaging in prayer and attending it. A group of commentators said this, and Abu Hanifa went to it. Others said: What is meant are the places of prayer, and Al-Shafi'i said this: Based on this, it is necessary to estimate an added part, and this is strengthened by his statement: **nor while in a state of ritual impurity except when passing through.** A group said: What is meant is prayer and its places together, because at that time they did not come to the mosque except for prayer, and they did not pray except together, so they were intertwined. His saying, **and you are drunk** the sentence is in the accusative case as a state, and drunk is the plural of drunk, like lazy is the plural of lazy. An-Nakha'i read sakari with a fatha on the seen, which is the broken form of sakran. Al-A'mash read sakari like habla as a singular adjective. All scholars have said that what is meant by drunk here is drunkenness in wine, except Ad-Dahhak who said: what is meant is drunkenness in sleep. The reason for the revelation of the verse will be explained, and with it will be dispelled what contradicts the correct view of these sayings. His saying, **until you know what you are saying** this is the ultimate prohibition against approaching prayer while drunk: that is, until the effects of drunkenness disappear from you and you know what you are saying, because the drunk does not know what he is saying. This has been held by those who say that the divorce of the drunk does not take place, because if he does not know what he is saying, then the intention is negated. And Uthman bin Affan, Ibn Abbas, Tawus, Ata', Al-Qasim, and Rabia said the same. It is also the opinion of Al-Layth bin Sa'd, Ishaq, Abu Thawr, and Al-Muzani. Al-Tahawi chose it and said: The scholars agreed that the divorce of an imbecile is not permissible, and the drunkard is imbecile like the one who is obsessed. A group permitted his divorce to be valid, and this was narrated from Umar bin Al-Khattab, Mu'awiyah, and a group of the followers. It is the opinion of Abu Hanifa, Al-Thawri, and Al-Awza'i. Al-Shafi'i's opinion differed on this. Malik said: He is obligated to divorce and to retribution for wounds and murder, but he is not obligated to marry or sell. His statement, **nor while he is in a state of major ritual impurity**, is in apposition to the subject of the present clause, which is his statement, **while you are intoxicated.** The word *junub* is neither feminine nor dual nor plural because it is attached to the source like distance and proximity. Al-Farra' said: It is said that a man is *junub* and *janab* from major ritual impurity. It is also said that the plural of *junub* in a language is *ajnab*, like *'aq* and *'aqnāq*, and *tanab* and *tanab*. His statement, **except when passing through**, is an empty exception, meaning: Do not approach it under any circumstances except when passing through. What is

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

meant here is travel, and the place of this empty exception is the accusative case as a state of the pronoun **do not approach** after restricting it to the second state, which is His statement, **nor when you are in a state of major ritual impurity**, not to the first state, which is His statement, **while you are intoxicated**. So the meaning becomes: Do not approach the prayer while you are in a state of major ritual impurity except when traveling, in which case it is permissible for you to pray with tayammum. This is the statement of Ali, Ibn Abbas, Ibn Jubayr, al-Hakam, and others. They said: It is not permissible for anyone to approach the prayer while he is in a state of major ritual impurity except after bathing, except for the traveler, who performs tayammum, because water may be absent while traveling, but not when at home, in which case it is usually not absent. Ibn Mas'ud, 'Ikrimah, Al-Nakha'i, 'Amr ibn Dinar, Malik and Al-Shafi'i said: The wayfarer is the one who passes through the mosque. It was narrated from Ibn 'Abbas. According to this, the meaning of the verse is: Do not approach the places of prayer, which are the mosques, when you are in a state of major ritual impurity, unless you are passing through them from one side to the other. The first opinion has strength in that the prayer in it remains in its true meaning, and weakness in that the wayfarer is applied to the traveler, and its meaning is that he approaches the prayer when there is no water by performing tayammum, for this ruling applies to the present person if there is no water, just as it applies to the traveler. The second opinion has strength in that there is no difficulty in the meaning of his statement, **except for those passing through**, and weakness in that the prayer is applied to its places. In short, the first situation, I mean his statement,

And you are drunk strengthens the continuation of the prayer in its true meaning without estimating an addition, and what will come from the reason for the revelation of the verse strengthens that. And His saying **except those passing through** strengthens the estimation of the addition: that is, do not approach the places of prayer. It can be said: Some of the restrictions of the prohibition, I mean **do not approach**, which is His saying **and you are drunk**, indicate that what is meant by prayer is its true meaning, and some of the restrictions of the prohibition, which is His saying **except those passing through**, indicate that what is meant is the places of prayer, and there is no objection to considering each one of them with its restriction indicating it, and that would be like two prohibitions, each of them restricted by a restriction, and they are: do not approach the prayer which is the one with the remembrances and pillars while you are drunk, and do not approach the places of prayer while you are in a state of ritual impurity except while you are passing through the mosque from one side to the other, and the most that can be said about this is that it is a combination of the truth and the metaphor, and it is permissible according to a well-known interpretation.

Ibn Jarir said after narrating the two opinions: The first is the opinion of the one who said, **nor when you are in a state of major ritual impurity except when passing through**, except for those who are passing through a road in it, and that is because he has explained the ruling on the traveler if there is no water and he is in a state of major ritual impurity in his statement, **And if you are ill or on a journey or one of you comes from the relieving himself or you have contacted women and you find no water, then seek clean earth and clean earth**, so it was known from that: that is, that his statement, **nor when you are in a state of major ritual impurity except when passing through until you have washed**, if it had been intended for the traveler, he would not have mentioned it again in his statement,

And if you are ill or on a journey is an understood meaning. Its ruling has been mentioned before. If that is the case, then the interpretation of the verse is: O you who have believed, do not approach the mosques for prayer while you are intoxicated until you know what you are saying. And do not approach them while in a state of ritual impurity until you have washed yourself, except when passing through. He said: The one who passes through is the one who passes by and cuts through. It is said from it: I crossed this road, so I cross it crossing and crossing. And from it it is said: So-and-so crossed the river if he crossed it and crossed it. And from it it is said about the strong camel: It is a traveler because of its strength to travel. Ibn Kathir said: What he supported, meaning Ibn Jarir, is the opinion of the majority, and it is the apparent meaning of the verse. End quote. His saying **until you wash yourself** is the limit of the prohibition against approaching prayer or its places while in a state of ritual impurity. The meaning is: Do not approach it while in a state of ritual impurity until you wash yourself, except when you are passing through. His saying, **And if you are ill**. Illness is the body's departure from the limits of moderation and habit to crookedness and abnormality. It is of two types: common and mild. What is meant here is that he fears that he will be harmed or injured by using water, or that his body is weak and he is unable to reach a place of water. It was narrated from Al-Hasan that he purifies himself even if he dies. This is false and is refuted by the saying of God, the Most High, **And He has not placed upon you in religion any hardship**. And His saying, **And do not kill yourselves**. And His saying, **God intends for you ease**. His saying, **or on a journey** permits tayammum for the one who truly is called a traveler. The disagreement is explained in detail in the books of jurisprudence. The majority of scholars have said that it is not a condition that it be a journey of shortening, while some have said that it is necessary. The scholars have agreed on the permissibility of tayammum for the traveler. They differed regarding the resident. Malik and his companions, Abu Hanifa, and Muhammad said that it is permissible in the resident and on a journey. Al-Shafi'i said: It is not permissible for the resident who

is healthy to perform tayammum unless he fears damage. His saying, **or one of you comes from the privy** is the low place and coming from it is a metaphor for impurity, and the plural is ghaytan and aghwat, and the Arabs used to go to this type of place to relieve themselves, concealing themselves from the eyes of people, then the impurity that comes out of a person from the places to relieve themselves, concealing themselves from the eyes of people, then the impurity that comes out of a person was called ghaytham by extension, and all the impurities that invalidate ablution are included in feces. His saying, **or you have touched women** Nafi', Ibn Kathir, Abu Amr, Asim and Ibn Amir read lamastum, and Hamzah and Al-Kisa'i read lamastum. It was said that what is meant by it in the two readings is sexual intercourse, and it was said that what is meant by it is absolute direct contact, and it was said that it combines both matters. Muhammad bin Yazid Al-Mubarrad said: The first in the language is that lamastum means kissed and the like, and lamastum means: you covered.

Scholars differed on the meaning of this, and one group said: Touching here is limited to the hand, not sexual intercourse. They said: The one in a state of major ritual impurity has no way to perform tayammum, but rather he should perform ghusl or abandon prayer until he finds water. This was narrated on the authority of Umar ibn al-Khattab and Ibn Mas'ud. Ibn 'Abd al-Barr said: None of the jurists of the regions, the people of opinion and the bearers of the narrations, agreed with their statement on this issue. Also, the authentic hadiths refute and invalidate it, such as the hadith of 'Ammar, 'Imran ibn Husayn and Abu Dharr on the tayammum of the one in a state of major ritual impurity. A group said: It is sexual intercourse, as in His statement, **Then you divorced them before you touched them**, and His statement, **And if you divorced them before you touched them**, and this was narrated on the authority of 'Ali, Ubayy ibn Ka'b, Ibn 'Abbas, Mujahid, Tawus, al-Hasan, 'Ubayd ibn 'Umair, Sa'id ibn Jubayr, al-Sha'bi, Qatadah, Muqatil ibn Hibban and Abu Hanifah. Malik said: The one who touches her during sexual intercourse performs tayammum, and the one who touches her with the hand performs tayammum if he enjoys it. If he touches her without desire, then there is no ablution. Ahmad and Ishaq said the same. Al-Shafi'i said: If a man touches a woman's body with something from his body, whether by hand or any other part of the body, then purity is invalidated, otherwise it is not. Al-Qurtubi narrated this on the authority of Ibn Mas'ud, Ibn 'Umar, Al-Zuhri and Rabi'ah. Al-Awza'i said: If the touch is with the hand, purity is invalidated, but if it is not with the hand, it does not invalidate it, because of the statement of God the Almighty: **And they touched it with their hands**. They have presented evidence, each group claiming that its evidence indicates that the touching mentioned in the verse is what they have adopted, but this is not the case. The Companions and those who came after them differed about the meaning of the touching mentioned in the verse. Assuming that it is apparent in sexual intercourse, the reading narrated on the authority of Hamzah and Al-Kisa'i has been proven with the wording **or you have touched** and it is undoubtedly possible, and with the possibility, the possibility does not support the evidence. This ruling is

widespread and establishes the general obligation, so it is not permissible to establish it with a possible meaning that has been disputed over its meaning. If you know this, then the authentic Sunnah has established the obligation of tayammum for the one who has abstained and does not find water, so the one in a state of major ritual impurity is included in the verse by this evidence, and assuming that he is not included, the Sunnah is sufficient for that. As for the obligation of ablution or tayammum for the one who touches a woman with his hand or any part of his body, it is not correct to say that based on this verse because of what you know of the possibility. As for what they used as evidence that a man came to the Prophet (peace and blessings of God be upon him) and said: O Messenger of God, what do you say about a man who meets a woman he does not know? And a man does not do anything to his wife except that he has done something to her, except that he did not have intercourse with her, so God revealed: "Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember." It was narrated by Ahmad, Al-Tirmidhi and Al-Nasa'i from the hadith of Mu'adh. They said: He ordered him to perform ablution because he touched the woman but did not have intercourse with her. It is clear to you that this hadith does not indicate the point of dispute, because the Prophet (peace and blessings of God be upon him) only ordered him to perform ablution so that he could perform the prayer that God mentioned in this verse, as there is no prayer without ablution. Also, the hadith is disconnected because it is narrated by Ibn Abi Layla from Mu'adh, and he did not meet him. If you understand this, then the basic principle is that this ruling is innocent, and it is not proven except by evidence that is free of impurities that would make it insufficient as evidence. Also, it has been proven from Aisha through various chains of narration that she said: "The Prophet (peace and blessings of God be upon him) used to perform ablution, then kiss, then pray without performing ablution." This hadith has been narrated with different wordings. It was narrated by Ahmad, Ibn Abi Shaybah, Abu Dawud, An-Nasa'i and Ibn Majah. What was said that it was narrated by Habib ibn Abi Thabit from Urwah from Aishah and he did not hear it from Urwah, Ahmad narrated it in his Musnad from the hadith of Hisham ibn Urwah from his father from Aishah. Ibn Jarir narrated it from the hadith of Layth from Ata' from Aishah. Ahmad also narrated it, as did Abu Dawud and An-Nasa'i from the hadith of Abu Rawq Al-Hamadani from Ibrahim At-Taymi from Aishah. Ibn Jarir also narrated it from the hadith of Umm Salamah. He also narrated it from the hadith of Zainab As-Sahmiyyah. The wording of the hadith of Umm Salamah is: "The Messenger of God (blessings and peace of God be upon him) used to kiss her while he was fasting and he did not break his fast or perform ablution." The wording of the hadith of Zainab As-Sahmiyyah is: "The Prophet (blessings and peace of God be upon him) used to kiss her and then pray without performing ablution." Ahmad narrated it from Zainab As-Sahmiyyah from Aishah. His saying, **and you did not find water**. If this restriction refers to all of what was mentioned before after the condition, which is illness, travel, coming from the toilet, and touching women, then it is evidence that illness and travel alone

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O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

do not justify tayammum. Rather, with the presence of one of the two reasons, there must be no water. So it is not permissible for a sick person to perform tayammum unless he does not find water, and it is not permissible for a traveler to perform tayammum unless he does not find water. However, this poses a problem because the healthy person, like the sick person, if he does not find water, performs tayammum, and likewise for the traveler, the lack of water is most common in his case. Even if it refers to the last two cases, I mean his saying, **or one of you comes from the toilet or you have touched women**, as some commentators have said, there is a problem in it, which is that whoever is described as sick or traveler is permitted to perform tayammum, even if he finds water and is able to use it. It has been said that this restriction refers to the others, although it is considered in the first two cases because it rarely occurs in them. You are aware that this is a weak statement and a cold interpretation. Malik and those who followed him said: God mentioned illness and travel as a condition for tayammum, considering the most likely for someone who does not find water, unlike the one who is present, as the most likely is its presence, therefore God, the Most High, did not specify it. It appears that illness in and of itself is a justification for tayammum, even if water is present if using it will cause harm to the person immediately or to the person's money, and the fear of loss is not considered, as God, the Most High, says: **God intends for you ease** and says: **And He has not placed upon you in religion any hardship**, and the Prophet, may God bless him and grant him peace, says: **Religion is ease** and says: **Make it easy and do not make it difficult** and says: **They killed him, may God kill them** and says: **I was commanded with the easy-going Shari'ah**. So if we say that the condition of not having water applies to everyone, the reason for specifying illness is that it is permissible for him to perform tayammum while water is present and available if using it will harm him, so considering that condition is in his case if using it will not harm him, as in mere illness with no harm from using water there is what is suspected of his inability to seek, because the illness causes him a type of weakness. As for the reason for specifying the traveler, there is no doubt that traveling through the land is likely to cause a shortage of water in some places and not others. His saying, **Then perform tayammum**. Tayammum in the language means: intention. It is said: I intended something: I intended it, and I intended it deliberately, and I intended it with my arrow and spear: I intended it and not anyone else. Al-Khalil recited:

I shot him a spear, then I said to him, **This is bravery, not playing with slides**.

Imru Al-Qais said:

I went to her from Adhraat and her people are in Yathrib, the nearest of her houses, a high view

He said:

I went to the spring that is near the shade of the desert, and I was thirsty.

Ibn al-Sikkit said: His saying **then perform tayammum** means: intend, then the use of this word became widespread until tayammum became wiping the face and hands with dirt. Ibn al-Anbari said about their saying that a man has performed tayammum: its meaning is that he has wiped the dirt on his face. This is a confusion between the linguistic meaning and the legal meaning, because the Arabs do not know tayammum to mean wiping the face and hands, rather it is only a legal meaning, and the apparent meaning of the command is obligation, and there is consensus on that. There are many hadiths on this subject. His saying **a surface** means the surface of the earth, whether there is dirt on it or not, as stated by al-Khalil, Ibn al-A'rabi and al-Zajjaj. Al-Zajjaj said: I do not know of any disagreement among the linguists about it. God the Almighty said: **And indeed, We will make that which is upon it a barren plain** meaning: a rough land that does not grow anything. And God the Almighty said: **Then it will become a slippery plain** and Dhu al-Rummah said:

As if he were throwing it at the plain at noon, and hisfang was like a snout in the bones of the head.

It is called a plain because it is the end of the land to which one ascends. The plural of plain is ascents.

Scholars differed as to what is sufficient for tayammum. Malik, Abu Hanifa, al-Thawri and al-Tabari said that it is sufficient with all the surface of the earth, whether it is dirt, sand or stones. They interpreted the statement *good* to mean that which is pure and not impure. Al-Shafi'i, Ahmad and their companions said that tayammum is only sufficient with dirt. They provided evidence for this with the statement of God the Almighty **slippery ground** meaning smooth, good dirt. They also provided evidence with the statement *good* and said that good is the dirt that grows. The meaning of good is divided. Some say it is pure as mentioned above, and some say it is that which grows as here, and some say it is permissible. The probable does not constitute an argument, and if there was nothing in the thing that is used for tayammum except what is in the Noble Book, then the truth would be what the first ones said. However, it was established in Sahih Muslim from the hadith of Hudhayfah ibn al-Yaman, who said: The Messenger of God, may God bless him and grant him peace, said: "We have excelled the people in three things: Our rows have been made like the rows of the angels, the entire earth has been made a place of prostration for us, and its soil has been made a means of purification for us if we do not find water." And in another version: **And its soil has been made a means of purification for us**. This explains the meaning of the soil mentioned in the verse, or specifies its generality,

or restricts its absoluteness. This is supported by what Ibn Faris narrated from the book of al-Khalil: "Tayammum from soil: means taking some of its dust." End quote. And hard stone has no dust. His saying, **Then wipe your faces and your hands.** This wiping is general and includes wiping with one or two strokes, and wiping up to the elbows and with two strokes, and what was mentioned about wiping up to the elbows or up to the wrists, and the Sunnah has explained it clearly. We have combined what was mentioned about wiping with one or two strokes and what was mentioned about wiping up to the wrists and up to the elbows in our explanation of Al-Muntaqa and other works of ours in a way that does not require anything else. His saying, **Indeed, God is Pardoning and Forgiving.** That is, He pardoned you and forgave you your shortcomings and had mercy on you by making things easy for you and being generous with you.

It was narrated by Abd ibn Humayd, Abu Dawud, al-Tirmidhi who authenticated it, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim who authenticated it, and al-Dhiya' in al-Mukhtara on the authority of Ali ibn Abi Talib who said: Abd al-Rahman ibn Awf made us some food, invited us, and gave us wine to drink. The wine took its toll on us. The time for prayer came, so they brought me forward and I recited "Say, 'O disbelievers, I do not worship what you worship, and we worship what you worship.'" Then God revealed, 'O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying.'" Ibn Jarir and Ibn al-Mundhir narrated on his authority that the one who led them in prayer was Abd al-Rahman. Ibn al-Mundhir narrated on the authority of Ikrimah regarding the verse, saying: It was revealed about Abu Bakr, Umar, Ali, Abd al-Rahman ibn Awf, and Sa'd. Ali made them food and drink, so they ate and drank. Then he prayed the Maghrib prayer with them and recited **Say, 'O disbelievers,'** until he finished it, and he said, **I have no religion and you have no religion.** Then it was revealed. Abd ibn Humayd, Abu Dawud, An-Nasa'i, and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas regarding this verse, saying: It was abrogated by **Intoxicants and gambling** *al-Maisir*. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ad-Dahhak regarding the verse, saying: It did not mean alcohol, but rather it meant sleep intoxication. Abd ibn Humayd narrated on the authority of Ibn Abbas, **And you are intoxicated,** saying: Drowsiness. Al-Faryabi, Ibn Abi Shaybah in Al-Musannaf, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated on the authority of Ali regarding his statement, **nor when you are in a state of major ritual impurity except when passing through** *al-Musannaf*, he said: It was revealed regarding the traveler who becomes ritually impure and performs tayammum and prays. In another version, he said: He does not approach the prayer unless he is a traveler who becomes ritually impure and does not find water, so he performs tayammum and prays until he finds water. Abd ibn Humayd and Ibn Jarir narrated on the authority of Ibn Abbas regarding the verse, saying: Do not approach the prayer while you are ritually impure if you find water, but if you do not find water, then it is permissible for you to wipe the ground. And Abd bin Hamid narrated

on the authority of Mujahid who said: Neither a menstruating woman nor a person in a state of major ritual impurity should pass through the mosque. Rather, **nor in a state of major ritual impurity, except when passing through** was revealed for the traveler who should perform tayammum and then pray. And Ad-Daraqutni, At-Tabarani, Abu Nu'aym in Al-Ma'rifa, Ibn Mardawayh, Al-Bayhaqi in his Sunan and Ad-Dhiya' in Al-Mukhtara narrated on the authority of Al-Asla' bin Sharik who said: I was saddling the she-camel of the Messenger of God (blessings and peace of God be upon him), and I became ritually impure on a cold night. The Messenger of God (blessings and peace of God be upon him) wanted to travel, so I hated to saddle the she-camel while I was ritually impure, and I feared that I would wash myself with cold water and die or become sick. So I ordered a man from the Ansar to saddle her, then I gathered stones and heated water with them and washed myself, then I caught up with the Messenger of God (blessings and peace of God be upon him) and his companions. He said: O Asla', why do I see your mount changed? I said: O Messenger of God, I did not saddle it; a man from the Ansar saddled it. He said: Why? I said: I became ritually impure and feared the cold would affect me, so I ordered him to move it and I gathered stones and heated water with them and washed myself with it, then God revealed: **O you who believe** until His saying: **nor when you are in a state of major ritual impurity except when passing through.** Ibn Sa'd, 'Abd ibn Humayd, Ibn Jarir, At-Tabarani and Al-Bayhaqi narrated from another chain of transmission on the authority of Asla' who said: "I was serving the Prophet, may God bless him and grant him peace, and I would ride for him. One night he said to me: O Asla', get up and ride for me. I said: O Messenger of God, I became ritually impure. He remained silent for a while until Gabriel came with the verse of dust. He said: Get up, Asla', and perform Tayammum." The hadith. Ibn Abi Hatim narrated from the path of 'Ata' Al-Khurasani from Ibn 'Abbas: **Do not approach the prayer.** He said: The mosques. 'Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated from the path of 'Ata' Al-Khurasani from him: **nor when you are in a state of major ritual impurity except when passing through.** He said: Do not enter the mosque while you are in a state of major ritual impurity except when passing through. He said: Pass by it and do not sit. Ibn Jarir narrated on the authority of Ibn Masoud something similar. Abd al-Razzaq and al-Bayhaqi narrated in his Sunan on his authority that he used to permit the junub to pass through the mosque but not sit in it, then he recited the verse, **nor when you are junub except when passing through.** Al-Bayhaqi narrated something similar on the authority of Anas. Saeed bin Mansour, Ibn Abi Shaybah, Ibn Jarir and al-Bayhaqi narrated on the authority of Jabir who said: One of us would pass through the mosque while he was junub, just passing by. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his verse, **and if you are ill,** he said: It was revealed about a man from the Ansar who was ill and could not stand to perform ablution and he did not have a servant to help him, so he came to the Messenger of God (peace and blessings of God be upon him) and mentioned that to him, so God revealed this verse. Ibn Abi Shaybah, Abd bin Hamid, Ibn al-Mundhir, Ibn Abi

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O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

Hatim and al-Bayhaqi narrated on the authority of Ibn Abbas regarding his verse, **and if you are ill**, he said: It is a man who has a wound or an ulcer and is junub and fears that if he performs ablution he will die, so he performs tayammum. Ibn Jarir narrated on the authority of Ibrahim Al-Nakha'i who said: The companions of the Messenger of God (peace and blessings of God be upon him) were wounded and became widespread, then they were afflicted with major ritual impurity, so they complained about that to the Prophet (peace and blessings of God be upon him), so the verse **and if you are ill** was revealed. Abd Al-Razzaq, Saeed bin Mansour, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim and Al-Bayhaqi narrated through various chains of narration on the authority of Ibn Mas'ud regarding his statement: **or you have touched women**, he said: Touching is less than intercourse, and kissing is part of it, and ablution is required for it. Ibn Abi Shaybah and Ibn Jarir narrated on the authority of Ibn Umar that he used to perform ablution after kissing a woman, and he said: It is touching. Ad-Daraqutni, Al-Bayhaqi and Al-Hakim narrated on the authority of Umar who said: Kissing is part of touching, so perform ablution after it. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ali who said: Touching is intercourse, but God used a euphemism for it. Saeed bin Mansour, Ibn Abi Shaybah, Abdul bin Hameed, Ibn Jarir and Ibn Al-Mundhir narrated: Saeed bin Jubair said: We were in the room of Ibn Abbas, and with us were Ata bin Abi Rabah and a group of Mawali, Ubaid bin Umair and a group of Arabs, and we were discussing touching. Ata, Mawali and I said: Touching with the hand. Ubaid bin Umair and the Arabs said: It is sexual intercourse. So I went to Ibn Abbas and told him, and he said: The Mawali have prevailed and the Arabs have prevailed. Then he said: Touching, touching and direct contact leading to sexual intercourse are not what they are, but God calls whomever He wills by whatever He wills. Saeed bin Mansour, Ibn Abi Shaybah, Abdul bin Hameed, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas, who said: The best land is the cultivated land.

Tafsir al-Baghawi

43- The Almighty said: **O you who believe, do not approach prayer while you are intoxicated** the verse, and what is meant by intoxication is intoxication from wine, according to most scholars, and that is because Abd al-Rahman ibn Awf, may God be pleased with him, made food and invited some of the companions of the Prophet, may God bless him and grant him peace, and brought them wine, so they drank it before wine was forbidden and became drunk, and then the Maghrib prayer came, so they brought a man to lead them in

prayer, and he recited **Say, O you disbelievers, Do I worship what you worship?**, deleting /a like this until the end of the surah, and God Almighty revealed this verse, and after the revelation of this verse they avoided intoxication during prayer times until the prohibition of wine was revealed.

Ad-Dahhak bin Muzahim said: He meant by it the intoxication of sleep. He forbade prayer when overcome by sleep. Abu al-Hasan al-Sarakhsi told us, Zahir bin Ahmad told us, Abu al-Qasim Ja'far bin Muhammad bin al-Mughlis told us, Harun bin Ishaq al-Hamadani told us, 'Abdah bin Sulayman told us, on the authority of Hisham bin 'Urwah, on the authority of his father, on the authority of 'Aishah, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, said: "If one of you feels sleepy while he is praying, then let him lie down until sleep goes away from him, for if one of you prays while he is drowsy, perhaps he will go and seek forgiveness and then curse himself."

The Almighty's saying: **Until you know what you are saying, nor while you are in a state of major ritual impurity**, is in the accusative case as a state, meaning: Do not approach prayer while you are in a state of major ritual impurity. It is said: a man in a state of major ritual impurity and a woman in a state of major ritual impurity, or men in a state of major ritual impurity and women in a state of major ritual impurity.

The root of Janabah is: distance. He is called Janab because he avoids the place of prayer, or because he avoids people and is far from them, until he performs ablution.

The Almighty said: **Except for those passing through, until you have washed yourselves**. They differed about its meaning. They said: [Except if you are traveling and cannot find water, then perform tayammum. The one in a state of major ritual impurity is prevented from praying until he has washed himself] unless he is traveling and cannot find water, then he prays with tayammum. This is the opinion of Ali, Ibn Abbas, Saeed bin Jubair, and Mujahid, may God be pleased with them.

Others said: What is meant by prayer is the place of prayer, like the Almighty's saying: **And trade and prayers** (al-Hajj 22:40), and its meaning is: Do not approach the mosque while you are in a state of ritual impurity except passing through it to exit from them, such as if someone sleeps in the mosque and becomes ritually impure or becomes ritually impure and the water is in the mosque or his path is over it, so he passes through it and does not stay. This is the saying of Abdullah bin Masoud, Saeed bin Al-Musayyab, Ad-Dahhak, Al-Hasan, Ikrimah, An-Nakha'i and Az-Zuhri, and that is because some of the Ansar had doors leading to the mosque and they would become ritually impure and they had no water

and no passageway except in the mosque, so they were permitted to pass through.

Scholars differed on this matter. Some of them permitted passing through it absolutely, which is the opinion of Al-Hasan, and Malik and Al-Shafi'i, may God have mercy on them, said the same. Some of them prohibited it absolutely, which is the opinion of the People of Opinion. Some of them said: He should perform tayammum to pass through it.

As for staying, it is not permissible according to most scholars, based on what we have narrated on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, said: **Facing these houses away from the mosque, for I do not permit the mosque for a menstruating woman or a person in a state of major ritual impurity.** Ahmad permitted staying in it, but the hadith was weak because its narration is unknown, and Al-Muzani said the same.

It is not permissible for a person in a state of major ritual impurity to perform Tawaf, nor is it permissible for him to pray, nor is it permissible for him to recite the Qur'an. Abd al-Wahid ibn Ahmad al-Malhi told us, Abd al-Rahman ibn Abi Shuraih told us, Abu al-Qasim al-Baghawi told us, Ali ibn al-Ja'd told us, Shu'bah told us, Amr ibn Murrah told us, he said, I heard Abdullah ibn Salamah say: I entered upon Ali, may God be pleased with him, and he said: "The Messenger of God, may God bless him and grant him peace, would relieve himself and eat meat with us and recite the Qur'an, and nothing would prevent him or hinder him from reciting the Qur'an except major ritual impurity."

The ritual bath for major ritual impurity is required by one of two things: either the emission of semen or the meeting of the two circumcised parts, which is the penetration of the glans into the vagina even if it does not ejaculate. The ruling in the beginning was that whoever has intercourse with his wife and is lazy is not required to perform ritual bath, then it was abrogated.

Abdul Wahhab bin Muhammad Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Shafi'i told us, Sufyan told us, on the authority of Ali bin Zaid, on the authority of Saeed bin Al-Musayyab, that Abu Musa Al-Ash'ari asked Aisha, may God be pleased with her, about the meeting of the two circumcised parts. Aisha said: The Messenger of God, may God bless him and grant him peace, said: **If the two circumcised parts meet, or the circumcised part touches the circumcised part, then a full ablution is required.**

God the Almighty said: **And if you are ill**, the plural of *sick*, meaning a sick person who is harmed by touching water, such as smallpox and the like, or if there is a wound on the place of his purification, and he fears that using water will cause damage or increase the pain, then he should perform tayammum even if water is available. If some of the parts of his purification are healthy and some are wounded, he should wash the healthy parts and perform tayammum for the wounded one, because Abu Tahir Umar ibn Abd al-Aziz al-Qashani told us: I am Abu Umar al-Qasim ibn Ja'far al-Hashemi, I am Abu Ali Muhammad ibn Ahmad ibn Amr al-Lulu'i, I am Abu

Dawud Sulayman ibn al-Ash'ath al-Sijistani, I am Musa ibn Abd al-Rahman al-Antaki, I am Muhammad ibn Salamah, on the authority of al-Zubayr ibn Khurayq, on the authority of Jabir ibn Abd God, who said: "We went out on a journey and a stone struck one of us and injured his head, so he had a wet dream and asked his companions: Do you find a dispensation for me to perform tayammum? They said: We do not find a dispensation for you, and you are able to use water. So he performed ghusl and died. When we came to the Prophet, may God bless him and grant him peace, he was informed of that, and he said: They killed him, may God kill them. Why did they not ask, since they did not know? Healing the wound: The question is: It would have been sufficient for him to perform dry ablution and squeeze or bandage - the narrator is not sure - a rag over his wound, then wipe over it and wash the rest of his body.

The proponents of this opinion did not permit combining dry ablution with ritual washing. They said: If most of his limbs are healthy, he should wash the healthy part and not perform dry ablution on it. If most of them are injured, he should limit himself to dry ablution.

The hadith is an argument for those who require combining them.

The Almighty's statement: "or on a journey" means that if he is on a journey, whether long or short, and there is no water, then he should pray with tayammum and he does not have to repeat it, based on what was narrated on the authority of Abu Dharr, who said: The Prophet, may God bless him and grant him peace, said: "Pure earth is the ablution of the Muslim, even if he does not find water for ten years. So if he finds water, then let him touch it with its skin."

If the man is not sick or traveling, but he does not have water in a place where water is not usually lacking, such as if he is in a village whose water has been cut off, then he prays with tayammum and then repeats it if he is able to find water, according to al-Shafi'i. According to Malik and al-Awza'i, they do not have to repeat it, and according to Abu Hanifa, may God be pleased with him, he delays the prayer until he finds water.

The Almighty said: **Or one of you comes from the privy**, meaning if he relieves himself. Excrement is a name for a quiet part of the earth. It was the custom of the Arabs to go to the privy to relieve himself, so excrement was used as a metaphor for impurity. **Or you have touched women**, Hamza and Al-Kisa'i read **you have touched** here and in Al-Ma'idah, and the rest read **you have touched women**.

They differed about the meaning of touch and contact. Some people said: sexual intercourse. This is the opinion of Ibn Abbas, Al-Hasan, Mujahid, and Qatadah. I used the term touch [for sexual intercourse because sexual intercourse does not occur except by touch].

Some people said: They are the meeting of two skins, whether by intercourse or otherwise. This is the opinion of Ibn Masoud, Ibn Omar, Al-Shaabi, and Al-Nakha'i.

The jurists differed regarding the ruling of the verse. A

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O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

group of them said that if a man touches a part of his body with a part of a woman's body and there is no barrier between them, their ablution is invalidated. This is the opinion of Ibn Masoud and Ibn Omar, may God be pleased with them, and it was also said by Al-Zuhri, Al-Awza'i, and Al-Shafi'i, may God be pleased with them.

Malik, Al-Layth bin Saad, Ahmad and Ishaq said: If the touch was with lust, it invalidates the purity, but if it was not with lust, it does not invalidate it.

Some people said: Ablution is not invalidated by touching in any case. This is the opinion of Ibn Abbas, and it was also said by Al-Hasan and Al-Thawri.

Abu Hanifa, may God be pleased with him, said: It is not invalidated unless it spreads.

Those who do not require ablution by touching have argued that Abu al-Hasan al-Sarakhsi told us, on the authority of Zahir ibn Ahmad, on the authority of Abu Ishaq al-Hashemi, on the authority of Abu Mus'ab, on the authority of Malik, on the authority of Abu al-Nadr, the freed slave of 'Umar ibn 'Abdullah, on the authority of Abu Salamah ibn 'Abd al-Rahman, on the authority of 'Aisha, may God be pleased with her, the wife of the Prophet, may God bless him and grant him peace, that she said: "I used to sleep in front of the Messenger of God, and my feet were in his direction. When he prostrated, he nudged me, so I would pull my feet back, and when he stood, I would stretch them out. She said: And there were no lamps in the houses at that time."

Abu al-Hasan al-Sarakhsi told us, on the authority of Zahir ibn Ahmad, on the authority of Abu Ishaq al-Hashemi, on the authority of Abu Mus'ab, on the authority of Malik, on the authority of Yahya ibn Sa'id, on the authority of Muhammad ibn Ibrahim ibn al-Harith al-Taymi, that Aisha, may God be pleased with her, the wife of the Prophet, may God bless him and grant him peace, said: "I was sleeping next to the Messenger of God, may God bless him and grant him peace, and I missed him during the night, so I touched him with my hand and placed my hand on his feet while he was prostrating and he was saying: 'I seek refuge in Your pleasure from Your wrath, in Your pardon from Your punishment, and in You from You. I cannot count Your praises. You are as You have praised Yourself.'"

Al-Shafi'i's statement, may God be pleased with him, differed regarding whether he touched a woman who is one of his mahrams, such as his mother, daughter, or sister, or touched a young foreign woman. The more correct of the two statements is that it does not invalidate ablution because she is not a place of desire, as if he touched a man.

His statement regarding the invalidation of ablution by touching differs into two opinions. One of them: It is invalidated because they share in the pleasure, just as

they must perform ablution after intercourse. The second: It is not invalidated, based on the hadith of Aisha, may God be pleased with her, where she said: So I placed my hand on his feet while he was prostrating.

If he touches a woman's hair, teeth, or nails, his ablution is not invalidated in his opinion.

Know that the prayer of a person in a state of minor ritual impurity is not valid unless he performs ablution if he finds water, or performs dry ablution if he does not find water. Hassan bin Saeed Al-Munai'i told us, Abu Tahir Al-Ziyadi told us, Abu Bakr Muhammad bin Al-Hussein Al-Qattan told us, Ahmad bin Yusuf Al-Masli told us, Abd Al-Razzaq told us, Muammar told us, Hammam bin Munabbih told us, Abu Hurairah, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: **The prayer of any one of you is not accepted if he is in a state of minor ritual impurity until he performs ablution.**

The event is the exit of something from one of the two vaginas, whether it is visible or a trace, and the mind is overcome by madness or fainting in any case. As for sleep, the doctrine of Al-Shafi'i, may God be pleased with him, is that it requires ablution, unless one sleeps while sitting and able to do so, in which case there is no ablution for them, as Abdul-Wahhab bin Muhammad Al-Khatib informed us, Abdul-Wahhab bin Muhammad Al-Khatib informed us, Abdul-Aziz Al-Khalal informed us, Abu Al-Abbas Al-Asamm informed us, Al-Rabi' informed us, Al-Shafi'i informed us, Al-Thiqat informed us, on the authority of Hamid Al-Tawil, on the authority of Anas, may God be pleased with them both, who said: "The companions of the Messenger of God, may God bless him and grant him peace, would wait for the evening prayer and sleep, I think he said while sitting, until their heads would shake, then they would pray and not perform ablution."

Some people went to sleep and ablution is required in all cases. This is the opinion of Abu Hurairah, may God be pleased with him, and Aisha, may God be pleased with her. This is what Al-Hasan, Ishaq, and Al-Muzani said. Some people went to the opinion that if he slept standing, sitting, or prostrating, then he does not have to perform ablution until he sleeps lying down. This is what Al-Thawri, Ibn Al-Mubarak, and the People of Opinion said.

They differed about touching the vagina by oneself or by someone else. A group of people said that it necessitates ablution, which is the opinion of Umar, Ibn Abbas, Sa'd ibn Abi Waqqas, Abu Hurayrah, and Aisha, may God be pleased with them. Sa'id ibn al-Musayyab, Sulayman ibn Yasar, and Urwah ibn al-Zubayr said the same. Al-Awza'i, al-Shafi'i, Ahmad, and Ishaq also said the same. Likewise, a woman

touches her vagina, except that al-Shafi'i, may God be pleased with him, said that it does not nullify ablution unless it is touched with the palm of the hand or the palms of the fingers.

They cited as evidence what Abu al-Hasan al-Sarakhsi told us, I told Zahir ibn Ahmad, Abu Ishaq al-Hashemi told us, I told Abu Mus'ab, on the authority of Malik, on the authority of Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn Hazm, that he heard 'Urwah ibn al-Zubayr say: I entered upon Marwan ibn al-Hakam and we mentioned what constitutes ablution, so Marwan said: Whoever touches his penis must perform ablution, so 'Urwah said: I did not know that, so Marwan said: Busrah bint Safwan told me that she heard the Messenger of God, may God bless him and grant him peace, say: **If one of you touches his penis, let him perform ablution.**

A group of people said that it does not require ablution. This was narrated on the authority of Ali, Ibn Masoud, Abu al-Darda', and Hudhayfah. Al-Hasan said the same, and al-Thawri, Ibn al-Mubarak, and the people of opinion agreed with it.

They cited as evidence what was narrated on the authority of Talq bin Ali, may God be pleased with him, "that the Prophet, may God bless him and grant him peace, was asked about a man touching his penis, and he said: Is it anything but a part of you? And he narrated **Is it anything but a part or a morsel of it.**"

And whoever made ablution obligatory from it said: This was abrogated by the hadith of Basra because Abu Hurairah also narrates: That ablution is required from touching the penis, and this is a late conversion to Islam, and the arrival of Talq bin Ali to the Messenger of God, may God bless him and grant him peace, was at the beginning of the period of migration when he was building the mosque.

They differed about the removal of impurity from other than the private parts by bloodletting, cupping, and other things such as vomiting and the like. A group of people held that it does not require ablution. This was narrated on the authority of Abdullah bin Omar and Abdullah bin Abbas, and this is what Ata', Tawus, Al-Hasan, and Saeed bin Al-Musayyab said, and Malik and Al-Shafi'i held this opinion.

A group of people believed that ablution is not required due to vomiting, nosebleeds, bloodletting, and cupping, including Sufyan al-Thawri, Ibn al-Mubarak, the People of Opinion, Ahmad, and Ishaq.

They agreed that a small amount of it and the exit of wind from other than the two passages does not require ablution. If a large amount of it required ablution, it would require a small amount of it, such as the vagina.

If you do not find water, then perform tayammum.

Know that tayammum is one of the characteristics of this nation. Hudhayfah, may God be pleased with him, narrated that the Messenger of God, may God bless him and grant him peace, said: "We have been given three advantages over the al-Nas 114: Our rows have been made like the rows of angels, the entire earth has been made a place of prostration for us, and its soil has been made a means of purification for us if we do

not find water."

And the beginning of tayammum was what Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi told us. Abu Ali Zahir ibn Ahmad al-Sarakhsi told us. Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi told us. Abu Musab told us, on the authority of Malik, on the authority of Abd al-Rahman ibn al-Qasim, on the authority of his father, on the authority of Aisha, may God be pleased with her, the wife of the Prophet, may God bless him and grant him peace, who said: "We went out with the Messenger of God, may God bless him and grant him peace, on one of his journeys, until when we were in al-Baida' or Dhat al-Jaysh, a necklace of mine broke. So the Messenger of God, may God bless him and grant him peace, stayed looking for it, and the people stayed with him, and they were not near any water and they had no water with them. So the people came to Abu Bakr, may God be pleased with him, and they said: Do you not see what Aisha did? She stayed with the Messenger of God, may God bless him and grant him peace, and the people with him, and they were not near any water and they had no water with them. So Abu Bakr, may God be pleased with him, came and the Messenger of God, may God bless him and grant him peace, was sleeping and he said: You detained the Messenger of God, may God bless him and grant him peace, and the people, and they were not near any water and they had no water with them. She said: So Abu Bakr, may God be pleased with him, rebuked me and said what God willed him to say, and he began to poke me in the side with his hand, and nothing prevented me from moving except the place of the Messenger of God, may God bless him and grant him peace." Upon him be peace and blessings, on his thighs, so the Messenger of God, may God bless him and grant him peace, stood up when morning came without water, so God Almighty revealed the verse of tayammum: **Then perform tayammum.** So Asid bin Hudhair, one of the leaders, said: This is not the first of your blessings, O family of Abu Bakr. Aisha, may God be pleased with us, said: So we sent the camel that I was riding and we found the necklace under it.

And Abdul Wahid bin Ahmad Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Ubaid bin Ismail, I told Abu Usamah, on the authority of Hisham, on the authority of his father, on the authority of Aisha, may God be pleased with her: "She borrowed a necklace from Asma, and it was lost. So the Messenger of God, may God bless him and grant him peace, sent some of his companions to look for it, and the time for prayer came upon them, so they prayed without performing ablution. When they came to the Prophet, may God bless him and grant him peace, they complained about that to him, and the verse about tayammum was revealed. So Asid bin Hudhair said: May God reward you with good, for by God, no matter has ever befallen you except that God has made a way out for you from it and has made a blessing for the Muslims in it."

Perform tayammum, meaning: intend to use **clean soil**, meaning: pure, clean soil. Ibn Abbas, may God be pleased with him, said: *Soil* means dust.

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O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

Scholars differed about what is permissible to perform tayammum. Al-Shafi'i, may God have mercy on him, said that it is specific to what is called soil, and that which has dust on the hand, because the Prophet, may God bless him and grant him peace, said: **Its soil has been made a means of purification for us.**

The people of opinion permitted tayammum with arsenic, gypsum, lime, and other layers of the earth, to the point that they said: If he strikes his hands on a rock with no dust on it or on the dirt, then blows into it until it all disappears, then wipes his face and hands with it, his tayammum is valid. They said: The surface of the earth is the face of the earth, because of what was narrated on the authority of Jabir, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **The earth has been made a place of prostration and purification for me.**

This is a summary, and the hadith of Hudhayfah regarding the specification of the soil is an explanation, and the explanation of the hadith eliminates the summary.

Some of them permitted tayammum with anything connected to the ground, such as trees, plants, and the like. He said: *Sa'id* is the name for what rises above the surface of the earth.

Intending to the dust is a condition for the validity of dry ablution, because God Almighty said: **Then perform dry ablution**, and dry ablution means intending, even if he stands in the wind and the dust hits his face and he intends, it is not valid.

God the Almighty said: "Then wipe your faces and your hands. Indeed, God is Pardoning and Forgiving." Know that wiping the face and hands is obligatory in tayammum, and they differed regarding its manner: Most scholars held that one should wipe the face and hands, including the elbows, with two strokes, striking the palms of one's hands on the dirt and wiping his entire face, and it is not necessary to reach the dirt below the hair, then striking another stroke and wiping his hands up to the elbows, because Abdul Wahhab bin Muhammad bin Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal, Abu Al-Abbas Al-Asamm, Al-Rabi', Al-Shafi'i, Ibrahim bin Muhammad, on the authority of Abu Al-Huwayrith, on the authority of Al-A'raj, on the authority of Abu Al-Sammah, who said: "I passed by the Prophet, may God bless him and grant him peace, while he was urinating, so I greeted him, but he did not respond to me until he went to a wall and scraped it with a stick that he had with him, then he put his hands on the wall and wiped his face and arms, then he responded to me." This is evidence of the obligation of wiping the hands up to the elbows, just as it is obligatory to wash them in ablution up to the elbows, and evidence that tayammum is not valid unless dust sticks to the hands, because the Prophet, may God bless him and grant him peace, scraped the wall. With

a stick, even if just beating was enough, it wouldn't have been enough.

Al-Zuhri said that he wipes his hands up to his shoulders, based on what was narrated on the authority of Ammar that he said: **We performed tayammum up to the shoulders.** This is a narration of his action, not a transmission from the Prophet, may God bless him and grant him peace, as it was narrated that he said: "I became ritually impure and rubbed myself in the dust, and when the Prophet, may God bless him and grant him peace, asked, he ordered him to wipe his face and hands."

A group of people said that tayammum is one strike for the face and hands, and this is the opinion of Ali and Ibn Abbas, may God be pleased with them, and this is what Al-Sha'bi, Ata' bin Abi Rabah, and Makhul said, and Al-Awza'i, Ahmad, and Ishaq went to it, and they cited as evidence what Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Adam, I told Shu'bah, Al-Hakam told us, on the authority of Dhir, on the authority of Saeed bin Abdul Rahman, on the authority of Abzi, on the authority of his father, who said: "A man came to Umar bin Al-Khattab, may God be pleased with him, and said: I became ritually impure but I could not find water. Ammar bin Yasir said to Umar bin Al-Khattab: Do you not remember that we were on a journey, you and I, and you did not pray, and I rubbed myself together and prayed? I mentioned that to the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said: It would have been sufficient for you like this. So the Prophet, may God bless him and grant him peace, struck the ground with his hands and blew into them, then wiped his face and hands with them."

Muhammad bin Ismail said: I am Muhammad bin Katheer on the authority of Shu'bah with his chain of transmission, so Ammar said to Umar, may God be pleased with him: "I was covered with a cloak and came to the Prophet, may God bless him and grant him peace, and he said: 'The face and hands are sufficient for you.'"

The hadith is evidence that if a person in a state of ritual impurity does not find water, he should pray with tayammum. The same applies to a menstruating woman or a woman in postpartum bleeding if they become pure and do not have water.

Omar and Ibn Masoud **may God be pleased with them** said that the person in a state of major ritual impurity should not pray with tayammum, but rather delay the prayer until he finds water and then performs ghusl. They interpreted the words of God the Almighty: **or you have touched women** as referring to touching with the hand without intercourse. The hadith of Ammar **may God be pleased with him** is an argument, but Omar forgot what Ammar had mentioned to him and was not

satisfied with his words. It was narrated that Ibn Masoud **may God be pleased with him** retracted his statement and permitted tayammum for the person in a state of major ritual impurity. The evidence for this is also: What Abdul Wahhab bin Muhammad Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Shafi'i told us, Ibrahim bin Muhammad told us, on the authority of Ayyad bin Mansour, on the authority of Abu Raja' Al-Attardi, on the authority of Imran bin Husayn **may God be pleased with them** "that the Prophet (blessings and peace of God be upon him) commanded a man who was in a state of major ritual impurity to perform tayammum and then pray, and when he finds water, he should perform ghusl."

And Umar ibn Abdul Aziz told us, I told Abu al-Qasim ibn Ja'far al-Hashemi, I told Abu Ali al-Lulu'i, I told Abu Dawud al-Sijistani, I told Musaddad, I told Khalid al-Wasiti, on the authority of Khalid al-Hadha', on the authority of Abu Amr ibn Bajdan, on the authority of Abu Dharr, may God be pleased with them, who said: "The spoils of charity were collected in the presence of the Messenger of God, may God bless him and grant him peace, and he said: O Abu Dharr, spend it. So I went to al-Rabdhah, and I would become ritually impure, so I would spend five or six days. So I came to the Messenger of God, may God bless him and grant him peace, and he said: 'Pure earth is the ablution of a Muslim, even if it lasts for ten years. So if you find water, then let your skin touch it, for that is better.'"

Wiping the face and hands in tayammum is sometimes a substitute for washing the entire body for someone in a state of major ritual impurity, a menstruating woman, a woman in postpartum bleeding, or someone who has just given birth. Sometimes it is a substitute for washing the four limbs for someone who is in a state of minor ritual impurity. Sometimes it is a substitute for washing some of the parts of purity, such that there is an injury on some of the parts of his purity that he cannot wash. In this case, he must perform tayammum instead of washing it.

It is not permissible to perform tayammum for the obligatory prayer except after the time has begun, and it is not permissible to combine two obligatory prayers with one tayammum, because God Almighty said: **When you rise to prayer, wash your faces** until He said: **And if you find no water, then seek clean earth** **Al-Bukhari and Muslim**. The apparent meaning of the verse indicates the obligation of ablution or tayammum if one does not find water for each prayer, except that evidence has been established regarding ablution, as the Prophet, may God bless him and grant him peace, prayed the prayers with one ablution on the day of the conquest of Mecca, so tayammum remained on its apparent meaning. This is the opinion of Ali, Ibn Abbas, and Ibn Umar, may God be pleased with them, and it was said by Al-Sha'bi, Al-Nakha'i, and Qatadah, and it was the opinion of Malik, Al-Shafi'i, Ahmad, and Ishaq.

A group of people said that dry ablution is like purification with water, and it is permissible to perform it before the time of prayer, and it is permissible to pray with it as many obligatory prayers as one wishes, as long as one does not break one's ablution. This is the opinion of Saeed bin Al-Musayyab, Al-Hasan, Al-Zuhri,

Al-Thawri, and the People of Opinion.

They agreed that it is permissible for a person to perform one tayammum with the obligatory prayer, as many voluntary prayers as he wishes, before and after the obligatory prayer, and to recite the Qur'an if he is in a state of major ritual impurity. If his tayammum is due to the excuse of travel and the lack of water, then it is a condition that he seek water, which is that he seek it from his companions and companions.

If he is in a desert with no barrier preventing his vision, he should look around him. If there is a barrier near a hill or wall preventing his vision, he should turn away from it, because God Almighty said: **But if you do not find water, then perform tayammum**. It is not said: **He did not find water**, except for someone who sought it.

According to Abu Hanifa, may God be pleased with him: Seeking water is not a condition. If he sees water but there is a barrier between him and the water, such as an enemy or a wild animal, preventing him from going to it, or the water is in the well and he does not have the means to draw water with him, then he is like someone who does not have it. He prays with tayammum and does not have to repeat it.

Tafsir al-Baidawi

43O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying. That is, do not stand up for it while you are intoxicated from something like sleep or alcohol until you have finished and know what you are saying in your prayer. It was narrated (that Abdur-Rahman ibn Awf, may God be pleased with him, made a banquet and invited a group of the Companions - when alcohol was permissible - so they ate and drank until they became drunk. The time for the Maghrib prayer came and one of them came forward to lead them in prayer and recited: I worship what you worship). So it was revealed. It was said that he meant by prayer its places, which are the mosques, and that it did not mean prohibiting the drunk from approaching prayer, but rather what was meant was prohibiting excessive drinking and drunkenness, from drunkenness which is a blockage. *Sakāra* was read with the fathah and *sakāra* as a plural like *halka*, or singular meaning and you are a drunken people, or a drunken group and *sakāra* like *hablā* as an attribute of the group. **nor while you are in a state of major ritual impurity** is in apposition to his statement **while you are drunk** since the sentence is in the accusative case as a state, and the one who is in a state of major ritual impurity is equal in masculine and feminine, singular and plural, because it is a source. **Except those passing through** is related to his statement **nor while you are in a state of major ritual impurity**, an exception from the most general of conditions, meaning do not approach prayer while in a state of major ritual impurity in general except when traveling, and that is if he does not find water and performs tayammum, and his following it with the mention of tayammum supports this, or as a description of his statement **while in a state of major ritual impurity** meaning while in a state of major ritual impurity, not while passing through. And in evidence

Surat al-Nisa 4:43

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth. Then wipe over your faces and your hands. Indeed, Allah is Pardoning and Forgiving.

that tayammum does not remove ritual impurity. And whoever interprets prayer according to its places interprets those passing through as those who pass through it, and permits the one in a state of major ritual impurity to pass through the mosque. Al-Shafi'i **may God be pleased with him** said the same. Abu Hanifah **may God be pleased with him** said: It is not permissible for him to pass through the mosque unless there is water or a path in it. **Until you wash yourselves** is the ultimate prohibition against approaching while in a state of major ritual impurity, and the verse is an alert that the one praying should avoid what distracts him and occupies his heart, and purify himself from what it is necessary to purify himself from. **And if you are ill** with an illness that makes it difficult to use water, then the one who has it is like the one who does not have it. Or an illness that prevents him from reaching it. **Or on a journey** where you do not find it. **Or one of you comes from the privy** and breaks his ablution by the discharge of urine from one of the two passages, and the origin of excrement is the quiet place on the ground. **Or you have touched women** or you touch their skin with your skin, and this is what Al-Shafi'i used as evidence that touching invalidates ablution. It was said: Or you have sexual intercourse with them. Hamzah and Al-Kisa'i read here and in Al-Ma'idah **you touched**, and its use as a metaphor for sexual intercourse is less than touching. **And you do not find water** so you are not able to use it, since the one who is forbidden from it is like the one who does not have it. The reason for this division is that the one who is permitted to perform tayammum is either in a state of minor ritual impurity or in a state of major ritual impurity, and the condition that requires it is usually illness or travel. As for the one who is in a state of major ritual impurity, as mentioned above, his condition was limited to a statement, and as for the one who is in a state of minor ritual impurity, as mentioned above, his causes were mentioned, what happens intrinsically and what happens incidentally. He dispensed with detailing his conditions by detailing the condition of the one in a state of major ritual impurity and explaining the excuse in general, so it is as if it was said: If you are in a state of major ritual impurity, sick, on a journey, or in a state of minor ritual impurity and you have come from the toilet or you do not find water, **then perform tayammum with clean earth and wipe your faces and hands**. That is, deliberately do something clean from the surface of the earth. Therefore, the Hanafis said: If the one performing tayammum strikes his hand on a hard stone and wipes it, it is sufficient for him. Our companions said that some dirt must be attached to the hand, based on the Almighty's statement in al-Ma'idah 5: **Then wipe your faces and hands with it**, meaning some of it. Making *min* the beginning of the end is arbitrary, since nothing can be understood from something like that except partiality. The hand is the name of the limb up to the shoulder, and what was narrated that the Prophet (peace and blessings of God be upon him) performed tayammum and wiped his

hands up to his elbows, and analogy with ablution is evidence that what is meant here is **and your hands up to the elbows**. "God is Forgiving and Forgiving." Therefore, He made the matter easy for you and permitted you.

Surat al-Nisa 4:44

Have you not seen those who were given a portion of the Scripture? They purchase error and wish you to go astray from the way.

Tafsir al-Jalalayn

Have you not considered those who were given a portion of the Scripture? They purchase error in exchange for guidance and want you to go astray from the path. You stray from the path so that you will be like them.

Tafsir al-Suyuti

God Almighty said: Have you not seen? Ibn Ishaq narrated on the authority of Ibn Abbas that he said: Rifa'ah ibn Zayd ibn al-Tabut was one of the great Jews, and when he spoke to the Messenger of God, may God bless him and grant him peace, he would twist his tongue and say: Listen to us, O Muhammad, so that we may understand you. Then he made a joke about Islam, so God revealed about it: Have you not seen those who were given a portion of the Scripture, who purchase error?

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed regarding the meaning of the words of God Almighty: **Have you not seen those who?** Some people said: Its meaning is: Have you not been informed?

Others said: It means, did you not know?

Abu Ja'far said: The correct thing to say about that is: Did you not see in your heart, O Muhammad, knowledge, **to those who were given a portion.** That is because report and knowledge do not bring about seeing, but rather it is the seeing of the heart through knowledge. So that is as we said about it.

As for the interpretation of his saying: **To those who were given a portion of the Scripture,** it means: To those who were given a portion of the Book of God and learned it.

He mentioned that God meant by that a group of Jews who were around the time of the migration of the Messenger of God, may God bless him and grant him peace.

He mentioned that:

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Have you not seen those who were given a portion of the Scripture? They purchase error and wish to make you go astray from the way.** They are the enemies of God, the Jews, they purchased error.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ikrimah: **Have you not considered those who were given a portion of the Scripture** until His saying: **They distort words from their [proper] usages.**

He said: It was revealed about Rifa'ah ibn Zayd ibn Al-Sa'ib the Jew.

Abu Kuraib narrated, he said: Yunus bin Bakir narrated, on the authority of Ibn Ishaq, he said: Muhammad bin Abi Muhammad, the client of Zaid bin Thabit narrated, he said: Saeed bin Jubair or Ikrimah narrated, on the authority of Ibn Abbas, he said: Rifa'ah bin Zaid bin al-Tabut was one of their leaders, meaning one of the leaders of the Jews. Whenever he spoke to the Messenger of God, may God bless him and grant him peace, he would twist his tongue and say: Listen to us, O Muhammad, so that we may understand you! Then he attacked Islam and criticised it, so God revealed: **Have you not seen those who were given a portion of the Scripture? They purchase error** until His saying: **So they believe not, except a few.**

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on his chain of transmission, on the authority of Ibn Abbas, similarly.

Abu Ja'far said: What God Almighty means by His statement, **They purchase misguidance,** are the Jews who were given a portion of the Book, who choose misguidance, and that is: taking a path other than the truth, and riding a path other than the right path and righteousness, despite their knowledge of the intention of the path and the method of truth. And God meant by describing them as purchasing misguidance: their persistence in denying Muhammad, may God bless him and grant him peace, and their abandonment of belief in him, while they know that the true path is belief in him and confirming him with what they have found of his description in their books that they have.

As for His statement: **And they want you to go astray from the path,** by that He, the Most High, means: And these Jews, whom He, the Most High, described as having been given a portion of the Book, **want you to go astray,** you, O group of companions of Muhammad, may God bless him and grant him peace, who believe in him, **to go astray from the path,** He says: That you deviate from the straight path and the path of truth, so that you deny Muhammad and become astray like them.

This is a warning from God Almighty to His believing servants, not to seek advice from any of the enemies of Islam regarding any matter related to their religion, or to listen to any of their attacks on the truth.

Tafsir al-Qurtubi

The Almighty said: **Have you not considered those who were given a portion of the Scripture?** to the Almighty's saying: **Some of them believed in it and some of them turned away from it.** The verse.

It was revealed about the Jews of Medina and its environs. Ibn Ishaq said: Rifa'ah ibn Zayd ibn al-Tabut was one of the great Jews. Whenever he spoke to the Messenger of God, may God bless him and grant him peace, he would twist his tongue and say: **Look, O Muhammad, so that we may understand you.** Then he would criticize Islam and criticize it. So God Almighty revealed: **Have you not seen those who were given a**

Surat al-Nisa 4:44

Have you not seen those who were given a portion of the Scripture? They purchase error and wish you to go astray from the way.

portion of the Scripture? until His saying: **a little**. The meaning of *buy* is *exchange*, so it is in the accusative case as a state, and there is an omission in the speech, the meaning of which is that they buy misguidance for guidance, as God Almighty said: **Those are the ones who have purchased misguidance for guidance.** (al-Baqarah 2:16) Al-Qatabi and others said this. **And they want you to go astray from the path** is in apposition to it, and the meaning is that you go astray from the path of truth. Al-Hasan read: **go astray** with the opening of the letter *dād*, meaning from the path.

Tafsir Ibn Kathir

God Almighty tells us about the Jews - upon them be the continuous curses of God until the Day of Resurrection - that they buy misguidance in exchange for guidance, and turn away from what God has revealed to His Messenger, and abandon what they have in their hands of knowledge from the previous prophets in the description of Muhammad, may God bless him and grant him peace, in order to buy with it a small price from the debris of this world, **and they want you to go astray from the path** meaning they wish you would disbelieve in what has been revealed to you, O believers, and abandon what you are upon of guidance and beneficial knowledge, **and God knows best about your enemies** meaning He knows them best and warns you against them, **and sufficient is God as a protector, and sufficient is God as a helper** meaning He is sufficient as a protector for whoever seeks refuge in Him and a helper for whoever seeks His help. Then the Almighty said: **Of those who are Jews.** "Of" in this is to clarify the type, like His saying: **So avoid the uncleanness of idols.** And His saying: **They distort words from their places.** That is, they interpret words in a way other than their interpretation, and they explain them in a way other than what God Almighty intended, intentionally and fabricatingly. **And they say, 'We hear and disobey.'** That is, they say, **We hear what you said, O Muhammad, and we do not obey you in it.** This is how Mujahid and Ibn Zayd explained it, and this is what is meant. This is more eloquent in their disbelief and stubbornness, and that they turn away from the Book of God after they have understood it, and they know what sin and punishment are upon them for that. And His saying: **And listen, but you are not listened to.** That is, listen to what we say, not to hear. It was narrated by Ad-Dahhak on the authority of Ibn Abbas. Mujahid and Al-Hasan said: And listen, but you are not accepted from them. Ibn Jarir said: The first is more correct, and it is as he said: This is mockery and disdain from them, upon them be the curse of God. **And beware of their twisting of their tongues and their attack on the religion.** That is, they give the impression that they are saying: They have heard you say, *Ra'ina*, but they only mean to be rash by insulting the Prophet. We have already discussed this in His statement, **O you who believe, do not say, 'Ra'ina,' but say, 'Unzurna.'** This is why God the Almighty said about these Jews who want to speak differently from what they show, **to twist their tongues**

and attack the religion, meaning by insulting the Prophet, may God bless him and grant him peace. Then God the Almighty said, "And if they had said, 'We hear and obey,' and 'Listen and unzurna,' it would have been better for them and more upright. But God has cursed them for their disbelief, so they do not believe except a little." That is, their hearts are driven away from goodness and far from it, so nothing beneficial to them enters them from faith. We have already discussed God the Almighty's statement, **So little do they believe**, and what is meant is that they do not believe with a beneficial faith.

Fath al-Qadir

His statement 44- **Have you not seen those who were given a portion of the Scripture?** This is a new statement, and the address is to all Muslims who can see. The portion is the fortune, and what is meant is the Jews who were given a portion of the Torah. His statement **they buy** is a circumstantial clause, and what is meant by buying is substitution, and its meaning has been explained previously. The meaning is that the Jews substituted misguidance, which is remaining in Judaism after the proof of the truth of the prophethood of our Prophet, may God bless him and grant him peace, had become clear. His statement **and they want you to go astray from the path** is in apposition to his statement **they buy**, participating in explaining the evil of their actions and the weakness of their choice: that is, they were not satisfied with what they brought upon themselves by substituting misguidance for guidance, but rather they wanted, along with their misguidance, to reach, through their concealment and denial, that you, O believers, go astray from the straight path, which is the path of truth.

Tafsir al-Baghawi

44- The Almighty said: **Have you not seen those who were given a portion of the Scripture?** meaning: the Jews of Medina. Ibn Abbas, may God be pleased with them both, said: It was revealed about Rifa'ah bin Zaid and Malik bin Dakhshum. Whenever the Messenger of God, may God bless him and grant him peace, spoke, they would twist their tongues and criticize him. Then God Almighty revealed this verse: **They buy** they exchange *misguidance* meaning: for guidance, **and they want you to go astray from the path** meaning: from the path, O group of believers.

Tafsir al-Baidawi

44 **Have you not seen those who have been given** from the vision of sight, meaning have you not looked at them, or the heart, and the preposition *to* is used to include the meaning of completion. **A portion of the Book** a small portion of the knowledge of the Torah because what is meant are the Jewish rabbis. **They purchase error** they choose it over guidance, or they

exchange it for it after they have mastered it, or have obtained it for themselves by denying the prophethood of Muhammad, may God bless him and grant him peace. It was said: They take bribes and distort the Torah. **And they want you to go astray** O believers. **The path** is the path of truth.

Surat al-Nisa 4:45

And Allah knows best about your enemies. And sufficient is Allah as a protector, and sufficient is Allah as a helper.

Surat al-Nisa 4:45

And God knows best about your enemies. And sufficient is God as a protector, and sufficient is God as a helper.

Tafsir al-Jalalayn

And God knows best about your enemies than you do, so He informs you of them so that you may avoid them. **And sufficient is God as a protector** to protect you from them. **And sufficient is God as a helper** to prevent you from their plots.

Tafsir al-Suyuti

Tafsir al-Tabari

Then God, the Most High, informed us about the enmity of these Jews, whom He forbade the believers to seek advice from in their religion, so He, the Most High, said: **And God knows best about your enemies.** By that, He, the Most High, means: And God knows better than you about the enmity of these Jews towards you, O believers. He says: So stop obeying Me in what I have forbidden you from seeking advice from them in your religion, for I know what they are upon towards you of deceit, enmity, and envy, and that they only seek to cause you calamities, and they seek for you to stray from the path of truth and thus perish.

As for his statement: **And sufficient is God as a Guardian, and sufficient is God as a Helper**, he is saying: So, O believers, trust in God, rely on Him, and turn to Him, and to none other than Him, He will suffice you in your concern and grant you victory over your enemies. **And sufficient is God as a Guardian**, he says: And sufficient is God, your Lord, as a Guardian who looks after you and takes care of your affairs by protecting you and guarding against your enemies provoking you away from your religion or turning you away from following your Prophet. **And sufficient is God as a Helper**, he says: And sufficient is God as a Helper for you against your enemies and the enemies of your religion, and against whoever seeks to harm you and seeks to distort your religion.

Tafsir al-Qurtubi

The Almighty's saying: **And God knows best about your enemies** means you, so do not take them as your companions, for they are your enemies. It is possible that **know best** means *all-knowing*, as in the Almighty's saying: **And it is easier for Him** (al-Rum 30:27). A] Easy: **And sufficient is God as a protector**. The *ba* is an extra letter that was added because the meaning is: Be sufficient with God, for He is sufficient for you against your enemies as a protector and supporter. It is accusative for clarification, and if you wish, it is in

the state.

Tafsir Ibn Kathir

God Almighty tells us about the Jews - upon them be the continuous curses of God until the Day of Resurrection - that they buy misguidance in exchange for guidance, and turn away from what God has revealed to His Messenger, and abandon what they have in their hands of knowledge from the previous prophets in the description of Muhammad, may God bless him and grant him peace, in order to buy with it a small price from the debris of this world, **and they want you to go astray from the path** meaning they wish you would disbelieve in what has been revealed to you, O believers, and abandon what you are upon of guidance and beneficial knowledge, **and God knows best about your enemies** meaning He knows them best and warns you against them, **and sufficient is God as a protector, and sufficient is God as a helper** meaning He is sufficient as a protector for whoever seeks refuge in Him and a helper for whoever seeks His help. Then the Almighty said: **Of those who are Jews.** "Of" in this is to clarify the type, like His saying: **So avoid the uncleanness of idols.** And His saying: **They distort words from their places.** That is, they interpret words in a way other than their interpretation, and they explain them in a way other than what God Almighty intended, intentionally and fabricatingly. **And they say, 'We hear and disobey.'** That is, they say, **We hear what you said, O Muhammad, and we do not obey you in it.** This is how Mujahid and Ibn Zayd explained it, and this is what is meant. This is more eloquent in their disbelief and stubbornness, and that they turn away from the Book of God after they have understood it, and they know what sin and punishment are upon them for that. And His saying: **And listen, but you are not listened to.** That is, listen to what we say, not to hear. It was narrated by Ad-Dahhak on the authority of Ibn Abbas. Mujahid and Al-Hasan said: And listen, but you are not accepted from them. Ibn Jarir said: The first is more correct, and it is as he said: This is mockery and disdain from them, upon them be the curse of God. **And beware of their twisting of their tongues and their attack on the religion.** That is, they give the impression that they are saying: They have heard you say, *Ra'ina*, but they only mean to be rash by insulting the Prophet. We have already discussed this in His statement, **O you who believe, do not say, 'Ra'ina,' but say, 'Unzurna.'** This is why God the Almighty said about these Jews who want to speak differently from what they show, **to twist their tongues and attack the religion**, meaning by insulting the Prophet, may God bless him and grant him peace. Then God the Almighty said, "And if they had said, 'We hear and obey,' and 'Listen and unzurna,' it would have been better for them and more upright. But God has cursed them for their disbelief, so they do not believe except a little." That is, their hearts are driven away from goodness and far from it, so nothing beneficial to them enters them from faith. We have already discussed God the Almighty's statement, **So**

little do they believe, and what is meant is that they do not believe with a beneficial faith.

Fath al-Qadir

45- **And God knows best about your enemies** O believers, and what they want to do to you in terms of misguidance. The sentence is parenthetical. **And God is sufficient as a protector** for you. **And God is sufficient as a supporter** He supports you in times of war. So be content with His protection and support, and do not befriend anyone other than Him, nor seek support from him. The *ba* in His statement **by God** in both places is redundant.

Tafsir al-Baghawi

45- **And God knows best about your enemies** than you do, so do not seek their advice, for they are your enemies. **And sufficient is God as a protector, and sufficient is God as a helper.** Al-Zajaj said: Its meaning is to be satisfied with God as a protector, and be satisfied with God as a helper.

Tafsir al-Baidawi

45 **And God knows best** more than you do. **About your enemies.** He has informed you of the enmity of these people and what they want for you, so beware of them. **And sufficient is God as a protector** who looks after your affairs. **And sufficient is God as a supporter** who helps you, so trust in Him and be satisfied with Him instead of anyone else. The letter *ba* is added to the subject of *kafa* to emphasize the attributive connection with the additional connection.

Surat al-Nisa 4:46

Among those who are Jews are those who distort words from their [proper] usages and say, "We hear and we disobey" and "Hear" while you do not hear and "Observe us" with a twist of their tongues and as a slander against the religion. But if they had said, "We hear and we obey" and "Hear and observe" it would have been better for them and more upright. But Allah has cursed them for their disbelief. So do not They believe except for a few.

Surat al-Nisa 4:46

Among those who are Jews are those who distort words from their [proper] usages and say, **We hear and we disobey** and *Hear* while you do not hear and **Observe us** with a twist of their tongues and as a slander against the religion. But if they had said, **We hear and we obey** and **Hear and observe** it would have been better for them and more upright. But God has cursed them for their disbelief. So do not They believe except for a few.

Tafsir al-Jalalayn

Of those who are Jews are a people **who distort** change **the words** that God revealed in the Torah describing Muhammad, may God bless him and grant him peace **from their places** in which they were placed **and they say** to the Prophet, may God bless him and grant him peace, when he orders them to do something **We hear** your saying **and we disobey** your command **and listen, but we do not listen** a state meaning a supplication, i.e. you did not hear *and* they say to him *Ra'ina* and he forbade addressing him with it and it is a word of abuse in their language *twisting* **distorting with their tongues and attacking** **slandering the religion** Islam **and if they had said We hear and we obey** instead of *We disobey* **and listen only and look at us** look at us instead of *Ra'ina* **it would have been better for them** than what they said **and more upright** more just than it **but God has cursed them** He has distanced them from His mercy **for their disbelief, so they do not believe except a few** of them like Abdullah bin Salam and his companions

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: Regarding the words of God, the Most High: **Some of the Jews distort words**, there are two interpretations. One of them is that its meaning is: **Have you not seen those who were given a portion of the Scripture?** "Some of the Jews distort words," so his words, **some of the Jews**, are related to **some of those**. And to this statement the majority of the Arab scholars from Kufa attributed his words, **some of the Jews distort**.

The other of them: that its meaning is: Among those who are Jews are those who distort words from their places, so *min* is omitted from the speech, and it is sufficient to indicate it with his saying: **among those who are Jews**.

This is because if *min* was mentioned in speech, it would be part of *min*, so it is sufficient to indicate *min*

on it. The Arabs say: **Munna yaqool daha some of us says that**, and **Munna la yaqooluhu some of us does not say that**, meaning: **Munna yaqooluhu some of us says that**, and **Munna yaqooluhu some of us does not say it**, so *min* is omitted because it is sufficient to indicate *min* on it, as Dhu al-Rummah said:

They remained, some of them with tears running down their faces, and others with tears streaming down their faces.

Meaning: And among them are those who shed tears, as God Almighty said: **And there is not one of us but has a known position** (al-Saffat 37:164). And to this meaning the majority of the Arab scholars from Basra directed the interpretation of his statement: **Among those who are Jews are those who distort words**, except that they said: The implied pronoun in that is the people, as if its meaning for them is: Among those who are Jews are people who distort words, and they say: Similar to the statement of An-Nabigha:

As if you were one of the camels of Bani Aqish, rattling behind his feet with a shan

Meaning: As if you are a camel from the camels of Bani Aqish.

As for the grammarians of Kufa, they deny that the pronoun with *min* is except *min* or something similar.

Abu Ja'far said: The statement that I think is more correct in this regard is the statement of those who said: His statement, **of those who are Jews**, is connected to **those who were given a portion of the Scripture**, because both reports and descriptions are descriptions of one type of people, namely the Jews, whose description God described in His statement, **Have you not seen those who were given a portion of the Scripture?** And thus came the interpretation of the people of interpretation, so there is no need in the speech, since the matter is thus, for there to be something left out in it.

As for the interpretation of his statement: **They distort words from their proper places**, he is saying: They change their meaning and alter their interpretation. *Words* is the plural of a word.

Mujahed used to say: He meant by **the words** the Torah.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **They distort words from their proper places**, the Jews' alteration of the Torah.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

As for his saying: **from its places**, he means: from its

places and faces, which are its faces.

By this, He, the Most High, means: Among those who are Jews, they say: We heard, O Muhammad, your words, and we disobeyed your command, as:

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement: **We hear and disobey**, he said: The Jews said: We hear what you say, but we do not obey you.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Yunus told me, he said, Ibn Wahb told us, he said: Ibn Zayd said regarding his statement, **We hear and disobey**, they said: We have heard, but we do not obey you.

Abu Ja'far said: This is report from God, may He be glorified, about the Jews who were around the migration of the Messenger of God, may God bless him and grant him peace, during his time: that they used to curse the Messenger of God, may God bless him and grant him peace, and hurt him with ugly words, and they would say to him: Listen to us but you will not be heard, like the one who says to the man who curses him: Listen, may God not make you hear, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And listen, but you are not made to hear**, he said: This is the statement of the People of the Book, the Jews, like a person saying: Listen, but you do not hear, as an insult to the Messenger of God, may God bless him and grant him peace, and as a reviling and mockery of him.

It was narrated on the authority of Al-Munjab, who said: Bishr bin Amara narrated to us, on the authority of Abu Rawq, on the authority of Al-Dahhak, on the authority of Ibn Abbas: **And listen, but you are not made to listen**. He said: They say to you: And listen, but you are not made to listen.

It was narrated on the authority of Mujahid and Al-Hasan that they interpreted this to mean: Listen to what is not accepted from you.

If that was its meaning, it would have been said: **And hear, but do not hear**. But its meaning is: **And hear, do not hear**. But God Almighty said: **They twist with their tongues and attack the religion**. So He described them as distorting the words with their tongues and attacking the religion by insulting the Prophet, may God bless him and grant him peace.

As for the statement you mentioned about Mujahid: **And listen to what is not heard**, he says: What you say is not accepted, so it is as follows:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And listen without being made to listen**, he said: Without being heard - Ibn Jurayj said,

on the authority of Al-Qasim Ibn Abi Bazza, on the authority of Mujahid: **And listen without being made to listen**, what you say is not acceptable.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Al-Hasan regarding his statement: **And listen without being heard**, he said: As you say, **Listen without being heard from you**.

Musa bin Harun told us, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, he said: Some of them used to say: **And listen without being made to listen**, like you say: Listen, without being humbled.

Abu Ja'far said: What he means by his saying: **And pay attention to us** is: pay attention to us, listen to us, understand from us and make us understand. We have explained the interpretation of that in Surat Al-Baqarah with its evidence, which is sufficient to not need to be repeated.

Then God, the Most High, informed us about them saying that to the Messenger of God, may God bless him and grant him peace, **with their tongues**, meaning that they moved their tongues by distorting its meaning to something more abhorrent, and belittling the right of the Prophet, may God bless him and grant him peace, and attacking the religion, as:

Al-Hasan bin Yahya told me, he said, Abd al-Razzaq told us, he said, Muammar told us, he said, Qatada said, the Jews used to say to the Prophet, may God bless him and grant him peace: **Pay attention to your hearing!** They were mocking that, so it was considered ugly among the Jews to say: **Pay attention to your hearing**, "as a way of moving their tongues," and **as a way of attacking the religion**.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us: I heard Ad-Dahhak say regarding His statement: **Ra'ina Liya bi-l-Sunnahim**, that a man from the polytheists would say: Ra'ina Liya Liya! He twisted his tongue with that, meaning: he distorted its meaning.

Muhammad bin Saad told us, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **Among those who are Jews are those who distort words from their [proper] usages, to and they attack the religion**, for they used to mock and twist their tongues at the Messenger of God, may God bless him and grant him peace, and attack the religion.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And they warned us against their tongues and their attack on the religion**, he said: **They warned us against their tongues and their attack on the religion**, he said: "They warned us against their tongues and their attack on the religion in order to invalidate it and call it a lie. He said: And the mistake in speech is the error in speech.

Surat al-Nisa 4:46

Among those who are Jews are those who distort words from their [proper] usages and say, "We hear and we disobey" and "Hear" while you do not hear and "Observe us" with a twist of their tongues and as a slander against the religion. But if they had said, "We hear and we obey" and "Hear and observe" it would have been better for them and more upright. But Allah has cursed them for their disbelief. So do not They believe except for a few.

Al-Munjab narrated, he said: Bishr narrated to us, he said: Abu Rawq narrated to us, on the authority of Al-Dahhak, on the authority of Ibn Abbas, regarding his statement: "They distorted it with their tongues," he said: distorting it with lies.

Abu Ja'far said: By that, may His praise be glorified, He means: If these Jews, whose description God has described, had said to the Prophet of God: We have heard your words, O Muhammad, and we have obeyed your command, and we have accepted what you have brought us from God, and listen to us, and we will wait for what we say, and we will understand from you what you say to us, **it would have been better for them and more upright**, meaning: it would have been better for them with God, **and more upright**, meaning: more just and correct in speech.

It is from the word *Isqamah* from the saying of God: **And I speak the most correct words** (al-Muzzammil 73:6), meaning: And I speak the most correct words, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And if they had said, 'We hear and obey, and listen and grant us respite,' it would have been better for them**, he said: They say, 'Listen to us, for we have heard and obeyed, and grant us respite, so do not be impatient with us.'"

Al-Qasim told us, he said, Al-Hussein told us, he said, Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Ikrimah and Mujahid, regarding his statement: **And look at us**, he said: Listen to us.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And look at us**, he said: Make us understand.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And look at us**, he said: Make us understand.

Abu Ja'far said: What Mujahid and `Ikrimah said, from their directing the meaning of **and look at us** to: listen to us, and Mujahid directing that to **more understanding of us**, we do not know of anything in the speech of the Arabs, except that he intended by directing it to **more understanding of us**, we waited for us to understand what you say - or: we waited for the transmission until you hear from us - so that would be an understood meaning, even if it is not an interpretation of the word or an explanation of it. And we do not know of **look at us** in the speech of the Arabs, except in the meaning: we waited and look at us, as for **look at us** in the meaning: we waited, from it is the saying of Al-Hutay'ah:

I have looked at you, if one day your pearls would be

brought by my anointing and my effacement

As for *unzurna*, meaning: look at us, it is from the saying of Abdullah bin Qais al-Ruqayyat:

The phenomena of beauty and goodness are seen as the arak gazelles are seen.

Meaning: As the gazelle looks at the arak tree.

Abu Ja'far said: He means by that: But God, the Blessed and Exalted, disgraced these Jews whose characteristics He described in this verse, so He distanced them and kept them far from guidance and following the truth, **because of their disbelief**, meaning: because of their denial of the prophethood of His Prophet Muhammad, may God bless him and grant him peace, and what he brought to them from their Lord of guidance and clear proofs, **so they do not believe except a little**, meaning: they do not believe in Muhammad, may God bless him and grant him peace, and what he brought to them from their Lord, and they do not acknowledge his prophethood, **except a little**, meaning: they do not believe in the truth that you brought to them, O Muhammad, except a little faith, as:

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **They do not believe except a few**, he said: They do not believe except a few.

Abu Jaafar said: We have explained the reason for that with its causes in Surat Al-Baqarah.

Tafsir al-Qurtubi

The Almighty said: **Of those who are Jews**. Al-Zajjaj said: If you make *of* related to what came before, then you do not stop at his saying *Nasir*: And if you make it disconnected, then it is permissible to stop at *Nasir*. The meaning is that of those who are Jews, there are people who distort words, then it was deleted. This is the doctrine of Sibawayh, and the grammarians recited:

If I said what her people have, I would not be grateful for her generosity and smile.

They said: The meaning is if you said that there is no one among her people who is better than her, then it was deleted. Al-Farra' said that the deleted *of* means: of those who are Jews who distort. This is like the saying of God Almighty: **And there is not one of us but has a known position** (al-Saffat 37:164), meaning who has. And Dhu al-Rumma said:

They remained, some of them shedding tears and others shedding tears from their eyes in despair.

He wants some of them to shed tears, so he deleted

the relative pronoun and Al-Mubarrad and Al-Zajjaj denied it because deleting the relative pronoun is like deleting part of the word. Abu Abd Al-Rahman Al-Salami and Ibrahim Al-Nakha'i read the speech. Al-Nahhas said: The speech in this is more appropriate because they only distort the speech of the Prophet, may God bless him and grant him peace, from what they have in the Torah and they do not distort all of the speech. The meaning of *distort* is that they interpret it in a way other than its interpretation. God Almighty condemned them for that because they do it intentionally. It was said: **From its places** meaning the description of the Prophet, may God bless him and grant him peace. **And they say, 'We hear and disobey'** meaning we hear your saying and disobey your command. **And listen, but you are not heard.** Ibn Abbas said: They used to say to the Prophet, may God bless him and grant him peace, listen, but you do not hear. This is what they meant - may God curse them - and they appear to want to hear, but you are not heard, hated or harmful. Al-Hasan and Mujahid said its meaning is **not heard from you**, meaning accepted and not answered to what you say. Al-Nahhas said: If that were the case, then it would have been not heard from. He presented the statement in *ra'ana* and the meaning of *liya bi'alsanathim* means they twist. Their tongues turn away from the truth, meaning they incline them to what is in their hearts. The root of *lay* is *fatl* which is an accusative of the verbal noun, and if you wish it is an object of the verb, and its root is *lawyā* then the *waw* was assimilated into the *ya*. **And stabbing** is conjoined to it, meaning they stab the religion, meaning they say to their companions, **If he were a prophet, he would have known that we are his descendants.** So God Almighty made His prophet appear to be on that basis, and it was one of the signs of his prophethood, and He forbade them from this statement. The meaning of **and more upright** is more correct for them in opinion. **So they do not believe except a little**, meaning except a little faith by which they do not deserve the name of faith. It was said that its meaning is that they do not believe except a few of them, and this is far-fetched because God Almighty has informed us about them that He cursed them for their disbelief.

Tafsir Ibn Kathir

God Almighty tells us about the Jews - upon them be the continuous curses of God until the Day of Resurrection - that they buy misguidance in exchange for guidance, and turn away from what God has revealed to His Messenger, and abandon what they have in their hands of knowledge from the previous prophets in the description of Muhammad, may God bless him and grant him peace, in order to buy with it a small price from the debris of this world, **and they want you to go astray from the path** meaning they wish you would disbelieve in what has been revealed to you, O believers, and abandon what you are upon of guidance and beneficial knowledge, **and God knows best about your enemies** meaning He knows them best and warns you against them, **and sufficient is God as a protector, and sufficient is God as a helper** meaning He is sufficient as a protector for whoever seeks refuge in Him and a helper for whoever seeks

His help. Then the Almighty said: **Of those who are Jews.** "Of" in this is to clarify the type, like His saying: **So avoid the uncleanness of idols.** And His saying: **They distort words from their places.** That is, they interpret words in a way other than their interpretation, and they explain them in a way other than what God Almighty intended, intentionally and fabricatingly. **And they say, 'We hear and disobey.'** That is, they say, **We hear what you said, O Muhammad, and we do not obey you in it.** This is how Mujahid and Ibn Zayd explained it, and this is what is meant. This is more eloquent in their disbelief and stubbornness, and that they turn away from the Book of God after they have understood it, and they know what sin and punishment are upon them for that. And His saying: **And listen, but you are not listened to.** That is, listen to what we say, not to hear. It was narrated by Ad-Dahhak on the authority of Ibn Abbas. Mujahid and Al-Hasan said: **And listen, but you are not accepted from them.** Ibn Jarir said: The first is more correct, and it is as he said: This is mockery and disdain from them, upon them be the curse of God. **And beware of their twisting of their tongues and their attack on the religion.** That is, they give the impression that they are saying: They have heard you say, *Ra'ina*, but they only mean to be rash by insulting the Prophet. We have already discussed this in His statement, **O you who believe, do not say, 'Ra'ina,' but say, 'Unzurna.'** This is why God the Almighty said about these Jews who want to speak differently from what they show, **to twist their tongues and attack the religion**, meaning by insulting the Prophet, may God bless him and grant him peace. Then God the Almighty said, "And if they had said, 'We hear and obey,' and 'Listen and unzurna,' it would have been better for them and more upright. But God has cursed them for their disbelief, so they do not believe except a little." That is, their hearts are driven away from goodness and far from it, so nothing beneficial to them enters them from faith. We have already discussed God the Almighty's statement, **So little do they believe**, and what is meant is that they do not believe with a beneficial faith.

Fath al-Qadir

His saying 46- **Of those who are Jews** Al-Zajjaj said: If you make it related to what came before, then you do not stop at his saying **a supporter**. And if you make it disconnected, then it is permissible to stop at **a supporter**. The estimate is: Of those who are Jews, there are people who distort, then it was deleted. This is the doctrine of Sibawayh, and similar to it is the saying of the poet:

If I said that her people do not have a better lineage or reputation than her.

They said: The meaning is: If you said that there is no one among her people who is better than her, then it was deleted. Al-Farra' said: What was deleted is the word *from*: meaning from those who were Jews who distort words, like his saying **And there is none among us but has a known position** meaning who has, and from this is the saying of Dhu al-Rummah:

They remained, and some of them had tears running down their cheeks.

Among those who are Jews are those who distort words from their [proper] usages and say, "We hear and we disobey" and "Hear" while you do not hear and "Observe us" with a twist of their tongues and as a slander against the religion. But if they had said, "We hear and we obey" and "Hear and observe" it would have been better for them and more upright. But Allah has cursed them for their disbelief. So do not They believe except for a few.

Any of his tears, and Al-Mubarrad and Al-Zajaj denied it, because deleting the relative pronoun is like deleting part of the word, and it was said: His saying of **those who are Jews** is an explanation of His saying **those who were given a portion of the Scripture**. Distortion is inclination and removal: meaning they incline it and remove it from its places and replace it with something else, or what is meant is that they interpret it in a way other than its interpretation and God Almighty condemned them for that, because they do it out of stubbornness and aggression, and in preference to worldly purposes. His saying **And they say, 'We hear and disobey'** means: We hear your words and disobey your command. **And listen, but you are not listening**, meaning: Listen, but you are not listening. It is possible that it is a supplication against the Prophet, may God bless him and grant him peace, and the meaning is: Listen, not you heard. It is possible that the meaning is: Listen, but you are not listening, which is disliked, or listen, but you are not listening, as an answer. We have already discussed Ra'ana. The meaning of **twisting their tongues** is that they distort them from the truth: that is, they incline them to what is in their hearts. The root of *twisting* is *twisting*, and it is in the accusative case as a source, and it is permissible for it to be an object of purpose. His saying, **And as a slander against the religion**, is connected to *tilaan*, meaning they slander the religion by saying: If he were a prophet, he would have known his lineage. So God Almighty informed His Prophet, may God bless him and grant him peace, of that. **And if they had said, 'We hear' your words, 'and we obey' your command, 'and listen' to what we say, 'and look at us,'** meaning, if they had said this instead of saying, *Ra'ina*, "it would have been better for them," than what they said. **And more upright**, meaning more just and more appropriate than their first statement, which is their saying, **We hear and we disobey, and listen but not listen, and look at us**, because of what is in this of disobedience and bad manners, and the possibility of blame in *Ra'ina*. "But," they did not follow the good path and do what is better for them and more upright. For this reason, **God has cursed them for their disbelief, so they do not believe except a little**, meaning, except a little faith, which is faith in some of the books and not others, and in some of the messengers and not others.

Tafsir al-Baghawi

46- **Of those who are Jews**, it was said: It is connected to His saying **Have you not seen those who were given a portion of the Scripture?** "Of those who are Jews" and it was said: It is a new sentence, meaning: Of those who are Jews there are those who distort, like His Almighty saying "And there is not one of us but has a known position" *As-Saffat-164* meaning: of those who have a known position, he means: a group, "distorting the words, **changing the words** from their

places", meaning: the description of Muhammad, may God bless him and grant him peace, Ibn Abbas, may God be pleased with him, said: The Jews used to come to the Messenger of God, may God bless him and grant him peace, and ask him about the matter, so he would tell them, and he would see that they would accept his words, so when they left him they would distort his words, "and say we hear, **your words**, and disobey, **your command**, and listen but not listen", meaning: listen from us and we will not hear from you, "not listen" meaning: not accepted from you, and it was said: They used to say to the Prophet, may God bless him and grant him peace And peace be upon him: Listen, then they say to themselves: You have not heard, **and watch us** meaning: and they say watch us, meaning by it the attribution of rashness, **twisting their tongues**, distorting it, **and attacking**, defaming the religion, that his saying: and watch us is from the word *watching*, and they distort it, meaning by it rashness, "and if they had said: We hear and obey and listen and unturna", meaning: Look at us instead of their saying watch us, **it would have been better for them and more upright**, meaning more just and more correct, **but God has cursed them for their disbelief, so none believe except a few** except a few of them, and he is Abdullah bin Salam and those who converted to Islam with him from among them.

Tafsir al-Baidawi

46 "Among those who are Jews are those who distort" A statement about those who were given a portion, for it includes them and others, and what is between them is an objection or a statement for your enemies or a connection to a supporter. That is, He supports you from those who are Jews and protects you from them, or a deleted predicate whose description is they distort. "The words from their places" That is, among those who are Jews are people who distort the words, that is, they turn them away from the places in which God placed them by removing them from them and establishing something else in them. Or they interpret them as they desire, so they turn them away from what God revealed in them. The word is read with a kasra on the kaf and a sukoon on the lam, the plural of a word, to lighten the word. "And they say, 'We heard'" Your statement. "And we disobeyed" Your command. "And listen but you are not heard" meaning you are called to you but you are not heard due to deafness or death, or listen but you are not answered to what you are called to, or listen but you are not heard speech that you are pleased with, or listen speech that you are not heard because your ear rejects it, so it is the object of action, or listen but you are not heard is something disliked from their saying "hear it" if someone insults him, but they only said it hypocritically. "And watch us" is to wait for us to speak to you or understand your speech. "Twisting their tongues **by reciting it and**

diverting the speech to something similar to insulting, as they put ra'na which is similar to what they insult with in place of unzurna and ghayr musma'at in place of la asma'tu" which is disliked, or by reciting it and adding what they show of supplication and reverence to what they conceal of insult and disparagement out of hypocrisy. "And as a stab at the religion" mocking and ridiculing it. "And if they had said, **We hear and obey, and listen and wait for us** even if their saying was proven in place of what they said. **It would have been better for them and more just.** It would have been better for them to say that and more just. The verb must be omitted after *law* in such a case because it indicates that it is necessary and occurs in its proper place. **But God has cursed them for their disbelief.** But God has let them down and distanced them from guidance because of their disbelief. **So they believe only a little.** That is, except for a little faith that is not worthy of attention, which is belief in some of the verses and messengers. It is possible that *little* means nothing, as in His statement:

Few complain about the important thing that befalls them, except for a few of them who have believed or will believe.

Surat al-Nisa 4:47

O you who have been given the Scripture, believe in what We have revealed, confirming that which is with you, before We obliterate faces and turn them back or curse them as We cursed the Sabbath-breakers. And the command of Allah is ever to be done.

Surat al-Nisa 4:47

O you who have been given the Scripture, believe in what We have revealed, confirming that which is with you, before We obliterate faces and turn them back or curse them as We cursed the Sabbath-breakers. And the command of God is ever to be done.

Tafsir al-Jalalayn

O you who have been given the Scripture, believe in what We have revealed of the Qur'an **confirming what is with you** of the Torah **before We obliterate faces** erase what is in them of the eyes, nose, and eyebrows **and turn them back** and make them like the backs of the necks, a single board **or curse them** transform them into apes **as We cursed** erased the **Sabbath-breakers** among them **and the command of God** His decree **is to be carried out**. When it was revealed, Abdullah bin Salam converted to Islam, and it was said that it was a threat with a condition, but when some of them converted to Islam, it was lifted, and it was said that obliteration and transformation will occur before the Hour comes.

Tafsir al-Suyuti

God Almighty said: O you who have been given the Scripture, the verse. Ibn Ishaq narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, spoke to the chief rabbis of the Jews, among them Abdullah bin Suriya and Kaab bin Asid, and said to them: O group of Jews, fear God and submit, for by God you know that what I have brought to you is the truth. They said: We do not know that, O Muhammad. So God revealed about them: O you who have been given the Scripture, believe in what We have revealed, the verse.

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His saying: **O you who have been given the Scripture**, is the Jews from the Children of Israel, who were around the time of the migration of the Messenger of God, may God bless him and grant him peace. God said to them: O you to whom the Scripture has been sent down, so be given knowledge of it. *Believe*, meaning: believe in what We sent down to Muhammad of the Criterion, **confirming what is with you**, meaning: confirming what is with you of the Torah that We sent down to Moses, son of Imran, **before We obliterate faces and turn them on their backs**.

The interpreters differed in their interpretation of this.

Some of them said: He obliterated it, he erased its traces until it became like the back of his head.

Others said: The meaning of this is that we will blind their sight and make them blind, but the report came out by mentioning the face, and what is meant by it is

their sight, **Then We will turn them on their backs**, so we will make their sight from the front to the back of their necks.

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told us, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **O you who have been given the Scripture, believe** until his statement: **before We obliterate faces**, and obliterating them means that they become blind, **and turn them on their backs**, meaning that We make their faces in front of their backs, so that they walk backwards, and We make for one of them two eyes in the back of his head.

Abu Al-Aaliyah Ismail bin Al-Haitham Al-Abdi told me, he said, Abu Qutaybah told us, on the authority of Fadil bin Marzouq, on the authority of Atiyah Al-Awfi, regarding his statement: **Before We obliterate faces and turn them on their backs**, he said: We place them on their backs, so they walk on their heels backwards.

Muhammad bin Amara Al-Asadi told me, he said, Ubaidullah bin Musa told us, he said, Fasil bin Marzouq told us, on the authority of Atiyah, in a similar manner, except that he said: To erase it: to return it to its back.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **Then We will turn them on their backs**, he said: We will turn their faces before their backs.

Others said: Rather, the meaning of this is: before we blind a people from the truth, **then we turn them back on their heels**, into misguidance and disbelief.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **That We may obliterate faces and turn them on their backs**, so that We turn them away from the path, from the truth, **and turn them on their backs**, he said: in misguidance.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **That We obliterate faces** from the path of truth, **and turn them back on their backs**, into misguidance.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, reading, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, Al-Hasan said: **We obliterate faces**, he said: We obliterate them from the truth, **and turn them back on their backs**, on their misguidance.

Muhammad ibn al-Husayn told us, Ahmad ibn

Mufaddal told us, Asbat told us, on the authority of al-Suddi: **O you who have been given the Scripture** to His saying: **as We cursed the Sabbath-breakers**, he said: It was revealed about Malik ibn al-Sayf and Rafa'ah ibn Zayd ibn al-Tabut, from Banu Qaynuqa'. As for **that We obliterate their faces and turn them back**, he said: We blind them to the truth and return them as disbelievers.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Al-Dahhak say regarding His statement: **Before We obliterate faces and turn them on their backs**, meaning: that We turn them away from guidance and insight. He turned them on their backs, so they disbelieved in Muhammad, may God bless him and grant him peace, and what he brought.

Others said: The meaning of this is: before we erase their traces from their faces where they are, and the direction where they are, **then we return them to their backs**, from where they came from, initially from the Levant.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Before We obliterate faces and turn them back**, he said: My father used to say: To the Levant.

Others said: The meaning of this is: **Before We obliterate faces**, so that We erase their traces and make them level, **and return them to their backsides**, by making faces where hair grows, just as the faces of monkeys grow hair, because the hair of the sons of Adam is on the backs of their faces. So they said: If He causes hair to grow on their faces, He has returned them to their backsides, by making them like the napes and backs of faces.

Abu Ja'far said: The most correct of the sayings on this matter is the saying of the one who said: The meaning of his saying: **Before We obliterate faces** is before We obliterate their sight and erase their traces and make them like the backs of their necks, **Then We turn them on their backs**, so We make their sight in their backs, meaning by that: We make the faces in the backs of the faces, so its meaning is: We turn the faces into backs and the backs into faces, so they walk backwards, as Ibn 'Abbas, 'Atiyah and those who said that said.

We said that this is more correct because God, the Most High, addressed the Jews in this verse, describing their characteristics by saying: **Have you not seen those who were given a portion of the Scripture? They purchase error**. Then He, the Most High, warned them by saying: **O you who were given the Scripture, believe in what We have revealed, confirming that which is with you, before We obliterate faces and turn them back**. The verse, His might and His hastening punishment for them, if they did not believe in what He commanded them to believe in. There is no doubt that when He commanded them to believe in it on that day, they were disbelievers.

Since this is the case, then the corruption of the statement of the one who said: The interpretation of that is: We blind it from the truth and return it to

misguidance is clear. So what is the reason for returning someone who is in misguidance to it?! Only someone who is outside of it is returned to something. As for someone who is in it, there is no reason to say: We return him to it.

Since this is the case, and it is true that God has threatened those whom He mentioned in this verse with turning their faces back, it is clear that the interpretation of those who said: The meaning of this is: He threatens them with turning them back in their misguidance.

As for those who said: The meaning of that is: before we made the faces the place where hair grows like the faces of monkeys, then his statement is contrary to the statement of the people of interpretation. And it is sufficient that he departed from the statement of the people of knowledge from the Companions and the Followers and those who came after them from the dissenters, as evidence of his error.

As for the statement of those who said: Its meaning is: before We obliterate their faces in which they are, and return them to the Levant from their dwellings in the Hijaz and Najd, then - even if it is a statement that has a basis - it is far from what is indicated by the apparent meaning of the revelation. This is because what is known from the aspects in the speech of the Arabs is that they are the opposite of the backs, and the Book of God directs its interpretation to what is most prevalent in the speech of those in whose language it was revealed, until it indicates that it means something other than that from the aspects, which must be accepted.

As for obliteration, it means covering and concealing in a level manner. From this it is said: **The road signs were obliterated**, if they were covered and covered, buried and leveled with the ground, as Ka'b ibn Zuhair said:

From every sincere advice, if you sweat, its purpose is to erase the flags and become unknown

Meaning: obliterating the flags, burying the flags. And from that, the blind person whose radiance between his eyelids has become obliterated is called: obliterated blind, obliterated, as God Almighty said: **And if We willed, We could have obliterated their eyes** (Ya-Sin 36:66).

Abu Jaafar said: The ghar is the slit between the eyelids.

If someone says: If the matter is as you described in the interpretation of the verse, then what they were threatened with happened?

It was said: It was not, because a group of them believed, including: Abdullah bin Salam, Tha'laba bin Sa'ya, Asad bin Sa'ya, Asad bin Ubaid, Mukhairiq, and a group other than them, so he defended them with their faith.

What indicates that this verse was revealed about the Jews whose description we mentioned is:

Abu Kuraib narrated to us, he said: Yunus bin Bakir narrated to us, and Ibn Hamid narrated to us, he said: Salamah narrated to us, all of them, on the authority of

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O you who have been given the Scripture, believe in what We have revealed, confirming that which is with you, before We obliterate faces and turn them back or curse them as We cursed the Sabbath-breakers. And the command of Allah is ever to be done.

Ibn Ishaq, he said: Muhammad bin Abi Muhammad, the client of Zaid bin Thabit narrated to me, he said: Sayyid bin Jubayr or Ikrimah narrated to me, "on the authority of Ibn Abbas, he said: The Messenger of God, may God bless him and grant him peace, spoke to the leaders of the Jewish rabbis, among them Abdullah bin Suriya and Ka'b bin Asad, and he said to them: O group of Jews, fear God and submit, for by God, you know that what I have brought to you is the truth! They said: We do not know that, O Muhammad! And they denied what they knew, and persisted in disbelief, so God revealed about them: "O you who have been given the Scripture, believe in what We have revealed, confirming that which is with you before We obliterate faces and turn them on their backs," the verse.

Abu Kuraib narrated that Jabir ibn Nuh narrated on the authority of Isa ibn al-Mughira who said: We discussed Ka'b's conversion to Islam in the presence of Ibrahim. He said: Ka'b converted to Islam during the time of Umar. He came intending to go to Jerusalem and passed by Madinah. Umar went out to him and said: O Ka'b, convert to Islam! He said: Do you not read in your book: **The parable of those who were entrusted with the Torah and then did not take it on is that of a donkey carrying volumes** (al-Jumu'ah: 5)? And I was entrusted with the Torah! He said: So he left him. Then he went out until he reached Horns. He said: He heard a man from its people sadly saying: **O you who have been given the Scripture, believe in what We have revealed confirming that which is with you before We obliterate faces and turn them on their backs** (al-Jumu'ah: 5). Ka'b said: O Lord, I have believed. O Lord, I have converted to Islam! For fear that the verse would befall him. Then he returned and came to his family in Yemen, then he brought them back as Muslims.

Abu Ja'far said: What He, the Most High, means by His statement, **Or We curse them**, or curse you, so we disgrace you and turn you into monkeys, **as We cursed the Sabbath-breakers**, meaning: as We disgraced those of your ancestors who transgressed on the Sabbath. This was said in the form of an address in His statement, **With him, believe in what We have sent down, confirming what is with you**, as He said, **Until, when you were in the ships and they sailed with them with a good wind and they rejoiced in it** (Yunus 10:122).

It may be possible that its meaning is: **Before we obliterate faces and turn them back on their backsides**, or we curse the people with faces, so he made the ha' and the mim in *lamulah* with him or we curse them a dowry, from mentioning the people with faces, since there was an indication of that in the speech:

And the people of interpretation said something similar to what we said about that.

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding

his statement: **O you who have been given the Scripture** to his statement: **Or we curse them as we cursed the Sabbath-breakers**, meaning: we turn them into monkeys.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-Hasan: **Or we curse them as we cursed the people of the Sabbath**, he said: Or we make them monkeys.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Or we curse them as we cursed the Sabbath-breakers**, or we make them monkeys.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Or we curse them as we cursed the Sabbath-breakers**, he said: They are all Jews, we curse these as we cursed those of them who were cursed from the Sabbath-breakers.

As for his saying: **And the command of God was to be carried out**, he means: And everything that God commanded to be was, created, and existing, and nothing was impossible for Him to create that He willed to create.

The command in this case: the commanded one is called **the command of God**, because it was by His command and by His command.

Meaning: God's command was carried out.

Tafsir al-Qurtubi

The Almighty said: **O you who have been given the Scripture, believe in what We have revealed**. Ibn Ishaq said that the Messenger of God, may God bless him and grant him peace, spoke to the leaders of the Jewish rabbis, including Abdullah bin Suriya al-Awar and Ka'b bin Asad, and said to them:

O Jews, fear God and submit, for by God, you know that what I have brought to you is the truth. They said: We do not know that, O Muhammad. They denied what they knew and persisted in disbelief. So God Almighty revealed about them: O you who have been given the Scripture, believe in what We have revealed, confirming that which is with you, before We obliterate faces, and We have revealed to you the truth.

The Almighty's saying: **Confirming what is with you** is in the accusative case as a state of **before We obliterate faces**. Obliteration is the removal of the trace of something. From this is the Almighty's saying: **So when the stars are obliterated** (Al-Murasilaat: 8).

Natams and *Natams* with a kasra on the *m* or a damma on it in the future tense are two languages. It is said in all of them **Tasm, Yatasm, Yatasm** meaning to obliterate the trace. *Tasm* means to erase. All of them are languages. From this is the Almighty's saying: **Our Lord, obliterate their wealth** (Yunus 10:88) meaning destroy it, according to Ibn Arafah. It is said: *Tamathu*

so *Tamathu* is intransitive and transitive. **God obliterated his sight** and he is **Mamus al-Basra** if the trace of the eye is gone. From this is the Almighty's saying: **And if We willed, We could have obliterated their eyes** (Ya-Sin 36:66) meaning We blinded them.

Scholars differed about the intended meaning of this verse: Is it true that the face is made like the nape of the neck, so the nose, mouth, eyebrows and eyes are taken away, or is it an expression of misguidance in their hearts and the deprivation of success? Two opinions: It was narrated on the authority of Abi bin Kaab that he said: **Before We obliterate** before We lead you astray with a misguidance after which you will not be guided. He goes to the extent that it is a metaphor and that if they do not believe, this will be done to them as a punishment. Qatada said that its meaning is before We make the face like the nape of the neck, meaning that the nose, lips, eyes and eyebrows are taken away. This is its meaning according to the linguists. It was narrated on the authority of Ibn Abbas and Atiyah Al-Awfi: Obliteration means that the eyes in particular are removed and returned to the nape of the neck, so that is a return to the anus and it walks backwards. Malik, may God have mercy on him, said that the first time Kaab Al-Ahbar embraced Islam, he passed by a man at night while he was reciting this verse: **O you who have been given the Scripture, believe**. So he put his hands on his face and went backwards to his house, so he converted to Islam where he was and said: By God, I feared that if I reached my house my face would be obliterated. Abdullah bin Salam did the same when this verse was revealed and he heard it. He came to the Messenger of God, may God bless him and grant him peace, before he came to his family and converted to Islam and said: O Messenger of God, I did not know that I would reach you until my face was turned to the back of my neck. If it is said: How was it permissible for him to threaten them with obliteration of their faces if they did not believe, and then they did not believe and he did not do that to them? It is said: When these people and those who followed them believed, the threat was lifted from the rest. Al-Mubarrad said: The threat remains and is awaited. He said: There must be obliteration and transformation among the Jews before the Day of Resurrection.

The Almighty said: **Or We curse them** meaning the people of the faces **as We cursed the people of the Sabbath** meaning We transform them into apes and pigs, according to Al-Hasan and Qatadah. It was said: It is a transition from addressing to speaking in the third person. **And the command of God is done** meaning it is existing and present. What is meant by the command is the commanded, so it is a source that takes the place of the object, so the meaning is that whenever He wills it, He brings it into existence. It was said: Its meaning is that every command that He informs of its existence is existing as it informs of it.

Tafsir Ibn Kathir

God Almighty says, commanding the People of the Book to believe in what was revealed to His servant and Messenger Muhammad, may God bless him and

grant him peace, from the great book in which is the confirmation of the report of their hands of glad tidings, and threatening them if they do not do so, by His saying: **Before We obliterate faces and turn them on their backs**. Some of them said: Its meaning is before We obliterate faces, so obliterating them is turning them back and making their sight behind them, and it is possible that what is meant is: before We obliterate faces and do not leave them hearing, sight, or trace, and despite that We return them to the side of the backs. Al-Awfi said on the authority of Ibn Abbas regarding the verse, **Before We obliterate faces** and obliterating them means they become blind, **Then We turn them on their backs** meaning: We make their faces in front of their napes, so they walk backwards, and We make for one of them two eyes from the back of his neck. Qatada and Atiyya Al-Awfi said the same. This is more eloquent in punishment and humiliation, and it is an example that God gave them in turning them away from the truth and returning them to falsehood, and their turning away from the clear path to the paths of misguidance, they rush and walk backwards on their backs. This is like what some of them said regarding His statement, "Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are up. And We have placed before them a barrier" the verse: This is an example that God gave them regarding their misguidance and preventing them from guidance. Mujahid said: Before We obliterate faces, meaning: from the path of truth, then We turn them on their backs, meaning in misguidance. Ibn Abi Hatim said: Something similar to this was narrated from Ibn Abbas and Al-Hasan. Al-Suddi said: **We will turn them back on their heels, and prevent them from the truth**. He said: **We will return them as infidels and return them as monkeys**. Ibn Zayd said: **We will return them to the land of Ash-Sham from the land of Hijaz**. It was mentioned that Ka'b Al-Ahbar converted to Islam when he heard this verse. Ibn Jarir said: Abu Kurayb told us, Jabir bin Nuh told us, on the authority of Isa bin Al-Mughira, who said: "We discussed Ka'b's conversion to Islam in the presence of Ibrahim, and he said: Ka'b converted to Islam during the time of Umar. He came intending to go to Jerusalem, and passed by Madinah, and Umar went out to him and said: 'O Ka'b, convert to Islam.' " He said: Do you not read in your book: **The example of those who were entrusted with the Torah and then did not uphold it is like that of a donkey carrying volumes** and I was entrusted with the Torah? He said: So Umar left him and went out until he reached Homs, and he heard a man from its people sad and saying: **O you who have been given the Scripture, believe in what We have revealed, confirming that which is with you, before We obliterate faces and turn them back the verse**. Ka'b said: O Lord, I converted to Islam for fear that this verse would befall him, then he returned and came to his family in Yemen, then he brought them as Muslims. Ibn Abi Hatim narrated it with another wording from another chain of transmission. He said: My father told us, Ibn Nufayl told us, Amr ibn Waqid told us on the authority of Yunus ibn Halbas, on the authority of Abu Idris A'idh God al-Khawlani, who said: Abu Muslim al-Jalili was Ka'b's teacher, and he blamed him for being slow to come to the Messenger of God, may God bless him and grant him peace. He said: So he sent him to him to see if he was the one?

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Ka'b said: So I rode until I came to Madinah, and suddenly a man was reciting the Qur'an, saying: **O you who have been given the Scripture, believe in what We have sent down confirming that which is with you, before We obliterate faces and turn them back.** So I hastened to the water and washed myself, and I was touching my face for fear of being obliterated, then I became a Muslim. And His statement: **Or We curse them as We cursed the Sabbath-breakers** means those who transgressed on their Sabbath by means of a trick to hunt, and they were transformed into monkeys and pigs. Their story will be explained in detail in Surat Al-A'raf. And His statement: **And the command of God is to be carried out** means that when He commands something, it is not disobeyed or prevented. Then God the Almighty informed us that **He does not forgive association with Him** meaning that He does not forgive a servant who meets Him while associating partners with Him, **but He forgives what is less than that** meaning of the sins for whom **He wills** meaning of His servants. There are hadiths related to this noble verse, so let us mention what is easy from them:

The first hadith Imam Ahmad said: Yazid bin Harun told us, Sadaqah bin Musa told us, Abu Imran Al-Joni told us, on the authority of Yazid bin Babnous, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three registers with God: a register that God does not care about, a register that God does not leave out anything from, and a register that God does not forgive. As for the register that God does not forgive, it is associating partners with God. God the Almighty said: "Indeed, God does not forgive association with Him" (al-Baqarah 2:17), and He said: **Indeed, whoever associates partners with God, God has forbidden Paradise to him.** As for the register that God does not care about, it is the wrong done by the servant to himself in what is between him and his Lord, such as a day of fasting that he neglected or a prayer that he neglected. God forgives that and overlooks it if He wills. As for the register that God does not leave out anything from, it is the wrong done by the servants to one another, and retaliation is inevitable." Ahmad alone transmitted it.

The second hadith Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Ahmad bin Malik told us, Zaidah bin Abi Al-Raqdaq told us, on the authority of Ziyad Al-Numairi, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "Injustice is of three types: injustice that God does not forgive, injustice that God forgives, and injustice that God will not leave alone. As for the injustice that God does not forgive, it is polytheism, and he said: 'Indeed, polytheism is a great injustice.' As for the injustice that God forgives, it is the injustice of the servants to themselves between themselves and their Lord. As for the injustice that He will not leave alone, it is the injustice of the servants to one another until some of them are in debt to others."

The third hadith Imam Ahmad said: Safwan bin Isa told us, Thawr bin Yazid told us on the authority of Abu Awn, on the authority of Abu Idris, who said: I heard Muawiyah say: I heard the Messenger of God, may God bless him and grant him peace, say: **Every sin, God may forgive it except for a man who dies as a disbeliever, or a man who kills a believer intentionally.** And Al-Nasa'i narrated it on the authority of Muhammad bin Muthanna on the authority of Safwan bin Isa on his authority.

The fourth hadith Imam Ahmad said: Hashim bin Al-Qasim told us, Abdul Hamid told us, Shahr told us, Ibn Ghanem told us that Abu Dharr told him on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God says: O My servant, as long as you worship Me and hope in Me, then I will forgive you for whatever you have done. O My servant, if you meet Me with an earth full of sins, as long as you do not associate partners with Me, I will meet you with an earth full of forgiveness." Ahmad is the only one to narrate it from this source.

Hadith 5 Imam Ahmad said: Abd al-Samad told us, my father told us, Husayn told us on the authority of Ibn Buraydah that Yahya ibn Ya'mar told him that Abu al-Aswad al-Dailami told him that Abu Dharr told him: I came to the Messenger of God, may God bless him and grant him peace, and he said: "There is no servant who says: There is no god but God, and then dies upon that, except that he will enter Paradise." I said: Even if he commits adultery and steals? He said: Even if he commits adultery and steals three times, then he said the fourth time: In spite of Abu Dharr's nose. Abu Dharr went out dragging his garment and saying: Even if Abu Dharr's nose is in spite of him. Abu Dharr used to narrate this and say: Even if Abu Dharr's nose is in spite of him. They both narrated it from the hadith of Husayn with it.

Another way for the hadith of Abu Dharr. Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Zaid bin Wahb, on the authority of Abu Dharr, who said: I was walking with the Prophet, may God bless him and grant him peace, in the lava field of Medina at night, and we were looking at Uhud, so he said, **O Abu Dharr.** I said, **At your service, O Messenger of God.** He said: "I would not like to have anyone who has gold with me for the third evening and I have a dinar of it, except a dinar that I am saving, meaning for a debt, except that I say with it among the servants of God like this," and he pushed to his right, in front of him, and on his left. He said: Then we walked, and he said: **O Abu Dharr, the majority will be the minority on the Day of Resurrection, except for the one who says like this and like this,** so he pushed to his right, in front of him, and on his left. He said: Then we walked, and he said: **O Abu Dharr, stay where you are until I come to you.** He said: So he went until he disappeared from me. He said: So I heard a commotion, so I said: Perhaps the Messenger of God, may God bless him and grant him peace, appeared to him. He said: So I intended to follow him, then I

remembered his saying: Do not leave until I come to you, so I waited for him until he came, and I mentioned to him what I heard, and he said: "That was Gabriel who came to me and said: Whoever dies from your nation without associating anything with God will enter Paradise." I said: Even if he committed adultery and stole? He said: **Even if he commits adultery and steals.** They included it in the two Sahihs from the hadith of Al-A'mash. Al-Bukhari and Muslim also narrated it, both of them on the authority of Qutaybah, on the authority of Jarir ibn 'Abd Al-Hamid, on the authority of 'Abd Al-'Aziz ibn Rafi', on the authority of Zayd ibn Wahb, on the authority of Abu Dharr, who said: "I went out one night and saw the Messenger of God, may God bless him and grant him peace, walking alone, with no one with him. I thought that he disliked anyone walking with him. I started walking in the shade of the moon, then he turned and saw me, and said: 'Who is this?' I said: 'Abu Dharr, may God make me your ransom.' He said: 'O Abu Dharr, come here.' I walked with him for a while, and he said: 'Those who do much will be those who do little on the Day of Resurrection, except for the one to whom God gives goodness and He blows into it to his right and his left, in front of him and behind him, and does good with it.' I walked with him for a while, and he said to me: 'Sit here.' So he made me sit in a valley surrounded by stones, and he said to me: 'Sit here until I return to you.'" He said: So he went into the lava field so that I would not see him, and he stayed away from me for a long time, then I heard him approaching and he said: **Even if he commits adultery and even if he steals.** He said: When he came, I could not wait until I said: O Prophet of God, may God make me your ransom, whoever speaks on the side of the lava field, I did not hear anyone respond to you with anything. He said: "That was Gabriel who came to me from the side of the lava field and said: Give good report to your nation that whoever dies without associating anything with God will enter Paradise." I said: O Gabriel, even if he steals and even if he commits adultery? He said: Yes. I said: Even if he steals and even if he commits adultery? He said: Yes. I said: Even if he steals and even if he commits adultery? He said: Yes, even if he drinks alcohol."

The sixth hadith Abd bin Hamid said in his Musnad: Ubaidullah bin Musa told us on the authority of Ibn Abi Laila on the authority of Abu al-Zubayr, on the authority of Jabir, who said: A man came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, what are the two necessities? He said: **Whoever dies without associating anything with God, Paradise is obligatory for him, and whoever dies associating anything with God, Hell is obligatory for him.** He mentioned the rest of the hadith, and he is the only one to narrate it from this source.

Another path Ibn Abi Hatim said: My father told us, Al-Hasan bin Amr bin Khallad Al-Harrani told us, Mansour bin Ismail Al-Qurashi told us, Musa bin Ubaidah Al-Rabdhî told us, Abdullah bin Ubaidah told me on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no soul that dies without associating anything with God except that forgiveness is permissible for it. If God wills, He will punish it, and if He wills, He will forgive it. "Indeed, God does not

forgive association with Him, but He forgives what is less than that for whomever He wills." Al-Hafiz Abu Ya'la narrated it in his Musnad on the authority of Musa bin Ubaidah on the authority of his brother Abdullah bin Ubaidah, on the authority of Jabir: The Prophet, may God bless him and grant him peace, said: **Forgiveness will remain upon the servant as long as the veil is not removed.** It was said: O Prophet of God, what is the veil? He said: **Associating anything with God.** He said: "There is no soul that meets God without associating anything with Him except that forgiveness is permissible for it from God, the Most High. If He wills, He will punish it, and if He wills, He will forgive it." Then the Prophet of God recited: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills.** He wants.

The seventh hadith Imam Ahmad said: Abu Naim told us, Zakariya told us, on the authority of Atiyah, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies without associating anything with God will enter Paradise.** He is the only one who transmitted it from this source.

The eighth hadith Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Abu Qabil told us on the authority of Abdullah bin Nasher from Bani Sari', who said: I heard Abu Abi Ham, the storyteller of the people of Ash-Sham, say: I heard Abu Ayyub Al-Ansari say: The Messenger of God, may God bless him and grant him peace, went out to them one day and said to them: Your Lord, the Almighty, has given me the choice between seventy thousand who will enter Paradise with pardon and without reckoning, and between what He has hidden for my nation. Some of his companions said to him: O Messenger of God, does your Lord hide that? So the Messenger of God, may God bless him and grant him peace, entered and then came out while saying Allahu Akbar and said: **Indeed, my Lord has given me an increase for every thousand by seventy thousand, and what He has hidden is with Him.** Abu Ruhm said: O Abu Ayyub, what do you think the Messenger of God, may God bless him and grant him peace, is hidden? The people ate it up with their mouths, and they said: What do you have to do with the hidden Messenger of God, may God bless him and grant him peace? Abu Ayoub said: Leave the man alone. I will tell you about the secret of the Messenger of God, may God bless him and grant him peace, as I think. Rather, I am certain that the secret of the Messenger of God, may God bless him and grant him peace, is that he said: **Whoever bears witness that there is no god but God alone, with no partner, and that Muhammad is His servant and Messenger, believing it with his tongue and his heart, will be admitted to Paradise.**

Hadith 9 Ibn Abi Hatim said: My father told us, Al-Mu'ammal bin Al-Fadl Al-Harrani told us, Isa bin Yunus *H* told us, and Hashim bin Al-Qasim Al-Harrani told us in what he wrote to me, he said: Isa bin Yunus himself told us on the authority of Wasil bin Al-Sa'ib Al-Raqashi, on the authority of Abu Sura, the nephew of Abu Ayyub Al-Ansari, on the authority of Abu Ayyub, he said: A man came to the Prophet, may God bless him and grant him peace, and said: I have a nephew

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who does not refrain from what is forbidden. He said: **What is his religion?** He said: He prays and declares the Oneness of God Almighty. He said: **Ask him for his religion, and if he refuses, then buy it from him.** So the man asked him for that but he refused, so he came to the Prophet, may God bless him and grant him peace, and told him, and he said: **I found him stingy in his religion.** He said: Then the verse was revealed: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills.**

The tenth hadith Al-Hafiz Abu Ya'la said: Amr bin Al-Dahhak told us, my father told us, Mastour Abu Hammam Al-Hana'i told us, Thabit told us on the authority of Anas, who said: A man came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, I have not left out any need or needy person without attending to it. He said: **Do you not bear witness that there is no god but God and that Muhammad is the Messenger of God?** three times? He said: Yes. He said: **Then that comes after all of that.**

Hadith Eleven Imam Ahmad said: Abu Amer told us, Akram bin Ammar told us on the authority of Damdam bin Josh Al-Yamami, who said: Abu Hurairah said to me: O Yamami, do not say to a man: By God, God will not forgive you, or He will never let you enter Paradise. I said: O Abu Hurairah, this is a word that one of us says to his brother and friend when he is angry. He said: Do not say it, for I heard the Messenger of God, may God bless him and grant him peace, say: "There were two men among the Children of Israel: one of them was diligent in worship, and the other was extravagant with himself. They were brothers, and the diligent one would keep seeing the other commit a sin and would say: O this one, stop. He would say: Leave me by my Lord, have you sent a watcher over me? He said: Until one day he saw him committing a sin that he considered great, so he said to him: Woe to you, stop! He said: Leave me by my Lord, have you sent a watcher over me? He said: By God, God will not forgive you or will He never admit you to Paradise. He said: So God sent an angel to them and took their souls, and they met before him. He said to the sinner: Go and enter Paradise by My mercy, and He said to the other: Did you know? Did you have power over what is in My hand? Take him to the Fire. He said: By the One in Whose Hand is the soul of Abu al-Qasim, he uttered a word that destroyed his worldly life and his Hereafter." Narrated by Abu Dawud. From the hadith of Ikrimah bin Ammar, narrated to me by Damdam bin Josh.

The twelfth hadith Al-Tabarani said: Abu Sheikh told us, on the authority of Muhammad bin Al-Hasan bin Ajlan Al-Isfahani, on the authority of Salamah bin Shabib, on the authority of Ibrahim bin Al-Hakam bin Aban, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, who said: God Almighty said: **Whoever knows that I have the ability to forgive sins, I**

will forgive him and I do not mind, as long as he does not associate anything with Me.

The Thirteenth Hadith Al-Hafiz Abu Bakr Al-Bazzar and Al-Hafiz Abu Ya'la said: Hudbah bin Khalid told us, Sahl bin Abi Hazim told us, on the authority of Thabit, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever God promises a reward for a deed, He will fulfill it for him, and whoever He threatens with punishment for a deed, He has the choice.** They are the only ones to narrate it. Ibn Abi Hatim said: Bahr bin Nasr Al-Khawlani told us, Khalid - meaning Ibn Abd Al-Rahman Al-Khorasani told us, Al-Haitham bin Hammad told us, on the authority of Salam bin Abi Mut'i, on the authority of Bakr bin Abd God Al-Muzani, on the authority of Ibn Umar, who said: We, the companions of the Prophet, may God bless him and grant him peace, had no doubt about the one who killed a soul, or consumed the wealth of an orphan, or slandered chaste women, or gave false witness, until this verse was revealed: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills.** So the companions of the Prophet, may God bless him and grant him peace, refrained from testifying. Ibn Jarir narrated it from the hadith of Al-Haitham bin Hammad with it. Ibn Abi Hatim also said: Abd Al-Malik bin Abi Abd Al-Rahman Al-Muqri told us, Abd God bin Asim told us, Salih - meaning Al-Mari told us, Abu Bishr told us, on the authority of Ayoub, on the authority of Nafi', on the authority of Ibn Umar, who said: We had no doubt about the one for whom God has made Hell obligatory in the Book, until this verse was revealed to us: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills.** He said: So when we heard it, we refrained from testifying and we waited for the matters to be decided. To God the Almighty. Al-Bazzar said: Muhammad bin Abdul Rahim told us, Shaiban bin Abi Shaiba told us, Harb bin Surayj told us on the authority of Ayoub, on the authority of Nafi', on the authority of Ibn Umar: He said: We used to refrain from seeking forgiveness for the people of major sins until we heard our Prophet, may God bless him and grant him peace, say: **God does not forgive association with Him, but He forgives what is less than that for whomever He wills.** And he said: **I have delayed my intercession for the people of major sins from my nation until the Day of Resurrection.** Abu Ja'far Al-Razi said on the authority of Al-Rabi', Mujbir told me on the authority of Abdullah bin Umar that he said: When the verse was revealed: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God'** to the end of the verse, a man stood up and said: And association with God, O Prophet of God? The Messenger of God (peace and blessings of God be upon him) thought about that and said: "God does not forgive association with Him, but He forgives what is less than that for whomever He wills. And whoever associates others with God has certainly fabricated a tremendous sin." Narrated by Ibn Jarir. Ibn Mardawayh narrated it through various chains of narration on the

authority of Ibn Umar. This verse in Surat At-Tanzil is conditional upon repentance. Whoever repents from any sin, even if he repeats it, God will accept his repentance. That is why He said: "Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins.'" That is, on the condition of repentance. If it were not like that, then association would be included in it, and that is not correct because God has ruled here that He does not forgive association, and He has ruled that He forgives everything else for whomever He wills, that is, even if its doer does not repent. This is more hopeful than that from this perspective, and God knows best. His statement: **And whoever associates others with God has certainly fabricated a tremendous sin** is like His statement: **Indeed, association is a tremendous wrong**. It is proven in the two Sahihs on the authority of Ibn Mas'ud that he said: I said: O Messenger of God, which sin is the greatest? He said: **To make a rival for God while He created you**. And he mentioned the rest of the hadith. Ibn Mardawayh said: Ishaq bin Ibrahim bin Zaid told us, Ahmad bin Amr told us, Ibrahim bin Al-Mundhir told us, Ma'n told us, Sa'id bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin Husain: The Messenger of God, may God bless him and grant him peace, said: "I will inform you of the greatest of the major sins: associating partners with God." Then he recited: **And whoever associates partners with God has certainly fabricated a tremendous sin**, and disobeying parents. Then he recited: "Be grateful to Me and to your parents. To Me is the final destination."

Fath al-Qadir

His statement 47- **O you who have been given the Scripture** God Almighty mentioned first that they have been given a portion of the Scripture, and here He mentioned that they have been given the Scripture. What is meant is that they have been given a portion of it, because they did not act upon everything in it, but rather distorted and changed it. His statement *confirming* is in the accusative case as a state. Obliteration: is the removal of the trace of something, and from this is **When the stars are obliterated** It is said: natams with a kasra on the meem and a damma on it, two languages for the future, and it is said: tams the trace, meaning he wiped it all away, and from this is **Our Lord, obliterate their wealth** meaning: destroy it, and it is said: he has obliterated his sight, and from this is **And if We willed, We could have obliterated their eyes** meaning We blinded them.

Scholars differed on the intended meaning of this verse. Is it true? That He makes the face like the nape, so He takes away the nose, mouth, eyebrow and eye, or is it an expression of misguidance in their hearts and depriving them of success? Some groups went with the first, and others went with the other. According to the first, what is meant by His statement, **Then We will return it on its backs**, is that We will make it a nape: that is, We will remove the traces of the face and its outline until it becomes in the form of the nape. It was said that after obliteration He will return it to the place of the nape, and the nape to its places. This is more closely related to the meaning indicated by His

statement, **Then We will return it on its backs**. If it is said: How was it permissible for Him to threaten them with obliterating their faces if they did not believe and He did not do that to them? It was said: When these people and those who followed them believed, the threat was lifted from the rest. Al-Mubarrad said: The threat remains and is awaited. He said: There must be obliteration in the Jews, and it was abrogated before the Day of Resurrection. His saying, **Or curse them as We cursed the Sabbath-breakers**. The pronoun refers to the people of faces. It was said that what is meant by cursing here is transformation, in order to liken it to the cursing of the Sabbath-breakers. Cursing the Sabbath-breakers was to transform them into monkeys and pigs. It was also said that what is meant is the curse itself, and they are cursed in every language. What is meant is that one of two things will occur: either obliteration or cursing. The cursing has occurred, but the first is strengthened by likening this curse to the Sabbath-breakers. His saying, **And the command of God was to be done**, means that it will inevitably exist, or what is meant by the command is the commanded thing. The meaning is that whenever He wills it, it will be, like His saying, **His command, when He intends a thing, is only to say to it, 'Be,' and it is**.

Tafsir al-Baghawi

47- The Almighty said: **O you who have been given the Scripture**, addressing the Jews, **Believe in what We have sent down**, meaning: the Qur'an, **confirming what is with you**, meaning: the Torah. This is because the Prophet, may God bless him and grant him peace, spoke to the Jewish rabbis: Abdullah bin Suriya and Ka'b bin Al-Ashraf, and said: O group of Jews, fear God and submit, for by God you know that what I have brought to you is the truth. They said: We do not know that, and they persisted in disbelief, so this verse was revealed.

Before We obliterate faces, Ibn Abbas said: We make them like the hoof of a camel. Qatada and Ad-Dahhak said: We blind them, and what is meant by face is the eye. **Then We return them on their backsides**, meaning: We obliterate the face and return it to the nape. It was said: We make our faces hairless like the faces of monkeys, because the hair of humans grows in their backsides, not their faces. It was said: Its meaning is: We erase their traces and what is in them of nose, eye, mouth and eyebrow, and We make them like the nape. It was said: We place his eyes on the nape so he walks backwards.

It was narrated that when Abdullah bin Salam, may God be pleased with him, heard this verse, he came to the Prophet, may God bless him and grant him peace, before he came to his family, and his hand was on his face, and he converted to Islam and said: O Messenger of God, I did not think that I would reach you until my face was turned to the back of my head. Likewise, when Ka'b al-Ahbar heard this verse, he converted to Islam during the time of Umar, may God be pleased with him, and he said: O Lord, I have believed, O Lord, I have converted to Islam, for fear that the threat of this verse would befall him.

Surat al-Nisa 4:47

O you who have been given the Scripture, believe in what We have revealed, confirming that which is with you, before We obliterate faces and turn them back or curse them as We cursed the Sabbath-breakers. And the command of Allah is ever to be done.

If it is said: He threatened them with obliteration if they did not believe, but they did not believe and did not do that to them?

It was said: This threat will remain, and there will be obliteration and transformation among the Jews before the Day of Resurrection.

It was said: This was a threat on condition that N, but when Abdullah bin Salam and his companions converted to Islam, this was lifted from the rest.

It was said: He meant by it the Resurrection, and Mujahid said: He meant by his saying: **We will obliterate faces** that is: We will leave them in misguidance, so what is meant is obliterating the face of the heart, and turning away from the insights of guidance to their backs in disbelief and misguidance.

The root of the word *tams* is erasure, corruption, and transformation. Ibn Zayd said: We will erase their traces from their faces and the areas in which they are, and we will return them to their backs until they return to where they came from in the beginning, which is Ash-Sham. He said: That has already happened, and he interpreted it in the expulsion of Banu Nadir to Adhraat and Jericho in Ash-Sham, **or we will curse them as we cursed the people of the Sabbath**, so we will make them monkeys and pigs, **and the command of God will be done**.

meant by it is not the transformation of the image in this world. And whoever interprets the threat as changing the image in this world said that it is still anticipated or that its occurrence was conditional upon their belief, and a group of them believed. **And the command of God** to bring about something or His threat, or what He ruled or decreed, **was done**, effective and existing, so what you were threatened with will inevitably happen if you do not believe.

Tafsir al-Baidawi

47 O you who have been given the Scripture, believe in what We have revealed, confirming that which is with you, before We obliterate faces and turn them on their backs before We erase the outline of their images and make them in the form of their backs, meaning the napes, or turn them back in this world or in the hereafter. The origin of obliteration is the removal of leaning signs, and it may be used in the sense of talis in removing an image and in general reversing and changing, and therefore it was said that its meaning is before We change faces and take away their prestige and their prominence and turn them small and backward, or return them to where they came from, which is the arms of Ash-Sham, meaning the expulsion of Banu Nadir, and close to it is the saying of those who said that what is meant by faces are the leaders, or before We obliterate faces by blinding the eyes from consideration and deafening the ears from listening to the truth by nature and turning them from guidance to misguidance. **Or curse them as We cursed the Sabbath-breakers**, or disgrace them by transformation as We disgraced the Sabbath-breakers, or transform them with a transformation like their transformation, or curse them on your tongue as We cursed them on the tongue of David. The pronoun refers to the people of faces or to those in the manner of turning away, or to the faces if what is meant by it is the prominent ones, and its conjunction with obliteration in the first meaning indicates that what is

Surat al-Nisa 4:48

Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills. And whoever associates others with God has certainly fabricated a tremendous sin.

Tafsir al-Jalalayn

Indeed, God does not forgive association i.e. association **with Him, but He forgives what is less** other than *that* of sins **for whomever He wills** forgiveness for him by admitting him into Paradise without punishment, and whomever He wills He punishes from the believers for his sins and then admits him into Paradise **and whoever associates others with God has certainly fabricated a sin** a sin *great* great.

Tafsir al-Suyuti

God Almighty says: Indeed, God does not forgive association with Him. Ibn Abi Hatim and Al-Tabarani narrated on the authority of Abu Ayyub Al-Ansari that he said: A man came to the Prophet, may God bless him and grant him peace, and said: I have a nephew who does not refrain from what is forbidden. He said: What is his religion? He said: He prays and declares the oneness of God. He said: Ask him for his religion, and if he refuses, then follow it from him. So the man asked him for that, but he refused. So he came to the Prophet, may God bless him and grant him peace, and told him. He said: I found him stingy with his religion. So this verse was revealed: Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills.

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: **O you who have been given the Scripture, believe in what We have revealed, confirming that which is with you**, and that God does not forgive associating partners with Him, for God does not forgive associating partners with Him and disbelief, and He forgives what is less than that associating partners with Him for whomever He wills of the people of sins and crimes.

And since that was the meaning of the statement, then his saying: **that he associates with Him**, is in the accusative case because of the occurrence of *forgives* upon it, or if you wish, because of the loss of the preposition that would have lowered it if it had been apparent. That is to direct its meaning to: God does not forgive that he associates with Him, on the interpretation of the penalty, as if it was said: God does not forgive a sin with polytheism, or because of polytheism.

According to this interpretation, it is likely that *an* is a dowry in the accusative case, according to some Arab scholars.

He mentioned that this verse was revealed about people who doubted the matter of the polytheists when

it was revealed: "O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." (al-Zumar 39:153)

The report mentioned that:

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', he said, Mujbir told me, on the authority of Abdullah bin 'Umar, that he said: When the verse: **O My servants who have transgressed against themselves** (al-Zumar 39:53) was revealed, a man stood up and said: What about polytheism, O Prophet of God? The Prophet, may God bless him and grant him peace, disliked that, so he said: "Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills. And whoever associates partners with God has certainly fabricated a tremendous sin."

It was narrated on the authority of Ammar, who said: Ibn Abi Ja'far narrated to us, on the authority of his father, on the authority of Ar-Rabi', regarding His statement: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills**. He said: Mujbir informed me, on the authority of Abdullah bin Umar, that he said: When this verse was revealed: **O My servants who have transgressed against themselves** (al-Zumar 39:153), a man stood up and said: What about association, O Prophet of God? The Prophet disliked that, so he said: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills**.

Muhammad bin Khalaf al-Asqalani told me, he said, Adam told us, he said, al-Haytham bin Jamaaz told us, he said, Bakr bin Abdullah al-Muzani told us, on the authority of Ibn Umar, he said: We, the companions of the Prophet, may God bless him and grant him peace, had no doubt about the one who kills a soul, the one who consumes the wealth of an orphan, the one who witnesses falsehood, and the one who severs family ties, until this verse was revealed: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills**, so we refrained from bearing witness.

This verse shows that every person who commits a major sin is subject to the will of God. If He wills, He will forgive him, and if He wills, He will punish him for it, as long as his major sin is not associating partners with God.

Abu Ja'far said: By that, God, the Most High, means: **And whoever associates with God** in His worship other than His creation, **has certainly invented a tremendous sin**, meaning: He has fabricated a tremendous sin. And God, the Most High, made him a fabricator because he spoke falsely and slanderously by denying the Oneness of God and his acknowledgment that God has a partner from among His creation, a wife or a son. So the one who says that is a fabricator. And so is every liar, for he is a fabricator in his lie and fabricates it.

Surat al-Nisa 4:48

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

Tafsir al-Qurtubi

The Almighty said: **Indeed, God does not forgive association with Him.** It was narrated that the Prophet, may God bless him and grant him peace, recited: **Indeed, God forgives all sins** (al-Zumar 39:53), and a man said to him:

O Messenger of God and polytheism! Then it was revealed: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills.** This is from the agreed-upon decisive verses about which there is no difference of opinion among the ummah. **And He forgives what is less than that for whom He wills** is from the ambiguous verses about which the scholars have spoken. Muhammad ibn Jarir al-Tabari said: This verse has made clear that every person who commits a major sin is subject to the will of God the Most High. If He wills, He will forgive his sin, and if He wills, He will punish him for it, as long as his major sin was not associating partners with God the Most High. Some of them said that God the Most High has made this clear by saying: **If you avoid the major sins which you are forbidden, We will remove from you your lesser sins.** (An-Nisa': 31) So know that He wills to forgive minor sins for those who avoid major sins, but He will not forgive them for those who commit major sins. Some of the people of interpretation have said that this verse abrogates the one at the end of Al-Furqan. Zayd ibn Thabit said: Surat An-Nisa' was revealed six months after Al-Furqan. The correct view is that there is no abrogation, because abrogation in the reports is impossible. The explanation of combining the verses in this surah and in Al-Furqan will come, God willing. In Al-Tirmidhi, on the authority of Ali bin Abi Talib, he said: There is no verse in the Qur'an that is more beloved to me than this verse: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills.** He said: This is a good and strange hadith.

Tafsir Ibn Kathir

God Almighty says, commanding the People of the Book to believe in what was revealed to His servant and Messenger Muhammad, may God bless him and grant him peace, from the great book in which is the confirmation of the report of their hands of glad tidings, and threatening them if they do not do so, by His saying: **Before We obliterate faces and turn them on their backs.** Some of them said: Its meaning is before We obliterate faces, so obliterating them is turning them back and making their sight behind them, and it is possible that what is meant is: before We obliterate faces and do not leave them hearing, sight, or trace, and despite that We return them to the side of the backs. Al-Awfi said on the authority of Ibn Abbas regarding the verse, **Before We obliterate faces** and obliterating them means they become blind, **Then We turn them on their backs** meaning: We make their faces in front of their napes, so they walk backwards,

and We make for one of them two eyes from the back of his neck. Qatada and Atiyya Al-Awfi said the same. This is more eloquent in punishment and humiliation, and it is an example that God gave them in turning them away from the truth and returning them to falsehood, and their turning away from the clear path to the paths of misguidance, they rush and walk backwards on their backs. This is like what some of them said regarding His statement, "Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are up. And We have placed before them a barrier" the verse: This is an example that God gave them regarding their misguidance and preventing them from guidance. Mujahid said: Before We obliterate faces, meaning: from the path of truth, then We turn them on their backs, meaning in misguidance. Ibn Abi Hatim said: Something similar to this was narrated from Ibn Abbas and Al-Hasan. Al-Suddi said: **We will turn them back on their heels, and prevent them from the truth.** He said: **We will return them as infidels and return them as monkeys.** Ibn Zayd said: **We will return them to the land of Ash-Sham from the land of Hijaz.** It was mentioned that Ka'b Al-Ahbar converted to Islam when he heard this verse. Ibn Jarir said: Abu Kurayb told us, Jabir bin Nuh told us, on the authority of Isa bin Al-Mughira, who said: "We discussed Ka'b's conversion to Islam in the presence of Ibrahim, and he said: Ka'b converted to Islam during the time of Umar. He came intending to go to Jerusalem, and passed by Madinah, and Umar went out to him and said: 'O Ka'b, convert to Islam.'" He said: Do you not read in your book: **The example of those who were entrusted with the Torah and then did not uphold it is like that of a donkey carrying volumes** and I was entrusted with the Torah? He said: So Umar left him and went out until he reached Homs, and he heard a man from its people sad and saying: **O you who have been given the Scripture, believe in what We have revealed, confirming that which is with you, before We obliterate faces and turn them back the verse.** Ka'b said: O Lord, I converted to Islam for fear that this verse would befall him, then he returned and came to his family in Yemen, then he brought them as Muslims. Ibn Abi Hatim narrated it with another wording from another chain of transmission. He said: My father told us, Ibn Nufayl told us, Amr ibn Waqid told us on the authority of Yunus ibn Halbas, on the authority of Abu Idris A'idh God al-Khawlani, who said: Abu Muslim al-Jalili was Ka'b's teacher, and he blamed him for being slow to come to the Messenger of God, may God bless him and grant him peace. He said: So he sent him to him to see if he was the one? Ka'b said: So I rode until I came to Madinah, and suddenly a man was reciting the Qur'an, saying: **O you who have been given the Scripture, believe in what We have sent down confirming that which is with you, before We obliterate faces and turn them back.** So I hastened to the water and washed myself, and I was touching my face for fear of being obliterated, then I became a Muslim. And His statement: **Or We curse them as We cursed the Sabbath-breakers** means those who transgressed on their Sabbath by means of a trick to hunt, and they were transformed into monkeys and pigs. Their story will be explained in

detail in Surat Al-A'raf. And His statement: **And the command of God is to be carried out** means that when He commands something, it is not disobeyed or prevented. Then God the Almighty informed us that **He does not forgive association with Him** meaning that He does not forgive a servant who meets Him while associating partners with Him, **but He forgives what is less than that** meaning of the sins **for whom He wills** meaning of His servants. There are hadiths related to this noble verse, so let us mention what is easy from them:

The first hadith Imam Ahmad said: Yazid bin Harun told us, Sadaqah bin Musa told us, Abu Imran Al-Joni told us, on the authority of Yazid bin Babnous, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three registers with God: a register that God does not care about, a register that God does not leave out anything from, and a register that God does not forgive. As for the register that God does not forgive, it is associating partners with God. God the Almighty said: "Indeed, God does not forgive association with Him" (al-Baqarah 2:17), and He said: **Indeed, whoever associates partners with God, God has forbidden Paradise to him.** As for the register that God does not care about, it is the wrong done by the servant to himself in what is between him and his Lord, such as a day of fasting that he neglected or a prayer that he neglected. God forgives that and overlooks it if He wills. As for the register that God does not leave out anything from, it is the wrong done by the servants to one another, and retaliation is inevitable." Ahmad alone transmitted it.

The second hadith Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Ahmad bin Malik told us, Zaidah bin Abi Al-Raqqa told us, on the authority of Ziyad Al-Numairi, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "Injustice is of three types: injustice that God does not forgive, injustice that God forgives, and injustice that God will not leave alone. As for the injustice that God does not forgive, it is polytheism, and he said: 'Indeed, polytheism is a great injustice.' As for the injustice that God forgives, it is the injustice of the servants to themselves between themselves and their Lord. As for the injustice that He will not leave alone, it is the injustice of the servants to one another until some of them are in debt to others."

The third hadith Imam Ahmad said: Safwan bin Isa told us, Thawr bin Yazid told us on the authority of Abu Awn, on the authority of Abu Idris, who said: I heard Muawiyah say: I heard the Messenger of God, may God bless him and grant him peace, say: **Every sin, God may forgive it except for a man who dies as a disbeliever, or a man who kills a believer intentionally.** And Al-Nasa'i narrated it on the authority of Muhammad bin Muthanna on the authority of Safwan bin Isa on his authority.

The fourth hadith Imam Ahmad said: Hashim bin Al-Qasim told us, Abdul Hamid told us, Shahr told us, Ibn Ghanem told us that Abu Dharr told him on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God says: O My servant, as long as you worship Me and hope in Me,

then I will forgive you for whatever you have done. O My servant, if you meet Me with an earth full of sins, as long as you do not associate partners with Me, I will meet you with an earth full of forgiveness." Ahmad is the only one to narrate it from this source.

Hadith 5 Imam Ahmad said: Abd al-Samad told us, my father told us, Husayn told us on the authority of Ibn Buraydah that Yahya ibn Ya' mar told him that Abu al-Aswad al-Dailami told him that Abu Dharr told him: I came to the Messenger of God, may God bless him and grant him peace, and he said: "There is no servant who says: There is no god but God, and then dies upon that, except that he will enter Paradise." I said: Even if he commits adultery and steals? He said: Even if he commits adultery and steals three times, then he said the fourth time: In spite of Abu Dharr's nose. Abu Dharr went out dragging his garment and saying: Even if Abu Dharr's nose is in spite of him. Abu Dharr used to narrate this and say: Even if Abu Dharr's nose is in spite of him. They both narrated it from the hadith of Husayn with it.

Another way for the hadith of Abu Dharr. Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Zaid bin Wahb, on the authority of Abu Dharr, who said: I was walking with the Prophet, may God bless him and grant him peace, in the lava field of Medina at night, and we were looking at Uhud, so he said, **O Abu Dharr.** I said, **At your service, O Messenger of God.** He said: "I would not like to have anyone who has gold with me for the third evening and I have a dinar of it, except a dinar that I am saving, meaning for a debt, except that I say with it among the servants of God like this," and he pushed to his right, in front of him, and on his left. He said: Then we walked, and he said: **O Abu Dharr, the majority will be the minority on the Day of Resurrection, except for the one who says like this and like this,** so he pushed to his right, in front of him, and on his left. He said: Then we walked, and he said: **O Abu Dharr, stay where you are until I come to you.** He said: So he went until he disappeared from me. He said: So I heard a commotion, so I said: Perhaps the Messenger of God, may God bless him and grant him peace, appeared to him. He said: So I intended to follow him, then I remembered his saying: Do not leave until I come to you, so I waited for him until he came, and I mentioned to him what I heard, and he said: "That was Gabriel who came to me and said: Whoever dies from your nation without associating anything with God will enter Paradise." I said: Even if he committed adultery and stole? He said: **Even if he commits adultery and steals.** They included it in the two Sahihis from the hadith of Al-A'mash. Al-Bukhari and Muslim also narrated it, both of them on the authority of Qutaybah, on the authority of Jarir ibn 'Abd Al-Hamid, on the authority of 'Abd Al-'Aziz ibn Rafi', on the authority of Zayd ibn Wahb, on the authority of Abu Dharr, who said: "I went out one night and saw the Messenger of God, may God bless him and grant him peace, walking alone, with no one with him. I thought that he disliked anyone walking with him. I started walking in the shade of the moon, then he turned and saw me, and said: 'Who is this?' I said: 'Abu Dharr, may God make me your ransom.' He said: 'O Abu Dharr, come here.' I walked with him for a while, and he said: 'Those who do much will be those who do little on the Day of Resurrection,

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

except for the one to whom God gives goodness and He blows into it to his right and his left, in front of him and behind him, and does good with it.' I walked with him for a while, and he said to me: 'Sit here.' So he made me sit in a valley surrounded by stones, and he said to me: 'Sit here until I return to you.'" He said: So he went into the lava field so that I would not see him, and he stayed away from me for a long time, then I heard him approaching and he said: **Even if he commits adultery and even if he steals.** He said: When he came, I could not wait until I said: O Prophet of God, may God make me your ransom, whoever speaks on the side of the lava field, I did not hear anyone respond to you with anything. He said: "That was Gabriel who came to me from the side of the lava field and said: Give good report to your nation that whoever dies without associating anything with God will enter Paradise." I said: O Gabriel, even if he steals and even if he commits adultery? He said: Yes. I said: Even if he steals and even if he commits adultery? He said: Yes. I said: Even if he steals and even if he commits adultery? He said: Yes, even if he drinks alcohol."

The sixth hadith Abd bin Hamid said in his Musnad: Ubaidullah bin Musa told us on the authority of Ibn Abi Laila on the authority of Abu al-Zubayr, on the authority of Jabir, who said: A man came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, what are the two necessities? He said: **Whoever dies without associating anything with God, Paradise is obligatory for him, and whoever dies associating anything with God, Hell is obligatory for him.** He mentioned the rest of the hadith, and he is the only one to narrate it from this source.

Another path Ibn Abi Hatim said: My father told us, Al-Hasan bin Amr bin Khallad Al-Harrani told us, Mansour bin Ismail Al-Qurashi told us, Musa bin Ubaidah Al-Rabdhî told us, Abdullah bin Ubaidah told me on the authority of Jabir bin Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no soul that dies without associating anything with God except that forgiveness is permissible for it. If God wills, He will punish it, and if He wills, He will forgive it. "Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills." Al-Hafiz Abu Ya'la narrated it in his Musnad on the authority of Musa bin Ubaidah on the authority of his brother Abdullah bin Ubaidah, on the authority of Jabir: The Prophet, may God bless him and grant him peace, said: **Forgiveness will remain upon the servant as long as the veil is not removed.** It was said: O Prophet of God, what is the veil? He said: **Associating anything with God.** He said: "There is no soul that meets God without associating anything with Him except that forgiveness is permissible for it from God, the Most High. If He wills, He will punish it, and if He wills, He will forgive it." Then the Prophet of God recited: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills.** He wants.

The seventh hadith Imam Ahmad said: Abu Naim told

us, Zakariya told us, on the authority of Atiyah, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever dies without associating anything with God will enter Paradise.** He is the only one who transmitted it from this source.

The eighth hadith Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Abu Qabil told us on the authority of Abdullah bin Nasher from Bani Sari', who said: I heard Abu Abi Ham, the storyteller of the people of Ash-Sham, say: I heard Abu Ayyub Al-Ansari say: The Messenger of God, may God bless him and grant him peace, went out to them one day and said to them: Your Lord, the Almighty, has given me the choice between seventy thousand who will enter Paradise with pardon and without reckoning, and between what He has hidden for my nation. Some of his companions said to him: O Messenger of God, does your Lord hide that? So the Messenger of God, may God bless him and grant him peace, entered and then came out while saying Allahu Akbar and said: **Indeed, my Lord has given me an increase for every thousand by seventy thousand, and what He has hidden is with Him.** Abu Ruhm said: O Abu Ayyub, what do you think the Messenger of God, may God bless him and grant him peace, is hidden? The people ate it up with their mouths, and they said: What do you have to do with the hidden Messenger of God, may God bless him and grant him peace? Abu Ayoub said: Leave the man alone. I will tell you about the secret of the Messenger of God, may God bless him and grant him peace, as I think. Rather, I am certain that the secret of the Messenger of God, may God bless him and grant him peace, is that he said: **Whoever bears witness that there is no god but God alone, with no partner, and that Muhammad is His servant and Messenger, believing it with his tongue and his heart, will be admitted to Paradise.**

Hadith 9 Ibn Abi Hatim said: My father told us, Al-Mu'ammal bin Al-Fadi Al-Harrani told us, Isa bin Yunus *H* told us, and Hashim bin Al-Qasim Al-Harrani told us in what he wrote to me, he said: Isa bin Yunus himself told us on the authority of Wasil bin Al-Sa'ib Al-Raqashi, on the authority of Abu Sura, the nephew of Abu Ayyub Al-Ansari, on the authority of Abu Ayyub, he said: A man came to the Prophet, may God bless him and grant him peace, and said: I have a nephew who does not refrain from what is forbidden. He said: **What is his religion?** He said: He prays and declares the Oneness of God Almighty. He said: **Ask him for his religion, and if he refuses, then buy it from him.** So the man asked him for that but he refused, so he came to the Prophet, may God bless him and grant him peace, and told him, and he said: **I found him stingy in his religion.** He said: Then the verse was revealed: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills.**

The tenth hadith Al-Hafiz Abu Ya'la said: Amr bin Al-Dahhak told us, my father told us, Mastour Abu Hammam Al-Hana'i told us, Thabit told us on the authority of Anas, who said: A man came to the Messenger of God, may God bless him and grant him

peace, and said: O Messenger of God, I have not left out any need or needy person without attending to it. He said: **Do you not bear witness that there is no god but God and that Muhammad is the Messenger of God?** three times? He said: Yes. He said: **Then that comes after all of that.**

Hadith Eleven Imam Ahmad said: Abu Amer told us, Akram bin Ammar told us on the authority of Damdam bin Josh Al-Yamami, who said: Abu Hurairah said to me: O Yamami, do not say to a man: By God, God will not forgive you, or He will never let you enter Paradise. I said: O Abu Hurairah, this is a word that one of us says to his brother and friend when he is angry. He said: Do not say it, for I heard the Messenger of God, may God bless him and grant him peace, say: "There were two men among the Children of Israel: one of them was diligent in worship, and the other was extravagant with himself. They were brothers, and the diligent one would keep seeing the other commit a sin and would say: O this one, stop. He would say: Leave me by my Lord, have you sent a watcher over me? He said: Until one day he saw him committing a sin that he considered great, so he said to him: Woe to you, stop! He said: Leave me by my Lord, have you sent a watcher over me? He said: By God, God will not forgive you or will He never admit you to Paradise. He said: So God sent an angel to them and took their souls, and they met before him. He said to the sinner: Go and enter Paradise by My mercy, and He said to the other: Did you know? Did you have power over what is in My hand? Take him to the Fire. He said: By the One in Whose Hand is the soul of Abu al-Qasim, he uttered a word that destroyed his worldly life and his Hereafter." Narrated by Abu Dawud. From the hadith of Ikrimah bin Ammar, narrated to me by Damdam bin Josh.

The twelfth hadith Al-Tabarani said: Abu Sheikh told us, on the authority of Muhammad bin Al-Hasan bin Ajlan Al-Isfahani, on the authority of Salamah bin Shabib, on the authority of Ibrahim bin Al-Hakam bin Aban, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, who said: God Almighty said: **Whoever knows that I have the ability to forgive sins, I will forgive him and I do not mind, as long as he does not associate anything with Me.**

The Thirteenth Hadith Al-Hafiz Abu Bakr Al-Bazzar and Al-Hafiz Abu Ya'la said: Hudbah bin Khalid told us, Sahl bin Abi Hazim told us, on the authority of Thabit, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever God promises a reward for a deed, He will fulfill it for him, and whoever He threatens with punishment for a deed, He has the choice.** They are the only ones to narrate it. Ibn Abi Hatim said: Bahr bin Nasr Al-Khawlani told us, Khalid - meaning Ibn Abd Al-Rahman Al-Khorasani told us, Al-Haitham binammad told us, on the authority of Salam bin Abi Mut'i, on the authority of Bakr bin Abd God Al-Muzani, on the authority of Ibn Umar, who said: We, the companions of the Prophet, may God bless him and grant him peace, had no doubt about the one who killed a soul, or consumed the wealth of an orphan, or slandered chaste women, or gave false witness, until

this verse was revealed: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills.** So the companions of the Prophet, may God bless him and grant him peace, refrained from testifying. Ibn Jarir narrated it from the hadith of Al-Haitham binammad with it. Ibn Abi Hatim also said: Abd Al-Malik bin Abi Abd Al-Rahman Al-Muqri told us, Abd God bin Asim told us, Salih - meaning Al-Mari told us, Abu Bishr told us, on the authority of Ayoub, on the authority of Nafi', on the authority of Ibn Umar, who said: We had no doubt about the one for whom God has made Hell obligatory in the Book, until this verse was revealed to us: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills.** He said: So when we heard it, we refrained from testifying and we waited for the matters to be decided. To God the Almighty. Al-Bazzar said: Muhammad bin Abdul Rahim told us, Shaiban bin Abi Shaiba told us, Harb bin Surayj told us on the authority of Ayoub, on the authority of Nafi', on the authority of Ibn Umar: He said: We used to refrain from seeking forgiveness for the people of major sins until we heard our Prophet, may God bless him and grant him peace, say: **God does not forgive association with Him, but He forgives what is less than that for whomever He wills.** And he said: **I have delayed my intercession for the people of major sins from my nation until the Day of Resurrection.** Abu Ja'far Al-Razi said on the authority of Al-Rabi', Mujbir told me on the authority of Abdullah bin Umar that he said: When the verse was revealed: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God'** to the end of the verse, a man stood up and said: And association with God, O Prophet of God? The Messenger of God (peace and blessings of God be upon him) thought about that and said: "God does not forgive association with Him, but He forgives what is less than that for whomever He wills. And whoever associates others with God has certainly fabricated a tremendous sin." Narrated by Ibn Jarir. Ibn Mardawayh narrated it through various chains of narration on the authority of Ibn Umar. This verse in Surat At-Tanzil is conditional upon repentance. Whoever repents from any sin, even if he repeats it, God will accept his repentance. That is why He said: "Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins.'" That is, on the condition of repentance. If it were not like that, then association would be included in it, and that is not correct because God has ruled here that He does not forgive association, and He has ruled that He forgives everything else for whomever He wills, that is, even if its doer does not repent. This is more hopeful than that from this perspective, and God knows best. His statement: **And whoever associates others with God has certainly fabricated a tremendous sin** is like His statement: **Indeed, association is a tremendous wrong.** It is proven in the two Sahihs on the authority of Ibn Mas'ud that he said: I said: O Messenger of God, which sin is the greatest? He said: **To make a rival for God while He created you.** And he mentioned the rest of the hadith. Ibn Mardawayh said: Ishaq bin Ibrahim bin Zaid told us, Ahmad bin Amr told us, Ibrahim bin Al-Mundhir told us, Ma'n told us, Sa'id bin Bashir told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Imran bin

Surat al-Nisa 4:48

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

Husain: The Messenger of God, may God bless him and grant him peace, said: "I will inform you of the greatest of the major sins: associating partners with God." Then he recited: **And whoever associates partners with God has certainly fabricated a tremendous sin**, and disobeying parents. Then he recited: "Be grateful to Me and to your parents. To Me is the final destination."

Fath al-Qadir

His saying 48- **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills.** This ruling includes all groups of infidels from the People of the Book and others, and is not limited to the infidels of the people of war, because the Jews said: Ezra is the son of God, and the Christians said: The Messiah is the son of God, and they said: The third of three. There is no disagreement among the Muslims that if a polytheist dies in his polytheism, he is not among the people of forgiveness that God has bestowed upon other than the people of polytheism according to what His will requires. As for the non-polytheists among the disobedient Muslims, they are included under the will of God, He forgives whomever He wills and punishes whomever He wills. Ibn Jarir said: This verse has made clear that every person who commits a major sin is subject to the will of God, the Almighty, if He wills He will punish him and if He wills He will pardon him, as long as his major sin was not associating partners with God, the Almighty. Its apparent meaning is that forgiveness from Him, the Almighty, is for whomever His will requires, out of His favor and mercy, even if that sinner does not repent. The Mu'tazilah restricted this to repentance. The Almighty said: **If you avoid the major sins which you are forbidden, We will remove from you your lesser sins.** This indicates that God Almighty forgives the sins of those who avoid major sins, so the one who avoids major sins is among those whose sins God has willed to be forgiven.

Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas that he said: Rifa'ah bin Zaid bin Al-Tabut was one of the great Jews. Whenever he spoke to the Messenger of God (peace and blessings of God be upon him), he would twist his tongue and say: **Listen to us, O Muhammad, so that we may understand you.** Then he would criticize Islam and criticize it, so God revealed about him: **Have you not seen those who were given a portion of the Scripture?** Ibn Abi Hatim narrated on his authority regarding his statement: **They distort words from their [proper] usages**, meaning: They distort the limits set by God in the Torah. Abd bin Hamid, Ibn Jarir, and Ibn Al-Mundhir narrated on the authority of Mujahid regarding his statement: **They distort words from their [proper] usages**, meaning: The Jews' alteration of the Torah. **And they say, 'We hear and disobey,'** they said: We hear what you say, but we do not obey you. **And listen, but you are not listened to,** he said: What you say is not accepted. **A twist with their tongues**, he said: A contradiction with which they twist their tongues. **And listen and look at us**, he said:

Make us understand, do not rush us. Ibn Jarir, Ibn Abi Hatim, and Al-Tabarani narrated on the authority of Ibn Abbas regarding his statement, **And listen without being made to hear**, that he said: They say, *Listen*, not **You heard**. Ibn Ishaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated in Al-Dala'il on the authority of Ibn Abbas, that he said: "The Messenger of God, may God bless him and grant him peace, spoke to the leaders of the Jewish rabbis, among them Abdullah bin Suriya and Ka'b bin Asad, and he said to them:

O Jews, fear God and submit, for by God you know that what I have brought to you is the truth. They said: We do not know that, O Muhammad, and God revealed about them, "O you who have been given the Scripture," the verse. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas regarding his statement, **Before We obliterate faces**, he said: Obliterating them means that they become blind. **Then turn them on their backs**, he said: We make their faces in front of their backs so that they walk backwards, and We make for one of them two eyes in the back of his head. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, **Before We obliterate faces**, he said: From the path of truth. **Then turn them on their backs**, he said: In misguidance. Abd Al-Razzaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Hasan something similar. Ibn Abi Hatim and Al-Tabarani narrated on the authority of Abu Ayyub Al-Ansari who said: "A man came to the Prophet, may God bless him and grant him peace, and said: I have a nephew who does not refrain from what is forbidden. He said: What is his religion?" He said: He prays and declares the oneness of God. He said: Ask him for his religion, and if he refuses, then buy it from him. The man asked him for that, but he refused. So he came to the Prophet, may God bless him and grant him peace, and told him. He said: I found him stingy with his religion, so the verse was revealed: **Indeed, God does not forgive association with Him 1:17.** Ibn Ad-Durais, Abu Ya'la, Ibn Al-Mundhir, and Ibn 'Adi narrated with a sound chain of transmission on the authority of Ibn 'Umar.

He said: We used to refrain from seeking forgiveness for those who committed major sins until we heard from our Prophet, may God bless him and grant him peace: **God does not forgive association with Him, but He forgives what is less than that for whomever He wills.** He said: **I have saved my supplication and intercession for the major sinners of my nation.** So we refrained from much of what was in our hearts. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Umar who said: "When the verse, 'O My servants who have transgressed against themselves' was revealed, a man stood up and said: What about association, O Prophet of God? The Prophet, may God bless him and grant him peace, disliked that and said, 'God does not forgive association with Him'" **10:10.** Ibn al-Mundhir narrated on the authority of Abu Majlaz that this man's question was the reason for the revelation of the verse, **God does not forgive association with**

Him. Abu Dawud narrated in his Naskh and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said regarding this verse: God has forbidden forgiveness for those who die as disbelievers, and He has deferred the people of monotheism to His will, so He has not made them despair of forgiveness. Al-Tirmidhi narrated and authenticated it on the authority of Ali, who said: The verse of the Qur'an that I love most is **Indeed, God does not forgive association with Him** the verse.

Tafsir al-Baghawi

48- **Indeed, God does not forgive that partners be associated with Him.** Al-Kalbi said: It was revealed about Wahshi bin Harb and his companions. When he killed Hamza, he had promised him that he would be freed in exchange for killing him, but he did not fulfill that promise. When he arrived in Mecca, he and his companions regretted what they had done, so they wrote to the Messenger of God, may God bless him and grant him peace: We regret what we have done, and nothing prevents us from Islam except that we heard you say while you were in Mecca: **And those who do not invoke with God another god** (al-Furqan 25:68). We have invoked with God another god, killed the soul that God has forbidden, and committed adultery. Were it not for these verses, we would have followed you. Then the verse was revealed: **Except for those who repent, believe, and do righteous work** (al-Furqan 25:70-71). So the Messenger of God, may God bless him and grant him peace, sent them to them. When they read them, they wrote to him: This is a strict condition. We fear that we will not do righteous work. Then the verse was revealed: "Indeed, God does not forgive that He associates others with Him and forgives what is less than that for whomever He wills." So he sent it to them and they sent to him: **We fear that we will not be among the people of His will.** So the verse was revealed: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** (al-Zumar 39:53). So he sent it to them and they entered Islam and returned to the Prophet, may God bless him and grant him peace, and he accepted it from them. Then he said to Wahshi: **Tell me how you killed Hamza?** So when he told him, he said: **Woe to you, hide your face from me.** So Wahshi went to Ash-Sham and remained there until he died.

Abu Majlaz said on the authority of Ibn Omar, may God be pleased with him, when the verse was revealed: **Say, 'O My servants who have transgressed against themselves,'** a man stood up and said: **And polytheism, O Messenger of God?** He was silent, then he stood up to him two or three times, and the verse was revealed: **Indeed, God does not forgive association with Him.**

Mutraf bin Abdullah bin Al-Shakheer said: Ibn Omar, may God be pleased with him, said: We were during the time of Muhammad, the Messenger of God, may God bless him and grant him peace, when a man died on a turban, we testified that he was among the people of Hell until this verse was revealed: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills,** so we

refrained from testifying.

It was narrated on the authority of Ali, may God be pleased with him, that this verse is the most hopeful verse in the Qur'an: **And He forgives whatever is less than that for whomever He wills.**

"And whoever associates others with God has certainly fabricated a great sin." Ahmad ibn Abdullah al-Salihi told us, Ahmad ibn al-Hasan al-Hairi told us, Hajib ibn Ahmad al-Tusi told us, Muhammad ibn Hammad told us, Abu Mu'awiyah told us, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, what are the two necessities? He said: Whoever dies without associating anything with God will enter Paradise, and whoever dies associating anything with God will enter Hell."

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, Abu Muammar told us, I told Abdul Warith, on the authority of Al-Hussein, meaning: Al-Mu'allim, on the authority of Abdullah bin Buraidah, on the authority of Yahya bin Ya'mar, he told him that Abu Al-Aswad Al-Du'ali told him that Abu Dharr told him, he said: "I came to the Prophet, may God bless him and grant him peace, and he was wearing a white garment and he was asleep, then I came to him when he had woken up and he said: 'There is no servant who says: There is no god but God,' then he dies upon that but he will enter Paradise. I said: 'Even if he commits adultery and steals.' I said: 'Even if he commits adultery and steals?' He said: 'Even if he commits adultery and steals?' I said: 'Even if he commits adultery and steals?' He said: 'Even if he commits adultery and steals, in spite of Abu Dharr's nose.' Whenever Abu Dharr narrated this, he would say: 'Even if Abu Dharr's nose was in spite of Abu Dharr'."

Tafsir al-Baidawi

48 "Indeed, God does not forgive association with Him" because He has decided that His punishment will be eternal and that the traces of his sin will not be erased, so he is not prepared for forgiveness, unlike others. "And He forgives what is less than that" meaning what is less than association, whether small or great. "For whomever He wills" as a favor and kindness to Him. The Mu'tazila linked it to the two verbs to mean that God does not forgive association with Him for whomever He wills, which is the one who does not repent, and He forgives what is less than that for whomever He wills, which is the one who repents. It contains a restriction without evidence, since the generality of the verses of threat to protection is not more appropriate than it, and it contradicts their doctrine, since linking the command to the will contradicts the necessity of punishment before repentance and forgiveness after it. So the verse, as it is an argument against them, is an argument against the Khawarij who claimed that every sin is association

Surat al-Nisa 4:48

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

and that its perpetrator will remain in Hell forever. **And whoever associates others with God has certainly fabricated a tremendous sin.** He has committed something that is considered less sinful, and this is an indication of the meaning that distinguishes it from other sins. Fabrication, just as it is applied to speech, is also applied to action, as is invention.

Surat al-Nisa 4:49

Have you not seen those who claim themselves to be pure? Rather, it is God who purifies whom He wills, and they will not be wronged a thread.

Tafsir al-Jalalayn

Have you not seen those who claim themselves to be pure? They are the Jews, when they said, **We are the sons of God and His beloved.** That is, the matter is not that they claim to be pure. **Rather, God purifies** He cleanses **whom He wills** through faith. **And they are not wronged** They do not reduce their deeds **by a thread** the size of a date seed shell.

Tafsir al-Suyuti

God Almighty said: Have you not seen those who purify themselves? The verse: Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: The Jews used to bring their children forward to pray with them and offer their sacrifices, claiming that they had no sins or faults. Then God revealed: Have you not seen those who purify themselves? Ibn Jarir narrated something similar on the authority of Ikrimah, Mujahid, Abu Malik, and others.

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Have you not seen, O Muhammad, in your heart those Jews who purify themselves and acquit themselves of sins and cleanse themselves?

The interpreters differed on the meaning by which the Jews praised themselves.

Some of them said: Their self-praise was their saying: We are the children of God and His beloved.

Who said that?

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, his statement: **Have you not seen those who claim themselves to be pure? Rather, God purifies whom He wills, and they are not wronged a thread.** They are the enemies of God, the Jews. They claimed to be pure with something they did not attain, so they said: We are the children of God and His beloved. And they said: We have no sins.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Al-Hasan regarding his statement: **Have you not seen those who claim themselves to be pure?** He said: They are the Jews and Christians. They said: We are the children of God and His beloved. And they said: None will enter Paradise except he who is a Jew or a Christian.

Al-Qasim told us, Al-Hussein told us, Abu Tamila told us, on the authority of Ubaid bin Sulayman, on the authority of Al-Dahhak, who said: The Jews said: We have no sins except like the sins of our children on the day they are born! If they have sins, then we have sins! We are just like them! God Almighty said: **See how**

they invent falsehood against God, and sufficient is that as a manifest sin.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **Have you not seen those who claim themselves to be pure?** He said: The People of the Book said: None will enter Paradise except those who are Jews or Christians, and they said: We are the sons of God and His beloved, and they said: We are upon that which God loves. So God Almighty said: **Have you not seen those who claim themselves to be pure? Rather, God purifies whom He wills,** when they claimed that they would enter Paradise, and that they were the sons of God and His beloved and the people of His obedience.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Have you not seen those who claim themselves to be pure? Rather, God purifies whom He wills, and they are not wronged a thread.** It was revealed about the Jews. They said: We teach our children the Torah when they are young, so they will not have sins, and our sins are like the sins of our children. Whatever we do during the day will be expiated for us at night.

Others said: Rather, their self-praise was that they put their children before them to lead them in prayer, claiming that they had no sins.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **They purify themselves,** he said: Jews, they used to put their children forward in prayer and lead them in prayer, claiming that they had no sins. So that is purification.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Al-A'raj, on the authority of Mujahid, who said: They used to put the boys before them in supplication and prayer, leading them in prayer, and they claimed that they had no sins, so that was a form of self-praise. Ibn Jurayj said: They are the Jews and Christians.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Hisayn, on the authority of Abu Malik, regarding his statement: **Have you not seen those who claim themselves to be pure?** He said: It was revealed about the Jews, they used to bring their children forward saying: They have no sins.

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Makin, on the authority of Ikrimah, regarding His statement: **Have you not seen those who claim themselves to be pure?** He said: The People of the Book used to bring forward young boys who had not yet reached puberty to lead them in prayer, saying: They have no sins! So God revealed: **Have you not seen those who claim themselves to be pure?** The verse.

Surat al-Nisa 4:49

Have you not seen those who claim themselves to be pure? Rather, it is Allah who purifies whom He wills, and they will not be wronged a thread.

Others said: Rather, their purification of themselves was their saying: Our children will intercede for us and purify us.

Who said that?

Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement: **Have you not seen those who claim themselves to be pure?** That is because the Jews said: Our children have passed away, and they are close to God for us, and they will intercede for us and purify us! So God said to Muhammad: **Have you not seen those who claim themselves to be pure? to and they will not be wronged a thread.**

Others said: Rather, that was from them, as a recommendation from one to the other.

Who said that?

Yahya bin Ibrahim Al-Masoudi told me, he said, my father told us, on the authority of his father, on the authority of Al-A'mash, on the authority of Qais bin Muslim, on the authority of Tariq bin Shihab, he said: Abdullah said: A man goes out with his religion, then he returns with nothing of it! He meets a man who has no power to benefit or harm him, so he says: By God, you have enjoyed and enjoyed, and perhaps he will return without having met his need for anything, and God will be angry with him. Then he recited: **Have you not seen those who claim that they are pure?**

Abu Ja'far said: The most correct of these statements is the statement of the one who said: The meaning of purifying the people whom God described as purifying themselves is that they described themselves as having no sins or faults, and that they are sons and beloved of God, as God informed us about what they used to say. Because that is the most obvious meaning, as God informed us about them that they only purified themselves and not others.

As for those who said: The meaning of this is: They put their children forward for prayer, then this is an interpretation whose validity cannot be known except through a reliable report that requires knowledge.

As for His statement, may He be glorified: **Rather, God purifies whom He wills**, it is a denial from God of those who purify themselves from the Jews and Christians, and absolve them from sins. God says to them: The matter is not as you claim, that you have no sins or faults, and that you are innocent of what God hates, but you are people of slander and lying about God. The one who is purified is not the one who purifies himself, but rather the one whom God purifies, and God purifies whomever He wills from among His creation, purifying him and absolving him from sins, by enabling him to avoid what He hates of His disobedience, and to do what pleases Him of His obedience.

We said that this is the case because God Almighty said: Look how they fabricate lies against God. He

informed us that they fabricate lies against God by claiming that they are the sons of God and His beloved, and that God has purified them from sins.

Abu Ja'far said: By that, He, the Most High, means: And God does not wrong those about whom He has informed that they purify themselves or others of His creation, by depriving them of any of their rights in His not purifying them, and in the purification of those who have not purified themselves, and in the purification of those of His creation whom He purifies, nor does He put anything in the wrong place, but He purifies whomever He wills of His creation, and guides him, and disappoints whomever He wills of the people of His disobedience. All of that is up to Him and in His hand, and in all of that He does not wrong anyone - whether he purifies them or not - by a thread.

The interpreters differed about the meaning of the wick.

Some of them said: It is the dirt that comes out from between the fingers and the palms, if one of them is twisted with the other.

Who said that?

Sulayman ibn Abd al-Jabbar told me [he said, Muhammad ibn al-Salt told us] he said, Abu Kudayna told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, who said: The wick is what comes out from between your two fingers.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Abu Ishaq al-Hamadani, on the authority of al-Taymi, he said: I asked Ibn Abbas about his statement: **And they will not be wronged a thread**, he said: What you twisted between your two fingers.

Ibn Wakee' told us, he said, my father told us, on the authority of Yazid bin Dirham Abi Al-Ala', he said, I heard Abu Al-Aaliyah, on the authority of Ibn Abbas: **And they will not be wronged as much as a thread**, he said: The thread is what comes out from between a man's fingers.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And they will not be wronged a thread**, and a thread is that you rub your two fingers, and whatever comes out between them is that.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Husayn told us, on the authority of Abu Malik, regarding his statement: **And they will not be wronged as much as a thread**, he said: The thread is the dirt that comes out from between the hands.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi, who said: The wick is what you twist your hands with, and dirt comes out.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansour, on the authority of Mujahid, on

the authority of Ibn Abbas, regarding his statement: **And they will not be wronged a thread**, he said: What you rub in your hands and it comes out between them.

Some people say: What is in the belly of the nucleus.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **a wick**, he said: what is in the belly of the seed.

Ibn Wakee' told us, he said, my father told us, on the authority of Talha bin Amr, on the authority of Ata', he said: The wick is what is in the belly of the seed.

Yunus told me, he said, Ibn Wahb told us, he said, Talha bin Amr told me: that he heard Ata bin Abi Rabah say, and he mentioned something similar.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Abdullah bin Katheer told me: He heard Mujahid say: The wick is what is in the crack of the date stone.

Muhammad bin Bashir told us, he said, Muhammad bin Saeed told us, he said, Sufyan bin Saeed told us, on the authority of Mansur, on the authority of Mujahid, he said: The wick, in the date pit.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **And you will not be wronged even a thread**, he said: The thread is what is in the crack of the date stone.

It was narrated on the authority of Al-Hussein bin Al-Faraj, who said: I heard Abu Muadh say: Ubaid bin Sulayman told us, who said: I heard Al-Dahhak say: The wick is the splitting of the date stone.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: The wick is what is in the belly of the seed.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Al-Dahhak, he said: The wick is what is in the crack of the seed.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And they will not be wronged a thread**, the thread of the kernel.

Ibn Bashir told us, he said, Abu Amer told us, he said, Qurra told us, on the authority of Atiyah, he said: The wick is what is in the belly of the seed.

Abu Jaafar said: The origin of the word *fatil* is *muftool*, which was changed from *mafool* to *fa'il*, just as it was said: *sarī* and *dahin* from *masru'* and *madhūn*.

Since this is the case, and since God, the Most High, intended by His statement, **And they will not be wronged as much as a thread**, to inform us that He will not wrong His servants in the least of things that have no danger, so how about what has danger? And the dirt that comes out from between a man's fingers or from between his hands if he twists one of them over the other, like what is in the crack of a date pit and its inside, and similar things that are twisted, which have

no danger or value, then it is necessary that all of that be included in the meaning of a thread, unless something comes out of that that must be accepted, which is indicated by the apparent meaning of the revelation.

Tafsir al-Qurtubi

It has three issues

The first - the Almighty's saying: **Have you not seen those who claim themselves to be pure?** This wording is general in its appearance, and none of the interpreters differed that what is meant is the Jews, and they differed in the meaning by which they claimed to be pure. Qatada and Al-Hasan said: That is their saying: **We are the sons of God and His beloved**, and His saying: **None will enter Paradise except he who is a Jew or a Christian**. Ad-Dahhak and As-Suddi said: Their saying: **We have no sins, and whatever we did during the day was forgiven for us at night, and whatever we did at night was forgiven for us during the day**, and we are like children in not having sins. Mujahid, Abu Malik and Ikrimah said: Their giving precedence to the young for prayer is because they have no sins, and this is far from the purpose of the verse. Ibn Abbas said: That is their saying: **Our fathers who died intercede for us and purify us**. Abdullah bin Masoud said: That is their praise of one another, and this is the best that has been said, for it is apparent from the meaning of the verse, and purification is: cleansing and absolution from sins.

Second - This verse and the Almighty's saying: **So do not claim yourselves to be pure** (al-Najm 53:32) require that one should belittle the one who praises himself with his tongue, and inform that the one who praises and is praised is the one whose actions are good and whom God the Almighty has purified. So there is no consideration for a person's self-praise, but rather the consideration is God's purification of him. In Sahih Muslim, "On the authority of Muhammad ibn Amr ibn Ata', he said: I named my daughter Barra, and Zainab bint Abi Salamah said to me: The Messenger of God, may God bless him and grant him peace, forbade this name, so I named myself Barra. So the Messenger of God, may God bless him and grant him peace, said:

Do not praise yourselves. God knows best who are the righteous among you. They said: What should we name her? He said: Name her Zainab. The Book and the Sunnah indicate that it is forbidden for a person to praise himself. This is similar to what has become widespread in these Egyptian lands of people praising themselves with descriptions that necessitate praise, such as Zaki al-Din, Muhyi al-Din, and the like. However, when the ugliness of those named by these names increased, it became apparent that these descriptions were out of step with their origins, and they became of no use.

Third: As for praising and commending others, in Bukhari, from the hadith of Abu Bakrah, "A man was mentioned in the presence of the Prophet, may God bless him and grant him peace, and he praised him

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Have you not seen those who claim themselves to be pure? Rather, it is Allah who purifies whom He wills, and they will not be wronged a thread.

and said:

Woe to you, you have cut off your friend's neck - he said it repeatedly - if one of you must praise someone, then let him say, "I think so-and-so" if he thinks that he is like that, and God will judge him, and no one can be praised before God. So the Prophet, may God bless him and grant him peace, forbade going to extremes in praising a man for something he does not have, lest he become arrogant and conceited and think that he is in reality in that position, which would lead him to neglect his work and not increase his virtue. Therefore, the Prophet, may God bless him and grant him peace, said, **Woe to you, you have cut off your friend's neck.** In another hadith:

You have cut off the man's back, as they described him with something he did not have. This is how scholars interpreted the words of the Prophet, may God bless him and grant him peace:

Throw dirt in the faces of flatterers. What is meant by this are those who flatter people in their faces with falsehood and with what is not in them, so that they make that a commodity by which they eat the one being praised and tempt him. As for praising a man for what he has of good deeds and praiseworthy commands, so that it may be from him an encouragement to him in his likes and an incitement for people to follow his example in his likes, then he is not a flatterer, even if he has become a flatterer by what he has said of beautiful words about him. This goes back to intentions, and God knows the corrupter from the reformer. The Prophet, may God bless him and grant him peace, praised people in poetry, sermons, and speeches, and he did not throw dirt in the faces of flatterers, nor did he command that, like the saying of Abu Talib:

And a white man, with whose face the clouds are drawn, a support for orphans and a guardian for widows.

And as Al-Abbas and Hassan praised him in their poetry, and Kaab bin Zuhair praised him, and he also praised his companions, saying: **You are few when you are greedy and many when you are afraid.** As for his saying, may God bless him and grant him peace, in the authentic hadith:

Do not praise me as the Christians praised Jesus, son of Mary, and say: **The servant of God and His Messenger.** This means that do not describe me with attributes that I do not have, seeking thereby to praise me, as the Christians described Jesus with attributes that he did not have, and attributed to him that he was the son of God, and thus they disbelieved and went astray. This requires that whoever raises a person above his limit and exceeds his status with something that he does not have, then he is an aggressor and sinner, because if that were permissible for anyone, then the most deserving of that of creation would be the Messenger of God, may God bless him and grant him peace.

God the Almighty said: **And they will not be wronged**

even a thread. The pronoun in **they will not be wronged** refers to those mentioned, from those who purify themselves and those whom God the Almighty purifies. Other than these two types, it is known that God will not wrong them from other than this verse. The wick is the thread in the slit of the date pit. This was said by Ibn Abbas, Ata', and Mujahid. It was also said that it is the shard that surrounds the pit between it and the unripe date. Ibn Abbas also said, as did Abu Malik and al-Suddi: It is what comes out between your two fingers or your two hands from dirt when you twist them. It is a fa'il with the meaning of maf'ul. All of this goes back to a metaphor for belittling and diminishing something, and that God will not wrong it at all. An example of this in belittling is God the Almighty's saying: **And they will not be wronged even a speck** (An-Nisa': 124). It is the dot in the back of the pit, from which the palm tree grows. The poet said, criticizing some kings:

Gather an army of thousands and invade, then do not spare the enemy a single bit.

Tafsir Ibn Kathir

Al-Hasan and Qatada said: This verse, which is His saying, **Have you not seen those who claim themselves to be pure?** was revealed about the Jews and Christians when they said: We are the sons of God and His beloved. Ibn Zayd said: It was revealed about their saying, **We are the sons of God and His beloved**, and about their saying, **None will enter Paradise except he who is a Jew or a Christian.**

Mujahid said: They used to put the boys before them in supplication and prayer, leading them in prayer, and they claimed that they had no sin. This is what Ikrimah and Abu Malik said, and Ibn Jarir narrated this. Al-Awfi said on the authority of Ibn Abbas regarding His saying, **Have you not seen those who claim themselves to be pure?** That is because the Jews said: Our sons died and they are close to us and they will intercede for us and purify us. So God revealed to Muhammad, **Have you not seen those who claim themselves to be pure?**

The verse was narrated by Ibn Jarir. Ibn Abi Hatim said: My father told us, Muhammad ibn Musaffa told us, Ibn Himyar told us on the authority of Ibn Lahi'ah, on the authority of Bashir ibn Abi Amr, on the authority of Ikrimah, on the authority of Ibn Abbas said: The Jews used to have their children pray with them, and they would bring their offerings and claim that they had no sins or faults, and they lied. God said: I do not purify one who has sin by another who has no sin. God revealed: **Have you not seen those who claim that they are pure?** Then he said: It was narrated on the authority of Mujahid, Abu Malik, As-Suddi, Ikrimah and Ad-Dahhak, something similar to that. Ad-Dahhak said: They said: We have no sins just as our children have no sins, so God revealed: **Have you not seen those who claim that they are pure?** about them. It was said: It was revealed in condemnation of flattery and self-praise. It was mentioned in the authentic hadith of Muslim on the authority of Al-Miqdad bin Al-Aswad,

who said: The Messenger of God, may God bless him and grant him peace, ordered us to throw dirt in the faces of flatterers. In another hadith narrated in the two Sahih's on the authority of Khalid Al-Hadha' on the authority of Abd Al-Rahman bin Abi Bakra, on the authority of his father: The Messenger of God, may God bless him and grant him peace, heard a man praising another man, so he said: **Woe to you, you have cut off the neck of your companion.** Then he said: "If one of you must praise his companion, let him say: I think so, and he does not vouch for anyone before God. Imam Ahmad said: Mu'tamir told us on the authority of his father on the authority of Na'im bin Abi Hind who said: Umar bin Al-Khattab said: Whoever says: I am a believer is an unbeliever, and whoever says: I am a scholar is ignorant, and whoever says: I am in Paradise is in Hell. Ibn Mardawayh narrated it on the authority of Musa bin Ubaidah on the authority of Talhah bin Ubaidullah bin Kuraiz on the authority of Umar who said: What I fear most for you is a person's admiration for his own opinion. Whoever says: I am a believer is an unbeliever, and whoever says: I am a scholar is ignorant, and whoever says: I am in Paradise is in Hell. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah and Hajjaj told us, Shu'bah told us on the authority of Sa'd bin Ibrahim, on the authority of Ma'bad Al-Juhani who said: Mu'awiyah rarely narrated on the authority of the Prophet, may God bless him and grant him peace. He said: He rarely left these words on Friday to narrate them on the authority of the Prophet, may God bless him and grant him peace. He said: "Whoever God wants good for, He gives him understanding of the religion. This wealth is sweet and green, so whoever takes it rightfully, He will bless it for him. Beware of flattery, for it is slaughter." Ibn Majah narrated from him: "Beware of flattery, for it is slaughter." On the authority of Abu Bakr bin Abi Shaybah, on the authority of Ghundar, on the authority of Shu'bah, on his authority. This Ma'bad is the son of Abdullah bin Uwaim al-Basri al-Qadari. Ibn Jarir said: Yahya bin Ibrahim Al-Masoudi told us, my father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Qais bin Muslim, on the authority of Tariq bin Shihab, who said: Abdullah bin Masoud said: A man may go out with his religion and then return with nothing of it. He meets a man who has no power to benefit or harm him, and he says to him: By God, you are such and such. Perhaps he will return without having fulfilled his need for anything, and he has angered God. Then he recited: **Have you not seen those who claim themselves to be pure?** The verse, and we will discuss this at length when God Almighty says: "So do not claim yourselves to be pure. He is most knowing of who fears Him." That is why God Almighty said: **Rather, God purifies whom He wills,** meaning that the reference in this is to God Almighty, because He is most knowledgeable of the truths of matters and their mysteries. Then God Almighty said: **And they will not be wronged a thread,** meaning that no one will be left with a reward equal to the amount of a thread. Ibn Abbas, Mujahid, Ikrimah, Ata', Al-Hasan, Qatadah, and more than one of the Salaf said: It is what is in the crack of the seed. And on the authority of Ibn Abbas also: It is what you twist between your fingers, and both statements are close. And his saying, **See how they invent lies against God** means in their

self-praise and their claim that they are the sons of God and His beloved, and their saying, **None will enter Paradise except he who is a Jew or a Christian,** and their saying, **The Fire will not touch us except for a few days** and their reliance on the righteous deeds of their fathers, and God has ruled that the deeds of fathers do not compensate for the sons in anything in His saying, "That was a nation that has passed on. It shall have what it earned, and you shall have what you have earned" (al-An'am 2:10), then He said, **And sufficient for that is a clear sin** meaning, and sufficient for their action is a lie and apparent fabrication. And his saying, **Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghut** [al-Jibt], as for Jibt, Muhammad ibn Ishaq said, on the authority of Hassan ibn Fa'id, on the authority of Umar ibn al-Khattab that he said: Jibt is magic, and Taghut is Satan. And thus it was narrated on the authority of Ibn Abbas, Abu Al-Aaliyah, Mujahid, Ata', Ikrimah, Saeed bin Jubayr, Al-Sha'bi, Al-Hasan, Al-Dahhak, and Al-Suddi. On the authority of Ibn Abbas, Abu Al-Aaliyah, Mujahid, Ata', Ikrimah, Saeed bin Jubayr, Al-Sha'bi, Al-Hasan, and Atiyyah: Al-Jibt is the devil. Ibn Abbas added: In Abyssinian. And on the authority of Ibn Abbas also: Al-Jibt is polytheism. And on his authority: Al-Jibt is idols. And on the authority of Al-Sha'bi: Al-Jibt is the soothsayer. And on the authority of Ibn Abbas: Al-Jibt is Huyayy bin Akhtab. And on the authority of Mujahid: Al-Jibt is Ka'b bin Al-Ashraf. And the scholar Abu Nasr Ismail bin Hammad Al-Jawhari said in his book As-Sahah: Al-Jibt is a word that refers to an idol, soothsayer, magician, and the like. And in the hadith: **Birth omen, divination, and ways are from Al-Jibt.** He said: This is not pure Arabic because the letter jim and the letter ta' come together in one word without a letter with a liqa. This hadith which was mentioned and narrated by Imam Ahmad in his Musnad, he said: Muhammad ibn Ja'far told us, Awf told us from Hayyan Abu al-'Ala', Qatan ibn Qubaysah told us from his father, who is Qubaysah ibn Mukhariq, that he heard the Prophet, may God bless him and grant him peace, say: **Verily, divination, and superstition are from the jibt.** Awf said: Divination is the driving away of birds, and divination is the line drawn on the ground, and the jibt, al-Hasan said: It is the devil. And thus Abu Dawud narrated it in his Sunan, and al-Nasa'i and Ibn Abi Hatim in their Tafsirs from the hadith of Awf al-A'abi with it. We have already discussed the taghut in Surat al-Baqarah in a way that makes it unnecessary to repeat it here. Ibn Abi Hatim said: My father told us, Ishaq ibn al-Dayf told us, Hajjaj told us from Ibn Jurayj, Abu al-Zubayr told me that he heard Jabir ibn 'Abdullah being asked about taghut, and he said: They are soothsayers upon whom the devils descend. And Mujahid said: The taghut is the devil in the form of a human being to whom they turn for judgment, and he is the one in charge of their affairs. Imam Malik said: Taghut is everything that is worshipped besides God the Almighty. And His statement, **And they say to those who disbelieve, 'These are better guided than those who believe in the way,'** means that they prefer the disbelievers over the Muslims because of their ignorance, lack of religion, and their disbelief in the Book of God in their hands. Ibn Abi Hatim narrated: Muhammad ibn Abdullah ibn Yazid al-Muqri told us, Sufyan told us, on the authority of Amr, on the authority of Ikrimah, who said: Huyayy

Surat al-Nisa 4:49

Have you not seen those who claim themselves to be pure? Rather, it is Allah who purifies whom He wills, and they will not be wronged a thread.

ibn Akhtab and Ka'b ibn al-Ashraf came to the people of Mecca and said to them: You are the people of the Book and the people of knowledge, so tell us about us and about Muhammad. They said: What are you and what is Muhammad? They said: We maintain kinship ties, slaughter sheep, give water to drink on milk, free the captives, and give water to the pilgrims. Muhammad is a faucet that severed our kinship ties, and the thieves of the pilgrims, Banu Ghafar, followed him. Are we better or is he? They said: You are better and more guided in your path. So God revealed: **Have you not considered those who were given a share?** This has been narrated from more than one source on the authority of Ibn Abbas and a group of the Salaf. Imam Ahmad said: Muhammad ibn Abi Uday told us on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When Ka'b ibn al-Ashraf came to Mecca, the Quraysh said: Do you not see this young man who has been cut off from his people? He claims that he is better than us, while we are the people of the pilgrimage, the people of the guardianship, and the people of the water supply? He said: You are better. He said: Then the verse was revealed: **Indeed, your enemy is the one cut off.** And the verse was revealed: **Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut and say of those who disbelieve, "These are better guided than those who believe in the way.** Those are the ones whom God has cursed, and he whom God curses, you will never find for him a helper." Ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr on the authority of Ibn Abbas, who said: Those who formed the confederates from Quraysh, Ghatafan, and Banu Qurayzah were Huyayy ibn Akhtab, Salam ibn Abi al-Haqiq Abu Rafi', al-Rabi' ibn al-Rabi' ibn Abi al-Haqiq, Abu Ammar, Wahwah ibn Amir, and Hudhah ibn Qays. As for Wahwah, Abu Ammar, and Hudhah, they were from Banu Wa'il, and the rest of them were from Banu al-Nadir. So when they came to Quraysh, they said: These are the rabbis of the Jews and the people of knowledge of the first Scriptures, so ask them, is your religion better or the religion of Muhammad? So they asked them and they said: Rather, your religion is better than his religion, and you are more guided than him and those who followed him. So God Almighty revealed: **Have you not seen those who were given a portion of the Scripture? until His Almighty saying: And We gave them a great kingdom.** This is a curse on them and a statement that they will have no supporter in this world or in the Hereafter because they only went to seek support from the polytheists, and they only said that to them to attract them to support them, and they answered them and came with them on the Day of the Confederates until the Prophet, may God bless him and grant him peace, and his companions dug the trench around Medina, and God spared them their evil: "And God repelled those who disbelieved in their fury; they did not attain any good. And God spared the believers the fighting, and ever is God Strong and Exalted in Might."

Fath al-Qadir

His saying 49- **Have you not seen those who claim themselves to be pure?** is an expression of astonishment at their state. The commentators agreed that what is meant is the Jews. They differed on the meaning of what they claimed to be pure with. Al-Hasan and Qatadah said: It is their saying, **We are the children of God and His beloved**, and their saying, **None will enter Paradise except he who is a Jew or a Christian**. Ad-Dahhak said: It is their saying, **We have no sins and we are like children**. It was also said that they said, **Their fathers intercede for them**. It was also said that it is the praise of some of them for others. The meaning of purification is cleansing and sanctification, so it is not far-fetched to say that it is true according to all of these commentaries and others. The wording includes everyone who purifies himself, rightly or wrongly, from the Jews and others, and this includes changing titles that include purification, such as Muhyi ad-Din, Izz ad-Din, and the like. His statement, **Rather, God purifies whom He wills**, meaning: that is up to Him, the Most High, for He knows who among His servants deserves to be purified and who does not. So let the servants leave the purification of themselves and entrust the matter of that to God, the Most High, for their purification of themselves is merely corrupt claims driven by self-love, seeking superiority, haughtiness and boasting. An example of this verse is the statement of God, the Most High, "So do not claim yourselves to be pure. He is most knowing of who fears Him." His statement, **And you will not be wronged**, meaning those who purify themselves, **even a thread**, which is the thread in the date pit. It was also said that it is the husk around the pit. It was also said that it is what comes out between your fingers or hands of dirt when you twist them. So it is a *thread* in the sense of twisted. What is meant here is a metaphor for something insignificant. The same is true of **nor will they be wronged even as much as a speck**, which is the dot on the back of the pit. Meaning: Those who praise themselves will be punished for their praise of themselves to the extent of this sin and will not be wronged by exceeding what they deserve. It is permissible for the pronoun to refer to **whoever He wills**, meaning: Those whom God praises will not be wronged in the least bit of what they deserve of reward.

Tafsir al-Baghawi

49- The Almighty said: **Have you not seen those who claim themselves to be pure?** The verse, Al-Kalbi said: "It was revealed about some Jewish men, including Bahri bin Amr, Al-Nu'man bin Awfa, and Marhab bin Zaid. They brought their children to the Prophet, may God bless him and grant him peace, and said: O Muhammad, is there any sin upon these people? He said: No. They said: We are just like them. Whatever we do during the day will be expiated for us at night, and whatever we do at night will be expiated for us during the day. So God Almighty revealed this verse."

Mujahid and Ikrimah said: They used to put their children first in prayer, claiming that they had no sins, and that was purification.

Al-Hasan, Ad-Dahhak, Qatadah and Muqatil said: It was revealed about the Jews and Christians when they said, **We are the children of God and His beloved ones**, "And they say, 'None will enter Paradise except one who is a Jew or a Christian.'" **Al-Baqarah 2:111** Abdullah ibn Mas'ud, may God be pleased with him, said: It is the praise of one another. Tariq ibn Shihab narrated on the authority of Ibn Mas'ud who said: A man may go out from his home with his religion, and a man comes who has no power to harm or benefit himself, and he says, **By God, you are such and such**, and he returns to his home with nothing of his religion. Then he recited: **Have you not seen those who claim themselves to be pure?** **Al-Baqarah 2:111**.

The Almighty says: **Rather, God purifies** meaning: He cleanses, absolves from sins, and reforms **whoever He wills, and they will not be wronged a thread**. This is the name for what is in the crack of the seed, and the *qatmir* is the name for the shell on the seed, and the *naqeer* is the name for the dot on the back of the seed. It was said: the *fateel* comes from *fatal*, which is what is placed between the two fingers of dirt when spinning.

Tafsir al-Baidawi

49**Have you not seen those who claim themselves to be pure?** meaning the People of the Book. They said, **We are the children of God and His beloved**. It was said, "Some of the Jews came with their children to the Messenger of God and said, 'Is there a sin upon these people?' He said, 'No.' They said, 'By God, we are only like them. Whatever we do during the day, it will be expiated for us at night, and whatever we do at night, it will be expiated for us during the day.'" In their meaning is the one who purifies and commends himself. **Rather, God purifies whom He wills**. It is a warning that His purification is what is taken into account, not the purification of others, for He is the All-Knowing of what is good and bad within a person. He has condemned them and purified those of His believing servants whom He approves of. The origin of purification is the negation of what is considered ugly in action or speech. **Nor will they be wronged** by being condemned or punished for their purification of themselves unjustly. **A wick** is the lowest and smallest injustice, and it is the thread in the crack of a seed that is used as an example of insignificance.

Surat al-Nisa 4:50

See how they invent falsehood against Allah, and sufficient is that as a clear sin.

Surat al-Nisa 4:50

See how they invent falsehood against God, and sufficient is that as a clear sin.

Tafsir al-Jalalayn

Look in amazement **how they fabricate lies against God** with that **and that is sufficient as a clear sin** clear

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Look, O Muhammad, how these people of the Book who claim to be pure, who say: We are the sons of God and His beloved, and that no one will enter Paradise except those who are Jews or Christians, who claim that they have no sins, fabricate lies and falsehoods from speech, and invent them against God, **and that is sufficient for them**, he says: and that is sufficient for them with their saying that lie and falsehood against God, **a manifest sin**, meaning that He makes their lie clear to his listeners, and makes clear to them that they are wicked liars, as:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **Have you not seen those who claim themselves to be pure?** He said: They are the Jews and Christians. **Look how they invent lies about God.**

Tafsir al-Qurtubi

Then the Prophet, may God bless him and grant him peace, was amazed by that and said: **Look how they fabricate lies against God** in their saying, **We are the sons of God and His beloved**. It was said: Their self-praise, according to Ibn Jurayj, and it was narrated that they said: We have no sins except like the sins of our children on the day they were born. Fabrication is invention, and from it, so-and-so fabricated against so-and-so, meaning he accused him of something that was not in him, and fabricated something, I cut it off. **And it is sufficient as a manifest sin** is in the accusative case for clarification, and the meaning is the glorification of sins and their condemnation, and the Arabs use the same in praise and condemnation.

Tafsir Ibn Kathir

Al-Hasan and Qatada said: This verse, which is His saying, **Have you not seen those who claim themselves to be pure?** was revealed about the Jews and Christians when they said: We are the sons of God and His beloved. Ibn Zayd said: It was revealed about their saying, **We are the sons of God and His**

beloved, and about their saying, **None will enter Paradise except he who is a Jew or a Christian**.

Mujahid said: They used to put the boys before them in supplication and prayer, leading them in prayer, and they claimed that they had no sin. This is what Ikrimah and Abu Malik said, and Ibn Jarir narrated this. Al-Awfi said on the authority of Ibn Abbas regarding His saying, **Have you not seen those who claim themselves to be pure?** That is because the Jews said: Our sons died and they are close to us and they will intercede for us and purify us. So God revealed to Muhammad, **Have you not seen those who claim themselves to be pure?** The verse was narrated by Ibn Jarir. Ibn Abi Hatim said: My father told us, Muhammad ibn Musaffa told us, Ibn Himyar told us on the authority of Ibn Lahi'ah, on the authority of Bashir ibn Abi Amr, on the authority of Ikrimah, on the authority of Ibn Abbas said: The Jews used to have their children pray with them, and they would bring their offerings and claim that they had no sins or faults, and they lied. God said: I do not purify one who has sin by another who has no sin. God revealed: **Have you not seen those who claim that they are pure?** Then he said: It was narrated on the authority of Mujahid, Abu Malik, As-Suddi, Ikrimah and Ad-Dahhak, something similar to that. Ad-Dahhak said: They said: We have no sins just as our children have no sins, so God revealed: **Have you not seen those who claim that they are pure?** about them. It was said: It was revealed in condemnation of flattery and self-praise. It was mentioned in the authentic hadith of Muslim on the authority of Al-Miqdad bin Al-Aswad, who said: The Messenger of God, may God bless him and grant him peace, ordered us to throw dirt in the faces of flatterers. In another hadith narrated in the two Sahihs on the authority of Khalid Al-Hadha' on the authority of Abd Al-Rahman bin Abi Bakra, on the authority of his father: The Messenger of God, may God bless him and grant him peace, heard a man praising another man, so he said: **Woe to you, you have cut off the neck of your companion**. Then he said: "If one of you must praise his companion, let him say: I think so, and he does not vouch for anyone before God. Imam Ahmad said: Mu'tamir told us on the authority of his father on the authority of Na'im bin Abi Hind who said: Umar bin Al-Khattab said: Whoever says: I am a believer is an unbeliever, and whoever says: I am a scholar is ignorant, and whoever says: I am in Paradise is in Hell. Ibn Mardawayh narrated it on the authority of Musa bin Ubaidah on the authority of Talhah bin Ubaidullah bin Kuraiz on the authority of Umar who said: What I fear most for you is a person's admiration for his own opinion. Whoever says: I am a believer is an unbeliever, and whoever says: I am a scholar is ignorant, and whoever says: I am in Paradise is in Hell. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah and Hajjaj told us, Shu'bah told us on the authority of Sa'd bin Ibrahim, on the authority of Ma'bad Al-Juhani who said: Mu'awiyah rarely narrated on the authority of the Prophet, may God bless him and grant him peace. He said: He rarely left these words on Friday to narrate them on the authority of the Prophet, may God bless him and grant him peace. He said: "Whoever God wants good for, He gives him understanding of the religion. This wealth is sweet and green, so whoever takes it rightfully, He will

bless it for him. Beware of flattery, for it is slaughter." Ibn Majah narrated from him: "Beware of flattery, for it is slaughter." On the authority of Abu Bakr bin Abi Shaybah, on the authority of Ghundar, on the authority of Shu'bah, on his authority. This Ma'bad is the son of Abdullah bin Uwaim al-Basri al-Qadari. Ibn Jarir said: Yahya bin Ibrahim Al-Masoudi told us, my father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Qais bin Muslim, on the authority of Tariq bin Shihab, who said: Abdullah bin Masoud said: A man may go out with his religion and then return with nothing of it. He meets a man who has no power to benefit or harm him, and he says to him: By God, you are such and such. Perhaps he will return without having fulfilled his need for anything, and he has angered God. Then he recited: **Have you not seen those who claim themselves to be pure?** The verse, and we will discuss this at length when God Almighty says: "So do not claim yourselves to be pure. He is most knowing of who fears Him." That is why God Almighty said: **Rather, God purifies whom He wills**, meaning that the reference in this is to God Almighty, because He is most knowledgeable of the truths of matters and their mysteries. Then God Almighty said: **And they will not be wronged a thread**, meaning that no one will be left with a reward equal to the amount of a thread. Ibn Abbas, Mujahid, Ikrimah, Ata', Al-Hasan, Qatadah, and more than one of the Salaf said: It is what is in the crack of the seed. And on the authority of Ibn Abbas also: It is what you twist between your fingers, and both statements are close. And his saying, **See how they invent lies against God** means in their self-praise and their claim that they are the sons of God and His beloved, and their saying, **None will enter Paradise except he who is a Jew or a Christian**, and their saying, **The Fire will not touch us except for a few days** and their reliance on the righteous deeds of their fathers, and God has ruled that the deeds of fathers do not compensate for the sons in anything in His saying, "That was a nation that has passed on. It shall have what it earned, and you shall have what you have earned" (al-An'am 2:10), then He said, **And sufficient for that is a clear sin** meaning, and sufficient for their action is a lie and apparent fabrication. And his saying, **Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghut** [al-Jibt], as for Jibt, Muhammad ibn Ishaq said, on the authority of Hassan ibn Fa'id, on the authority of Umar ibn al-Khattab that he said: Jibt is magic, and Taghut is Satan. And thus it was narrated on the authority of Ibn Abbas, Abu Al-Aaliyah, Mujahid, Ata', Ikrimah, Saeed bin Jubayr, Al-Sha'bi, Al-Hasan, Al-Dahhak, and Al-Suddi. On the authority of Ibn Abbas, Abu Al-Aaliyah, Mujahid, Ata', Ikrimah, Saeed bin Jubayr, Al-Sha'bi, Al-Hasan, and Atiyyah: Al-Jibt is the devil. Ibn Abbas added: In Abyssinian. And on the authority of Ibn Abbas also: Al-Jibt is polytheism. And on his authority: Al-Jibt is idols. And on the authority of Al-Sha'bi: Al-Jibt is the soothsayer. And on the authority of Ibn Abbas: Al-Jibt is Huyayy bin Akhtab. And on the authority of Mujahid: Al-Jibt is Ka'b bin Al-Ashraf. And the scholar Abu Nasr Ismail bin Hammad Al-Jawhari said in his book As-Sahah: Al-Jibt is a word that refers to an idol, soothsayer, magician, and the like. And in the hadith: **Birth omen, divination, and ways are from Al-Jibt**. He said: This is not pure

Arabic because the letter jim and the letter ta' come together in one word without a letter with a lifqa. This hadith which was mentioned and narrated by Imam Ahmad in his Musnad, he said: Muhammad ibn Ja'far told us, Awf told us from Hayyan Abu al-'Ala', Qatan ibn Qubaysah told us from his father, who is Qubaysah ibn Mukhariq, that he heard the Prophet, may God bless him and grant him peace, say: **Verily, divination, and superstition are from the jibt**. Awf said: Divination is the driving away of birds, and divination is the line drawn on the ground, and the jibt, al-Hasan said: It is the devil. And thus Abu Dawud narrated it in his Sunan, and al-Nasa'i and Ibn Abi Hatim in their Tafsirs from the hadith of Awf al-'Ala' rabi with it. We have already discussed the taghut in Surat al-Baqarah in a way that makes it unnecessary to repeat it here. Ibn Abi Hatim said: My father told us, Ishaq ibn al-Dayf told us, Hajjaj told us from Ibn Jurayj, Abu al-Zubayr told me that he heard Jabir ibn 'Abdullah being asked about taghut, and he said: They are soothsayers upon whom the devils descend. And Mujahid said: The taghut is the devil in the form of a human being to whom they turn for judgment, and he is the one in charge of their affairs. Imam Malik said: Taghut is everything that is worshipped besides God the Almighty. And His statement, **And they say to those who disbelieve, 'These are better guided than those who believe in the way,'** means that they prefer the disbelievers over the Muslims because of their ignorance, lack of religion, and their disbelief in the Book of God in their hands. Ibn Abi Hatim narrated: Muhammad ibn Abdullah ibn Yazid al-Muqri told us, Sufyan told us, on the authority of Amr, on the authority of Ikrimah, who said: Huyayy ibn Akhtab and Ka'b ibn al-Ashraf came to the people of Mecca and said to them: You are the people of the Book and the people of knowledge, so tell us about us and about Muhammad. They said: What are you and what is Muhammad? They said: We maintain kinship ties, slaughter sheep, give water to drink on milk, free the captives, and give water to the pilgrims. Muhammad is a faucet that severed our kinship ties, and the thieves of the pilgrims, Banu Ghafar, followed him. Are we better or is he? They said: You are better and more guided in your path. So God revealed: **Have you not considered those who were given a share?** This has been narrated from more than one source on the authority of Ibn Abbas and a group of the Salaf. Imam Ahmad said: Muhammad ibn Abi Uday told us on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When Ka'b ibn al-Ashraf came to Mecca, the Quraysh said: Do you not see this young man who has been cut off from his people? He claims that he is better than us, while we are the people of the pilgrimage, the people of the guardianship, and the people of the water supply? He said: You are better. He said: Then the verse was revealed: **Indeed, your enemy is the one cut off**. And the verse was revealed: **Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut and say of those who disbelieve, 'These are better guided than those who believe in the way.** Those are the ones whom God has cursed, and he whom God curses, you will never find for him a helper." Ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr on the authority of Ibn Abbas, who said: Those who formed the

Surat al-Nisa 4:50

See how they invent falsehood against Allah, and sufficient is that as a clear sin.

confederates from Quraysh, Ghatafan, and Banu Qurayzah were Huyayy ibn Akhtab, Salam ibn Abi al-Haqiq Abu Rafi', al-Rabi' ibn al-Rabi' ibn Abi al-Haqiq, Abu Ammar, Wahwah ibn Amir, and Hudhah ibn Qays. As for Wahwah, Abu Ammar, and Hudhah, they were from Banu Wa'il, and the rest of them were from Banu al-Nadir. So when they came to Quraysh, they said: These are the rabbis of the Jews and the people of knowledge of the first Scriptures, so ask them, is your religion better or the religion of Muhammad? So they asked them and they said: Rather, your religion is better than his religion, and you are more guided than him and those who followed him. So God Almighty revealed: **Have you not seen those who were given a portion of the Scripture? until His Almighty saying: And We gave them a great kingdom.** This is a curse on them and a statement that they will have no supporter in this world or in the Hereafter because they only went to seek support from the polytheists, and they only said that to them to attract them to support them, and they answered them and came with them on the Day of the Confederates until the Prophet, may God bless him and grant him peace, and his companions dug the trench around Medina, and God spared them their evil: "And God repelled those who disbelieved in their fury; they did not attain any good. And God spared the believers the fighting, and ever is God Strong and Exalted in Might."

Fath al-Qadir

Then the Prophet, may God bless him and grant him peace, was amazed at their self-praise, so he said: 50- **Look how they fabricate lies against God** in saying that. Fabrication means invention, and from it someone fabricated against someone: meaning he accused him of something that is not in him, and *Fariyyat* means cutting something off. In His statement: **And that is sufficient as a manifest sin** there is an emphasis on the sin and its horror that is not hidden.

Tafsir al-Baghawi

50- The Almighty said: *Look*, O Muhammad, **how they invent lies against God**, they fabricate lies against God, in changing His Book, **and that is sufficient**, lies, **as a manifest sin**.

Tafsir al-Baidawi

50 **See how they invent falsehood against God** in their claim that they are the sons of God and pure in His sight. **And that is sufficient** with their claim or invention **as a manifest sin** It is not hidden that it is a sin among their sins.

Surat al-Nisa 4:51

Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut and say to those who disbelieve, **These are better guided than those who believe in the way.**

Tafsir al-Jalalayn

And it was revealed about Ka'b ibn al-Ashraf and the like of him from the Jewish scholars when they came to Mecca and witnessed the dead of Badr and incited the polytheists to take revenge for them and fight the Prophet, may God bless him and grant him peace **Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut** a guarantee for the Quraysh **and say to those who disbelieve** Abu Sufyan and his companions when they said to them, "Are we more guided in the way and we are the rulers who provide water for the pilgrims and welcome the guest and free the captive and do what Muhammad did, even though he opposed the religion of his fathers and severed the ties of kinship and left the sanctuary *these* meaning you **are more guided in the way than those who believe** the straightest way

Tafsir al-Suyuti

The Almighty said: Have you not seen those who were given the verse K Ahmad and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: When Ka'b bin Al-Ashraf came to Mecca, the Quraysh said: Do you not see this one who has been cut off from his people? He claims that he is better than us, and we are the people of the pilgrimage, the people of the custodianship, and the people of the water supply. He said: You are better. So it was revealed about them: Indeed, your enemy is the one cut off. And it was revealed: Have you not seen those who were given a portion of the Scripture? To a supporter.

Ibn Ishaq narrated on the authority of Ibn Abbas, who said: Those who formed the confederates from Quraysh, Ghatafan, and Banu Qurayzah were Huyayy ibn Akhtab, Salam ibn Abi al-Haqiq, Abu Rafi', al-Rabi' ibn Abi al-Haqiq, Abu 'Amara, and Hudha ibn Qays. The rest of them were from Banu al-Nadir. When they came to Quraysh, they said: These are Jewish rabbis and people of knowledge of the first scriptures, so ask them: Is your religion better or the religion of Muhammad? So they asked them, and they said: Your religion is better than his religion, and you are better guided than him and those who follow him. Then God revealed: Have you not seen those who were given a portion of the Scripture until His saying: A great kingdom.

K and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas who said: The People of the Book said: Muhammad claimed that he was given what he was given in humility and he has nine wives and his only concern is marriage. So what king is better than this? So God revealed: Or do they envy people? The verse. Ibn Saad narrated on the authority of Umar, the freed slave of Afra, something similar but more simple than it.

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Have you not seen in your heart, O Muhammad, those who were given a portion of the Book of God and learned it, **believe in false gods and idols**, meaning: they believe in false gods and idols, and disbelieve in God, and they know that believing in them is disbelief, and believing in them is polytheism.

Then the people of interpretation differed about the meaning of *al-Jibt* and *al-Taghut*.

Some of them said: They are two idols that the polytheists used to worship instead of God.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, he said, Ayoub told me, on the authority of Ikrimah, that he said: *Al-Jibt* and *Al-Taghut* are two idols.

Others said: *Al-Jibt* are idols, and *Al-Taghut* are the translators of idols.

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghut.** "Jibt" means idols, and *Taghut* means those who are in the presence of idols, interpreting lies about them in order to mislead people.

Some men claimed that the priest, Al-Jibt, and the tyrant, were a Jewish man named Kaab bin Al-Ashraf, who was the master of the Jews.

Others said: *Al-Jibt* is magic, and *Al-Taghut* is the devil.

Who said that?

Muhammad bin Al-Muthanna told us, he said, Muhammad bin Abi Uday told us, on the authority of Shu'bah, on the authority of Abu Ishaq, on the authority of Hassan bin Fa'id, he said: Omar, may God have mercy on him, said: *Al-Jibt* is magic, and *Al-Taghut* is Satan.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Hassan bin Fa'id al-Absi, on the authority of Umar, similarly.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Abdul Malik told us, on the authority of someone who told him, on the authority of Mujahid, he said: *Al-Jibt* is magic, and *Al-Taghut* is Satan.

Yaqub told me, he said, Hisham told us, he said, Zakariya told us, on the authority of Al-Sha'bi, he said: *Al-Jibt* means magic, and *Al-Taghut* means Satan.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **They believe in magic and the Taghut**, he

Surat al-Nisa 4:51

Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut and say to those who disbelieve, "These are better guided than those who believe in the way."

said: **The Jibt** is magic, and **the Taghut** is the devil in the form of a human being to whom they turn for judgment, and he is the one in charge of their affairs.

Ibn Hamid told us, he said, Jarir told us, on the authority of Abdul Malik, on the authority of Qais, on the authority of Mujahid, who said: *Al-Jibt* is magic, and *Al-Taghut* is the devil and the soothsayer.

Others said: *Al-Jibt* is the magician, and *Al-Taghut* is the devil.

Who said that?

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said: My father used to say: *Al-Jibt* is the magician, and *Al-Taghut* is the devil.

Others said: *Al-Jibt* is the magician, and *Al-Taghut* is the priest.

Who said that?

Ibn Bashar told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sayyid ibn Jubayr, regarding this verse: **al-Jibt and al-Taghut**, he said: *al-Jibt* is the magician, in the language of the Abyssinians, and *al-Taghut* is the soothsayer.

Ibn Al-Muthanna told us, he said, Abdul-A'la told us, he said, Dawud told us, on the authority of Rafi', he said: *Al-Jibt* is the magician, and *Al-Taghut* is the soothsayer.

Ibn Al-Muthanna told us, he said, Abdul-A'la told me, he said, Dawud told us, on the authority of Abu Al-A'la, that he said: **The tyrant** is the magician, and **the Jabt** is the soothsayer.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Dawud, on the authority of Abu Al-Aaliyah, regarding his statement: **Al-Jibt and Al-Taghut**, he said: One of them is magic, and the other is Satan.

Others said: *Al-Jibt* is the devil, and *Al-Taghut* is the priest.

Who said that?

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: **They believe in Jibt and Taghut**, we used to say that Jibt is a devil and Taghut is a soothsayer.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, similarly.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi, who said: *Al-Jibt* is the devil, and *Al-Taghut* is the soothsayer.

Others said: *Al-Jibt* is the priest, and *Al-Taghut* is the magician.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of a man, on the authority of Saeed bin Jubair, he said: *Al-Jibt* is the soothsayer, and *Al-Taghut* is the magician.

Ibn Bashar told us, Hammad bin Mas'adah told us, Aouf told us, on the authority of Muhammad, who said about al-Jibt and al-Taghut, he said: *Al-Jibt* is the soothsayer, and the other is the magician. Others said: *Al-Jibt* is Huyayy bin Akhtab, and *al-Taghut* is Ka'b bin al-Ashraf.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali, regarding Ibn Abbas's statement: **They believe in Jibt and Taghut**, "Taghut": Ka'b bin Al-Ashraf, and *Jibt*: Huyayy bin Akhtab.

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: *Al-Jibt* is Huyayy ibn Akhtab, and *Al-Taghut* is Ka'b ibn Al-Ashraf.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **Al-Jibt and Al-Taghut**, he said: *Al-Jibt* is Huyayy bin Akhtab, and *Al-Taghut* is Ka'b bin Al-Ashraf.

Others said: *Al-Jibt* is Ka'b ibn Al-Ashraf, and *Al-Taghut* is Satan.

Who said that?

Ibn Hamid told us, he said, Jarir told us, on the authority of Laith, on the authority of Mujahid, he said: *Al-Jibt*: Ka'b ibn al-Ashraf, and *Al-Taghut*: Satan, he was in the form of a human being.

Abu Ja'far said: The correct interpretation of **they believe in idols and false gods** is to say: They believe in two gods other than God, they worship them other than God, and they take them as gods.

This is because *al-Jibt* and *al-Taghut* are names for everything that is glorified by worship, obedience, or submission to someone other than God, regardless of who that glorified thing is, whether it is a stone, a human, or a devil. Since this is the case, and the idols that the people of ignorance worshipped were glorified by worship other than God, they were jibt and taghut. Likewise the devils that the infidels obeyed in disobeying God, and likewise the magician and the soothsayer whose words were acceptable regarding the people of polytheism. Likewise Huyayy ibn Akhtab and Ka'b ibn al-Ashraf, because they were obeyed by the people of their religion, the Jews, in disobeying God and disbelieving in Him and His Messenger, so they were jibt and taghut.

I have explained the origin from which the tyrant was called *taghut*, so that there is no need to repeat it in this place.

Abu Ja'far said: By that, may His praise be exalted, He means: And they say to those who denied the

Oneness of God and the message of His Messenger Muhammad, may God bless him and grant him peace: *These*, meaning by that: those whom God described as disbelievers, **are more guided**, meaning: more upright and more just, **than those who believed**, meaning: of those who believed in God and His Messenger and acknowledged what their Prophet Muhammad, may God bless him and grant him peace, brought them, **a way**, meaning: a path.

Abu Ja'far said: This is only an example. The meaning of the statement is that God described those Jews who were given a portion of the Scripture, with their glorification of other than God in worship and submission to Him in obedience, in disbelief in God and His Messenger and disobedience to them, as they said: The people of disbelief in God are more deserving of the truth than the people of belief in Him, and that the religion of the people of denial of God and His Messenger is more just and correct than the religion of the people of belief in God and His Messenger.

He mentioned that this is a description of Ka'b bin Al-Ashraf, and that he is the one who said it.

Mentioning the effects mentioned in what we said:

Muhammad ibn al-Muthanna narrated, he said, Ibn Abi Uday narrated, on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: When Ka'b ibn al-Ashraf came to Mecca, the Quraysh said to him: Are you the scholar and master of the people of Medina? He said: Yes. They said: Do you not see this young man who has been cut off from his people? He claims that he is better than us, while we are the people of the pilgrimage, the people of the custodianship, and the people of the water supply? He said: You are better than him. He said: Then the verse was revealed: **Indeed, your enemy is the one cut off** [al-Kawthar 3], and the verse was revealed: **Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut, until His saying: You will not find for him a helper.**

Ibn Al-Muthanna told us, he said, Abdul-Wahhab told us, he said, Dawud told us, on the authority of Ikrimah, regarding this verse: **Have you not considered those who were given a portion of the Scripture?** Then he mentioned something similar.

And Ishaq bin Shaheen told me, he said, Khalid Al-Wasiti told us, on the authority of Dawud, on the authority of Ikrimah, he said: Kaab bin Al-Ashraf came to Mecca, and the polytheists said to him: Judge between us and this cut-off faucet, for you are our master and the master of your people! Kaab said: By God, you are better than him! Then God, the Blessed and Exalted, revealed: **Have you not considered those who were given a portion of the Scripture?** to the end of the verse.

Al-Hasan bin Yahya narrated, Abd al-Razzaq narrated, Muammar narrated, Ayoub narrated, on the authority of Ikrimah: Ka'b bin al-Ashraf went to the polytheists of Quraysh and sought their help against the Prophet, may God bless him and grant him peace, and ordered them to attack him, and he said: We are with you and will fight him. They said: You are People of the Book,

and he is a People of the Book, and we are not sure that this is a plot from you! If you want us to go out with you, then prostrate to these two idols and believe in them. So he did. Then they said: Are we more guided or Muhammad? We slaughter camels, give milk to drink on water, maintain family ties, welcome our guests, and perform Tawaf around this House, while Muhammad has severed his family ties and left his country? He said: Rather, you are better and more guided! So the following was revealed about him: **Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut and say of those who disbelieve, 'These are better guided than those who believe in a way.'**

Muhammad ibn al-Husayn narrated, Ahmad ibn Mufaddal narrated, Asbat narrated, on the authority of al-Suddi: When the affair of the Messenger of God (peace and blessings of God be upon him) and the Jews of al-Nadir happened, when he came to them seeking their help in the blood money of the two tribes of 'Amir, they intended to attack him and his companions. God informed His Messenger of what they intended to do. The Messenger of God (peace and blessings of God be upon him) returned to Medina, and Ka'b ibn al-Ashraf fled until he came to Mecca, and made a covenant with them regarding Muhammad. Abu Sufyan said to him: O Abu Sa'd, you are a people who read the Book and learn, and we are a people who do not know! So tell us, is our religion better or the religion of Muhammad? Ka'b said: Show me your religion. Abu Sufyan said: We are a people who slaughter camels, provide water for the pilgrims, welcome our guests, build the House of our Lord, and worship the gods that our fathers used to worship, and Muhammad commands us to abandon this and follow him! He said: Your religion is better than the religion of Muhammad, so remain steadfast in it. Don't you see that Muhammad claims that he was sent with humility, yet he marries as many women as he wants! We do not know of a kingdom greater than the kingdom of women!! That is when he says: "Have you not considered those who were given a portion of the Scripture? They believe in false gods and taghut and say of those who disbelieve, 'These are better guided than those who believe in the way.'"

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: It was revealed about Ka'b ibn al-Ashraf and the infidels of Quraysh. He said: The infidels of Quraysh are more guided than Muhammad! Ibn Jurayj said: Ka'b ibn al-Ashraf came, and Quraysh came to him and asked him about Muhammad. He belittled his matter and made it easy, and told them that he was astray. He said: Then they said to him: We ask you by God, are we more guided or is he? For you know that we slaughter camels, provide water for the pilgrims, maintain the House, and feed whatever the wind blows. He said: You are more guided.

Others said: Rather, this description is the description of a group of Jews, including Huyayy ibn Akhtab, who were the ones who said to the polytheists what God told them that they said to them.

The report mentioned that:

Ibn Humayd narrated, Salamah narrated, on the

Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut and say to those who disbelieve, "These are better guided than those who believe in the way."

authority of Ibn Ishaq, on the authority of someone who narrated it, he said, Muhammad ibn Abi Muhammad informed me, on the authority of Ikrimah or on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: Those who formed the confederates from Quraysh, Ghatafan and Banu Qurayzah were: Huyayy ibn Akhtab, Salam ibn Abi Al-Haqiq Abu Rafi', Ar-Rabi' ibn Ar-Rabi' ibn Abi Al-Haqiq, Abu Ammar, Wahwah ibn Amir, and Hudhahah ibn Qays. As for Wahwah, Abu Ammar and Hudhahah, they were from Banu Wa'il, and the rest of them were from Banu An-Nadir. When they came to Quraysh, they said: These are the rabbis of the Jews and the people of knowledge of the first books, so ask them: Is your religion better or the religion of Muhammad? So they asked them, and they said: Rather, your religion is better than his religion, and you are more guided than him and those who followed him! So God revealed about them: **Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut**, until His saying: **And We gave them a great kingdom.**

Bishr bin Muadh narrated, Yazid narrated, Saeed narrated, on the authority of Qatada, regarding his statement: **Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut**, the verse. He said: It was mentioned to us that this verse was revealed about Ka'b bin Al-Ashraf, Huyayy bin Akhtab, and two Jewish men from Banu Nadir, who met Quraysh during a season. The polytheists said to them: Are we more guided than Muhammad and his companions? We are the people of the custodianship and the water-carriers, and the people of the sanctuary? They said: No, you are more guided than Muhammad and his companions! And they knew that they were lying, but what drove them to do that was envy of Muhammad and his companions.

Others said: Rather, this is a description of Huyayy ibn Akhtab alone, and he is the one he meant by his saying: **And they say to those who disbelieve, 'These are better guided than those who believe in the way.'**

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Have you not considered those who were given a portion of the Scripture**, to the end of the verse, he said: Huyayy ibn Akhtab came to the polytheists and said: O Huyayy, you are people of the Scripture, so are we better or Muhammad and his companions? So he said: We and you are better than them! So that is His statement: **Have you not considered those who were given a portion of the Scripture**, to His statement: **And whoever God curses - you will never find for him a helper.**

Abu Ja'far said: The most correct of the opinions on this matter is the opinion of those who said: This is report from God, may He be glorified, about a group of the People of the Book from among the Jews. It is possible that it was the group that Ibn 'Abbas named in the report that Muhammad ibn Abi Muhammad narrated on the authority of 'Ikrimah or Sa'id, or it

could be Huyayy and another person with him, either Ka'b or someone else.

Tafsir al-Qurtubi

The Almighty said: "Have you not considered those who were given a portion of the Scripture **meaning the Jews** believe in Jibt and Taghut." The people of interpretation differed in the interpretation of Jibt and Taghut. Ibn Abbas, Ibn Jubayr, and Abu Al-Aaliyah said: Jibt is the magician in the language of the Abyssinians, and Taghut is the soothsayer. Al-Farouq Omar, may God be pleased with him, said: Jibt is magic and Taghut is the devil. Ibn Masoud Al-Jibt and Taghut here are Ka'b bin Al-Ashraf, Huyayy bin Akhtab and Ikrimah: Al-Jibt is Huyayy bin Akhtab and Taghut is Ka'b bin Al-Ashraf. His evidence is the Almighty's saying: **They want to refer judgment to Taghut**. Qatada Al-Jibt is the devil and Taghut is the soothsayer. Ibn Wahb narrated on the authority of Malik bin Anas: Taghut is that which is worshipped instead of God. He said: I heard someone say that Al-Jibt is the devil. An-Nahhas mentioned it. It was said: They are everything that is worshipped instead of God or obeyed in disobeying God. This is better. The origin of Al-Jibt is gypsum, which is that in which there is no good, so the ta' was replaced with the seen, as Qatrib said. It was said: The Jibt Iblis and the Taghut are guardians, and Malik's statement in this regard is good, and it is indicated by the words of God Almighty: **Worship God and avoid Taghut** (al-Nahl 16:36), and God Almighty said: **And those who avoid Taghut, that they worship it** (al-Zumar 39:17). Qatan bin Qubaysah bin Al-Mukhariq narrated on the authority of his father, who said that the Messenger of God, may God bless him and grant him peace, said:

Paths, superstitions, and divination are from Jibt. Paths are deterrents, and divination is the line. Abu Dawood included it in his Sunan. It was said: Jibt is everything that God has forbidden, and Taghut is everything that makes a person transgress. And God knows best.

God the Almighty said: **They say to those who disbelieve** meaning the Jews say to the disbelievers of Quraysh, **You are more guided in your path than those who believed in Muhammad**. That is because Ka'b ibn al-Ashraf went out with seventy Jewish riders to Mecca after the Battle of Uhud to ally with Quraysh to fight the Messenger of God, may God bless him and grant him peace. Ka'b stayed with Abu Sufyan, who treated him well. The Jews stayed in the homes of Quraysh, and they made a pact and pledged to unite to fight Muhammad. Abu Sufyan said: "You are a man who reads the Book and learns, and we are illiterate and do not know. So which of us is more guided in your path and closer to the truth, us or Muhammad?" Ka'b said: **By God, you are more guided in your path than what Muhammad is upon.**

Tafsir Ibn Kathir

Al-Hasan and Qatada said: This verse, which is His saying, **Have you not seen those who claim themselves to be pure?** was revealed about the Jews and Christians when they said: We are the sons of God and His beloved. Ibn Zayd said: It was revealed about their saying, **We are the sons of God and His beloved**, and about their saying, **None will enter Paradise except he who is a Jew or a Christian**. Mujahid said: They used to put the boys before them in supplication and prayer, leading them in prayer, and they claimed that they had no sin. This is what Ikrimah and Abu Malik said, and Ibn Jarir narrated this. Al-Awfi said on the authority of Ibn Abbas regarding His saying, **Have you not seen those who claim themselves to be pure?** That is because the Jews said: Our sons died and they are close to us and they will intercede for us and purify us. So God revealed to Muhammad, **Have you not seen those who claim themselves to be pure?** The verse was narrated by Ibn Jarir. Ibn Abi Hatim said: My father told us, Muhammad ibn Musaffa told us, Ibn Himyar told us on the authority of Ibn Lahi'ah, on the authority of Bashir ibn Abi Amr, on the authority of Ikrimah, on the authority of Ibn Abbas said: The Jews used to have their children pray with them, and they would bring their offerings and claim that they had no sins or faults, and they lied. God said: I do not purify one who has sin by another who has no sin. God revealed: **Have you not seen those who claim that they are pure?** Then he said: It was narrated on the authority of Mujahid, Abu Malik, As-Suddi, Ikrimah and Ad-Dahhak, something similar to that. Ad-Dahhak said: They said: We have no sins just as our children have no sins, so God revealed: **Have you not seen those who claim that they are pure?** about them. It was said: It was revealed in condemnation of flattery and self-praise. It was mentioned in the authentic hadith of Muslim on the authority of Al-Miqdad bin Al-Aswad, who said: The Messenger of God, may God bless him and grant him peace, ordered us to throw dirt in the faces of flatterers. In another hadith narrated in the two Sahih on the authority of Khalid Al-Hadha' on the authority of Abd Al-Rahman bin Abi Bakra, on the authority of his father: The Messenger of God, may God bless him and grant him peace, heard a man praising another man, so he said: **Woe to you, you have cut off the neck of your companion**. Then he said: "If one of you must praise his companion, let him say: I think so, and he does not vouch for anyone before God. Imam Ahmad said: Mu'tamir told us on the authority of his father on the authority of Na'im bin Abi Hind who said: Umar bin Al-Khattab said: Whoever says: I am a believer is an unbeliever, and whoever says: I am a scholar is ignorant, and whoever says: I am in Paradise is in Hell. Ibn Mardawayh narrated it on the authority of Musa bin Ubaidah on the authority of Talhah bin Ubaidullah bin Kuraiz on the authority of Umar who said: What I fear most for you is a person's admiration for his own opinion. Whoever says: I am a believer is an unbeliever, and whoever says: I am a scholar is ignorant, and whoever says: I am in Paradise is in Hell. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah and Hajjaj told us, Shu'bah told us on the authority of Sa'd bin Ibrahim, on the authority of Ma'bad Al-Juhani who said: Mu'awiyah rarely narrated on the authority of the Prophet, may God

bless him and grant him peace. He said: He rarely left these words on Friday to narrate them on the authority of the Prophet, may God bless him and grant him peace. He said: "Whoever God wants good for, He gives him understanding of the religion. This wealth is sweet and green, so whoever takes it rightfully, He will bless it for him. Beware of flattery, for it is slaughter." Ibn Majah narrated from him. "Beware of flattery, for it is slaughter." On the authority of Abu Bakr bin Abi Shaybah, on the authority of Ghundar, on the authority of Shu'bah, on his authority. This Ma'bad is the son of Abdullah bin Uwaim al-Basri al-Qadari. Ibn Jarir said: Yahya bin Ibrahim Al-Masoudi told us, my father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Qais bin Muslim, on the authority of Tariq bin Shihab, who said: Abdullah bin Masoud said: A man may go out with his religion and then return with nothing of it. He meets a man who has no power to benefit or harm him, and he says to him: By God, you are such and such. Perhaps he will return without having fulfilled his need for anything, and he has angered God. Then he recited: **Have you not seen those who claim themselves to be pure?** The verse, and we will discuss this at length when God Almighty says: "So do not claim yourselves to be pure. He is most knowing of who fears Him." That is why God Almighty said: **Rather, God purifies whom He wills**, meaning that the reference in this is to God Almighty, because He is most knowledgeable of the truths of matters and their mysteries. Then God Almighty said: **And they will not be wronged a thread**, meaning that no one will be left with a reward equal to the amount of a thread. Ibn Abbas, Mujahid, Ikrimah, Ata', Al-Hasan, Qatadah, and more than one of the Salaf said: It is what is in the crack of the seed. And on the authority of Ibn Abbas also: It is what you twist between your fingers, and both statements are close. And his saying, "See how they invent lies against God means in their self-praise and their claim that they are the sons of God and His beloved, and their saying, None will enter Paradise except he who is a Jew or a Christian, and their saying, The Fire will not touch us except for a few days and their reliance on the righteous deeds of their fathers, and God has ruled that the deeds of fathers do not compensate for the sons in anything in His saying, That was a nation that has passed on. It shall have what it earned, and you shall have what you have earned (al-An'am 2:10), then He said, And sufficient for that is a clear sin" meaning, and sufficient for their action is a lie and apparent fabrication. And his saying, "Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghut" [al-Jibt], as for Jibt, Muhammad ibn Ishaq said, on the authority of Hassan ibn Fa'id, on the authority of Umar ibn al-Khattab that he said: Jibt is magic, and Taghut is Satan. And thus it was narrated on the authority of Ibn Abbas, Abu Al-Aaliyah, Mujahid, Ata', Ikrimah, Saeed bin Jubayr, Al-Sha'bi, Al-Hasan, Al-Dahhak, and Al-Suddi. On the authority of Ibn Abbas, Abu Al-Aaliyah, Mujahid, Ata', Ikrimah, Saeed bin Jubayr, Al-Sha'bi, Al-Hasan, and Atiyyah: Al-Jibt is the devil. Ibn Abbas added: In Abyssinian. And on the authority of Ibn Abbas also: Al-Jibt is polytheism. And on his authority: Al-Jibt is idols. And on the authority of Al-Sha'bi: Al-Jibt is the soothsayer. And on the authority of Ibn Abbas: Al-Jibt is Huyayy bin Akhtab.

Surat al-Nisa 4:51

Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut and say to those who disbelieve, "These are better guided than those who believe in the way."

And on the authority of Mujahid: Al-Jibt is Ka'b bin Al-Ashraf. And the scholar Abu Nasr Ismail bin Hammad Al-Jawhari said in his book As-Sahah: Al-Jibt is a word that refers to an idol, soothsayer, magician, and the like. And in the hadith: **Birth omen, divination, and ways are from Al-Jibt.** He said: This is not pure Arabic because the letter jim and the letter ta' come together in one word without a letter with a lifqa. This hadith which was mentioned and narrated by Imam Ahmad in his Musnad, he said: Muhammad ibn Ja'far told us, Awf told us from Hayyan Abu al-'Ala', Qatan ibn Qubaysah told us from his father, who is Qubaysah ibn Mukhariq, that he heard the Prophet, may God bless him and grant him peace, say: **Verily, divination, and superstition are from the jibt.** Awf said: Divination is the driving away of birds, and divination is the line drawn on the ground, and the jibt, al-Hasan said: It is the devil. And thus Abu Dawud narrated it in his Sunan, and al-Nasa'i and Ibn Abi Hatim in their Tafsirs from the hadith of Awf al-A' rabi with it. We have already discussed the taghut in Surat al-Baqarah in a way that makes it unnecessary to repeat it here. Ibn Abi Hatim said: My father told us, Ishaq ibn al-Dayf told us, Hajjaj told us from Ibn Jurayj, Abu al-Zubayr told me that he heard Jabir ibn 'Abdullah being asked about taghut, and he said: They are soothsayers upon whom the devils descend. And Mujahid said: The taghut is the devil in the form of a human being to whom they turn for judgment, and he is the one in charge of their affairs. Imam Malik said: Taghut is everything that is worshipped besides God the Almighty. And His statement, **And they say to those who disbelieve, 'These are better guided than those who believe in the way,'** means that they prefer the disbelievers over the Muslims because of their ignorance, lack of religion, and their disbelief in the Book of God in their hands. Ibn Abi Hatim narrated: Muhammad ibn Abdullah ibn Yazid al-Muqri told us, Sufyan told us, on the authority of Amr, on the authority of Ikrimah, who said: Huyayy ibn Akhtab and Ka'b ibn al-Ashraf came to the people of Mecca and said to them: You are the people of the Book and the people of knowledge, so tell us about us and about Muhammad. They said: What are you and what is Muhammad? They said: We maintain kinship ties, slaughter sheep, give water to drink on milk, free the captives, and give water to the pilgrims. Muhammad is a faucet that severed our kinship ties, and the thieves of the pilgrims, Banu Ghafar, followed him. Are we better or is he? They said: You are better and more guided in your path. So God revealed: **Have you not considered those who were given a share?** This has been narrated from more than one source on the authority of Ibn Abbas and a group of the Salaf. Imam Ahmad said: Muhammad ibn Abi Uday told us on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When Ka'b ibn al-Ashraf came to Mecca, the Quraysh said: Do you not see this young man who has been cut off from his people? He claims that he is better than us, while we are the people of the pilgrimage, the people of the guardianship, and the people of the water supply? He said: You are better. He said: Then the verse was revealed: **Indeed, your enemy is the one cut off.** And the verse was revealed: **Have you not seen those who**

were given a portion of the Scripture? They believe in jibt and taghut and say of those who disbelieve, 'These are better guided than those who believe in the way. Those are the ones whom God has cursed, and he whom God curses, you will never find for him a helper." Ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr on the authority of Ibn Abbas, who said: Those who formed the confederates from Quraysh, Ghatafan, and Banu Qurayzah were Huyayy ibn Akhtab, Salam ibn Abi al-Haqiq Abu Rafi', al-Rabi' ibn al-Rabi' ibn Abi al-Haqiq, Abu Ammar, Wahwah ibn Amir, and Hudhah ibn Qays. As for Wahwah, Abu Ammar, and Hudhah, they were from Banu Wa'il, and the rest of them were from Banu al-Nadir. So when they came to Quraysh, they said: These are the rabbis of the Jews and the people of knowledge of the first Scriptures, so ask them, is your religion better or the religion of Muhammad? So they asked them and they said: Rather, your religion is better than his religion, and you are more guided than him and those who followed him. So God Almighty revealed: **Have you not seen those who were given a portion of the Scripture?** until His Almighty saying: **And We gave them a great kingdom.** This is a curse on them and a statement that they will have no supporter in this world or in the Hereafter because they only went to seek support from the polytheists, and they only said that to them to attract them to support them, and they answered them and came with them on the Day of the Confederates until the Prophet, may God bless him and grant him peace, and his companions dug the trench around Medina, and God spared them their evil: "And God repelled those who disbelieved in their fury; they did not attain any good. And God spared the believers the fighting, and ever is God Strong and Exalted in Might."

Fath al-Qadir

His saying 51- **Have you not seen those who were given a portion of the Scripture?** This is an astonishment at their condition after the first astonishment, and they are the Jews.

The commentators differed on the meaning of Jibt: Ibn Abbas, Ibn Jubayr and Abu Al-Aaliyah said that Jibt means magic in the Ethiopian language and Taghut means soothsayer. It was narrated on the authority of Omar bin Al-Khattab that Jibt means magic and Taghut means Satan. It was narrated on the authority of Ibn Masoud that Jibt and Taghut here are Kaab bin Al-Ashraf. Qatada said: Jibt means Satan and Taghut means soothsayer. It was narrated on the authority of Malik that Taghut means whatever is worshipped besides God and Jibt means Satan. It was also said that they are everything worshipped besides God or obeyed in disobeying God. The origin of Jibt is Jibs, which means that there is no path in it, so the letter Ta was replaced with the letter Seen, as stated by Qatirib. It was also said that Jibt means Satan and Taghut means his followers. His statement, **And they say to those who disbelieve, 'These are better guided than those who believe in the way.'** That is, the Jews say to

the disbelievers of Quraysh, **You are better guided than those who believe in Muhammad in the way**, meaning, they are more upright in religion and more direct in the path.

Tafsir al-Baghawi

51- The Almighty said: "Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghut." They differed about them. Ikrimah said: They are two idols that the polytheists used to worship instead of God. Abu Ubaidah said: They are every deity worshipped instead of God. God the Almighty said: "Worship God and avoid Taghut" (al-Nahl 16:36). Omar said: Jibt is the soothsayer, and Taghut is the magician. Saeed bin Jubair and Abu Al-Aaliyah said: Jibt is the magician in the Ethiopian language, and Taghut is the soothsayer. It was narrated from Ikrimah: Jibt in the Ethiopian language is Satan.

Ad-Dahhak said: Al-Jibt is Huyayy ibn Akhtab, and Al-Taghut is Ka'b ibn Al-Ashraf. His evidence is the Almighty's statement: **They want to refer judgment to Taghut** (An-Nisa': 60). Ahmad ibn Abdullah Al-Salihi told us, Abu Al-Husayn ibn Bishran told us, Ismail ibn Muhammad Al-Saffar told us, Ahmad ibn Mansur Al-Ramadi told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Awf Al-Abdi, on the authority of Hayyan, on the authority of Qatan ibn Qubaysah, on the authority of his father, that the Prophet, may God bless him and grant him peace, said: **Divination, knocking, and superstition are from Al-Jibt.**

It was said: Al-Jibt is everything that God has forbidden, and Al-Taghut is everything that makes a person arrogant.

And they say to those who disbelieve, 'These are better guided than those who believe in the way.' The commentators said: Ka'b ibn al-Ashraf went out with seventy Jewish riders to Mecca after the Battle of Uhud to ally with Quraysh against the Messenger of God, may God bless him and grant him peace, and to break the covenant that was between them and the Messenger of God, may God bless him and grant him peace. Ka'b stayed with Abu Sufyan, who treated him well. The Jews stayed in the homes of Quraysh, and the people of Mecca said: You are people of the Book, and Muhammad is the owner of the Book, and we are not sure that this is a plot from you. If you want us to go out with you, then prostrate to these two idols and believe in them. So they did that, and that is what God Almighty said: **They believe in jibt and taghut.**

Then Kaab said to the people of Mecca: Let thirty of you come and thirty of us come, so that we may cling to the Kaaba and make a covenant with the Lord of this House that we will strive to fight Muhammad. So they did.

Then Abu Sufyan said to Ka'b: You are a man who reads the Book and learns, and we are illiterate and do not know. So which of us is more guided, us or Muhammad?

Kaab said: Show me your religion.

Abu Sufyan said: We slaughter camels for the pilgrims, provide them with water, welcome guests, free those in distress, maintain family ties, live in peace with our Lord, and circumambulate around Him, and we are the people of the Sacred Sanctuary. Muhammad has left the religion of his fathers, severed family ties, and left the Sacred Sanctuary. Our religion is ancient, and Muhammad's religion is modern.

Ka'b said: By God, you are more guided in your path than Muhammad. Then God Almighty revealed: **Have you not considered those who were given a portion of the Scripture?** meaning: Ka'b and his companions. **They believe in Jibt and Taghut** meaning: the two idols. **And they say to those who disbelieve** Abu Sufyan and his companions, **These are more guided than those who believe in their way** Muhammad, may God bless him and grant him peace, and his companions, may God be pleased with them. **A way** is a religion.

Tafsir al-Baidawi

51"Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghut." It was revealed about the Jews who used to say that worshipping idols was more pleasing to God than what Muhammad called them to. It was also said that it was about Huyayy ibn Akhtab and Ka'b ibn al-Ashraf in a group of Jews who went to Mecca to ally with the Quraysh to fight the Messenger of God, may God bless him and grant him peace. They said: You are people of the Scripture and you are closer to Muhammad than you are to us, so we do not feel secure from your plot, so prostrate to our gods until we are secure with you. So they did. Jibt was originally the name of an idol and was used for everything that was worshipped other than God. It was also said that its origin was Jibs, which is that which has no good in it, so its Seen was changed to a Ta. Taghut is used for every falsehood, whether it is an object of worship or something else. "And they say to those who disbelieve" for their sake and among them. "These" is a reference to them. "A better way than those who believe" is more upright in religion and more direct in path.

Surat al-Nisa 4:52

Those are the ones whom Allah has cursed, and he whom Allah curses - you will not find for him a helper.

Surat al-Nisa 4:52

Those are the ones whom God has cursed, and he whom God curses - you will not find for him a helper.

Tafsir al-Jalalayn

Those are the ones whom God has cursed, and he whom God curses, you will find no helper for him to prevent His punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: He, may His praise be exalted, means: *those*, those whose description He described as having been given a portion of the Book and who believe in jibt and taghut, they are **those whom God has cursed**, meaning: God has disgraced them and distanced them from His mercy, because of their belief in jibt and taghut, and their disbelief in God and His Messenger out of their defiance of God and His Messenger, and because of their saying to those who disbelieved: **These are better guided than those who believe in the way**, "And he whom God curses," meaning: and he whom God disgraces and distances from His mercy, **you will not find for him a helper**, meaning: you will not find for him, O Muhammad, a helper who will help him from God's punishment and curse that will befall him, and who will repel that from him, just as:

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: Ka'b bin Al-Ashraf and Huyayy bin Akhtab said what they said - meaning their statement: **These are more guided than those who believe in the way** - and they knew that they were lying, so God revealed: **Those are the ones whom God has cursed, and he whom God curses - you will never find for him a helper.**

Tafsir al-Qurtubi

God Almighty says: **Those are the ones whom God has cursed, and he whom God curses - you will never find for him a helper.**

Tafsir Ibn Kathir

Al-Hasan and Qatada said: This verse, which is His saying, **Have you not seen those who claim themselves to be pure?** was revealed about the Jews and Christians when they said: We are the sons of God and His beloved. Ibn Zayd said: It was revealed about their saying, **We are the sons of God and His beloved**, and about their saying, **None will enter**

Paradise except he who is a Jew or a Christian.

Mujahid said: They used to put the boys before them in supplication and prayer, leading them in prayer, and they claimed that they had no sin. This is what Ikrimah and Abu Malik said, and Ibn Jarir narrated this. Al-Awfi said on the authority of Ibn Abbas regarding His saying, **Have you not seen those who claim themselves to be pure?** That is because the Jews said: Our sons died and they are close to us and they will intercede for us and purify us. So God revealed to Muhammad, **Have you not seen those who claim themselves to be pure?** The verse was narrated by Ibn Jarir. Ibn Abi Hatim said: My father told us, Muhammad ibn Musaffa told us, Ibn Himyar told us on the authority of Ibn Lahi'ah, on the authority of Bashir ibn Abi Amr, on the authority of Ikrimah, on the authority of Ibn Abbas said: The Jews used to have their children pray with them, and they would bring their offerings and claim that they had no sins or faults, and they lied. God said: I do not purify one who has sin by another who has no sin. God revealed: **Have you not seen those who claim that they are pure?** Then he said: It was narrated on the authority of Mujahid, Abu Malik, As-Suddi, Ikrimah and Ad-Dahhak, something similar to that. Ad-Dahhak said: They said: We have no sins just as our children have no sins, so God revealed: **Have you not seen those who claim that they are pure?** about them. It was said: It was revealed in condemnation of flattery and self-praise. It was mentioned in the authentic hadith of Muslim on the authority of Al-Miqdad bin Al-Aswad, who said: The Messenger of God, may God bless him and grant him peace, ordered us to throw dirt in the faces of flatterers. In another hadith narrated in the two Sahihs on the authority of Khalid Al-Hadha' on the authority of Abd Al-Rahman bin Abi Bakra, on the authority of his father: The Messenger of God, may God bless him and grant him peace, heard a man praising another man, so he said: **Woe to you, you have cut off the neck of your companion.** Then he said: "If one of you must praise his companion, let him say: I think so, and he does not vouch for anyone before God. Imam Ahmad said: Mu'tamir told us on the authority of his father on the authority of Na'im bin Abi Hind who said: Umar bin Al-Khattab said: Whoever says: I am a believer is an unbeliever, and whoever says: I am a scholar is ignorant, and whoever says: I am in Paradise is in Hell. Ibn Mardawayh narrated it on the authority of Musa bin Ubaidah on the authority of Talhah bin Ubaidullah bin Kuraiz on the authority of Umar who said: What I fear most for you is a person's admiration for his own opinion. Whoever says: I am a believer is an unbeliever, and whoever says: I am a scholar is ignorant, and whoever says: I am in Paradise is in Hell. Imam Ahmad said: Muhammad bin Ja'far told us, Shu'bah and Hajjaj told us, Shu'bah told us on the authority of Sa'd bin Ibrahim, on the authority of Ma'bad Al-Juhani who said: Mu'awiyah rarely narrated on the authority of the Prophet, may God bless him and grant him peace. He said: He rarely left these words on Friday to narrate them on the authority of the Prophet, may God bless him and grant him peace. He said: "Whoever God wants good for, He gives him understanding of the religion. This wealth is sweet and green, so whoever takes it rightfully, He will

bless it for him. Beware of flattery, for it is slaughter." Ibn Majah narrated from him: "Beware of flattery, for it is slaughter." On the authority of Abu Bakr bin Abi Shaybah, on the authority of Ghundar, on the authority of Shu'bah, on his authority. This Ma'bad is the son of Abdullah bin Uwaim al-Basri al-Qadari. Ibn Jarir said: Yahya bin Ibrahim Al-Masoudi told us, my father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Qais bin Muslim, on the authority of Tariq bin Shihab, who said: Abdullah bin Masoud said: A man may go out with his religion and then return with nothing of it. He meets a man who has no power to benefit or harm him, and he says to him: By God, you are such and such. Perhaps he will return without having fulfilled his need for anything, and he has angered God. Then he recited: **Have you not seen those who claim themselves to be pure?** The verse, and we will discuss this at length when God Almighty says: "So do not claim yourselves to be pure. He is most knowing of who fears Him." That is why God Almighty said: **Rather, God purifies whom He wills**, meaning that the reference in this is to God Almighty, because He is most knowledgeable of the truths of matters and their mysteries. Then God Almighty said: **And they will not be wronged a thread**, meaning that no one will be left with a reward equal to the amount of a thread. Ibn Abbas, Mujahid, Ikrimah, Ata', Al-Hasan, Qatadah, and more than one of the Salaf said: It is what is in the crack of the seed. And on the authority of Ibn Abbas also: It is what you twist between your fingers, and both statements are close. And his saying, **See how they invent lies against God** means in their self-praise and their claim that they are the sons of God and His beloved, and their saying, **None will enter Paradise except he who is a Jew or a Christian**, and their saying, **The Fire will not touch us except for a few days** and their reliance on the righteous deeds of their fathers, and God has ruled that the deeds of fathers do not compensate for the sons in anything in His saying, "That was a nation that has passed on. It shall have what it earned, and you shall have what you have earned" (al-An'am 2:10), then He said, **And sufficient for that is a clear sin** meaning, and sufficient for their action is a lie and apparent fabrication. And his saying, **Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghut** [al-Jibt], as for Jibt, Muhammad ibn Ishaq said, on the authority of Hassan ibn Fa'id, on the authority of Umar ibn al-Khattab that he said: Jibt is magic, and Taghut is Satan. And thus it was narrated on the authority of Ibn Abbas, Abu Al-Aaliyah, Mujahid, Ata', Ikrimah, Saeed bin Jubayr, Al-Sha'bi, Al-Hasan, Al-Dahhak, and Al-Suddi. On the authority of Ibn Abbas, Abu Al-Aaliyah, Mujahid, Ata', Ikrimah, Saeed bin Jubayr, Al-Sha'bi, Al-Hasan, and Atiyyah: Al-Jibt is the devil. Ibn Abbas added: In Abyssinian. And on the authority of Ibn Abbas also: Al-Jibt is polytheism. And on his authority: Al-Jibt is idols. And on the authority of Al-Sha'bi: Al-Jibt is the soothsayer. And on the authority of Ibn Abbas: Al-Jibt is Huyayy bin Akhtab. And on the authority of Mujahid: Al-Jibt is Ka'b bin Al-Ashraf. And the scholar Abu Nasr Ismail bin Hammad Al-Jawhari said in his book As-Sahah: Al-Jibt is a word that refers to an idol, soothsayer, magician, and the like. And in the hadith: **Birth omen, divination, and ways are from Al-Jibt**. He said: This is not pure

Arabic because the letter jim and the letter ta' come together in one word without a letter with a lifqa. This hadith which was mentioned and narrated by Imam Ahmad in his Musnad, he said: Muhammad ibn Ja'far told us, Awf told us from Hayyan Abu al-'Ala', Qatan ibn Qubaysah told us from his father, who is Qubaysah ibn Mukhariq, that he heard the Prophet, may God bless him and grant him peace, say: **Verily, divination, and superstition are from the jibt**. Awf said: Divination is the driving away of birds, and divination is the line drawn on the ground, and the jibt, al-Hasan said: It is the devil. And thus Abu Dawud narrated it in his Sunan, and al-Nasa'i and Ibn Abi Hatim in their Tafsirs from the hadith of Awf al-'Ala' rabi with it. We have already discussed the taghut in Surat al-Baqarah in a way that makes it unnecessary to repeat it here. Ibn Abi Hatim said: My father told us, Ishaq ibn al-Dayf told us, Hajjaj told us from Ibn Jurayj, Abu al-Zubayr told me that he heard Jabir ibn 'Abdullah being asked about taghut, and he said: They are soothsayers upon whom the devils descend. And Mujahid said: The taghut is the devil in the form of a human being to whom they turn for judgment, and he is the one in charge of their affairs. Imam Malik said: Taghut is everything that is worshipped besides God the Almighty. And His statement, **And they say to those who disbelieve, 'These are better guided than those who believe in the way,'** means that they prefer the disbelievers over the Muslims because of their ignorance, lack of religion, and their disbelief in the Book of God in their hands. Ibn Abi Hatim narrated: Muhammad ibn Abdullah ibn Yazid al-Muqri told us, Sufyan told us, on the authority of Amr, on the authority of Ikrimah, who said: Huyayy ibn Akhtab and Ka'b ibn al-Ashraf came to the people of Mecca and said to them: You are the people of the Book and the people of knowledge, so tell us about us and about Muhammad. They said: What are you and what is Muhammad? They said: We maintain kinship ties, slaughter sheep, give water to drink on milk, free the captives, and give water to the pilgrims. Muhammad is a faucet that severed our kinship ties, and the thieves of the pilgrims, Banu Ghafar, followed him. Are we better or is he? They said: You are better and more guided in your path. So God revealed: **Have you not considered those who were given a share?** This has been narrated from more than one source on the authority of Ibn Abbas and a group of the Salaf. Imam Ahmad said: Muhammad ibn Abi Uday told us on the authority of Dawud, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When Ka'b ibn al-Ashraf came to Mecca, the Quraysh said: Do you not see this young man who has been cut off from his people? He claims that he is better than us, while we are the people of the pilgrimage, the people of the guardianship, and the people of the water supply? He said: You are better. He said: Then the verse was revealed: **Indeed, your enemy is the one cut off**. And the verse was revealed: **Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut and say to those who disbelieve, 'These are better guided than those who believe in the way.** Those are the ones whom God has cursed, and he whom God curses, you will never find for him a helper." Ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of Ikrimah, or on the authority of Saeed ibn Jubayr on the authority of Ibn Abbas, who said: Those who formed the

Surat al-Nisa 4:52

Those are the ones whom Allah has cursed, and he whom Allah curses - you will not find for him a helper.

confederates from Quraysh, Ghatafan, and Banu Qurayzah were Huyayy ibn Akhtab, Salam ibn Abi al-Haqiq Abu Rafi', al-Rabi' ibn al-Rabi' ibn Abi al-Haqiq, Abu Ammar, Wahwah ibn Amir, and Hudhah ibn Qays. As for Wahwah, Abu Ammar, and Hudhah, they were from Banu Wa'il, and the rest of them were from Banu al-Nadir. So when they came to Quraysh, they said: These are the rabbis of the Jews and the people of knowledge of the first Scriptures, so ask them, is your religion better or the religion of Muhammad? So they asked them and they said: Rather, your religion is better than his religion, and you are more guided than him and those who followed him. So God Almighty revealed: **Have you not seen those who were given a portion of the Scripture? until His Almighty saying: And We gave them a great kingdom.** This is a curse on them and a statement that they will have no supporter in this world or in the Hereafter because they only went to seek support from the polytheists, and they only said that to them to attract them to support them, and they answered them and came with them on the Day of the Confederates until the Prophet, may God bless him and grant him peace, and his companions dug the trench around Medina, and God spared them their evil: "And God repelled those who disbelieved in their fury; they did not attain any good. And God spared the believers the fighting, and ever is God Strong and Exalted in Might."

Fath al-Qadir

And His saying 52- *Those* refers to those who say **those whom God has cursed** meaning: He has expelled them and removed them from His mercy. **And whoever God curses, you will not find for him a helper** to ward off from him the punishment and wrath of God that has befallen him.

Tafsir al-Baghawi

52- **Those are the ones whom God has cursed, and he whom God curses - you will find for him no helper.**

Tafsir al-Baidawi

52**Those are the ones whom God has cursed, and he whom God curses - you will never find for him a helper.** He prevents the punishment from him through intercession or otherwise.

Surat al-Nisa 4:53

Or do they have a share in the kingdom? Then they would not give the people a speck.

Tafsir al-Jalalayn

*O*rrather **do they have a share of the kingdom** meaning they do not have anything of it even if it was **then they would not give the people even a speck** meaning something insignificant the size of a speck in the back of a date pit due to their extreme stinginess.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, may His praise be exalted, means by His saying: **Or do they have a share in the kingdom?** Or do they have a portion of the kingdom? He says: They do not have a share in the kingdom, as:

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Or do they have a share in the kingdom?** He said: If they had a share in the kingdom, then they would not have given Muhammad even a speck.

Al-Qasim told us, Al-Husayn told us, Hajjaj told us, Ibn Jurayj said: God said: **Or do they have a share in the kingdom?** He said: They have no share in the kingdom, [they have not given the people a speck], **Then they would not give the people a speck.** If they had a share and portion in the kingdom, they would not have given the people a speck, because of their stinginess.

The interpreters differed about the meaning of: the hollow.

Some of them said: It is the point on the back of the nucleus.

Who said that?

Al-Muthanna told me, he said, Abdullah told me, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **a small dot**, he said: the dot on the back of the seed. Sulayman bin Abdul Jabbar told me, he said, Muhammad bin Al-Salt told us, he said, Abu Kadayna told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, he said: the small dot is on the back of the seed.

Jaafar bin Muhammad Al-Kufi Al-Marwazi told me, he said, Ubaid God told us, on the authority of Israel, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: The hollow is the middle of the seed.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **Then they will not give the people even a speck.** The speck is the middle of the pit.

Muhammad ibn al-Husayn told us, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi, regarding the statement: **Or do they have a share in the kingdom? Then they would not give the people even a speck.** He said: If they had a share in the kingdom, then they would not give Muhammad even a speck. The speck is the dot in the middle of a date pit.

Yunus told me, he said, Ibn Wahb told us, he said, Talha bin Amr told me: He heard Ata bin Abi Rabah say: The hollow is what is in the back of the date pit.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Al-Dahhak, he said: The hollow is the depression that is in the back of the seed.

Yaqoub bin Ibrahim told me, he said, Hisham told us, he said, Hisin told us, on the authority of Abu Malik, he said: The hollow is what is in the back of the date stone.

Others said: The niqir is the seed that is in the middle of the nucleus.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **a small amount**, he said: The small amount is the seed in the middle of it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Then they will not give the people even a speck**, he said: The speck is the date stone in the middle of it. Muhammad ibn Bashir told us, he said, Yahya ibn Saeed told us, he said, Sufyan ibn Saeed told us, on the authority of Mansur, on the authority of Mujahid, he said: The speck is in the date stone.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Abdullah bin Katheer told me: He heard Mujahid say: The hollow is the hollow of the seed that is in the middle of it.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak bin Muzahim say: The hollow is the hollow of the seed that is in the middle of the seed.

Others said: The meaning of this is: the man tapped something with the tips of his fingers.

Who said that?

Ibn Wakee' told us, he said, my father told us, on the authority of Yazid bin Dirham Abi Al-Ala', he said, I heard Abu Al-Aaliyah: Ibn Abbas placed the tip of the thumb on the back of the index finger, then raised them and said: This is the hollow.

Abu Ja'far said: The most correct of the statements on this matter is to say: God described this group of the People of the Book as being stingy with a small amount of something that is of no importance, even if they were kings and had power over great things.

Or do they have a share in the kingdom? Then they would not give the people a speck.

If that is the case, then what is more appropriate to the meaning of the dimple is that it is the smallest of the dimples. If that is more appropriate for it, then the dimple that is on the back of the seed is one of the small dimples, and this may include everything similar to it of dimples.

And he raised his saying: **They do not give to people**, and did not make it accusative with *Idhan*, and one of its rules is that future verbs are made accusative if the speech begins with it, because it is accompanied by *Fa*. And one of its rules if some of the conjunctions enter into it is that it is directed to begin with it once, and to transfer from it to something else another time. And this place is what was intended by *Fa* in it, to transfer from *Idhan* to what comes after it, and for the meaning of the speech to be: Or do they have a share, so they do not give to people even a speck then?

Tafsir al-Qurtubi

The Almighty said: **Or do they have a share in the kingdom?** That is, have they? The *mim* is the conjunction of *share*, a portion of the kingdom. This is in the form of denial, meaning that they do not have anything of the kingdom. If they had anything of it, they would not have given anyone anything of it due to their stinginess and envy. It was said: The meaning is, **Rather, do they have a share?** So *am* is disconnected, meaning that the first is being neglected and the second is being resumed. It was said: It is a conjunction to something omitted because they refused to follow Muhammad, may God bless him and grant him peace. The interpretation is: Are they more deserving of prophethood than the one you sent, or do they have a share of the kingdom?

Then they will not give people even a speck meaning they will not withhold rights. God the Almighty has informed us about them with what He knows about them. The speck is the dot on the back of a date pit. According to Ibn Abbas, Qatadah, and others, and also according to Ibn Abbas, the speck is what a man pecks with his finger as he pecks the ground. Abu Al-Aaliyah said: I asked Ibn Abbas about the speck, so he placed the tip of the thumb on the inside of the index finger, then raised them and said: This is the speck. The speck is the root of a piece of wood that is pecks and thrown into it, and the prohibition came in it, then it was abrogated. So-and-so is generous. The speck means the root. And if here it is cancelled and not working because the conjunction *fa* has entered it, and if it was in the accusative case it would be permissible. Sibawayh said: If in the agents of verbs is like I think in the agents of nouns, meaning it is cancelled if the speech does not depend on it. If it is at the beginning of the speech and what comes after it is future, it is in the accusative case like you say I visit you, and he says in response to you: If I honor you. Abdullah bin Anmah Al-Dhabi said:

I repeat, your donkey does not graze in our garden, so he returns, and the donkey's shackles are distressed

It is accusative because what precedes it is complete and occurs at the beginning of a sentence. If it occurs in the middle between two things, like when you say: Zaid then visits you, it is omitted. If the conjunction *fa* or the conjunction *waw* or the conjunction *waw* enters it, then it is permissible to use it or omit it. As for the use, it is because what comes after the *waw* resumes in the manner of connecting a sentence to a sentence, so it is permissible in other than the Qur'an, such as if it were not given, and in the revelation: **and if they do not stay** (al-Isra' 17:76), and in the Mushaf of Abu, and if they do not stay. As for the omission, it is because what comes after the *waw* only occurs after a sentence that is connected to it. The verb that makes the accusative according to Sibawayh is if it is similar to *an*, and according to Al-Khalil it is implied after *if*. Al-Farra' claimed that if it is written with an alif and that it is *tanween*. Al-Nahhas said: I heard Ali bin Sulayman say I heard Abu al-Abbas Muhammad bin Yazid say: I desire to cauterize the hand of someone who writes *if* with an alif, because it is like *lan* and *an*, and *tanween* does not enter into letters.

Tafsir Ibn Kathir

God the Almighty says: Or do they have a share in the kingdom? This is a rhetorical question, meaning they do not have a share in the kingdom. Then He described them as miserly, saying: **Then they would not give the people even a speck**, meaning that if they had a share in the kingdom and control, they would not have given anyone, especially Muhammad, peace and blessings of God be upon him, anything, nor what would fill a speck, which is the dot in the pit according to Ibn Abbas and most of them. This verse is like the Almighty's saying: **Say, 'If you possessed the treasures of the mercy of my Lord, then you would withhold for fear of spending'** meaning fear that what is in your hands would be lost, although it is inconceivable that it would run out, but rather it is due to your miserliness and stinginess. For this reason God the Almighty said: **And man is ever stingy** meaning miserly. Then He said: **Or do they envy people for what God has given them of His bounty?** He meant by that their envy of the Prophet, peace and blessings of God be upon him, for what God had granted him of great prophethood, and preventing them from believing in him was their envy of him because he was from the Arabs and not from the Children of Israel. Al-Tabarani said: Muhammad bin Abdullah Al-Hadrami told us, Yahya Al-Hamani told us, Qais bin Al-Rabi' told us, on the authority of Al-Suddi, on the authority of Ata', on the authority of Ibn Abbas, regarding His statement, **Or do they envy people?** the verse, Ibn Abbas said: We are the people, less than the people. God Almighty said, **And We gave the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.** That is, We made the tribes of the Children of Israel, who are from the descendants of Abraham, the prophethood, and We sent down to them the Scriptures and ruled over them with the Sunnah, which is wisdom, and We made kings from among them. Despite this, **some of them**

believed in it, that is, in this giving and this blessing, **and some of them turned away from it**, that is, they disbelieved in it and turned away from it and sought to turn people away from it, and he is from them and of their kind, that is, from the Children of Israel. So they differed over them, so how about you, O Muhammad, when you are not from the Children of Israel? Mujahid said: **And among them are those who believed in him**, meaning in Muhammad, may God bless him and grant him peace, **and among them are those who turned away from him**, so the unbelievers among them are the most vehement in denying you, and the most distant from the guidance and clear truth that you brought them. For this reason, He said, threatening them, **And Hell is sufficient as a blazing fire**, meaning that Hell is sufficient as a punishment for them for their unbelief, stubbornness, and disobedience to the books of God and His messengers.

Fath al-Qadir

His saying 53- **Or do they have a share in the kingdom?** Am is disconnected, and the question is for denial, meaning they do not have a share in the kingdom.

Then they will not be given to the people even a speck.

The fa is for the causal clause of an omitted condition: that is, if they were given a share in the kingdom, so that the meaning of Am is to stop talking about the first and resume talking about the second. It was said: It is a conjunction to an omitted condition, and the estimate is: Are they more deserving of prophethood than the one you sent, or do they have a share in the kingdom, so then they will not be given to the people even a speck? Naqeer: the depression in the back of the pit, and it was said: what a man digs with his finger as he digs the ground. Naqeer is also: a piece of wood that is dug and thrown into it. The Prophet, may God bless him and grant him peace, forbade Naqeer as proven in the two Sahihs and others. Naqeer: the origin, it is said: So-and-so is generous in Naqeer: meaning generous in origin. What is meant here is the first meaning, and what is meant by it is exaggeration in insignificance like the tinder and the wick. So here it is cancelled and not working because the conjunction *fa* entered it, and if it were in the accusative case it would be permissible. Sibawayh said: *So* in the factors of verbs is like **I think** in the factors of nouns that are cancelled if the speech does not depend on them. If it is at the beginning of the speech and what follows it is future, it is in the accusative case.

Tafsir al-Baghawi

53- **Or do they have** means: Do they have? The *mim* is a connection between *share* "portion of the kingdom" and this is by way of denial, meaning: They do not have anything of the kingdom and if they had anything of the kingdom, "Then they would not give the people even a speck", because of their envy and stinginess, and the speck is the dot that is on the back of the seed and from it the palm tree grows, and Abu Al-Aaliyah said: It is a man poking something with the tip of his finger as he pokes a dirham.

Tafsir al-Baidawi

53 "Or do they have a share of the kingdom? **The word um**" is disconnected and the meaning of the hamza is the denial that they have a share of the kingdom and the denial of what the Jews claimed that the kingdom would go to them. "Then they will not give the people even a speck" meaning if they had a share of the kingdom, then they will not give anyone anything equivalent to a speck, which is the hole in the back of a date pit. This is the exaggeration in explaining their stinginess, for if they are stingy with a speck even though they are kings, then what do you think of them if they are poor, humiliated and needy? It is possible that the meaning is the denial that they have been given a share of the kingdom by way of metaphor, and that they do not give the people anything. If it occurs after the waw and the fa' for the sake of singular association, it is permissible to cancel it and apply it, and for this reason it was read "then they will not give the people" in the accusative.

Surat al-Nisa 4:54

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

Surat al-Nisa 4:54

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

Tafsir al-Jalalayn

Or rather **they envy people** meaning the Prophet, may God bless him and grant him peace **for what God has given them of His bounty** of prophethood and the large number of women, meaning they wish for it to be taken away from him and they say that if he were a prophet he would be busy with women **but We gave the family of Abraham** his grandfather like Moses, David and Solomon **the Scripture and wisdom** and prophethood **and conferred upon them a great kingdom** so David had ninety-nine wives and Solomon had a thousand between free women and concubines

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **Or do they envy people**, is that they envy those Jews who were given a portion of the Book, like:

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Or do they envy people?** He said: Jews.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, similarly. As for his statement: **the people**, the people of interpretation differed as to who God meant by it.

Some of them said: God meant Muhammad, may God bless him and grant him peace, in particular.

Who said that?

Al-Muthanna told me, he said, Amr told us, he said, Asbat told us, he said, Hisham told us, on the authority of Khalid, on the authority of Ikrimah, regarding his statement: **Or do they envy people for what God has given them of His bounty?** He said: *People*, in this place, the Prophet is specifically mentioned.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told me, he said, Asbat told us, on the authority of Al-Suddi: **Or do they envy people for what God has given them of His bounty?** meaning Muhammad, may God bless him and grant him peace.

Muhammad bin Saad told me, he said, my father told

me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, similarly.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **Or do they envy people for what God has given them of His bounty?** He said: *People*, Muhammad, may God bless him and grant him peace.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Al-Dahhak say, and he mentioned something similar.

Others said: Rather, God meant the Arabs.

Who said that?

Bishr bin Muadh told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement: **Or do they envy people for what God has given them of His bounty?** Those were the Jews, who envied this tribe of Arabs for what God had given them of His bounty.

Abu Ja'far said: The most correct of the statements on this matter is to say: God rebuked the Jews whose characteristics He described in these verses, and He said to them regarding their saying to the polytheists who worshipped idols that they were more guided than Muhammad and his companions, knowing that what they said was a lie: Do you envy Muhammad and his companions for what God has given them of His grace?

We said that this is more correct, because what preceded His statement: **Or do they envy people for what God has given them of His bounty?** preceded with the condemnation of those among the Jews who said about those who disbelieved: **These are better guided than those who believe in the way.** So attaching His statement: **Or do they envy people for what God has given them of His bounty?** to their condemnation for that, and the praise of those who believed about whom what was said is more appropriate and more appropriate, unless there is evidence that its meaning is diverted from the meaning of that.

The people of interpretation differed in their interpretation of the grace that God informed us that He gave to those He mentioned in His statement: **Or do they envy people for what God has given them of His grace?** Some of them said: That grace is prophethood.

Who said that?

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **Or do they envy people for what God has given them of His bounty?** They envied this tribe of Arabs for what God had given them of His bounty. God sent a prophet from among them, so they envied them for that.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me,

Ibn Jurayj said: **On what God has given them of His grace**, he said: Prophethood.

Others said: Rather, the grace that God mentioned that He gave them is that He permitted what He permitted His Prophet Muhammad, may God bless him and grant him peace, of women, so that he could marry as many of them as he wished without number. They said: What he means by *people* is Muhammad, may God bless him and grant him peace, as I mentioned before.

Who said that?

Muhammad ibn Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **Or do they envy people for what God has given them of His bounty?** The verse. That is because the People of the Book said: Muhammad claimed that he was given what he was given in humility, and he has nine wives, and his only concern is marriage! What king is better than this! So God said: **Or do they envy people for what God has given them of His bounty?**

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi, **Or do they envy people for what God has given them of His bounty?** meaning: Muhammad, that he can marry as many women as he wants.

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said, I heard Abu Muadh say, Ubayd ibn Sulayman told us, I heard Ad-Dahhak say regarding His statement, **Or do they envy people for what God has given them of His bounty?** That is because the Jews said, **What is the matter with Muhammad that he was given prophethood as he claims, while he is hungry and naked, and has no concern except marrying women?** So they envied him for marrying wives. And God permitted Muhammad to marry as many of them as he wished.

Abu Ja'far said: The more correct of the two interpretations is the statement of Qatada and Ibn Jurayj, which we mentioned before: that the meaning of *fadl* in this context is the prophethood with which God favored Muhammad and honored the Arabs, as He gave it to one man from among them and not to others, based on what we mentioned that the apparent meaning of this verse indicates that it is praise for the Prophet, may God bless him and grant him peace, and his companions, may God have mercy on them, as we explained before. And marriage and the giving of women in marriage, even though it is from the favor of God, may His praise be exalted, which He gave to His servants, is not praise and commendation for them.

Abu Ja'far said: By that, God, the Most High, means: Do these Jews - whose characteristics He described in these verses - envy people for what God has given them of His grace, because they are not from them? How can they not envy the family of Abraham, for We have given them the Book? By His statement, **We have given the family of Abraham**, He means that We have given the family of Abraham, meaning his family and followers of his religion, **the Book**, meaning the

Book of God that He revealed to them, such as the Scrolls of Abraham and Moses and the Psalms, and all the other books that He gave them.

As for *wisdom*, it is what was revealed to them that was not a written book, **and We gave them a great kingdom**.

The interpreters differed about the meaning of the great king that God meant in this verse.

Some of them said: It is prophecy.

Who said that?

Al-Muthanna told us, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Or do they envy people**, he said: Jews, **for what God has given them of His bounty? But We had already given the family of Abraham the Scripture**, and they were not among them, **and wisdom, and We conferred upon them a great kingdom**, he said: prophethood.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same, except that he said: *kingship*, the prophethood.

Others said: Rather, it is the permissibility of women. They said: God meant by that: Or do they envy Muhammad for what God has made permissible for him of women? God has made permissible the same as what He made permissible for him of them, for David and Solomon and other prophets, so how could they not envy them for that, and envy Muhammad, peace be upon him? Mention of those who said that:

Muhammad ibn al-Husayn told us, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi: **We gave the family of Abraham**, Solomon and David, *wisdom*, meaning: prophethood, **and We gave them a great kingdom**, in women. So why was it permissible for those, who were prophets, for David to marry ninety-nine women, and for Solomon to marry a hundred, but it was not permissible for Muhammad to marry as they did?

Others said: Rather, the meaning of his saying: **And We gave them a great kingdom** is what was given to Solomon, son of David. Those who said that mentioned:

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And We gave them a great kingdom**, meaning the kingdom of Solomon.

Others said: Rather, they were supported by angels.

Who said that?

Ahmad bin Hazim Al-Ghafari told us, Abu Naim told us, Israel told us, on the authority of Abu Ishaq, on the authority of Hammam bin Al-Harith: **And We gave them a great kingdom**, he said: They were supported by angels and soldiers.

Abu Ja'far said: The most correct of these sayings in interpreting the verse, which is His statement: **And We**

Surat al-Nisa 4:54

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

gave them a great kingdom, is the statement that was narrated on the authority of Ibn `Abbas, who said: He means the kingdom of Solomon. Because that is what is known in the speech of the Arabs, unlike the one who said that it is the kingdom of prophethood, and unlike the statement of the one who said that it is the permissibility of women and the kingdom over them. Because the speech of God that was addressed to the Arabs, it is not permissible to direct it except to the known meanings used among them, unless there is evidence or proof that it is otherwise, and it must be accepted.

Tafsir al-Qurtubi

It has four issues:

The first - the Almighty's saying: **Or do they envy** meaning the Jews **the people** meaning the Prophet, may God bless him and grant him peace, in particular, according to Ibn Abbas, Mujahid and others, they envied him for his prophethood and his companions for their belief in him. Qatada said, **The Arab people, the Jews envied them for their prophethood.**

Ad-Dahhak: The Jews envied Quraysh because prophethood was among them, and envy is reprehensible and its owner is distressed.

And he consumes good deeds as fire consumes wood. Narrated by Anas on the authority of the Prophet, may God bless him and grant him peace. Al-Hasan said: I have never seen an oppressor more similar to the oppressed than an envious person. A constant soul, constant sadness, and a never-ending lesson. Abdullah ibn Masoud said: Do not be hostile to the blessings of God. He was asked: Who is hostile to the blessings of God? He said: Those who envy people for what God has given them of His grace. God Almighty says in some books: The envious is an enemy of My blessings, discontent with My judgment, and dissatisfied with My portion. And to Mansour al-Faqih:

Except tell those who are jealous of me, do you know who I have been rude to?

You have wronged God in His judgment if you are not satisfied with what He has given me.

It is said: Envy was the first sin committed against God in heaven, and the first sin committed against God on earth. As for in heaven, it was the envy of Satan toward Adam, and as for on earth, it was the envy of Cain toward Abel. And for Abu al-Atahiya among people:

Oh God, people do not treat me fairly, so how would it be if I treated them fairly and they wronged me?

If I had something, they would take it, and if I wanted to take something from them, they would prevent me.

If they are humbled by my generosity, they will not be grateful, and if I do not give them generosity, they will curse me.

If I am struck by a calamity, they laugh at it, and if I am blessed, they envy me.

I will prevent my heart from yearning for them and I will hide my eyes and eyelids from them

It was said: If you want to be safe from the envious person, then make your matter difficult for him. And for a man from Quraish:

They envied the blessing when it appeared, so they threw it with empty words.

If God bestows a blessing, it will not be harmed by what the enemies of blessings say.

He said it well

Be patient with the envy of the envious, for your patience will kill him.

Fire eats itself if it doesn't find anything to eat.

Some of the commentators said about the Almighty's statement: **Our Lord, show us those who led us astray among the jinn and mankind so that we may place them under our feet so that they may be among the lowest** (Fussilat 41:29) that what He meant by the one among the jinn was Iblis and the one among the mankind was Cain, because Iblis was the first to establish disbelief, and Cain was the first to establish murder, and the root of all of that was envy. The poet said:

The crow used to walk in a way that was similar to the way it used to be.

The cat envied him, so he started walking and a lizard bit him because of his inactivity.

The second - His Almighty saying: **We have given** Then the Almighty informed that He gave the family of Abraham the Book and wisdom and gave them a great kingdom. Hammam bin Al-Harith said: They were supported by angels. It was said: He means the kingdom of Solomon, according to Ibn Abbas. And also from him: The meaning is: Or do they envy Muhammad for what God has made lawful for him of women? So the great kingdom according to this is that He made lawful for David ninety-nine women and for Solomon more than that. Al-Tabari chose that what was meant was what Solomon was given of the kingdom and the permissibility of women. What was meant was to refute the Jews and respond to them in their saying: If he were a prophet, he would not have desired many women and prophethood would have distracted him from that. So the Almighty informed what David and Solomon had, and He rebuked them. The Jews admitted that Solomon had a thousand women, so the Prophet, may God bless him and grant him peace, said to them:

A thousand women. They said: Yes, three hundred dowries, and seven hundred concubines, and David had a hundred women. The Prophet, may God bless him and grant him peace, said to them: A thousand with one man and a hundred with another man is more, or nine women. They were silent, and he had nine

women at that time.

Third: It is said that Solomon, peace be upon him, had the most wives of the prophets, and the benefit of his many marriages is that he had the strength of forty prophets, and whoever is stronger has more wives. It is said that he meant by marriage the abundance of the clan because every woman has two tribes, a tribe from the father's side and a tribe from the mother's side, so whenever he married a woman, he turned the faces of the two tribes to himself, so she would be an aid to him against his enemies. It is said that whoever is more pious has more desire because whoever is not pious only enjoys looking and touching. Do you not see what was narrated from the hadith:

The eyes commit adultery and the hands commit adultery. So if looking and touching are a way of satisfying desire, intercourse will be less frequent. The pious person does not look or touch, so desire is combined within himself and he has more intercourse. Abu Bakr al-Warraq said: Every desire hardens the heart except intercourse, which purifies the heart. That is why the prophets used to do that.

Tafsir Ibn Kathir

God the Almighty says: Or do they have a share in the kingdom? This is a rhetorical question, meaning they do not have a share in the kingdom. Then He described them as miserly, saying: **Then they would not give the people even a speck**, meaning that if they had a share in the kingdom and control, they would not have given anyone, especially Muhammad, peace and blessings of God be upon him, anything, nor what would fill a speck, which is the dot in the pit according to Ibn Abbas and most of them. This verse is like the Almighty's saying: **Say, 'If you possessed the treasures of the mercy of my Lord, then you would withhold for fear of spending'** meaning fear that what is in your hands would be lost, although it is inconceivable that it would run out, but rather it is due to your miserliness and stinginess. For this reason God the Almighty said: **And man is ever stingy** meaning miserly. Then He said: **Or do they envy people for what God has given them of His bounty?** He meant by that their envy of the Prophet, peace and blessings of God be upon him, for what God had granted him of great prophethood, and preventing them from believing in him was their envy of him because he was from the Arabs and not from the Children of Israel. Al-Tabarani said: Muhammad bin Abdullah Al-Hadrami told us, Yahya Al-Hamani told us, Qais bin Al-Rabi' told us, on the authority of Al-Suddi, on the authority of Ata', on the authority of Ibn Abbas, regarding His statement, **Or do they envy people?** the verse, Ibn Abbas said: We are the people, less than the people. God Almighty said, **And We gave the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.** That is, We made the tribes of the Children of Israel, who are from the descendants of Abraham, the prophethood, and We sent down to them the Scriptures and ruled over them with the Sunnah, which is wisdom, and We made kings from among them. Despite this, **some of them believed in it**, that is, in this giving and this blessing,

and some of them turned away from it, that is, they disbelieved in it and turned away from it and sought to turn people away from it, and he is from them and of their kind, that is, from the Children of Israel. So they differed over them, so how about you, O Muhammad, when you are not from the Children of Israel? Mujahid said: **And among them are those who believed in him**, meaning in Muhammad, may God bless him and grant him peace, **and among them are those who turned away from him**, so the unbelievers among them are the most vehement in denying you, and the most distant from the guidance and clear truth that you brought them. For this reason, He said, threatening them, **And Hell is sufficient as a blazing fire**, meaning that Hell is sufficient as a punishment for them for their unbelief, stubbornness, and disobedience to the books of God and His messengers.

Fath al-Qadir

His statement 54- **Or do they envy people for what God has given them of His bounty?** The word *or* is disconnected and useful for transitioning from rebuking them with one thing to rebuking them with another: that is, rather, they envy people, meaning the Jews only envy the Prophet, may God bless him and grant him peace, or they envy him and his companions for what God has given them of His bounty of prophecy, victory, and subjugation of enemies. His statement, **We have already given the family of Abraham**, this is an obligation on the Jews to what they acknowledge and do not deny: that is, what We have given Muhammad and his companions of Our bounty is not an innovation for the Jews to envy them for that, for they know what We have given the family of Abraham, and they are the ancestors of Muhammad, may God bless him and grant him peace. The interpretation of the Book, wisdom, and the great kingdom has already been presented. It was said: it is the kingdom of Solomon.

Tafsir al-Baghawi

54- **Or do they envy people?** meaning: the Jews, and they envy al-Nas 114: Qatada said: What is meant by the Arab people is their envy of the Jews for the prophethood, and for what God Almighty honored them with through Muhammad, may God bless him and grant him peace. It was said: He meant Muhammad, may God bless him and grant him peace, and his companions. Ibn Abbas, Al-Hasan, Mujahid and a group said: What is meant by the people is the Messenger of God, may God bless him and grant him peace, alone. They envied him for what God had made lawful for him of women, and they said: He has no concern except marriage, which is what is meant by His statement: **for what God has given them of His bounty.** It was said: They envied him for the prophethood, which is what is meant by the bounty mentioned in the verse: **And We gave the family of Abraham the Scripture and wisdom.** He meant by the family of Abraham: David and Solomon, and by the Scripture: what God had sent down to them, and by the wisdom: prophethood. **And We gave them a great kingdom.** So whoever interprets the bounty as an

Surat al-Nisa 4:54

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

abundance of women interprets the great kingdom in the case of David and Solomon, peace be upon them, as an abundance of women, for Solomon had a thousand women, three hundred free women and seven hundred concubines, and David had a hundred women, and at that time the Messenger of God, may God bless him and grant him peace, had only nine women. So when he said that to them, they remained silent.

Tafsir al-Baidawi

54 **Or do they envy people?** Rather, do they envy the Messenger of God, may God bless him and grant him peace, and his companions, or the Arabs, or all people? Because whoever envies people for their prophethood, it is as if he has deviated from the perfection of all people, and their guidance and their miserliness, and he denounced their envy as he condemned them for their miserliness, and they are the worst of vices, and as if, between them there is a connection and attraction. **For what God has given them of His bounty** meaning the prophethood, the book, victory, and honor, and He made the promised prophet from among them. **We gave the family of Abraham** who are the ancestors of Muhammad, may God bless him and grant him peace, and his cousins. **The Book and wisdom** prophethood. **And We conferred upon them a great kingdom** so it is not far-fetched that God would give him the same as He gave them.

Surat al-Nisa 4:55

So among them are those who believed in it, and among them are those who turned away from it. And sufficient is Hell as a Blaze.

Tafsir al-Jalalayn

And among them are those who believed in him in Muhammad, may God bless him and grant him peace **and among them are those who turned away** turned away **from him** and did not believe **and sufficient is Hell as a blazing fire** as a punishment for those who do not believe

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be exalted, He means: Among those who were given the Book, from the Jews of the Children of Israel, to whom He, may His praise be exalted, said: **Believe in what We have sent down, confirming what is with you, before We obliterate faces and turn them back.** "Whoever believes in it," he says: whoever believes in what We sent down to Muhammad, may God bless him and grant him peace, confirming what is with them, **and among them is he who turns away from it**, and among them is he who turns away from believing in it, as:

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And among them were those who believed in it**, he said: in what was revealed to Muhammad from the Jews, **and among them were those who turned away from it.**

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Abu Ja'far said: This verse indicates that those who turned away from what God revealed to Muhammad, may God bless him and grant him peace, from the Jews of the Children of Israel who were around the migration of the Messenger of God, may God bless him and grant him peace, were only relieved of the threat God had threatened them with in His statement: "Believe in what We have revealed, confirming that which is with you, before We obliterate faces and turn them back or curse them as We cursed the Sabbath-breakers, and the command of God has been accomplished," in this world, and their punishment was delayed until the Day of Resurrection, because of the belief of those among them who believed, and that the threat to them from God to hasten the punishment in this world was only because of their position as a whole in disbelief in what was revealed to His Prophet Muhammad, may God bless him and grant him peace. So when some of them believed, they were released from the threat He had threatened them with in this world, and the punishment of those who persisted in denial was delayed until the Hereafter, so He said to

them: Hellfire is sufficient for you.

He means by his saying: **And Hell is sufficient as a blazing fire**, and it is sufficient for you, O you who deny what was revealed to Muhammad, My Prophet and Messenger, **Hell is a blazing fire**, meaning: with the fire of Hell, which is blazing upon you - that is, it is kindled upon you. It was said: *Blazing* is originally *mad*, from **sa'arat tas'aar**, so it is mad, as God said: **And when Hell is set ablaze** (al-Takwir 81:2), but it was changed to *fa'il*, as it was said: a dyed hand, and a greased beard, meaning: dyed and anointed - and *blazing* is the fuel.

Tafsir al-Qurtubi

Fourth - The Almighty's saying: **And among them are those who believed in him** meaning the Prophet, may God bless him and grant him peace, because he was mentioned previously and he is the one who was envied. **And among them are those who turned away from him** he turned away and did not believe in him. It was said: The pronoun in *him* refers to Abraham and the meaning is: Among the family of Abraham are those who believed in him and among them are those who turned away from him. It was said: It refers to the Book, and God knows best.

Tafsir Ibn Kathir

God the Almighty says: Or do they have a share in the kingdom? This is a rhetorical question, meaning they do not have a share in the kingdom. Then He described them as miserly, saying: **Then they would not give the people even a speck**, meaning that if they had a share in the kingdom and control, they would not have given anyone, especially Muhammad, peace and blessings of God be upon him, anything, nor what would fill a speck, which is the dot in the pit according to Ibn Abbas and most of them. This verse is like the Almighty's saying: **Say, 'If you possessed the treasures of the mercy of my Lord, then you would withhold for fear of spending'** meaning fear that what is in your hands would be lost, although it is inconceivable that it would run out, but rather it is due to your miserliness and stinginess. For this reason God the Almighty said: **And man is ever stingy** meaning miserly. Then He said: **Or do they envy people for what God has given them of His bounty?** He meant by that their envy of the Prophet, peace and blessings of God be upon him, for what God had granted him of great prophethood, and preventing them from believing in him was their envy of him because he was from the Arabs and not from the Children of Israel. Al-Tabarani said: Muhammad bin Abdullah Al-Hadrami told us, Yahya Al-Hamani told us, Qais bin Al-Rabi' told us, on the authority of Al-Suddi, on the authority of Ata', on the authority of Ibn Abbas, regarding His statement, **Or do they envy people?** the verse, Ibn Abbas said: We are the people, less than the people. God Almighty said, **And We gave the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.** That is, We made the tribes of the Children of Israel, who are from

So among them are those who believed in it, and among them are those who turned away from it. And sufficient is Hell as a Blaze.

the descendants of Abraham, the prophethood, and We sent down to them the Scriptures and ruled over them with the Sunnah, which is wisdom, and We made kings from among them. Despite this, **some of them believed in it**, that is, in this giving and this blessing, **and some of them turned away from it**, that is, they disbelieved in it and turned away from it and sought to turn people away from it, and he is from them and of their kind, that is, from the Children of Israel. So they differed over them, so how about you, O Muhammad, when you are not from the Children of Israel? Mujahid said: **And among them are those who believed in him**, meaning in Muhammad, may God bless him and grant him peace, **and among them are those who turned away from him**, so the unbelievers among them are the most vehement in denying you, and the most distant from the guidance and clear truth that you brought them. For this reason, He said, threatening them, **And Hell is sufficient as a blazing fire**, meaning that Hell is sufficient as a punishment for them for their unbelief, stubbornness, and disobedience to the books of God and His messengers.

Fath al-Qadir

And Ibn Jarir chose it 55- **And among them** meaning: the Jews **is he who believed in him** meaning: the Prophet, may God bless him and grant him peace. **And among them is he who turned away from him** meaning: turned away from him. It was said: The pronoun in **is he** refers to what was mentioned in the hadith of the family of Abraham. It was also said: The pronoun refers to Abraham. The meaning is: Among the family of Abraham is he who believed in Abraham, and among them is he who turned away from him. It was also said: The pronoun refers to the Book, and the first is more appropriate. **And sufficient is Hell as a Blaze** meaning: a blazing fire.

Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas who said: The Jews said: Our fathers have passed away and they are close to God and will intercede for us and purify us. So God said to Muhammad, may God bless him and grant him peace: **Have you not seen those who claim themselves to be pure?** Ibn Abi Hatim narrated on his authority that the Jews used to bring their children forward to pray with them and offer their sacrifices and they claimed that they had no sins or faults, and they lied. God said: I will not show one who has a sin by another who has no sin. Then God revealed: **Have you not seen those who claim themselves to be pure?** Abd Al-Razzaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Hasan that purification is their saying: **We are the children of God and His beloved**, and they said: **None will enter Paradise except he who is a Jew or a Christian**. Abd Al-Razzaq, Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement: **And they will not be wronged even a thread**, he said: The thread is what comes out from between the two fingers. In another wording on his authority: It is that you rub between your two fingers and whatever comes out from them is that. Saeed bin Mansour, Abdul bin Hameed and Ibn

Al-Mundhir narrated on his authority that he said: An-Naqeer is the hollow in the nucleus from which the palm tree grows. Al-Fateel is what is on the crack of the nucleus. Al-Qatmeer is the husk that is on the nucleus. Ibn Jarir and Ibn Abi Hatim narrated on his authority that he said: The fateel is what is in the crack in the belly of the nucleus. At-Tabarani and Al-Bayhaqi narrated in Al-Dala'il on his authority that he said: Huyayy bin Akhtab and Ka'b bin Al-Ashraf came to the Quraysh in Mecca and opposed them in fighting the Messenger of God (blessings and peace of God be upon him). They said to them: You are the people of ancient knowledge and the people of the Book, so hide from us and from Muhammad. They said: What are you and what is Muhammad? They said: We slaughter the camels and give milk to drink on water, and we free the poor and give water to the pilgrims and maintain family ties. They said: What is Muhammad? They said: Sanub: meaning a weak individual, he severed our ties of kinship, and the thieves of the pilgrims, Banu Ghaffar, followed him, so they said: No, you are better than him and more guided in path, so God revealed: {Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghut} the verse. Saeed bin Mansour, Ibn Al-Mundhir and Ibn Abi Hatim narrated it on the authority of Ikrimah as a mursal. It was narrated on the authority of Ibn Abbas and Ikrimah with a different wording. Abd bin Hamid and Ibn Jarir narrated something similar on the authority of Al-Suddi on the authority of Abu Malik. Al-Bayhaqi narrated something similar in Al-Dala'il and Ibn Asakir in his history on the authority of Jabir bin Abdullah. Abd Al-Razzaq and Ibn Jarir narrated on the authority of Ikrimah, who said: Jibt and Taghut are two idols. Al-Faryabi, Saeed bin Mansour, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Omar in the interpretation of Jibt and Taghut what we mentioned earlier on his authority. Ibn Jubayr and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: Jibt is Huyayy bin Akhtab, and Taghut is Ka'b bin Al-Ashraf. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Jibt means idols, and Taghut is the one who is in front of idols and they tell lies about them to mislead people. Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Jibt is the name of Satan in Abyssinian, and Taghut is the soothsayers of the Arabs. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, **Or do they have a share in the kingdom?** He said: They do not have a share, and if they had a share, they would not have given the people even a speck. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated through various chains of narration on the authority of Ibn Abbas who said: An-Naqeer is the dot on the back of a date pit. Ibn Jarir and Ibn Abi Hatim narrated through Al-Awfi on the authority of Ibn Abbas who said: The People of the Book said: Muhammad claimed that he was given what he was given in humility and he has nine wives and he has no importance except marriage, so what kingdom is better than this? So God revealed this verse, **Or do they envy people?** until His statement, **a great kingdom**, meaning the kingdom of Solomon. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi

Hatim narrated on the authority of Ikrimah, who said:
The people in this place are the Prophet in particular.
Ibn Jarir narrated on the authority of Qatada, who said:
They are this tribe of Arabs.

Tafsir al-Baghawi

55- God the Almighty said: **And among them were those who believed in him**, meaning: in Muhammad, may God bless him and grant him peace, and they were Abdullah bin Salam and his companions, **And among them were those who turned away from him**, turned away from him and did not believe in him, **And sufficient is Hell as a Blaze**, fuel, and it was said: the great king: the king of Solomon. Al-Suddi said: The *ha* in his saying **And among them were those who believed in him and among them were those who turned away from him** refers back to Abraham, and that is because Abraham planted one year, and the people planted, so the people's crops perished and the crop of Abraham, peace be upon him, flourished, so the people needed him, so he used to say: Whoever believes in Me, I will give to him, and whoever believes in Him, I will give to him, and whoever does not believe in Him, I will withhold from him.

Tafsir al-Baidawi

55 **And among them** from the Jews. **Some believed in him** in Muhammad, may God bless him and grant him peace, or in what was mentioned from the hadith of the family of Abraham. **And among them were those who turned away from him** turned away from him and did not believe in him. It was said that its meaning is that among the family of Abraham were those who believed in him and among them were those who disbelieved, but that did not weaken his matter, so the disbelief of these people does not weaken your matter. **And sufficient is Hell as a Blaze** a raging fire with which they will be tormented, meaning that if they do not hasten the punishment, then what has been prepared for them from the blazing Hell has sufficed them.

Surat al-Nisa 4:56

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

Surat al-Nisa 4:56

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

Tafsir al-Jalalayn

Indeed, those who disbelieve in Our verses - We will drive them into a Fire in which they will burn. **Every time their skins are roasted through** in which they are burned. (We will replace them with other skins) by returning them to their original state, not burned. **That they may taste the punishment** to experience its severity. **Indeed, God is Exalted in Might** nothing is beyond His power. *Wise* in His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is a threat from God, the Most High, to those who persist in their denial of what God revealed to Muhammad, from the Jews of the Children of Israel and others from the rest of the infidels, and of His Messenger. God says to them: Indeed, those who denied what I revealed to My Messenger Muhammad, may God bless him and grant him peace, of My signs - meaning: from the signs of His revelation and the revelation of His Book, which are His indications and proofs of the truthfulness of Muhammad, may God bless him and grant him peace - and did not believe in it, from the Jews of the Children of Israel and others from the rest of the people of disbelief in Him, **We will roast them in a Fire**, meaning: We will cook them in a Fire in which they will roast - that is, they will be roasted in it - **Whenever their skins are roasted**, meaning: whenever their skins are roasted in it and burned, **We will replace them with other skins**, meaning: other than the skins that were roasted and roasted, as:

Ibn Hamid told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Thawir, on the authority of Ibn Umar: **Whenever their skins are cooked through, We will replace them with other skins**. He said: When their skins are burned, We will replace them with white skins like paper.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: "Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through, We will replace them with other skins." He said: Every time their skins are burned, We will replace them with other skins.

Al-Muthanna told me, he said, Ishaq told us, he said,

Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding His statement: **Whenever their skins are roasted through**, he said: We heard that it is written in the first book: The skin of one of them is forty cubits, his tooth is seventy cubits, and his stomach, if a mountain were placed in it, it would hold it. So when the fire consumes their skins, they will replace them with other skins.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, he said: It reached me on the authority of Al-Hasan: **Every time their skins are roasted through, We will replace them with other skins**. He said: We roast them seventy thousand times a day.

Al-Qasim told us, Al-Hussein told us, Abu Ubaidah Al-Haddad told us, on the authority of Hisham bin Hassan, on the authority of Al-Hasan, regarding his statement: **Every time their skins are roasted through, We will replace them with other skins**, he said: The fire roasts seventy thousand skins every day. He said: The thickness of the skin of the disbeliever is forty cubits, and God knows best which cubit.

Abu Ja'far said: If someone were to ask, saying: What is the meaning of the words of God, the Most High: **Every time their skins are roasted through, We will replace them with other skins**? Is it permissible for them to be replaced with skins other than the skins they had in this world, and thus be tormented therein? If that is permissible to you, then it is permissible for them to be replaced with bodies and souls other than the bodies and souls they had in this world, and thus be tormented. If you permit that, then it is necessary for you that those who are tormented in the Hereafter with Hell will not be those whom God has threatened with punishment for their disbelief in Him and their disobedience to Him, and that the torment has been lifted from the disbelievers!!

It was said: People differed about the meaning of that.

Some of them said: The torment only reaches the person who is not the skin and flesh, and the skin is burned so that the pain of torment reaches the person. As for the skin and flesh, they do not feel pain. They said: It is the same whether the unbeliever is given back the skin he had in this world or the skin of someone else, since the skins do not feel pain or torment him, but the one who is tormented is the soul that feels pain and is reached by the pain. They said: Since that is the case, it is not impossible that for every unbeliever in the Fire, at every moment and hour, an uncountable number of skins will be created, and that will be burned on him so that the pain of torment reaches his soul, since the skins do not feel pain.

Others said: Rather, the skins are in pain, as are the flesh and all other parts of the body of the sons of Adam. And if his skin or any other part of his body is burned, the pain of that reaches all of him. They said: The meaning of his statement: **Whenever their skins are roasted through, We will replace them with other skins** is: We will replace them with unburned skins.

That is because they will be restored to new, and the first ones had been burned, so they were restored unburned, and that is why it was said: **Other ones**, because they are not the skins that they had in this world, which they disobeyed God and which are theirs. They said: This is similar to what the Arabs say to a goldsmith if he likes to make a ring from a manufactured ring, by changing it from its current formulation to another formulation: **Make for me from this ring another ring**, so he breaks it and makes for him from it another ring, and the ring made with the second formulation is the first, but when it is restored to a ring after it is broken, it is said: It is another one. They said: So the meaning of his saying: **Whenever their skins are roasted through, We will replace them with other skins**, is that when the skins are burned and then returned new after being burned, it is said: They are other, according to that meaning.

Others said: The meaning of His statement, **Whenever their skins are roasted through**, is their garments. We replaced them with garments of other tar. So the garments of tar were made for them into skins, just as something specific to a person is called the skin between his eyes and his face, because of its specificity to him. They said: So too are the garments of tar about which God said in His Book, **Their garments will be of tar, and the fire will cover their faces** (Ibrahim 14:55), when they became clothing for them that would not leave their bodies, He made them into skins. So it was said: Whenever the tar burned and burned in their bodies, they were replaced with garments of other tar.

They said: As for the skins of the unbelievers of the people of Hell, they will not be burned, because in their burning - until they are returned - they will be annihilated, and in their annihilation they will be relieved. They said: And God, the Most High, has informed us about them: that they will not die, nor will their torment be lightened for them. They said: And the skins of the unbelievers are one of their bodies, and if it were permissible for a part of it to be burned and then annihilated and then returned after annihilation in Hell, that would be permissible for all of its parts. And if that were permissible, then it would be permissible for them to annihilate, then be returned and die, then be brought back to life, and God has informed us about them that they will not die. They said: And in His information about them that they will not die, there is clear evidence that no part of their bodies will die, and the skins are one of those parts.

As for the meaning of his statement: **That they may taste the punishment**, he is saying: We did that to them, so that they may feel the pain, distress, and severity of the punishment, because they used to deny and reject the signs of God in this world.

Abu Ja'far said: He says: God has always been *mighty* in His vengeance on whoever among His creation takes vengeance on Him. No one who wants to harm Him is able to prevent Him, nor is anyone who inflicts punishment on Him able to take revenge on Him. He is *wise* in His management and judgment.

Tafsir al-Qurtubi

The meaning of *Islaa* was mentioned at the beginning of the surah, and Humayd ibn Qays read *Naslihim* with the opening of the *nun*, meaning **We roast them**. It is said: a roasted sheep. And he put *Nar* in this reading by removing the preposition, meaning **By fire**.

"Whenever their skins are cooked," it is said: the thing was cooked, cooked, and so-and-so is mature in opinion, and his opinion is firm. The meaning in the verse is that the skins are replaced with other skins. If one of the heretics who criticizes the Qur'an says, "How is it permissible to torture a skin that did not disobey it?" He is told: The skin is neither a tormentor nor a punisher, but rather the pain is inflicted on the souls because it is the one that senses and knows. So changing the skins is an increase in the torment of the souls, as indicated by the Almighty's saying: "That they may taste the torment" and His saying: "Every time it subsides, We increase them in blazing fire." (Al-Isra': 97) So what is meant is the torture of bodies and the pain of souls. If He had made the skins, He would have said: That they may taste the torment. Fighter: The fire will eat them seven times a day. Al-Hasan: Seventy thousand times. Every time it will eat them, it will be said to them: *Return*. So they will return as they were. Ibn Omar: When they are burned, white skins will be replaced for them like paper. It was said: He meant by skins the garments, as God Almighty said: "And you will see the criminals, that Day, bound together in shackles. Their garments will be of pitch." (Ibrahim 14:49-50) They are called skins because they stick to their skins, adjacent to each other, just as the private part of a person is called his skin, which is between his eyes. Ibn Omar, may God be pleased with him, recited:

They blame me for Salem and I blame them and his skin between the eye and the nose is Salem

Every time the garments were burned, they were restored. The poet said:

Meanness has covered its skin with green, so woe to Tim because of its green garments.

So he referred to the skins as *sarabils*. It was said: The meaning is that we made the first skin new, just as you say to the goldsmith: **Make for me another ring from this ring**, so he breaks it and makes a ring for you from it. The crafted ring is the first one, except that the craftsmanship has changed, and the silver is the same. This is like the soul when it turns to dust and becomes nothing, then God revives it: "And like your covenant with a healthy brother of yours, then you see him after that sick and ruined, and you say to him, 'How are you?' He says: I am not the one you knew, so he is the same, but his condition has changed. So the saying of the speaker: "I am not the one you knew," and the saying of God the Almighty: **changed it** is a metaphor. Similar to it is the saying of God the Almighty: **On the Day the earth will be replaced by another earth** (Ibrahim 14:48), which is the same earth, except that its hills, mountains, rivers, and trees have changed, and its breadth has increased, and it has become equal to it, as will be explained in Surat Ibrahim, peace be upon him. And from this meaning is the saying of the poet:

Surat al-Nisa 4:56

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

The people are not the same as I knew them to be, and the house is not the same as I knew them to be.

Al-Sha'bi said: A man came to Ibn Abbas and said: Do you not see what Aisha did? She criticised her time and recited the two verses of Labid:

Those who lived in their care are gone, and I am left behind like the skin of a mangy dog.

They enjoy humiliation and shame, and their speaker is criticized even if he does not cause trouble.

She said: May God have mercy on Labid, so how would it be if he lived in our time? Ibn Abbas said: If Aisha criticized her time, she criticized the time of Ad, because in the treasury of Ad, a long time after they had perished, there was found an arrow, the longest of the spears of that time, written on it:

A country where we were its people, as people are people and the country is a country

The country remains as it is, except that its conditions and the conditions of its people have changed. **Indeed, God is Exalted in Might**, meaning nothing is beyond His power or escapes Him, *Wise* in His threats to His servants.

Tafsir Ibn Kathir

God Almighty tells us about the punishment in Hellfire for those who disbelieve in His signs and turn away from His messengers. He said, **Indeed, those who disbelieve in Our signs** *verse*, meaning, We will put them into a fire that will encompass all their bodies and parts. Then He told about the permanence of their punishment and torment, saying, **Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment.**

Al-A'mash said on the authority of Ibn Umar: When their skins are burned, they will be replaced with other skins, white like paper. Narrated by Ibn Abi Hatim. Yahya bin Yazid Al-Hadrami said that he heard about the verse, he said: The disbeliever will be given one hundred skins, between each two skins a color of punishment. Narrated by Ibn Abi Hatim. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Hussain al-Ja'fi told us, on the authority of Za'idah, on the authority of Hisham, on the authority of al-Hasan, regarding his statement: **Whenever their skins are roasted through**, the verse, he said: It roasts them seventy thousand times in a day. Hussain said: Fadil added to it, on the authority of Hisham, on the authority of al-Hasan: **Whenever their skins are roasted through**, every time it roasts them and their flesh is eaten, it is said to them, *Return*, so they return. He also said: It was mentioned on the authority of Hisham bin Ammar, Saeed bin Yahya told us - meaning Sa'dan - Nafi', the client of Yusuf al-Salami al-Basri told us, on the authority of Nafi', on the authority of Ibn Umar, he said: A man recited this

verse in the presence of Umar: **Whenever their skins are roasted through, We will replace them with other skins**, so Umar said: Repeat it to me, so he repeated it, and Muadh bin Jabal said: I have an interpretation of it: It is changed in an hour a hundred times. Omar said: This is what I heard from the Messenger of God, may God bless him and grant him peace. Ibn Mardawayh narrated it from Muhammad ibn Ahmad ibn Ibrahim, from Abdun ibn Muhammad al-Marwazi, from Hisham ibn Ammar. He narrated it from another chain of transmission with a different wording, saying: Muhammad ibn Ishaq narrated to us from Imran, Ibrahim ibn Muhammad ibn al-Harith narrated to us, Shaiban ibn Farukh narrated to us, Nafi' Abu Hurmuz narrated to us, Nafi' narrated to us from Ibn Umar, who said: A man recited this verse to Omar: **Whenever their skins are roasted through** the verse. Omar said: Repeat it to me, and then Ka'b said: I have the interpretation of this verse that I recited before Islam. He said: Bring it to me, Ka'b, and if you recite it as you heard it from the Messenger of God, may God bless him and grant him peace, we will believe you, otherwise we will not consider it. He said: I recited it before Islam: **Whenever their skins are roasted through, We will replace them with other skins one hundred and twenty times in one hour.** Omar said: This is what I heard from the Messenger of God, may God bless him and grant him peace. Al-Rabi' bin Anas said: It is written in the first book: The skin of one of them is forty cubits, his age is ninety cubits, and his stomach, if a mountain were placed in it, would be enough for it. So when the Fire consumes their skins, they will be replaced with other skins. And there is something more eloquent than this in the hadith. Imam Ahmad said: Waki' told us, Abu Yahya al-Tawil told us, on the authority of Abu Yahya al-Qattat, on the authority of Mujahid, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of Hell will be so great in Hell that between the lobe of one of them's ear and his shoulder is a journey of seven hundred years. And his skin is seventy cubits thick, and his molar is like Mount Uhud." Ahmad is the only one to narrate it from this source. It was said that what is meant by his saying: **Whenever their skins are cooked through** is their garments. This was narrated by Ibn Jarir, but it is weak because it contradicts the apparent meaning. And His statement: **And those who have believed and done righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever.** This is a report of the destination of the happy ones in the Gardens of Eden, in which rivers flow in all its valleys, places and corners, wherever they wish and wherever they want, and they will abide therein forever, not moving or departing, nor seeking to be moved from it. And His statement: **Therein they will have purified spouses**, meaning from menstruation, childbirth, harm, bad morals and imperfect qualities, as Ibn Abbas said: purified from filth and harm. And so said Ata', Al-Hasan, Ad-Dahhak, An-Nakha'i, Abu Salih, Atiyah and As-Suddi. Mujahid said: purified from urine, menstruation, phlegm, saliva,

semen and children. Qatadah said: purified from harm and sins, and no menstruation or burdens. And His statement: **And We will admit them to a deep shade**, meaning a deep, abundant, plentiful, pleasant and elegant shade. Ibn Jarir said: Ibn Bashir told us, Abd al-Rahman told us, and Ibn al-Muthanna told us, Ibn Ja'far told us, they said: Shu'bah told us, he said: I heard Abu al-Dahhak narrating on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Indeed, in Paradise there is a tree in whose shade a rider can travel for a hundred years without crossing it: the Tree of Immortality."

Fath al-Qadir

His statement 56- "With Our signs **It appears that some signs are not specified over others, and soon**" is a word that is mentioned as a threat, as Sibawayh said. It is replaced by the letter seen. The meaning of "Nasli" was mentioned earlier in the beginning of the surah. What is meant is: We will put them into a great fire. Humayd ibn Qays read "Naslihim" with the letter noon open. His statement "Whenever their skins are cooked through" It is said: The thing is cooked through, cooked through, cooked through, and the meat is cooked through. So-and-so's opinion is cooked through: meaning it is firm. Meaning: Every time their skins were burned, God would replace them with other skins: that is, He would give them another skin that was not burned in place of every burned skin. This would be more severe in punishment for the person, because his feeling of the action of the fire on the skin that was burning is more severe than his feeling of its action on the burned skin. It was said that what is meant by the skins are the garments that He mentioned in His statement, **Their garments of pitch**. There is no reason to leave out the real meaning here, even though it is permissible to use the word *skins* to refer to garments metaphorically, as in the poet's statement:

Blame has clothed Tima with green skins, so woe to Tim for her green garments.

It was said that the meaning is: We restored the first skin new, and the meaning of the change rejects that. His statement, **that they may taste the punishment**, means: that they may obtain the full taste through that change. It was said that its meaning is: that the punishment may last for them and not be interrupted. Then he followed the description of the state of the unbelievers with a description of the state of the believers.

Tafsir al-Baghawi

56- The Almighty said: **Indeed, those who disbelieve in Our verses - We will drive them into a Fire**, We will put them into a Fire, **whenever their skins are roasted through**, that is, burned. **We will replace them with other skins**, other than the burnt skins. Ibn Abbas, may God be pleased with him, said: They will be replaced with white skins like parchment.

It was narrated that this verse was recited in the

presence of Omar, may God be pleased with him, and Omar, may God be pleased with him, said to the reciter: Repeat it, so he repeated it. Muadh ibn Jabal was with him, and Muadh said: I have its interpretation: It is changed in an hour once, so Omar, may God be pleased with him, said: This is how I heard the Messenger of God, may God bless him and grant him peace.

Al-Hassan said: The fire eats them seventy thousand times every day. Every time it eats them, it is said to them, **Go back**, and they return as they were.

Abdul Wahid Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muadh bin Asid told us, Al-Fadl bin Musa told us, Al-Fadhil told us, on the authority of Abu Hazim, on the authority of Abu Hurairah, may God be pleased with him, who said: **The distance between the shoulders of the unbeliever is three days' journey for a fast rider**.

Ismail bin Abdul Qahir told us, Abdul Ghafir bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Shureih bin Yunus told us, Hamid bin Abdul Rahman told us, on the authority of Al-Hasan bin Saleh, on the authority of Harun bin Saad, on the authority of Abu Hazim, on the authority of Abu Hurairah, may God be pleased with them, who said: The Messenger of God, may God bless him and grant him peace, said: **The molar tooth of the unbeliever or the canine tooth of the unbeliever is like Uhud, and the thickness of his skin is the distance of three days' journey**.

If it is said: How can He punish skins that were not in this world and did not disobey Him?

It is said that the first skin is repeated every time.

He said: **Other skins** because their description changed, just as you say: I made a different ring from my ring. The second ring is the same as the first, except that the manufacture and description changed. How many times does he leave his brother healthy, then after a while he sees him sick and dying and says:

I am not the same as I knew, and he is the same as the first, except that his description has changed.

Al-Suddi said: The skin is replaced with another skin of the flesh of the disbeliever, then the skin is returned to flesh, then another skin comes out of the flesh. It was said: The person is punished in the skin, not the other skin, as evidenced by the fact that he said: **That they may taste the punishment**, and he did not say: **To taste**. Abdul Aziz bin Yahya said: God Almighty will clothe the people of Hell with skins that do not feel pain, so it will be an increase in the punishment for them. Every time a skin is burned, He will replace it with another skin, as He said: **Their garments will be of pitch** (Ibrahim 14:50). So the garments will hurt them, but they do not feel pain. God Almighty says: "That they may taste the punishment. Indeed, God is Exalted in Might and Wise."

Surat al-Nisa 4:56

Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment.

Indeed, Allah is Exalted in Might and Wise.

Tafsir al-Baidawi

56 "Indeed, those who disbelieve in Our verses - We will drive them into a Fire" as a statement and confirmation of that. "Every time their skins are roasted through, We will replace them with other skins" by returning that same skin in another form, as you say: I replaced the ring with an earring, or by removing the trace of burning from it so that its sense of torment returns, as He said: "That they may taste the torment" meaning that its taste may last for them. It was said that another skin is created for them in its place, and the torment is in reality for the disobedient, perceptive soul, not for its perceptive instrument, so there is no objection. "Indeed, God is Exalted in Might", what He wants is not prevented from Him. "Wise", He punishes according to His wisdom.

Surat al-Nisa 4:57

And those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. They will have therein purified spouses, and We will admit them to deep shade.

Tafsir al-Jalalayn

(And those who believe and do righteous deeds - We will surely admit them to gardens beneath which rivers flow, wherein they abide forever. They will have therein purified spouses) free from menstruation and all impurity **and We will admit them to a deep shade** permanent, which the sun will not remove, and it is the shade of Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He means by His saying, may He be glorified: **And those who believe and do righteous deeds**, is those who believe in God and His Messenger Muhammad, may God bless him and grant him peace, and believe in what God revealed to Muhammad, confirming what they had from the Jews of the Children of Israel and all the nations other than them, **and do righteous deeds**, meaning: and they performed what God commanded them to do of His obligations, and avoided what God forbade them of His disobedience, and that is the righteous of their deeds, **We will admit them to gardens beneath which rivers flow**, meaning: God will admit them on the Day of Resurrection, *gardens*, meaning: orchards, **under which rivers flow**, meaning: rivers flow beneath those gardens, **abiding therein forever**, meaning: remaining therein forever without end or interruption, always for them therein forever, **for them therein spouses**, meaning: for them in those gardens whose description He described, **purified spouses**, meaning: free from impurities and doubts and menstruation and excrement and urine and pregnancy and spitting. And everything else that happens to the women of this world. We have mentioned the effects of that in what has passed before, and that makes it unnecessary to repeat it.

As for his saying: **And We will admit them into a deep shade**, he is saying: And We will admit them into a deep shade, as the Most High said: **And an extended shade** (al-Waqi'ah 56:130), and as:

Ibn Bashir told us, he said: Abd al-Rahman told us, and Ibn al-Muthanna told us, he said: Muhammad ibn Ja'far told us, they both said: Shu'bah told us, he said: I heard Abu al-Dahhak narrating, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: There is a tree in Paradise in whose shade a rider can travel for a hundred years without crossing it, the Tree of Immortality.

Tafsir al-Qurtubi

And his saying in describing the people of Paradise: **And We will admit them into a deep shade** meaning dense, with no sun in it. Al-Hasan: He described it as being deep because nothing enters it that enters the shade of this world, such as heat, poisonous winds, and the like. Ad-Dahhak said: He means the shades of trees and the shades of their palaces. Al-Kalbi: Deep shade means permanent.

Tafsir Ibn Kathir

God Almighty tells us about the punishment in Hellfire for those who disbelieve in His signs and turn away from His messengers. He said, **Indeed, those who disbelieve in Our signs** *verse*, meaning, We will put them into a fire that will encompass all their bodies and parts. Then He told about the permanence of their punishment and torment, saying, **Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment**. Al-A'mash said on the authority of Ibn Umar: When their skins are burned, they will be replaced with other skins, white like paper. Narrated by Ibn Abi Hatim. Yahya bin Yazid Al-Hadrami said that he heard about the verse, he said: The disbeliever will be given one hundred skins, between each two skins a color of punishment. Narrated by Ibn Abi Hatim. Ibn Abi Hatim said: My father told us, Ali bin Muhammad al-Tanafisi told us, Hussain al-Ja'fi told us, on the authority of Za'idah, on the authority of Hisham, on the authority of al-Hasan, regarding his statement: **Whenever their skins are roasted through**, the verse, he said: It roasts them seventy thousand times in a day. Hussain said: Fadil added to it, on the authority of Hisham, on the authority of al-Hasan: **Whenever their skins are roasted through**, every time it roasts them and their flesh is eaten, it is said to them, *Return*, so they return. He also said: It was mentioned on the authority of Hisham bin Ammar, Saeed bin Yahya told us - meaning Sa'dan - Nafi', the client of Yusuf al-Salami al-Basri told us, on the authority of Nafi', on the authority of Ibn Umar, he said: A man recited this verse in the presence of Umar: **Whenever their skins are roasted through, We will replace them with other skins**, so Umar said: Repeat it to me, so he repeated it, and Muadh bin Jabal said: I have an interpretation of it: It is changed in an hour a hundred times. Omar said: This is what I heard from the Messenger of God, may God bless him and grant him peace. Ibn Mardawayh narrated it from Muhammad ibn Ahmad ibn Ibrahim, from Abdun ibn Muhammad al-Marwazi, from Hisham ibn Ammar. He narrated it from another chain of transmission with a different wording, saying: Muhammad ibn Ishaq narrated to us from Imran, Ibrahim ibn Muhammad ibn al-Harith narrated to us, Shaiban ibn Farukh narrated to us, Nafi' Abu Hurmuz narrated to us, Nafi' narrated to us from Ibn Umar, who said: A man recited this verse to Omar: **Whenever their skins are roasted through** the verse. Omar said: Repeat it to me, and then Ka'b said: I have the interpretation of this verse that I recited before Islam.

Surat al-Nisa 4:57

And those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. They will have therein purified spouses, and We will admit them to deep shade.

He said: Bring it to me, Ka'b, and if you recite it as you heard it from the Messenger of God, may God bless him and grant him peace, we will believe you, otherwise we will not consider it. He said: I recited it before Islam: **Whenever their skins are roasted through, We will replace them with other skins one hundred and twenty times in one hour.** Omar said: This is what I heard from the Messenger of God, may God bless him and grant him peace. Al-Rabi' bin Anas said: It is written in the first book: The skin of one of them is forty cubits, his age is ninety cubits, and his stomach, if a mountain were placed in it, would be enough for it. So when the Fire consumes their skins, they will be replaced with other skins. And there is something more eloquent than this in the hadith. Imam Ahmad said: Waki' told us, Abu Yahya al-Tawil told us, on the authority of Abu Yahya al-Qattat, on the authority of Mujahid, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: "The people of Hell will be so great in Hell that between the lobe of one of them's ear and his shoulder is a journey of seven hundred years. And his skin is seventy cubits thick, and his molar is like Mount Uhud." Ahmad is the only one to narrate it from this source. It was said that what is meant by his saying: **Whenever their skins are cooked through** is their garments. This was narrated by Ibn Jarir, but it is weak because it contradicts the apparent meaning. And His statement: **And those who have believed and done righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever.** This is a report of the destination of the happy ones in the Gardens of Eden, in which rivers flow in all its valleys, places and corners, wherever they wish and wherever they want, and they will abide therein forever, not moving or departing, nor seeking to be moved from it. And His statement: **Therein they will have purified spouses**, meaning from menstruation, childbirth, harm, bad morals and imperfect qualities, as Ibn Abbas said: purified from filth and harm. And so said Ata', Al-Hasan, Ad-Dahhak, An-Nakha'i, Abu Salih, Atiyah and As-Suddi. Mujahid said: purified from urine, menstruation, phlegm, saliva, semen and children. Qatadah said: purified from harm and sins, and no menstruation or burdens. And His statement: **And We will admit them to a deep shade**, meaning a deep, abundant, plentiful, pleasant and elegant shade. Ibn Jarir said: Ibn Bashir told us, Abd al-Rahman told us, and Ibn al-Muthanna told us, Ibn Ja'far told us, they said: Shu'bah told us, he said: I heard Abu al-Dahhak narrating on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Indeed, in Paradise there is a tree in whose shade a rider can travel for a hundred years without crossing it: the Tree of Immortality."

Fath al-Qadir

The interpretation of the gardens beneath which rivers flow has already been presented. His saying 57- **They will have therein purified spouses** meaning: from the

impurities that are in the women of this world. And the thick, shady shade that is not entered by what enters the shade of this world of heat, poisons, and the like. It was said: it is the sum of the shade of trees and palaces. It was said: the shady shade: is the permanent one that does not disappear, and the derivation of the description from the word described is for emphasis, as it is said: a dark night.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Umar regarding his statement, **Whenever their skins are roasted through**, he said: When their skins are burned, We will replace them with white skins like parchment. Ibn Abi Hatim and Al-Tabarani narrated on his authority with a weak chain of transmission that he said: **Whenever their skins are roasted through**, the verse was recited to Umar, so Muadh said: I have an interpretation of it: It is changed one hundred times in an hour. Umar said: This is how I heard it from the Messenger of God, may God bless him and grant him peace. Abu Nu'aym narrated in Al-Hilyah and Ibn Mardawayh that the speaker was Ka'b and that he said: It is changed one hundred and twenty times in one hour. Ibn Abi Shaybah narrated on the authority of Ibn Mas'ud that the thickness of the skin of the disbeliever is forty-two cubits. Ibn Abi Hatim narrated on the authority of Ar-Rabi' bin Anas regarding his statement, **a shady shade**, he said: It is the shade of the Throne that never moves.

Tafsir al-Baghawi

57- "And those who believe and do righteous deeds - We will surely admit them to gardens beneath which rivers flow, wherein they abide forever. They will have therein purified spouses, and We will admit them to deep shade." A shade that the sun will not burn and that neither heat nor cold will harm.

Tafsir al-Baidawi

57**And those who believe and do righteous deeds - We will surely admit them to gardens beneath which rivers flow, wherein they abide forever.** The mention of the disbelievers and their threat is mentioned before the mention of the believers and their promise because the discussion is about them, and the mention of the believers is incidental. **Therein they will have purified spouses, and We will admit them to deep shade.** Deep shade is not obligatory and is permanent and cannot be abrogated by the sun. It is a reference to the complete and permanent blessing. Shady is an adjective derived from shade to emphasize it, as in their saying: a shining sun, a dark night, and a day, a day.

Surat al-Nisa 4:58

Indeed, God commands you to render back trusts to whom they are due, and when you judge between people, to judge with justice. Indeed, God instructs you well. Indeed, God is Hearing and Seeing.

Tafsir al-Jalalayn

God commands you to render trusts that is, the rights entrusted to you **to their owners** was revealed when Ali, may God be pleased with him, took the key to the Kaaba from Uthman ibn Talhah, the chamberlain, its custodian, by force when the Prophet, may God bless him and grant him peace, came to Mecca in the year of the conquest and prevented him, saying: If I had known that he was the Messenger of God, I would not have prevented him. So the Messenger of God, may God bless him and grant him peace, ordered it to be returned to him and said: Here it is, eternal and everlasting. He was amazed by that, so Ali recited the verse to him, so he converted to Islam and gave it to his brother Shaybah upon his death, so it remained among his children. And even though the verse was mentioned for a specific reason, its generality is considered by the evidence of the plural **And when you judge between people** He commands you (to judge with justice. Indeed, God is Most Excellent) in it is the assimilation of the mim of na'ama into the indefinite noun described, meaning the best thing **He admonishes you with it** the fulfillment of the trust and the ruling with justice **Indeed, God is All-Hearing** of what is said *All-Seeing* of what is done.

Tafsir al-Suyuti

God Almighty says: God commands you. Ibn Mardawayh narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas, who said: When the Messenger of God, may God bless him and grant him peace, conquered Mecca, he called Uthman bin Talha. When he came to him, he said: Show me the key. So he brought it to him. When he stretched out his hand to it, Al-Abbas stood up and said: O Messenger of God, may my father and mother be sacrificed for you, collect it for me with the water-giving vessel. But Uthman withdrew his hand. The Messenger of God, may God bless him and grant him peace, said: Give me the key, O Uthman. He said: Here is God's trust. So he stood up and opened the Kaaba, then he went out and circumambulated the House. Then Gabriel came down to him with the key. So he called Uthman bin Talha and gave him the key. Then he said: God commands you to return trusts to their owners until he finished the verse.

And Shu'bah narrated in his interpretation on the authority of Hajjaj on the authority of Ibn Jurayj who said: This verse was revealed about Uthman ibn Talhah. The Messenger of God took the key to the Ka'bah from him and entered the House with it on the day of the conquest. He came out reciting this verse. Then he called Uthman and gave him the key. And Umar ibn al-Khattab said: When the Messenger of God came out of the Ka'bah reciting this verse, may my father and mother be sacrificed for him, I had never

heard him recite it before that. I said: The apparent meaning of this is that it was revealed in the interior of the Ka'bah.

Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed as to who this verse refers to. Some of them said: It refers to the rulers of the Muslims.

Who said that?

Musa bin Abdul Rahman Al-Masruqi told me, he said, Abu Usama told us, on the authority of Abu Makin, on the authority of Zaid bin Aslam, he said: This verse was revealed: **God commands you to render trusts to whom they are due**, regarding the rulers.

Abu Kuraib told us, he said, Ibn Idris told us, he said, Laith told us, on the authority of Shahr, he said: It was revealed specifically about the rulers: **God commands you to render trusts to whom they are due, and when you judge between people to judge with justice.**

Abu Kuraib told us, he said, Ibn Idris told us, he said, Ismail told us, on the authority of Mus'ab bin Sa'd, he said: Ali, may God be pleased with him, said words in which he hit the nail on the head: It is the right of the imam to rule by what God has revealed, and to fulfill the trust. And if he does that, then it is the right of the people to listen, to obey, and to respond when called upon.

Abu Kuraib told us, he said, Jabir bin Nuh told us, he said, Ismail told us, on the authority of Mus'ab bin Sa'd, on the authority of Ali, something similar.

Muhammad bin Ubaid Al-Maharbi told me, he said, Musa bin Umair told us, on the authority of Makhul, regarding the statement of God: **And those in authority among you**, he said: They are the people of the verse before it: **Indeed, God commands you to render trusts to whom they are due**, to the end of the verse.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd told us, he said, my father said: They are the governors, he ordered them to return the trusts to their owners.

Others said: The Sultan ordered that they preach to the women.

Who said that?

Al-Muthanna told us, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **God commands you to render trusts to those to whom they are due**, he said: He means the ruler, admonishing women.

Others said: The one who was addressed about the keys of the Kaaba was the Prophet, may God bless him and grant him peace. He ordered them to be returned to Uthman ibn Talha.

Who said that?

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, regarding his statement: **God commands you to render**

Surat al-Nisa 4:58

Indeed, Allah commands you to render back trusts to whom they are due, and when you judge between people, to judge with justice. Indeed, Allah instructs you well. Indeed, Allah is Hearing and Seeing.

trusts to those to whom they are due, he said: It was revealed about Uthman ibn Talhah ibn Abi Talhah. The Prophet, may God bless him and grant him peace, took the key to the Kaaba from him and entered the House with it on the day of the conquest. He came out reciting this verse, so he called Uthman and gave him the key. He said: And Umar ibn Al-Khattab said when the Messenger of God, may God bless him and grant him peace, came out reciting this verse: May my father and mother be sacrificed for him! I had never heard him recite it before that!

Al-Qasim told us, Al-Hussein told us, Al-Zanji bin Khalid told us, on the authority of Al-Zuhri, who said: He gave it to him and said: Help him.

Abu Ja'far said: The most correct of these sayings in this regard, in my opinion, is the saying of the one who said: It is a speech from God to the rulers of the Muslims to return the trust to those they have been entrusted with in their spoils and their rights, and what they have been entrusted with of their affairs, with justice between them in the judgment, and division between them equally. Evidence for this is what he preached to the subjects, in: **Obey God and obey the Messenger and those in authority among you**, so he commanded them to obey them, and he recommended the shepherd to the flock, and he recommended the subjects to obey, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **O you who have believed, obey God and obey the Messenger and those in authority among you**, he said: My father said: They are the rulers. Ibn Zayd recited: **You give the kingdom to whom You will and take the kingdom away from whom You will** (Al Imran 3:26). We only say: They are the scholars who attend to the ruler. Don't you see that he ordered them and began with them, with the governors, and said: **God commands you to render trusts to those to whom they are due?** And the trusts are the spoils that He entrusted them to collect and distribute, and the alms that He entrusted them to collect and distribute. **And when you judge between people, judge with justice** the entire verse. So he ordered this to the governors. Then he turned to us and said: **O you who have believed, obey God and obey the Messenger and those in authority among you.**

As for what Ibn Jurayj said, that this verse was revealed about Uthman ibn Talhah, it is possible that it was revealed about him, and what was meant by it was every person entrusted with a trust, so it included the rulers of the affairs of the Muslims, and every person entrusted with a trust in religion or worldly matters. Therefore, the one who said: It meant paying off debts and returning people's rights, like the one who:

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **God commands**

you to render trusts to those to whom they are due, for He did not permit the wealthy or the poor to withhold them.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his statement: **God commands you to render trusts to those to whom they are due**, on the authority of Al-Hasan: that the Prophet of God, may God bless him and grant him peace, used to say: Return the trust to the one who entrusted you, and do not betray the one who betrayed you.

Abu Ja'far said: The interpretation of the verse, if the matter is as we have described, is: God commands you, O group of rulers of the Muslims, to deliver to them what your subjects have entrusted to you of their spoils, their rights, their wealth, and their charity, as God commanded you to deliver everything of that to the one who has it, after it has come into your hands. Do not wrong its people, do not monopolize anything of it, do not put anything of it in the wrong place, and do not take it except from the one from whom God has permitted you to take it before it comes into your hands. And He commands you, when you judge between your subjects, to judge between them with justice and fairness. This is the judgment of God that He revealed in His Book and explained through the tongue of His Messenger. Do not transgress that and be unjust to them.

Abu Ja'far said: By that, may His praise be exalted, He means: O group of rulers of the Muslims, God is advising you with the best thing, and He is advising you with the best admonition in His command to you to return trusts to their owners, and to judge between people with justice. **Indeed, God is All-Hearing**, meaning: God has always been All-Hearing of what you say and utter, and He is All-Hearing of that from you when you judge between people and what you discuss with them, *All-Seeing* of what you do with regard to the rights of your subjects and their money that you have been entrusted with, and what you decide between them of your rulings: whether you judge with justice or injustice, nothing of that is hidden from Him, He is the Guardian of all of that, until He rewards your good-doer for his good, and your evil-doer for his evil, or He pardons with His grace.

Tafsir al-Qurtubi

There are two issues:

First - The Almighty's saying: **Indeed, God commands you to render back trusts**. This verse is one of the most important rulings that includes all of religion and law. There is a difference of opinion about who it was addressed to. Ali bin Abi Talib bin Zaid bin Aslam, Shahr bin Hawshab, and Ibn Zaid said: This is addressed to the rulers of the Muslims specifically, so it is for the Prophet, may God bless him and grant him peace, and his men, then it includes those who come

after them. Ibn Jurayj and others said: This is addressed to the Prophet, may God bless him and grant him peace, specifically regarding the key to the Kaaba when he took it from Uthman bin Abi Talha, the chamberlain of Abd al-Dar, from his son, Shaybah bin Uthman bin Abi Talha, and they were both infidels at the time of the conquest of Mecca. Al-Abbas bin Abdul Muttalib requested it so that he could be added to the custodianship of the water supply. The Messenger of God, may God bless him and grant him peace, entered the Kaaba and broke the idols that were in it, and removed the station of Abraham, and Gabriel came down to him with this verse. Omar bin Al-Khattab said:

"The Messenger of God (*peace be upon him*) went out reciting this verse, and I had never heard it from him before. He called for Uthman and Shaibah and said, 'Take it, eternal and everlasting. None shall take it from you except an oppressor.'" It was narrated in Makki that Shaibah wanted not to give the key, but he gave it and said to the Prophet (*peace be upon him*): **Take it with God's trust.** Ibn Abbas said: The verse is specifically about rulers, in that they admonish women for their disobedience and the like, and return them to their husbands. What is more apparent in the verse about rulers is that it is general and applies to all people, so it includes rulers in what is entrusted to them in dividing wealth, returning injustices, and being just in governments. This is the choice of al-Tabari, and it also applies to people who are below them in preserving deposits, being cautious in testimonies, and other things, such as a man who rules in a case and the like. Prayer, zakat, and all other acts of worship are the trust of God Almighty. This meaning was narrated with a chain of transmission traceable to the Prophet (*peace be upon him*) from the hadith of Ibn Mas'ud, on the authority of the Prophet (*peace be upon him*), who said:

Killing in the way of God expiates all sins." Or he said: **Everything except trust, trust in fasting, trust in hadith, and the worst of these are deposits.** Abu Naim al-Hafiz mentioned this in al-Hilya. Among those who said that the verse is general in all matters are al-Bara' ibn 'Azib ibn Mas'ud, Ibn 'Abbas, and Ubayy ibn Ka'b. They said: Trust is in everything, in ablution, prayer, zakat, major ritual impurity, fasting, eating, weighing, and deposits. Ibn 'Abbas said: God did not permit the poor or the wealthy to keep a trust.

I said: This is a consensus, and they agreed that trusts are returned to their owners, the righteous and the wicked among them. Ibn al-Mundhir said: And trust is a source in the sense of the object, so it was collected and the direction of the system with what came before is that the Almighty informed about the concealment of the People of the Book of the description of Muhammad, may God bless him and grant him peace, and their saying: Indeed, the polytheists are more guided in their path, so that was a betrayal on his part, so the speech was drawn to mentioning all trusts, so the verse is comprehensive in its system for every trust, and they are many in number as we mentioned, and their mothers in the rulings are: the deposit, the lost property, the pledge, and the loan. And Abi bin Ka'b narrated that he heard the Messenger of God, may God bless him and grant him peace, say:

Fulfill the trust of the one who entrusted you, and do not betray the one who betrayed you. Narrated by Al-Darqutni, and narrated by Anas and Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace. Its meaning was mentioned previously in Surat Al-Baqarah. "Abu Amana narrated that he heard the Messenger of God, may God bless him and grant him peace, say in his sermon in the year of the Farewell Pilgrimage:

The loan must be paid, the grant must be returned, the debt must be settled, and the guarantor must pay." Sahih. Narrated by Al-Tirmidhi and others, and Al-Darqutni added.

A man said: What about the covenant of God? He said: The covenant of God is the most deserving of being fulfilled. He said: According to this verse and the hadith regarding returning the deposit and that it is guaranteed in any case, whether it is something that is missed or not missed, whether there is transgression in it or not, Ata', Al-Shafi'i, Ahmad and Ashab. It was narrated that Ibn Abbas and Abu Hurairah **may God be pleased with them** guaranteed the deposit. Ibn Al-Qasim narrated on the authority of Malik that whoever borrows an animal or something else that is not missed and it is lost while he is with him, he is believed in its loss and is not liable for it except in the case of transgression. This is the opinion of Al-Hasan Al-Basri and Al-Nakha'i, and it is the opinion of the Kufians and Al-Awza'i. They said: The meaning of his saying, peace be upon him: The loan is to be returned, is like the meaning of the Almighty's saying: {Indeed, God commands you to render trusts to whom they are due.} So if the trust is lost, the trustee is not required to pay its compensation because he is believed. The same is true of the loan if it is lost without transgression because he did not take a guarantee. But if it is lost due to his transgression, he is required to pay its value for his crime against it. It was narrated on the authority of Ali, Omar, and Ibn Masoud that there is no guarantee in the case of a loan. Al-Darqutni narrated on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, said:

There is no guarantee for a trustee. Al-Shafi'i provided evidence for this.

Safwan said to the Prophet, may God bless him and grant him peace, when he borrowed the armor from him: Is it a guaranteed loan or a returnable loan? He said: Rather, it is a returnable loan.

Second: The Almighty's saying: **And when you judge between people, judge with justice.** Ad-Dahhak said: **With evidence for the plaintiff and an oath for the one who denies.** This is addressed to the governors, princes, and rulers, and this includes in its meaning all of creation, as we mentioned in the fulfillment of trusts. The Prophet, may God bless him and grant him peace, said:

The just will be on the Day of Resurrection on pulpits of light at the right hand of the Most Merciful, and both of His hands will be the right of those who are just in their judgment, with their families, and in what they are entrusted with. And He said:

Surat al-Nisa 4:58

Indeed, Allah commands you to render back trusts to whom they are due, and when you judge between people, to judge with justice. Indeed, Allah instructs you well. Indeed, Allah is Hearing and Seeing.

Each of you is a shepherd and each of you is responsible for his flock. The imam is a shepherd and is responsible for his flock. The man is a shepherd over his family and is responsible for them. The woman is a shepherd over her husband's house and is responsible for it. The slave is a shepherd over his master's property and is responsible for it. So each of you is a shepherd and each of you is responsible for his flock." So in these authentic hadiths, he made each of these shepherds and rulers according to their ranks, and likewise the scholar and ruler, because if he issues a fatwa, he rules and decides between what is permissible and what is forbidden, what is obligatory and recommended, what is valid and what is invalid, then all of that is a trust that is fulfilled and a judgment that is carried out. The discussion of blessings has already been presented in Surat Al-Baqarah.

Indeed, God is All-Hearing, All-Seeing. God the Almighty described Himself as All-Hearing, All-Seeing, hearing and seeing, as He the Almighty said: **Indeed, I am with you both, hearing and seeing.** (Ta-Ha 20:46) This is the path of hearing. The mind indicates this, as the selection of hearing and sight indicates their opposites, blindness and deafness, as the place that is capable of opposites cannot be devoid of one of them, and He the Almighty is sanctified from imperfections. It is impossible for perfect actions to be issued by someone who is characterized by opposites, such as creating hearing and sight from someone who has neither hearing nor sight. The nation agreed to exonerate Him the Almighty from contradictions, and this is also an auditory proof that is sufficient with the text of the Qur'an in a debate between those who are united by the word of Islam. The Lord, Blessed and Exalted, is exalted above what the imaginary imagine and the slanderers invent. **Glory be to your Lord, the Lord of Might, above what they describe.** (Saffat: 180)

Tafsir Ibn Kathir

God the Almighty informs us that He commands us to return trusts to their owners. In the hadith of Al-Hasan on the authority of Samurah, the Messenger of God (peace and blessings of God be upon him) said, **Return the trust to the one who entrusted you, and do not betray the one who betrayed you.** Narrated by Imam Ahmad and the people of Sunnah. This includes all the trusts that are obligatory upon a person, from the rights of God the Almighty over His servants, such as prayers, zakat, fasting, expiations, vows, and other things that are entrusted to him and that the servants do not know about, and from the rights of the servants over one another, such as deposits and other things that they entrust to one another without any clear evidence of that. So God the Almighty commanded us to return them, so whoever does not do that in this world, it will be taken from him on the Day of Resurrection, as is proven in the authentic hadith that the Messenger of God (peace and blessings of God be upon him) said, **Rights should be returned to their**

owners, even to the point that a homeless sheep is avenged from a horned sheep. Ibn Abi Hatim said: Muhammad ibn Ismail al-Ahmasi told us, Waki' told us, on the authority of Sufyan, on the authority of Abdullah ibn al-Sa'ib, on the authority of Zadan, on the authority of Abdullah ibn Mas'ud, who said: Martyrdom expiates every sin except trust. A man will be brought on the Day of Resurrection, even if he was killed in the cause of God, and it will be said: 'Return your trust.' He will say: 'How can I return it when the world is gone?' Then the trust will be presented to him in the depths of Hell, and he will fall into it and carry it on his shoulder. It will then descend from his shoulder, and he will fall after it forever and ever. Zadan said: So I went to al-Baraa' and told him, and he said: 'My brother has spoken the truth: **God commands you to render trusts to whom they are due.**' Sufyan al-Thawri said on the authority of Ibn Abi Laila, on the authority of a man, on the authority of Ibn Abbas, regarding the verse, he said: It is ambiguous for the righteous and the wicked. Muhammad ibn al-Hanafiyyah said: It is recorded for the righteous and the wicked. Abu al-'Aliyah said: Trust is what they were commanded to do and what they were forbidden from. Ibn Abi Hatim said: Abu Saeed told us, Hafs bin Ghayath told us, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, who said: Abi bin Ka'b said: It is a form of trust that a woman is entrusted with her private parts. Al-Rabi' bin Anas said: It is a form of trust between you and the people. Ali bin Abi Talha said on the authority of Ibn Abbas, **God commands you to return trusts to their owners.** He said: He said that it includes the admonition of the ruler to women, meaning on the day of Eid. Many commentators have mentioned that this verse was revealed regarding Uthman bin Talha bin Abi Talha, and the name of Abu Talha is Abdullah bin Abdul-Uzza bin Uthman bin Abdul-Dar bin Qusay bin Kilab Al-Qurashi Al-Abdari, the chamberlain of the Great Kaaba. He is the cousin of Shaiba bin Uthman bin Abi Talha, whose lineage has remained in the chamberlainship until today. This Uthman converted to Islam during the truce between the Treaty of Hudaibiyyah and the conquest of Mecca, he and Khalid bin Al-Walid and Amr bin Al-Aas. As for his uncle Uthman bin Talha bin Abi Talha, he was with him as the standard bearer of the polytheists on the day of Uhud, and he was killed as an unbeliever on that day. We only drew attention to this lineage because many commentators may confuse this with that. The reason for its revelation regarding him is when the Messenger of God, may God bless him and grant him peace, took the key to the Kaaba from him on the day of the conquest and then returned it to him. Muhammad ibn Ishaq said in the Battle of the Conquest: Muhammad ibn Ja'far ibn al-Zubayr told me on the authority of 'Ubayd God ibn 'Abd God ibn Abi Thawr, on the authority of Safiyyah bint Shaybah: When the Messenger of God, may God bless him and grant him peace, had settled in Mecca and the people were at peace, he went out until he came to the House, and he circumambulated it seven times on his mount,

touching the corner with a staff in his hand. When he had finished his circumambulation, he called 'Uthman ibn Talhah and took from him the key to the Ka'bah, and it was opened for him. He entered it and found a dove made of sticks in it, so he broke it with his hand and threw it away. Then he stood at the door of the Ka'bah while the people had sought refuge in the mosque. Ibn Ishaq said: Some of the people of knowledge told me that the Messenger of God, may God bless him and grant him peace, stood at the door of the Ka'bah and said: "There is no god but God alone, with no partner. He fulfilled His promise, and aided His servant, and defeated the confederates alone. Beware, every act of deed, blood, or wealth that is claimed is under these two feet of mine, except for the custodianship of the House and the watering of the pilgrims." He mentioned the rest of the hadith in the sermon of the Prophet, may God bless him and grant him peace, that day until he said: Then the Messenger of God, may God bless him and grant him peace, sat in the mosque, and Ali bin Abi Talib went to him with the key of the Kaaba in his hand, and said: O Messenger of God, combine for us the duties of guardianship and watering, may God's prayers and peace be upon you, so the Messenger of God, may God's prayers and peace be upon him, said: **Where is Uthman bin Talha?** So he was called to him, and he said to him: **Here is your key, O Uthman, today is a day of loyalty and righteousness.** Ibn Jarir said: Al-Qasim told me, Al-Hussein told us, on the authority of Hajjaj, on the authority of Ibn Jurayj regarding the verse, he said: It was revealed about Uthman bin Talha, the Messenger of God, may God's prayers and peace be upon him, took the key of the Kaaba from him, so he entered the house on the day of the conquest, and he came out reciting this verse: **Indeed, God commands you to render trusts to those to whom they are due,** the verse, so Uthman was called to him and the key was given to him. He said: And Umar bin Al-Khattab said when the Messenger of God, may God's prayers and peace be upon him, came out of the Kaaba reciting this verse: **Indeed, God commands you to render trusts to those to whom they are due,** my father and mother be sacrificed for him, I had never heard him recite it before that. Al-Qasim narrated to us, Al-Husayn narrated to us, Al-Zanji bin Khalid narrated to us on the authority of Al-Zuhri, who said: He gave it to him and said: Help him. Ibn Mardawayh narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas regarding the words of God Almighty: **Indeed, God commands you to render trusts to those to whom they are due,** he said: When the Messenger of God, may God bless him and grant him peace, conquered Mecca, he called for Uthman bin Talha, and when he came to him he said: **Show me the key,** so he brought it to him, and when he stretched out his hand to it, Al-Abbas stood up and said: O Messenger of God, may my father and mother be sacrificed for you, collect it for me with the water-carrier, so Uthman withdrew his hand, and the Messenger of God, may God bless him and grant him peace, said: **Show me the key, O Uthman,** so he stretched out his hand to give it to him, and Al-Abbas said the same as the first word, so Uthman withdrew his hand. Then the Messenger of God, may God bless him and grant him peace, said: **O Uthman, if you believe in God and the Last Day, give me the key.** He

said: **Here it is, by God's trust.** He said: "The Messenger of God, may God bless him and grant him peace, stood up and opened the door of the Kaaba, and found in the Kaaba a statue of Abraham, peace be upon him, with arrows with which he was casting lots. The Messenger of God, may God bless him and grant him peace, said: "What is the matter with the polytheists, may God fight them? What is the matter with Abraham and the arrows?" Then he called for a basin of water, took some water and dipped it in it, then dipped those statues in it, and brought out the station of Abraham, which was in the Kaaba, and stuck it to the wall of the Kaaba. Then he said: **O people, this is the qiblah.** He said: Then the Messenger of God, may God bless him and grant him peace, went out and circumambulated the House for a circuit or two, then Gabriel came down to him, as we have been told, to return the key. Then the Messenger of God, may God bless him and grant him peace, said: **God commands you to return trusts to their owners,** until he finished the verse. This is one of the well-known reports that this verse was revealed in this regard, and whether it was revealed in this regard or not, its ruling is general. For this reason, Ibn Abbas and Muhammad said: Ibn Al-Hanafiyyah: It is for the righteous and the wicked, meaning it is a command for everyone. His statement: **And when you judge between people, judge with justice** is a command from God Almighty to judge with justice between people. For this reason, Muhammad bin Ka'b, Zaid bin Aslam, and Shahr bin Hawshab said: This verse was only revealed about the rulers, meaning the judges between people. In the hadith: "God is with the ruler as long as he does not commit injustice. If he commits injustice, God leaves him to himself." In the athar: **Justice for one day is like the worship of forty years.** His statement: **God is admonishing you with good things** means He commands you to do them, such as fulfilling trusts, ruling with justice between people, and other than that from His commands and His perfect, great, comprehensive laws. And the Almighty's saying: **Indeed, God is All-Hearing, All-Seeing** means He hears your words and sees your actions, as Ibn Abi Hatim said: Abu Zur'ah told us, Yahya ibn Abdullah ibn Bakir told us, Abdullah ibn Lahi'ah told us, on the authority of Yazid ibn Abi Habib, on the authority of Abu al-Khair, on the authority of Uqbah ibn Amir, who said: I saw the Messenger of God, may God bless him and grant him peace, reciting this verse: **All-Hearing, All-Seeing,** meaning: He sees everything. Ibn Abi Hatim said: Yahya ibn Abdak al-Qazwini told us, al-Muqri told us, meaning Abu Abd al-Rahman Abdullah ibn Yazid, Harmalah told us, meaning Ibn Imran al-Tujibi al-Misri, Abu Yunus told me, I heard Abu Hurayrah reciting this verse: **Indeed, God commands you to render trusts to those to whom they are due,** until His saying: "Indeed, God instructs you well. Indeed, God is All-Hearing, All-Seeing," and he put his thumb on his ear, and the one next to it on his eye, and he said: This is how I heard the Messenger of God recite it, and he put his two fingers. Abu Zakariya said: Al-Maqri described him to us, and Abu Zakariya placed his right thumb on his right eye, and the one next to it on his right ear, and he showed us and said: Like this and like this. Narrated by Abu Dawud and Ibn Hibban in his Sahih, and Al-Hakim in his Mustadrak, and Ibn Mardawayh in his Tafsir from the hadith of Abu

Surat al-Nisa 4:58

Indeed, Allah commands you to render back trusts to whom they are due, and when you judge between people, to judge with justice. Indeed, Allah instructs you well. Indeed, Allah is Hearing and Seeing.

Abd al-Rahman al-Maqri with his chain of transmission similar to it. This Abu Yunus is the client of Abu Hurayrah and his name is Salim ibn Jubayr.

Fath al-Qadir

This verse is one of the mother verses that includes many rulings of the Shari'ah, because it appears that the address includes all people in all people in all trusts, and it has been narrated from Ali, Zaid bin Aslam and Shahr bin Hawshab that it is an address to the rulers of the Muslims, and the first is more apparent, and its occurrence for a reason as will come does not contradict what is in it of generality, so the consideration is the generality of the wording and not the specificity of the reason as established in the principles, and the rulers are included in this address as a primary entry, so they must fulfill what they have of trusts and return injustices and seek justice in their rulings, and others from the people are included in the address, so they must return what they have of trusts and seek justice in testimonies and report. Among those who said that this address is general are: Al-Bara bin Azib, Ibn Masoud, Ibn Abbas and Ubay bin Kaab, and the majority of commentators chose it, including Ibn Jarir, and they agreed that trusts are returned to their owners: the righteous among them and the wicked, as Ibn Al-Mundhir said. And trusts is the plural of trust, and it is a source meaning the subject. His saying 58 - **And when you judge between people, judge with justice** meaning: And God commands you, when you judge between people, to judge with justice. Justice is determining the government according to what is in the Book of God, the Most High, and the Sunnah of His Messenger, may God bless him and grant him peace, not ruling by mere opinion, because that is not right at all unless there is no evidence for that government in the Book of God or in the Sunnah of His Messenger. So there is no problem with the ijthad of opinion from the ruler who knows the ruling of God, the Most High, and what is closest to the truth when there is no text. As for the ruler who does not know the ruling of God and His Messenger or what is closest to them, he does not know what justice is, because he does not understand the argument if it comes to him, let alone judge with it between the servants of God. His saying *Yes* is a noun or a relative, and we have already discussed such a thing.

Ibn Mardawayh narrated on the authority of Ibn Abbas that when the Prophet (peace and blessings of God be upon him) conquered Mecca and took the keys of the Kaaba from Uthman ibn Talhah, Gabriel (peace be upon him) came down to return the key. The Prophet (peace and blessings of God be upon him) called Uthman ibn Affan Talhah and returned it to him, and recited this verse. Ibn Jarir, Ibn al-Mundhir and Ibn Asakir narrated on the authority of Ibn Jurayj that this verse was revealed about Uthman ibn Talhah when the Prophet (peace and blessings of God be upon him) took the key of the Kaaba from him, called him and

gave it to him. Saeed ibn Mansur, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Abi Shaybah narrated on the authority of Ali, who said: It is the right of the Imam to rule according to what God has revealed and to fulfill the trust. If he does that, then it is the right of the people to listen to him, obey him and respond when called. Abu Dawud, Al-Tirmidhi, Al-Hakim and Al-Bayhaqi narrated on the authority of Abu Hurairah that the Prophet, may God bless him and grant him peace, said: **Fulfill the trust of the one who entrusted you, and do not betray the one who betrayed you.** It has been proven in Sahih that the one who betrays when he is entrusted with something has a characteristic of hypocrisy.

Tafsir al-Baghawi

58- The Almighty said: **God commands you to render trusts to those to whom they are due.** It was revealed about Uthman bin Talha, the chamberlain of Banu Abd al-Dar, who was the custodian of the Kaaba. When the Prophet, may God bless him and grant him peace, entered Mecca on the day of the conquest, Uthman closed the door of the house and climbed up to the roof. The Messenger of God, may God bless him and grant him peace, asked for the key. It was said that it was with Uthman. The Messenger of God, may God bless him and grant him peace, asked him for it, but he refused and said: If I had known that he was the Messenger of God, I would not have denied him the key. Ali, may God be pleased with him, twisted his hand and took the key from him and opened the door. The Messenger of God, may God bless him and grant him peace, entered the house and prayed two rak'ahs in it. When he came out, al-Abbas asked him for the key, to give it to him and combine the watering and custodianship for him. God Almighty revealed this verse. The Messenger of God ordered that the key be returned to Uthman and apologize to him. Ali, may God be pleased with him, did that. Uthman said to him: You were forced and hurt, and then you came to be gentle. Ali said: God Almighty has revealed a Qur'an concerning you/ and he recited the verse to him. Then Uthman said: I bear witness that there is no god but God and I bear witness that Muhammad is the Messenger of God. The key was with him, and when he died he gave it to his brother Shaiba. The key and the custodianship will be in their children until the Day of Resurrection.

It was said: What is meant by the verse is all trusts. Abu Tahir Muhammad ibn Ali al-Zarrad told us, on the authority of Abu Bakr Muhammad ibn Idris al-Jurjani and Abu Ahmad ibn Muhammad ibn Ahmad al-Mu'allim al-Harawi, who said: Abu al-Hasan Ali ibn Isa al-Malini told us, on the authority of al-Hasan ibn Sufyan al-Nasawi, who said: Shaiban ibn Abi Shaibah told us, on the authority of Abu Hilal, on the authority of Qatada, on the authority of Anas, may God be pleased with him, who said: Whenever the Messenger of God, may God bless him and grant him peace, addressed

us, he said: **There is no faith for one who has no trust, and no religion for one who has no covenant.**

God the Almighty said: **And when you judge between people, judge with justice.** That is, with equity. **God is indeed a blessing.** That is, a blessing in the way He admonishes you. Indeed, God is All-Hearing, All-Seeing. Abdul Wahid bin Ahmad Al-Malhi informed us, Abu Mansur Muhammad bin Muhammad bin Sam'an informed us, Abu Ja'far Muhammad bin Hamad bin Abdul Jabbar Al-Zayyat informed us, Hamid bin Zanjawayh informed us, Ibn Abbas informed us, Ibn Uyaynah informed us, on the authority of Amr bin Dinar, on the authority of Amr bin Aws, that he heard Abdullah bin Amr bin Al-Aas, may God be pleased with him, tracing it back to the Prophet, may God bless him and grant him peace, who said: "The just are with God on pulpits of light on the right of the Most Merciful, and both of His hands are right. They are those who are just in their judgment, their families, and what they are entrusted with."

Abdul Wahid bin Ahmad Al-Malhi told us, on the authority of Abdul Rahman bin Abi Shuraih, on the authority of Al-Qasim Abdullah bin Muhammad bin Abdul Aziz Al-Baghawi, on the authority of Ali bin Al-Jaad, on the authority of Fadil bin Marzouq, on the authority of Atiyah, on the authority of Abu Saeed, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The most beloved of people to God on the Day of Resurrection and the closest to Him in assembly is a just leader, and the most hated and most severely punished of them is an unjust leader.**

admonishes you with is an accusative describing **He admonishes you with** or a nominative connected to it. The specific praise is omitted, which is what is commanded regarding fulfilling trusts and being just in governments. **Verily, God is All-Hearing, All-Seeing** of your words, your rulings, and what you do with trusts.

Tafsir al-Baidawi

58 God commands you to render trusts to their owners is an address that includes those who are responsible and trusts, and it was revealed on the day of the conquest regarding Uthman bin Talha bin Abdul Dar when he closed the door of the Kaaba and refused to give the key for the Messenger of God to enter it and said: If I had known that he was the Messenger of God, I would not have prevented him, so Ali, may God be pleased with him, turned his hand and took it from him and opened it, so the Messenger of God, may God bless him and grant him peace, entered and prayed two rak'ahs, and when he came out, Al-Abbas, may God be pleased with him, asked him to give him the key and to collect for him the water supply and the custodianship. So it was revealed and God commanded him to return it to him, so he commanded Ali, may God be pleased with him, to return it and apologize to him, and that became the reason for his conversion to Islam and the revelation was revealed that the custodianship would be in his children forever. **And when you judge between people, judge with justice** meaning that you judge with fairness and equality when you judge between those upon whom your command is carried out, or who are satisfied with your judgment, and because the ruling is the function of the governors, it was said that it was addressed to them. **Verily, God admonishes you with it** meaning, **Verily, what He admonishes you with** means, **Verily, what He admonishes you with** means, **Verily, what He**

Surat al-Nisa 4:59

O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is better and more suitable for final outcome.

Surat al-Nisa 4:59

O you who have believed, obey God and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to God and the Messenger, if you should believe in God and the Last Day. That is better and more suitable for final outcome.

Tafsir al-Jalalayn

(O you who have believed, obey God and obey the Messenger and those in authority among you if they command you to obey God and His Messenger. If you disagree about anything, refer it to God and the Messenger during his lifetime and after his lifetime, to his Sunnah, that is, reveal it to him from both of them, if you believe in God and the Last Day. That is better for you than disagreeing and speaking according to one's own opinion, and better in outcome.)

Tafsir al-Suyuti

The Almighty said: O you who believe, obey God, the verse. Al-Bukhari and others narrated on the authority of Ibn Abbas, who said: This verse was revealed about Abdullah bin Hudhafah bin Qais when the Prophet, may God bless him and grant him peace, sent him on a military expedition. Thus, he narrated it in an abbreviated form. Al-Dawudi said: This is an illusion, meaning a slander, on the authority of Ibn Abbas, for Abdullah bin Hudhafah went out to an army and became angry, so he lit a fire and said: **Crush in**. Some people refused, while others thought that he would do so. He said: If the verse was revealed before, then how can it single out Abdullah bin Hudhafah for obedience without others? And if it was revealed after him, then it was said to them: Obedience is only in what is good, and what was said to them was that they did not obey him. Al-Hafiz Ibn Hajar responded that what was meant in his story was: If you dispute about something, then they disputed about complying with the command to obey and refraining in order to escape from the Fire, so it was appropriate to reveal in that what guides them to what they should do when they dispute, which is to refer to God and the Messenger. Ibn Jarir narrated that it was revealed in a story that happened to Ammar bin Yasir with Khalid bin Al-Walid, and Khalid was Amir, so Ammar gave refuge to a man without his permission, and they quarreled, so this verse was revealed.

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: O you who believe, obey God, your Lord, in what He has commanded you and in what He has forbidden you, and obey His Messenger Muhammad, may God bless him and grant him peace, for in your obedience to him is obedience to your Lord, and that is because you obey him because God has commanded you to obey Him, as:

Ibn Humayd narrated that Jarir narrated on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever obeys me has obeyed God, and whoever obeys my emir has obeyed me, and whoever disobeys me has disobeyed God, and whoever disobeys my emir has disobeyed me.** The commentators differed about the meaning of his statement: **Obey God and obey the Messenger.**

Some of them said: This is an order from God to follow His Sunnah.

Who said that?

Al-Muthanna told us: Amr told us: Hisham told us, on the authority of Abdul-Malik, on the authority of Ata', regarding his statement: **Obey God and obey the Messenger**, he said: Obedience to the Messenger is following his Sunnah. Al-Muthanna told me: Ishaq told us: Ya'la bin Ubaid told us, on the authority of Abdul-Malik, on the authority of Ata': **Obey God and obey the Messenger**, he said: Obedience to the Messenger is following the Book and the Sunnah.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Abd al-Malik, on the authority of Ata', his example.

Others said: This is an order from God to obey the Messenger during his life.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Obey God and obey the Messenger**, if he is alive.

Abu Ja'far said: The correct thing to say about this is: It is a command from God to obey His Messenger during his life in what he commanded and forbade, and after his death to follow his Sunnah. This is because God is general in the command to obey him, and did not specify one situation over another. It is general until it specifies what must be submitted to.

The people of interpretation differed regarding **those in authority** whom God commanded His servants to obey in this verse. Some of them said: They are the princes.

Who said that?

Abu Al-Sa'ib Salim bin Janadah told me, he said, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, regarding his statement: **Obey God and obey the Messenger and those in authority among you**, he said: They are the rulers.

Al-Hasan bin Al-Sabah Al-Bazzar told us, he said, Hajjaj bin Muhammad told us, on the authority of Ibn Jurayj, he said, Ya'la bin Muslim told me, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas that he said: **O you who have believed, obey God and obey the Messenger and those in authority**

among you, it was revealed about a man whom the Prophet, may God bless him and grant him peace, sent on a military expedition.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Abdullah bin Muslim bin Hormuz, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: That this verse was revealed about Abdullah bin Hudhafah bin Qais Al-Sahmi, when the Prophet, may God bless him and grant him peace, sent him on a secret expedition.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Laith, he said: Muslima asked Maymun ibn Mihran about his saying: **Obey God and obey the Messenger and those in authority among you**, he said: The leaders of the raids during the time of the Prophet, may God bless him and grant him peace.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **O you who have believed, obey God and obey the Messenger and those in authority among you**, he said. My father said: They are the rulers. He said, and Ibn Zayd said regarding His statement, **and those in authority among you**, my father said: The Messenger of God, may God bless him and grant him peace, said: Obedience is obedience, and in obedience there is a trial. And he said: And if He had willed, He would have made the matter in the hands of the prophets, meaning: I have made **the matter** to them and the prophets with them. Do you not see when they ruled in the killing of John, son of Zakariya?

Muhammad ibn al-Husayn narrated, Ahmad ibn Mufaddal narrated, Asbat narrated, on the authority of al-Suddi: **Obey God and obey the Messenger and those in authority among you**. He said: The Messenger of God, may God bless him and grant him peace, sent a detachment led by Khalid ibn al-Walid, and in it was Ammar ibn Yasir. They set out ahead of the people they were going to. When they reached close to them, they camped. Dhu al-Uyaynatain came to them and informed them. In the morning, they had fled, except for one man who ordered his family to gather their belongings. Then he walked in the darkness of the night until he reached Khalid's camp. He asked about Ammar ibn Yasir. He came to him and said: O Abu al-Yaqzan, I have become Muslim and testify that there is no god but God and that Muhammad is His servant and Messenger. When my people heard about you, they fled, and I have remained. Will my Islam benefit me tomorrow, or should I flee? Ammar said: Rather, it will benefit you, so stay. So he stayed. When morning came, Khalid raided and did not find anyone except the man, so he captured him and his money. When the report reached Ammar, he went to Khalid and said: Leave this man alone, for he has become a Muslim and is under my protection. Khalid said: Why are you granting him protection? They quarrelled and went to the Prophet, may God bless him and grant him peace. He approved Ammar's protection and forbade him from granting protection to a leader a second time. They quarrelled before the Messenger of God, may God bless him and grant him peace. Khalid said: O Messenger of God, are you letting this slave with no limbs insult me? The Messenger of God, may God

bless him and grant him peace, said: O Khalid, do not insult Ammar, for whoever insults Ammar, God will insult him. Whoever hates Ammar, God will hate him. Whoever curses Ammar, God will curse him. Ammar became angry and stood up. Khalid followed him until he took hold of his garment and apologized to him, and he was satisfied with him. Then God revealed the verse: **Obey God and obey the Messenger and those in authority among you**.

Others said: They are the people of knowledge and jurisprudence.

Who said that?

Sufyan bin Wakee' told me, he said, my father told us, on the authority of Ali bin Saleh, on the authority of Abdullah bin Muhammad bin Aqil, on the authority of Jabir bin Abdullah.

He said, Jabir bin Nuh told us, on the authority of Al-A'mash, on the authority of Mujahid, regarding his statement: **Obey God and obey the Messenger and those in authority among you**, he said: Those among you who have knowledge of jurisprudence.

Abu Kuraib told us, he said, Ibn Idris told us, he said, Laith told us, on the authority of Mujahid, regarding his statement: **Obey God and obey the Messenger and those in authority among you**, he said: Those with understanding and knowledge. Muhammad ibn Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh: **And those in authority among you**, he said: Those with understanding in religion and reason.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Obey God and obey the Messenger and those in authority among you**, meaning: the people of jurisprudence and religion.

Ahmad bin Hazim told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Hisham, on the authority of Mujahid: **And those in authority among you**, he said: The people of knowledge.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Abdul Malik told us, on the authority of Ata bin Al-Sa'ib, regarding his statement: **Obey God and obey the Messenger and those in authority among you**, he said: Those with knowledge and understanding.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Abdul Malik, on the authority of Ata': **And those in authority among you**, he said: the jurists and scholars.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Al-Hasan regarding his statement: **And those in authority among you**, he said: They are the scholars.

He said, and Abd al-Razzaq informed us, on the authority of al-Thawri, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his

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statement: **And those in authority among you**, he said: They are the people of jurisprudence and knowledge.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **And those in authority among you**, he said: They are the people of knowledge. Do you not see that he says: **And if they had referred it back to the Messenger and to those in authority among them, then those among them who are able to extract knowledge from it would have known about it** (An-Nisa': 83).

Others said: They are the companions of Muhammad, may God bless him and grant him peace.

Who said that?

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, he said, Ibn Abi Nujayh told us, on the authority of Mujahid, regarding his statement: **Obey God and obey the Messenger and those in authority among you**, he said: Mujahid used to say: The companions of Muhammad. He said: And he might have said: Those with reason, understanding, and the religion of God.

Others said: They are Abu Bakr and Omar, may God have mercy on them.

Who said that?

Ahmad bin Amr Al-Basri told us, he said, Hafs bin Omar Al-Adani told us, he said, Al-Hakam bin Abaan told us, on the authority of Ikrimah, **Obey God and obey the Messenger and those in authority among you**, he said: Abu Bakr and Omar.

Abu Ja'far said: The most correct of the statements on this matter is the statement of those who said: They are the princes and governors, because of the authenticity of the reports from the Messenger of God, may God bless him and grant him peace, commanding obedience to the imams and governors in what is obedience to God and is in the interest of the Muslims, such as that which:

Ali bin Muslim Al-Tusi told me, he said, Ibn Abi Fadik told us, he said, Abdullah bin Muhammad bin Urwah told me, on the authority of Hisham bin Urwah, on the authority of Abu Saleh Al-Samman, on the authority of Abu Hurairah: The Prophet, may God bless him and grant him peace, said: After me, there will be rulers over you, and the righteous will rule you according to their righteousness, and the wicked will rule you according to their wickedness. So listen to them and obey them in every place as long as it is in accordance with the truth, and pray behind them. If they do good, it is for you and for them, and if they do evil, it is for you and against them.

Ibn Al-Muthanna told us, he said, Yahya told us, on the authority of Ubayd God, he said, Nafi' told me, on the authority of Abdullah, on the authority of the Prophet, may God bless him and grant him peace, he said: It is incumbent upon the Muslim person to obey in what he

likes and dislikes, except if he is commanded to do something disobedient, for whoever is commanded to do something disobedient, then there is no obedience.

Ibn Al-Muthanna told us, he said, Khalid told me, on the authority of Ubaid God, on the authority of Nafi', on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Since it is known that there is no obligatory obedience to anyone other than God, His Messenger, or a just leader, and God has commanded in His words, **Obey God and obey the Messenger and those in authority among you**, to obey those in authority over us, it is known that those whom He, the Most High, has commanded to be obeyed from among those in authority over us, are the imams and those who are Muslims who are in charge of them, not others among the people, even though it is obligatory to accept from everyone who commands to abandon disobedience to God and calls to obedience to God, and that there is no obedience obligatory to anyone in what he commands and forbids in which there is no proof of its obligation, except for the imams whom God has obligated His servants to obey in what they command their subjects to do that is in the interest of the general public, so it is obligatory to obey those whom they command with that, and likewise in everything that is not disobedience to God.

Since this is the case, it is known that the interpretation we have chosen is correct, rather than any other.

Abu Ja'far said: By that, the Most High means: If you, O believers, differ in any matter of your religion - you among yourselves, or you and your rulers - and you quarrel about it, **refer it to God**, meaning by that: seek knowledge of the ruling on that which you have quarreled about - you among yourselves, or you and your rulers - from God, meaning by that: from the Book of God, then follow what you find. As for His statement: **and the Messenger**, He says: If you do not find a way to knowledge of that in the Book of God, then seek knowledge of that also from the Messenger if he is alive, and if he is dead then from his Sunnah, **if you believe in God and the Last Day**, meaning: Do that if you believe in God, **and the Last Day**, meaning: in the Resurrection in which there is reward and punishment, for if you do what you are commanded to do of that, then you will have from God a great reward, and if you do not do that, then you will have a painful punishment. A group of the people of interpretation said something similar to what we said about that.

Who said that?

Abu Kuraib told us, he said, Ibn Idris told us, he said, Laith told us, on the authority of Mujahid, regarding his statement: **But if you disagree about anything, refer it to God and the Messenger**, he said: If the scholars disagree, refer it to God and the Messenger. He said: He says: Refer it to the Book of God and the Sunnah of His Messenger. Then Mujahid recited this verse: **And if**

they had referred it to the Messenger or to those in authority among them, then those among them who are able to extract information from it would have known about it. (An-Nisa': 83)

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Sufyan, on the authority of Laith, on the authority of Mujahid, regarding his statement: **Then refer it to God and the Messenger**, he said: The Book of God and the Sunnah of His Prophet, may God bless him and grant him peace.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Layth, on the authority of Mujahid, regarding his statement: **Then refer it to God and the Messenger**, he said: To God, to His Book, and to **the Messenger**, to the Sunnah of His Prophet.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Laith, he said: Muslima asked Maymun ibn Mihran about his statement: **And if you disagree about anything, refer it to God and the Messenger**, he said: *God* is His Book, and His Messenger is His Sunnah, so it was as if he had fed him a stone.

Ahmad bin Hazim narrated to us, he said: Abu Naim narrated to us, he said: Jaafar bin Marwan informed us, on the authority of Maimun bin Mihran: **If you disagree about anything, refer it to God and the Messenger**, he said: Referring to God means referring to His Book, and referring to His Messenger if he is alive. If God takes him to Himself, then referring to the Sunnah. Bishr bin Muadh narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada, regarding his statement: **If you disagree about anything, refer it to God and the Messenger**, he said: Refer it to the Book of God and the Sunnah of His Messenger, **if you believe in God and the Last Day**.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **If you dispute over anything, refer it to God and the Messenger**, if the Messenger is alive, **and to God**, he said: to His Book.

Abu Ja'far said: What He, may His praise be exalted, means by His saying: *That*, referring whatever you disputed about to God and the Messenger, **is better** for you with God in your afterlife, and more suitable for you in your worldly life, because that calls you to harmony and abandoning disputes and division, **and has a better outcome**, meaning: and is the most praiseworthy destination and outcome, and the most beautiful outcome.

We have previously shown that interpretation is the activation of the verb ta'awul, and that the saying of the speaker: ta'awul, taf'al, is from tawalahum: this matter led to such-and-such, meaning: it returned - with what makes it unnecessary to repeat it.

And in a similar manner to what we said about that, the people of interpretation said:

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the best interpretation**, he said: the best reward.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **That is better and has a better outcome**, meaning: That is better in reward and better in outcome.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And the best interpretation**, he said: The consequence.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **That is better and the best outcome**, he said: And the best consequence, he said: And the interpretation is the confirmation.

Tafsir al-Qurtubi

It has three issues:

First: When He addressed the rulers in the previous verse and began with them, so He commanded them to fulfill the trusts and to judge between the people with justice, He addressed the subjects in this verse, so He commanded obedience to Him, the Almighty and Majestic, first, which is to comply with His orders and avoid His prohibitions, then to obey His Messenger secondly in what He commanded and prohibited, then to obey the princes thirdly, according to the majority, Abu Hurairah, Ibn Abbas, and others. Sahl ibn Abdullah al-Tustari said: Obey the ruler in seven matters: the minting of dirhams and dinars, weights and measures, rulings, Hajj, Friday, the two Eids, and jihad. Sahl said: If the ruler forbids a scholar from issuing a fatwa, then he is not allowed to issue a fatwa. If he issues a fatwa, then he is a sinner, even if he is an unjust ruler. Ibn Khuwaiz Mandad said: As for obeying the ruler, it is obligatory in that which is obedience to God, but it is not obligatory in that which is disobedience to God. Therefore, we said: It is not permissible to obey, assist, or honor the rulers of our time. It is obligatory to fight with them whenever they fight, and to rule from them, and to assume leadership and hisbah, and to establish that in accordance with the Shari'ah. If they lead us in prayer and they are immoral in terms of sins, then praying with them is permissible. But if they are innovators, then praying with them is not permissible unless they are afraid, in which case they pray with them out of taqiyya and the prayer is repeated.

I said: It was narrated on the authority of Ali bin Abi Talib, may God be pleased with him, that he said: It is the right of the Imam to rule with justice and fulfill the trust. If he does that, then it is obligatory for the Muslims to obey him, because God Almighty commanded us to fulfill the trust and justice, then He commanded us to obey him. Jabir bin Abdullah and Mujahid said: **And those in authority** are the people of

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the Qur'an and knowledge, and this is the choice of Malik, may God have mercy on him. Similar to it is the statement of Ad-Dahhak, who said: He means the jurists and scholars of religion. It was narrated on the authority of Mujahid that they are the companions of Muhammad, may God bless him and grant him peace, in particular. It was narrated on the authority of Ikrimah that it is a reference to Abu Bakr and Umar, may God be pleased with them, in particular. Sufyan bin Uyaynah narrated on the authority of Al-Hakam bin Abaan that he asked Ikrimah about the mothers of children, and he said: They are free women, so what did they get away with? He said: By the Qur'an. I said: By what in the Qur'an? He said: God Almighty said: **Obey God and obey the Messenger and those in authority among you.** And Umar was one of those in authority. He said: I have been freed even if it was a miscarriage. This meaning will come clearly in Surat Al-Hashr when God Almighty says: **And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.** (al-Hashr 59:7) Ibn Kabsan said: They are those with reason and opinion who manage the affairs of the people.

I said: The most correct of these sayings are the first and second. As for the first, it is because the origin of the matter is from them and the judgment is up to them. The two Sahihs narrated on the authority of Ibn Abbas, who said:

O you who have believed, obey God and obey the Messenger and those in authority among you was revealed about Abdullah bin Hudhafah bin Qais bin Adi Al-Sahmi when the Prophet, may God bless him and grant him peace, sent him on a military expedition. Abu Omar said:

Abdullah bin Hudhafah was known for his sense of humor. One of his jokes was that the Messenger of God, may God bless him and grant him peace, put him in charge of a military expedition. He ordered them to gather firewood and light a fire. When they had lit it, he ordered them to rush into it. He said to them: Did not the Messenger of God, may God bless him and grant him peace, order you to obey me? He said: Whoever obeys my leader has obeyed me. They said: We have not believed in God and followed His Messenger except to be saved from the Fire. The Messenger of God, may God bless him and grant him peace, approved their action and said: There is no obedience to a creature in disobedience. The Creator said to God the Most High: **And do not kill yourselves** (An-Nisa': 29). It is a well-known hadith with a sound chain of transmission. Muhammad ibn Amr ibn Alqamah narrated on the authority of Umar ibn Al-Hakam ibn Thaaban that Abu Saeed Al-Khudri said: Abdullah ibn Hudhafah ibn Qays As-Sahmi was one of the companions of Badr and he was a joker. Az-Zubayr mentioned: Abdul-Jabbar ibn Saeed ibn Abdullah ibn Wahb told me on the authority of Al-Layth ibn Saad who said: It reached me that he loosened the belt of the Messenger of God's mount on one of his journeys until the Messenger of God, may God bless him and

grant him peace, almost fell. Ibn Wahb said: I said to Al-Layth: To make him laugh? He said: Yes, he was a joker. Maymun ibn Mihran, Muqatil, and Al-Kalbi said: Those in authority are the ones who led the raids. As for the second statement, its soundness is indicated by the statement of God the Most High: **But if you disagree about anything, refer it to God.** And the Messenger, "The Almighty ordered that the disputed matter be referred to the Book of God and the Sunnah of His Prophet, may God bless him and grant him peace. It is not for anyone other than the scholars to know how to refer to the Book and the Sunnah. This is indicated by the fact that asking scholars is obligatory and complying with their fatwas is necessary. Sahl ibn Abdullah, may God have mercy on him, said: People will continue to be fine as long as they respect the ruler and the scholars. If they respect these two, God will make their worldly and afterlife lawful. If they belittle these two, He will corrupt their worldly and afterlife. As for the three statements, they are specific, and the fourth statement is more specific than it. As for the fifth, the apparent meaning of the wording rejects it, even though the meaning is correct. For reason is the most ancient virtue, and for you is a source of manners. It is what God made the foundation of religion and the pillar of the world. So God made it obligatory to be charged with its perfection, and made the world governed by its rulings. The rational person is closer to his Lord, the Almighty, than all those who strive without reason. This meaning was narrated from Ibn Abbas. Some people claimed that what was meant by those in authority was Ali and the infallible Imams. If that were the case, his statement, "Refer it to God and the Messenger," would not have had any meaning. Rather, he would have said, **Refer it to the Imam and those in authority.** For his statement, according to these people, is the decisive one based on the Book and the Sunnah. This is a well-known statement that contradicts what the majority hold. The reality of obedience is compliance with an order, just as disobedience is its opposite, which is disobeying an order. Obedience is taken from the verb *ata'a*, meaning to submit, and disobedience is taken from the verb *'asa*, meaning to be severe. The singular form of *'awlu*, is not analogous to analogy, like women, camels, and horses. Each one is a collective noun and does not have a singular form from its word. It has been said about the singular form of *'kha'il*, and this has been mentioned previously.

Second - The Almighty's saying: **If you dispute over anything** meaning you argue and differ, as if each one is taking away the other's argument and destroying it. Taking away means pulling. Disputing is the attraction of argument, and from this the hadith:

And I say, 'Why should the Qur'an dispute with me?'
Al-A'sha said:

I was leaning on the basil sticks and drinking fresh coffee, which was made of green leaves.

Al-Khudhal is the soft plant and Al-Khudhailah is the garden **in something** meaning of your religious matter

then refer it to God and the Messenger meaning refer that ruling to the Book of God or to His Messenger by asking during his lifetime, or by looking into his Sunnah after his death, may God bless him and grant him peace. This is the statement of Mujahid, Al-A'mash and Qatadah, and it is correct. Whoever does not see this, his faith is flawed, because God the Almighty says: **If you believe in God and the Last Day.** It was said: The meaning is say God and His Messenger know best, so this is the response. This is like what Omar bin Al-Khattab, may God be pleased with him, said: Returning to the truth is better than persisting in falsehood. The first statement is more correct because of what Ali, may God be pleased with him, said: We have nothing but what is in the Book of God and what is in this document or an understanding given to a Muslim man. If it were as this speaker said, then the *ijtihad* that this nation was singled out for and the deduction that it was given would be invalidated. However, examples are struck and examples are sought until the truth emerges. Abu Al-A'aliyah said: This is the statement of God the Almighty: **And if they had referred it to the Messenger or to those in authority among them, those who are able to extract it would have known about it.** Yes, what was from what God has kept to Himself and has not informed anyone of it. His creation, so that is what is said about it: God knows best. And Ali, may God be pleased with him, derived the minimum period of pregnancy - which is six months - from the Almighty's saying: **And his gestation and weaning is thirty months** (al-Ahqaf 46:15) and the Almighty's saying: **And mothers shall nurse their children two complete years** (al-Baqarah 2:233). So if we separate the two years from thirty months, six months remain, and there are many like it. And in the Almighty's saying: **To the Messenger** is evidence that his Sunnah, may God bless him and grant him peace, is to be acted upon and what is in it is to be complied with. He, may God bless him and grant him peace, said:

What I have forbidden you, avoid it, and what I have commanded you, do of it as much as you can. Those who came before you were destroyed because of their excessive questioning and their disagreement with their prophets. Narrated by Muslim, and Abu Dawud narrated on the authority of Abu Rafi' on the authority of the Prophet, may God bless him and grant him peace:

I do not want to find any of you reclining on his couch, and an order comes to him, whether I have ordered or forbidden, and he says, "We do not know. We have followed whatever we find in the Book of God." And "On the authority of Al-Arbadh bin Sariyah, that he attended the Messenger of God, may God bless him and grant him peace, as he was delivering a sermon to the people, and he was saying:

Does any of you think, while reclining on his couch, that God has not forbidden anything except what is in this Qur'an? But by God, I have commanded, preached, and forbidden things that are as great as the Qur'an or more."

Al-Tirmidhi narrated it from the hadith of Al-Muqaddam bin Ma'di Karib with the same meaning and said: A good and strange hadith. The decisive factor is the

Almighty's saying: **So let those beware who oppose the Prophet's command, lest some trial befall them** (al-Nur 24:63), and the verse will come.

Third - The Almighty's saying: **That is better** meaning referring what you differed about to the Book and the Sunnah is better than disputing. **And better in interpretation** meaning a reference from *al* which means **it became such and such**. It was said: from *alt* something means you gathered it and fixed it, so interpretation is collecting the meanings of words that are unclear into a word that is not unclear. It is said: **May God gather your matter for you** meaning he gathered it. It is permissible for the meaning to be **and better than your interpretation**.

Tafsir Ibn Kathir

Al-Bukhari said: Sadaqah bin Al-Fadl narrated to us, Hajjaj bin Muhammad Al-A'war narrated to us, on the authority of Ibn Jurayj, on the authority of Ya'la bin Muslim, on the authority of Sa'd bin Jubair, on the authority of Ibn Abbas, **Obey God and obey the Messenger and those in authority among you.** He said: It was revealed about Abdullah bin Hudhafah bin Qais bin Adi when the Messenger of God, may God bless him and grant him peace, sent him on a military expedition. The rest of the group narrated it in this way, except for Ibn Majah, on the authority of Hajjaj bin Muhammad Al-A'war. Al-Tirmidhi said: It is a good and strange hadith, and we do not know it except from the hadith of Ibn Jurayj. Imam Ahmad said: Abu Mu'awiyah narrated to us, on the authority of Al-A'mash, on the authority of Sa'd bin Ubaydah, on the authority of Abu Abd Al-Rahman Al-Sulami, on the authority of Ali, who said: The Messenger of God, may God bless him and grant him peace, sent a military expedition and appointed a man from the Ansar over them. When they went out, he was angry with them for something. He said: So he said to them: Did not the Messenger of God, may God bless him and grant him peace, command you to obey me? They said: Yes. He said: **Gather firewood for me.** Then he called for a fire and lit it. Then he said: **I command you to enter it.** The people intended to enter it. Then a young man among them said to them: "You have fled to the Messenger of God from the fire, so do not hasten until you meet the Messenger of God, may God bless him and grant him peace. If he orders you to enter it, then enter it." They returned to the Messenger of God, may God bless him and grant him peace, and told him. He said to them: "If you had entered it, you would never have left it. Obedience is only in what is right." They both included it in the two Sahihis from the hadith of Al-A'mash. Abu Dawud said: Musaddad told us, Yahya told us from Ubaydullah, Nafi' told us from Abdullah ibn Umar from the Messenger of God, may God bless him and grant him peace, who said: "Hearing and obeying is obligatory for a Muslim in what he likes and dislikes, so long as he is not commanded to do something disobedient. If he is commanded to do something disobedient, then there is no hearing and no obedience." They both included it from the hadith of Yahya Al-Qattan. On the authority of Ubadah ibn al-Samit, he said: "We pledged allegiance to the

O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is better and more suitable for final outcome.

Messenger of God, may God bless him and grant him peace, to hear and obey, in our ease and our difficulty, in our hardship and our ease, and in our preference for others. And that we would not dispute authority with those in authority. He said: 'Unless you see clear disbelief for which you have proof from God.'" They both reported it. In another hadith, on the authority of Anas, the Messenger of God, may God bless him and grant him peace, said: **Hear and obey, even if an Abyssinian slave is appointed over you whose head is like a raisin.** Narrated by al-Bukhari. On the authority of Abu Hurayrah, may God be pleased with him, he said: My close friend advised me to hear and obey, even if he is an Abyssinian slave with mutilated limbs. Narrated by Muslim. On the authority of Umm al-Husayn, she heard the Messenger of God, may God bless him and grant him peace, delivering a sermon during the Farewell Pilgrimage, saying: **Even if a slave is appointed over you who leads you according to the Book of God, listen to him and obey him.** Narrated by Muslim. In another version of his, he said: **An Abyssinian slave with mutilated limbs.** Ibn Jarir said: Ali ibn Muslim al-Tusi told me, Ibn Abi Fadik told us, Abdullah ibn Muhammad ibn On the authority of Hisham ibn Urwah, on the authority of Abu Salih al-Samman, on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "After me, there will be rulers, the righteous will rule you according to their righteousness and the wicked will rule you according to their wickedness. So listen to them and obey them in everything that is in accordance with the truth, and pray behind them. If they do good, it is for you and for them, and if they do evil, it is for you and against them." On the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "The Children of Israel were ruled by prophets. Whenever a prophet died, another prophet succeeded him. There will be no prophet after me, and there will be caliphs who will increase in number." They said: **O Messenger of God, what do you command us to do?** He said: **Fulfill the pledge of allegiance to the first one, then the first one, and give them their rights, for God will ask them about what He has entrusted them with.** **Bukhari and Muslim** On the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever sees something in his ruler and dislikes it, let him be patient, for no one separates from the community by an inch and dies except that he dies the death of the ignorant.** **Bukhari and Muslim** On the authority of Ibn Omar, he heard the Messenger of God, may God bless him and grant him peace, say: "Whoever withdraws his hand from obedience will meet God on the Day of Resurrection without any excuse, and whoever dies without having pledged allegiance around his neck will die the death of the Age of Ignorance." Narrated by Muslim. Muslim also narrated on the authority of Abd al-Rahman ibn Abd Rabb al-Kaaba, who said: I entered the mosque and saw Abdullah ibn Amr ibn al-Aas sitting in the shade of

the Kaaba and the people were gathered around him. I went to them and sat next to him. He said: We were with the Messenger of God, may God bless him and grant him peace, on a journey and we stopped at a place. Some of us were fixing our tents, some were using water to clean ourselves, and some were in our huts. Then the announcer of the Messenger of God, may God bless him and grant him peace, called out: **Prayer is congregational.** So we gathered around the Messenger of God, may God bless him and grant him peace, and he said: "There was no prophet before me except that it was incumbent upon him to guide his nation to the best of what he knew for them and warn them of the worst of what he knew for them. Indeed, your nation's well-being was made at its beginning, and its end will be afflicted with calamity and matters that you will disapprove of. Trials will come, some of which will be gentle with others. A tribulation will come and the believer will say: This is my destruction. Then it will be dispelled and a tribulation upon him to come and the believer will say: This is this. So whoever would like to be saved from the Fire and enter Paradise, let his death come to him while he believes in God and the Last Day, and let him do to the people what he would like to do." He said: So I approached him and said: I ask you by God, did you hear this from the Messenger of God, may God bless him and grant him peace? So he put his hands to his ears and his heart and said: My ears heard it and my heart retained it, so I said to him: This is your cousin Muawiyah ordering us to consume our wealth among ourselves unjustly and kill ourselves, and God Almighty says: "O you who have believed, do not consume one another's wealth unjustly except it be trade by mutual consent. And do not kill yourselves. Indeed, God is to you ever Merciful." He said: So he was silent for a while, then he said: Obey him in obeying God, and disobey him in disobeying God, and the hadiths on this are many. Ibn Jarir said: Muhammad ibn al-Husayn told us, Ahmad ibn al-Fadl told us, Asbat told us on the authority of al-Suddi regarding his statement: **Obey God and obey the Messenger and those in authority among you,** he said: The Messenger of God, may God bless him and grant him peace, sent a detachment led by Khalid ibn al-Walid and in it was Ammar ibn Yasir. They set out ahead of the people they were going to, and when they reached close to them they camped and Dhu al-Uyaynatain came to them and informed them. They had fled in the morning except for one man, so he ordered his family to gather their belongings, then he walked in the darkness of the night until he reached Khalid's army, and he asked about Ammar ibn Yasir, so he came to him and said: O Abu al-Yaqzan, I have become Muslim and I bear witness that there is no god but God and that Muhammad is His servant and Messenger, and when my people heard about you they fled, and I have remained. Will my Islam benefit me tomorrow, or should I flee? Ammar said: Rather, it is useful, so stay. So he stayed. When morning came, Khalid raided and did not find anyone except the man, so he captured him and took his money. The report reached Ammar, so he went to Khalid and said: Leave

the man alone, for he has converted to Islam and is safe from me. Khalid said: And why are you protecting him? They quarrelled and went to the Prophet, may God bless him and grant him peace, who granted Ammar security and forbade him from granting protection to a second time to a prince. They quarrelled before the Messenger of God, may God bless him and grant him peace, and Khalid said: **Do you let this slave with no limbs curse me?** The Messenger of God, may God bless him and grant him peace, said: **O Khalid, do not curse Ammar, for whoever curses Ammar, God curses him, and whoever hates him, God hates him, and whoever curses Ammar, God curses him.** Ammar became angry and stood up, and Khalid followed him, took hold of his garment and apologized to him, and he was satisfied with him, so God Almighty revealed His saying: **Obey God and obey the Messenger and those in authority among you.** This is how Ibn Abi Hatim narrated it on the authority of al-Suddi, without a chain of transmission. Ibn Mardawayh narrated it on the authority of al-Hakam ibn Zuhair on the authority of al-Suddi on the authority of Abu Salih on the authority of Ibn Abbas, and he mentioned it in a similar manner, and God knows best. Ali bin Abi Talha said on the authority of Ibn Abbas, **And those in authority among you**, meaning the people of jurisprudence and religion. Mujahid, Ata, Al-Hasan Al-Basri, and Abu Al-Aaliyah also said, **And those in authority among you**, meaning the scholars. It appears, and God knows best, that it is general for all those in authority, including princes and scholars, as mentioned above. God the Almighty said: **Why do not the rabbis and the scholars forbid them from their sinful speech and their consumption of what is unlawful?** And God the Almighty said: **Then ask the people of the message if you do not know.** And in the authentic hadith agreed upon on the authority of Abu Hurairah on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Whoever obeys me has obeyed God, and whoever disobeys me has disobeyed God, and whoever obeys my emir has obeyed me, and whoever disobeys my emir has disobeyed me.** These are commands to obey scholars and emirs, and for this reason God the Almighty said: **Obey God**, meaning follow His Book, **and obey the Messenger**, meaning take his Sunnah, **and those in authority among you**, meaning in what they command you to do of obeying God, not in disobeying God, for there is no obedience to a creature in disobeying God, as mentioned in the authentic hadith: **Obedience is only in what is right.** And Imam Ahmad said: Abd al-Rahman told us, Hammam told us, Qatadah told us on the authority of Abu Maraya on the authority of Imran bin Husayn on the authority of the Prophet, may God bless him and grant him peace, who said: **There is no obedience in disobeying God.** And His statement, **And if you dispute over anything, refer it to God and the Messenger**, Mujahid and more than one of the early Muslims said, meaning to the Book of God and the Sunnah of His Messenger. This is a command from God, the Almighty, that everything that people dispute over from the fundamentals and branches of religion should be referred to the Book and the Sunnah, as God, the Almighty, said, **And whatever you differ over, its judgment is to God**, so whatever the Book and the Sunnah have judged and testified to as being correct is

the truth, and what is more than the truth except misguidance. For this reason, God, the Almighty, said, **If you believe in God and the Last Day**, meaning refer disputes and ignorance to the Book of God and the Sunnah of His Messenger, and refer to them for judgment in what has occurred between you. **If you believe in God and the Last Day**, indicating that whoever does not refer to the Book and the Sunnah in a dispute and does not refer to them in that matter is not a believer in God or the Last Day. His statement, **That is better**, meaning referring to the Book of God and the Sunnah of His Messenger, and referring to them in resolving the dispute is better, **and better in interpretation**, meaning better in outcome and outcome, as As-Suddi and more than one other said. Mujahed said: The best reward is near.

Fath al-Qadir

When God, the Almighty, commanded the judges and governors to rule with justice when they judge between people, He commanded the people to obey them here. Obedience to God, the Almighty, is to comply with His commands and prohibitions, and obedience to His Messenger, may God bless him and grant him peace, is in what He commanded and prohibited. Those in authority are the imams, sultans, judges, and everyone who has a legitimate authority, not a tyrannical authority. What is meant is to obey them in what they command and prohibit, as long as it is not a sin. There is no obedience to any creature in disobedience to God, as was proven from the Messenger of God, may God bless him and grant him peace. Jabir ibn Abdullah and Mujahid said: Those in authority are the people of the Qur'an and knowledge, and Malik and Ad-Dahhak said the same. It was narrated from Mujahid that they are the companions of Muhammad, may God bless him and grant him peace. Ibn Kaysan said: They are the people of reason and opinion, and the first statement is more correct. His saying 59- **If you dispute over anything, refer it to God and the Messenger**. Disputing is attraction, and pulling is pulling, as if each one is seizing the argument of the other and pulling it, and what is meant is disagreement and argument. The apparent meaning of his saying **over anything** includes matters of religion and the world, but when he said **refer it to God and the Messenger**, it became clear that the disputed thing is specific to matters of religion and not matters of the world. Referring to God means referring to His Noble Book, and referring to the Messenger means referring to his pure Sunnah after his death. As for during his life, referring to him is his question. This is the meaning of referring to them. It was said that the meaning of referring is that they say: God knows best, and this is a weak statement and a weak interpretation. The referral in this verse is nothing but the referral mentioned in the saying of God the Most High: **And if they had referred it to the Messenger or to those in authority among them, those who are able to extract information from it would have known about it.** His saying **if you believe in God and the Last Day** is evidence that this referral is obligatory for the disputants, and that it is the affair of those who believe in God and the Last Day. The indication in his saying *that* is to the referral that is commanded. *Better* for you **and a better interpretation** meaning: a reference, from the first *to* leads to

Surat al-Nisa 4:59

O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is better and more suitable for final outcome.

such-and-such: meaning it came to it, and the meaning is: that this response is better for you and a better reference to which you can return. It is possible that the meaning is that the response is a better interpretation than your interpretation which you came to when you disputed.

Al-Bukhari, Muslim and others narrated on the authority of Ibn Abbas regarding his statement, **Obey God and obey the Messenger and those in authority among you**, that he said: It was revealed about Abdullah bin Hudhafah bin Qais bin Adi when the Prophet, may God bless him and grant him peace, sent him on a military expedition, and his story is well-known. Abd bin Humayd, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ata' regarding the verse, that he said: Obedience to God and the Messenger is following the Book and the Sunnah. **And those in authority** he said: Those with understanding and knowledge. Saeed bin Mansour, Ibn Abi Shaybah, Abd bin Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Hurayrah, that he said: **And those in authority among you** they are the princes, and in another version they are the commanders of the raiding parties. Ibn Abi Shaybah, Abd bin Humayd, Al-Hakim Al-Tirmidhi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Hakim narrated - and he authenticated it - on the authority of Jabir bin Abdullah regarding his statement, **And those in authority among you**, he said: The people of knowledge. Saeed bin Mansour, Abd bin Humayd, Ibn Jarir and Ibn Abi Hatim narrated something similar from Mujahid. Ibn Abi Shaybah and Ibn Jarir narrated from Abu Al-Aaliyah something similar. Saeed bin Mansour, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Mujahid regarding his statement, **But if you disagree over anything, refer it to God and the Messenger**, he said: To the Book of God and the Sunnah of His Messenger. Then he recited, **And if they had referred it to the Messenger or to those in authority among them, then those who investigate it would have known about it**. Ibn Jarir and Ibn Al-Mundhir narrated from Maymun bin Mihran regarding the verse, he said: Referring to God means referring to His Book, and referring to His Messenger as long as he is alive, and when he dies, then to his Sunnah. Ibn Jarir narrated something similar from Qatada and Al-Suddi. Ibn Jarir and Ibn Al-Mundhir narrated from Qatada regarding his statement, **That is better and more suitable for final outcome**, he said: That is better in reward and better in outcome. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Mujahid regarding his statement, **And better in final outcome**, he said: And better in recompense. There are many hadiths about obeying rulers, which are confirmed in the two Sahih and others, and are restricted to what is good, and that there is no obedience in disobedience to God.

Tafsir al-Baghawi

59- The Almighty said: **O you who have believed, obey God and obey the Messenger and those in authority among you**. They differed about **those in authority**. Ibn Abbas and Jabir, may God be pleased with them, said: They are the jurists and scholars who teach people the principles of their religion. This is the saying of Al-Hasan, Ad-Dahhak, and Mujahid. Its evidence is the Almighty's saying: **And if they had referred it back to the Messenger or to those in authority among them, then those among them who are able to extract knowledge from it would have known about it**. **An-Nisaa' 83**.

Abu Hurairah said: They are the princes and governors.

Ali bin Abi Talib, may God be pleased with him, said: It is the right of the imam to rule according to what God has revealed and to fulfill the trust. If he does that, then it is the right of the subjects to listen and obey.

Abu Ali Hassan bin Saad Al-Munai'i told us, Abu Tahir Muhammad bin Muhammad bin Mahmath Al-Ziyadi told us, Abu Bakr Muhammad bin Al-Hussein Al-Qattan told us, Ahmad bin Yusuf Al-Salami told us, Abdul Razzaq told us, Muammar told us, on the authority of Hammam bin Munabbih, Abu Hurairah, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: **Whoever obeys me has obeyed God, and whoever disobeys me has disobeyed God, and whoever obeys the ruler has obeyed me, and whoever disobeys the ruler has disobeyed me**.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Musaddad told us, Yahya bin Saeed told us, on the authority of Ubaidullah, Nafi told us, on the authority of Abdullah, may God be pleased with them, on the authority of the Prophet, may God bless him and grant him peace, who said: "Hearing and obedience are required of a Muslim in what he likes and dislikes, as long as he is not commanded to commit a sin. If he is commanded to commit a sin, then there is no hearing and no obedience."

[Abu al-Hasan Abd al-Rahman Muhammad al-Darawerdi told us] I told Abu al-Hasan Ahmad ibn Muhammad ibn Musa ibn al-Salt I told Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi I told Abu Musab on the authority of Malik ibn Anas on the authority of Yahya ibn Saeed I told us Ubadah ibn al-Walid ibn Ubadah that his father told him on the authority of Ubadah ibn al-Samit who said: "We pledged allegiance to the Messenger of God, may God bless him and grant him peace, to hear and obey in ease and hardship, in prosperity and adversity, and to give preference to others over us, and not to dispute authority with those in authority, and to speak the truth wherever we are, not fearing the blame of any blamer for God's sake."

Abu Abdullah Abdul Rahman bin Ubaid God bin Ahmad Al-Qaffal told us, Abu Mansur Ahmad bin Al-Fadl Al-Boroujerdi told us, Abu Bakr bin Muhammad bin Hamdan Al-Sayrafi told us, Muhammad bin Yusuf Al-Kadimi said, Abu Dawud Al-Tayalisi told us, on the authority of Shu'bah, on the authority of Abu Al-Tiyah, on the authority of Anas, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said to Abu Dharr, **Listen and obey, even if it is an Abyssinian slave whose head is like a raisin.**

Abu Uthman Saeed bin Ismail Al-Dhabi told us, Abu Muhammad after Al-Jabbar bin Muhammad Al-Jarrahi told us, Abu Al-Abbas told us, Muhammad bin Ahmad Al-Mahboubi told us, Abu Isa Al-Tirmidhi told us, Musa bin Abdul Rahman Al-Kindi told us, Zaid bin Al-Habbab told us, Muawiyah bin Saleh told us, Salim bin Aamer told us: I heard Abu Umamah, may God be pleased with him, say: I heard the Messenger of God, may God bless him and grant him peace, deliver a sermon during the Farewell Pilgrimage, and he said: **Fear God, pray your five prayers, fast your month, pay the zakat on your wealth, and obey those in authority over you, and you will enter the Paradise of your Lord.**

It was said: What is meant are the commanders of the raiding parties. Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Sadaqah bin Al-Fadl told us, Hajjaj bin Muhammad, on the authority of Ya'la bin Muslim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding the Almighty's statement: **Obey God and obey the Messenger and those in authority among you**, he said: It was revealed about Ubayd God bin Hudhafah bin Qais bin Adi when the Prophet, may God bless him and grant him peace, sent him on a raiding party.

And Ikrimah said: He meant by the guardian of the matter Abu Bakr and Umar, may God be pleased with them. Abu al-Muzaffar Muhammad ibn Ahmad al-Taymi told us, Abu Muhammad Abd al-Rahman ibn Uthman ibn al-Qasim told us, Khaythama ibn Sulayman ibn Haydara al-Atrabulsi told us, Amr ibn Abi Arzah in Kufa told us, Thabit ibn Musa al-Abid told us, on the authority of Sufyan ibn Uyaynah, on the authority of Abd al-Malik ibn Umair, on the authority of Rib'i, on the authority of Hudhayfah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **I do not know how long I will remain among you, so follow the example of those who come after me, Abu Bakr and Umar**, may God be pleased with them both.

Ata' said: They are the Muhajireen and the Ansar and those who followed them in righteousness, as evidenced by the words of God Almighty: **And the first forerunners among the Muhajireen and the Ansar 7:13.** Abu Bakr Muhammad ibn Abdullah ibn Mahmoud told us, Abu Ishaq Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, Ismail al-Makki told us, al-Hasan told us, Anas ibn Malik told us, may God be pleased with them, he said: The Messenger of God, may God bless him and grant him peace, said: "The example of my companions in my nation is like salt in food. Food is not good without salt." Al-Hasan said: It has gone bad, so how can we fix it?

The Almighty said: **If you dispute**, meaning: you differ, **about anything** of your religious affairs. Dispute is a difference of opinion, and its origin is from the word *naza'*; so it is as if the two disputants are pulling and forbidding each other. **Refer it to God and the Messenger**, meaning: to the Book of God and to His Messenger as long as he is alive, and after his death to their Sunnah. Referring to the Book and the Sunnah is obligatory if it is found in them. If it is not found, then the way to do it is through independent reasoning. It was said: Referring to God Almighty and the Messenger is to say about what one does not know: God and His Messenger know best. **If you believe in God and the Last Day, that**, meaning: referring to God and the Messenger, **is better and more suitable in outcome**, meaning: better in outcome and consequence.

Tafsir al-Baidawi

59O you who have believed, obey God and obey the Messenger and those in authority among you. He means by them the leaders of the Muslims during the era of the Messenger, may God bless him and grant him peace, and under his guidance, and this includes the caliphs, judges, and commanders of the secret police. He ordered the people to obey them after he ordered them to be just, indicating that it is obligatory to obey them as long as they are on the right path. It was said that they are scholars of Islamic law, based on the Almighty's statement: **And if they had referred it to the Messenger or to those in authority among them, those who draw conclusions from it would have known about it.** "But if you dispute" you and those in authority among you. "About anything" of the matters of religion, and this supports the first view, since the imitator does not have the right to dispute the mujtahid in his ruling, unlike the subordinate, unless the address is said to those in authority in the manner of turning. "Refer it" so refer it. "To God" to His Book. "And the Messenger" by asking about it in his time, and referring to his Sunnah after him. Those who deny analogy used this as evidence and said: God Almighty made referring the dispute to the Book and the Sunnah, not analogy. It is answered that referring the disputed to what is explicitly stated is only by example and building on it, which is analogy. This is supported by the command to do so after the command to obey God and His Messenger, as it indicates that the rulings are three: confirmed by the Book, confirmed by the Sunnah, and confirmed by referring to them both by analogy. **If you believe in God and the Last Day**, for belief requires that. *That*, meaning the response, **is better** for you. **And better in outcome**, in consequence or better in interpretation than your interpretation without response.

Surat al-Nisa 4:60

Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer their case to Taghut, while they have been commanded to disbelieve in it. And Satan wishes to lead them far astray.

Surat al-Nisa 4:60

Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer their case to Taghut, while they have been commanded to disbelieve in it. And Satan wishes to lead them far astray.

Tafsir al-Jalalayn

And it was revealed when a Jew and a hypocrite were arguing, so the hypocrite called Ka'b ibn al-Ashraf to judge between them, and he called the Jew to the Prophet, may God bless him and grant him peace, and they went to him and he ruled in favor of the Jew, but the hypocrite was not satisfied. Then they went to Umar and the Jew mentioned that to the hypocrite, so he said to him, **Is that so?** He said, *Yes*, so he killed him. (Have you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer their case to Taghut, the one who is very tyrannical, and he is Ka'b ibn al-Ashraf, (and they were commanded to disbelieve in him) and not befriend him, **and Satan wants to lead them far astray** from the truth.

Tafsir al-Suyuti

God Almighty said: Have you not seen those who claim that they believe in God, except goodness and reconciliation? Ibn Abi Hatim and Al-Tabarani narrated with a sound chain of transmission on the authority of Ibn Abbas, who said: Abu Bazrah Al-Aslami was a soothsayer who used to judge between the Jews regarding matters over which they disputed. Some Muslims disputed with him, so God revealed: Have you not seen those who claim that they believe in God, except goodness and reconciliation.

Ibn Abi Hatim narrated on the authority of Ikrimah or Saeed on the authority of Ibn Abbas, who said: Al-Jalas bin Al-Samit, Mu'tab bin Qushair, Rafi' bin Zaid, and Bishr were calling to Islam. Then some men from their people, the Muslims, called them to the Messenger of God, may God bless him and grant him peace, in a dispute that had occurred between them. So they called them to the soothsayers, the rulers of the Age of Ignorance. So God revealed about them: Have you not seen those who claim the verse?

Ibn Jarir narrated on the authority of Al-Sha'bi who said: There was a dispute between a Jewish man and a hypocrite. The Jew said: I will bring you to the people of your religion, or the Prophet said: Because he knew that he would not take bribes in judgment. They disagreed and agreed to go to a soothsayer in Juhayna. Then this verse was revealed.

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: **Have you not seen**, O Muhammad, in your heart, so that you may know, those who claim that they have believed in what was revealed to you of the Book, and those who claim that they have believed in what was revealed before you of the Books, they want to refer their dispute to the tyrant, meaning to the one they venerate, and issue from his words, and are satisfied with his judgment instead of the judgment of God, **and they have been commanded to disbelieve in him**, meaning: God has commanded them to deny what the tyrant to whom they refer brought them, so they abandoned the command of God and followed the command of Satan, **and Satan wants to lead them far astray**, meaning: Satan wants to turn these who refer to the tyrant from the path of truth and guidance, so he leads them far astray, meaning: he deviates from it with great injustice. It was mentioned that this verse was revealed about a hypocrite who invited a Jewish man to some soothsayers to judge between them in a dispute that was between them, while the Messenger of God, may God bless him and grant him peace, was among them.

Who said that?

Muhammad ibn al-Muthanna told me, he said, Abd al-Wahhab told us, he said, Dawud told us, on the authority of Aamir, regarding this verse: **Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer their judgment to false gods**, he said: There was a dispute between a Jewish man and a hypocrite, so the hypocrite was calling for the Jews, because he knew that they would accept bribes, and the Jew was calling for the Muslims, because he knew that they would not accept bribes. So they agreed to refer their judgment to a soothsayer from Juhayna, so God revealed this verse about him: **Have you not seen those who claim to have believed in what was revealed to you**, until he reached **and submit in [full, willing] submission**.

Ibn al-Muthanna told us, he said, Abd al-A'la told us, he said, Dawud told us, on the authority of Aamer, regarding this verse: **Have you not seen those who claim to have believed in what was revealed to you?** He mentioned something similar, and added to it: So God revealed: **Have you not seen those who claim to have believed in what was revealed to you**, meaning the hypocrites, **and what was revealed before you**, meaning the Jews, **wanting to refer judgment to the tyrant**, meaning the soothsayer, **while they have been commanded to disbelieve in him**, this one was commanded in his book, and this one was commanded in his book, to disbelieve in the soothsayer.

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Dawud, on the authority of al-Sha'bi, he said: There was a dispute between a man who claimed to be a Muslim and a Jewish man, so the

Jew said: I will bring you to the people of your religion - or he said: to the Prophet - because he knew that the Messenger of God, may God bless him and grant him peace, would not accept bribes in judgment, so they disagreed, and agreed to go to a soothsayer in Juhayna. He said: Then the verse was revealed: **Have you not seen those who claim that they have believed in what was revealed to you, meaning the Ansar, and what was revealed before you, meaning the Jew, they wish to refer judgment to Taghut, to the soothsayer, while they have been commanded to disbelieve in it, meaning the command of this one is in his book, and the command of that one is in his book. And he recited: But Satan wants to lead them far astray, and he recited: But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves, to and submit in [full, willing] submission.**

Muhammad ibn Abd al-A'la told us, he said, Mu'tamir ibn Sulayman told us, on the authority of his father, he said: A Hadrami claimed that a Jewish man had converted to Islam, and there was a dispute between him and a Jewish man about a right, so the Jew said to him: Go to the Prophet of God. He knew that he would pass judgment on him. He said: He refused, so they went to a soothsayer and sought his judgment. God said: **Have you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to seek judgment from false gods.**

Bishr bin Muadh narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada, regarding his statement: **Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you,** the verse, until he reached **far astray**. He mentioned to us that this verse was revealed about two men: a man from the Ansar called Bishr, and a man from the Jews, regarding a dispute that was between them regarding a right, so they disputed between themselves, so they went to a soothsayer in Madinah to judge between them, and they left the Prophet of God, may God bless him and grant him peace. God, the Almighty, criticized that. He mentioned to us that the Jew was inviting him to the Prophet, may God bless him and grant him peace, to judge between them, and he knew that the Prophet of God, may God bless him and grant him peace, would not be unjust to him. But the Ansari kept refusing him, claiming that he was a Muslim, and he called him to the soothsayer, so God, the Almighty, revealed what you hear, and He criticized that of the one who claimed to be a Muslim, and of the Jew who was from the People of the Book, and He said: **Have you not seen those who claim to have believed in what was revealed to you, until His statement: turning away.**

Muhammad ibn al-Husayn narrated, Ahmad ibn Mufaddal narrated, Asbat narrated, on the authority of al-Suddi: **Have you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer their case to Taghut false gods.** He said: There were some Jews who had become Muslims, but some of them had become hypocrites. In the pre-Islamic period, if a man from Banu Nadir was

killed, Banu Qurayzah would kill him, they would kill some of them because of him. So if a man from Banu Qurayzah was killed and Nadir killed him, they would give him sixty wasqs of dates as blood money. When some of Banu Qurayzah and Nadir became Muslims, a man from Banu Nadir killed a man from Banu Qurayzah, so they went to the Prophet, may God bless him and grant him peace, for judgment. The Nadir said: O Messenger of God, we used to give them blood money in the pre-Islamic period, and we do the same today. Qurayzah said: No, but we are your brothers in lineage and religion, and our blood is like your blood, but you used to overcome us in the pre-Islamic era. Then God brought Islam and revealed to them, reproaching them for what they had done, saying: **And We ordained for them therein, 'A life for a life' (5:45).** So He reproached them, then mentioned what An-Nadir had said: We used to give them sixty wasqs in the pre-Islamic era, and we would kill some of them but they would not kill us. So He said: **Do they then seek the judgment of the pre-Islamic era?** (5:50). So he seized An-Nadir and killed him along with his companion, so An-Nadir and Qurayzah boasted, so An-Nadir said: We are more honorable than you, and Qurayzah said: We are more honorable than you! They entered the city to Abu Burdah, the Aslami soothsayer, and the hypocrite from Qurayzah and An-Nadir said: Go to Abu Burdah, so he may scatter among us! The Muslims from Qurayzah and Nadir said: No, the Prophet, may God bless him and grant him peace, is leaving us, so come to him! But the hypocrites refused and went to Abu Burdah and asked him. He said: Consider the morsel great, meaning: Consider the danger great. They said: You have ten awsuq.

He said: No, but one hundred wasqs, as blood money, for I am afraid that I will mobilize Nadir and Qurayza will kill me, or I will mobilize Qurayza and Nadir will kill me! But they refused to give him more than ten wasqs, and he refused to judge between them, so God Almighty revealed: **They want to refer their case to Taghut - that is, Abu Burdah - while they have been commanded to disbelieve in him until His saying: and submit in full submission.**

Others said: **The tyrant**, in this place, is Ka'b ibn al-Ashraf.

Who said that?

Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement: **They want to refer their judgment to Taghut, while they have been commanded to disbelieve in him.** "The Taghut" was a man from among the Jews who was called Ka'b ibn al-Ashraf. Whenever they were called to what God had revealed and to the Messenger to judge between them, they would say, **Rather, we will refer your judgment to Ka'b!** So that is what His statement: **They want to refer their judgment to Taghut**, the verse.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Have you not seen those who claim that they have believed in what was revealed to you,**

Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer their case to Taghut, while they have been commanded to disbelieve in it. And Satan wishes to lead them far astray.

[O Muhammad], and what was revealed before you?

He said: A hypocrite and a Jewish man were arguing. The hypocrite said: Let us go to Ka'b bin Al-Ashraf. The Jew said: Let us go to the Prophet, may God bless him and grant him peace. God, the Blessed and Exalted, said: **Have you not seen those who claim** the verse, and the one that follows it is also about them.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Have you not seen those who claim that they have believed in what was revealed to you?** He mentioned something similar, except that he said: And the Jew said: Go with us to Muhammad.

Al-Muthanna told us, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, regarding His statement: **Have you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you** to His statement: **far astray**, he said: There were two men from the companions of the Prophet, may God bless him and grant him peace, between whom there was a dispute, one of them a believer and the other a hypocrite. So the believer invited him to the Prophet, may God bless him and grant him peace, and the hypocrite invited him to Ka'b bin Al-Ashraf, so God revealed: **And when it is said to them, 'Come to what God has revealed and to the Messenger,' you see the hypocrites turning away from you in aversion.**

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: {Have you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer judgment to Taghut,} he said: A believer and a Jewish man were arguing, so the Jew said: Let us go to Ka'b ibn Al-Ashraf. The believer said: Let us go to the Prophet, may God bless him and grant him peace. So God said: {Have you not seen those who claim that they have believed in what was revealed to you,} until His saying: {Aversion.} Ibn Jurayj said: {They claim that they have believed in what was revealed to you,} he said: the Qur'an, {and what was revealed before you,} he said: the Torah. He said: There will be truth between a Muslim and a hypocrite, so the Muslim will call him to the Prophet, may God bless him and grant him peace, to refer judgment to him, but the hypocrite will refuse and call him to Taghut. Ibn Jurayj said: Mujahid said: *Taghut* is Ka'b ibn Al-Ashraf.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Al-Dahhak say regarding His statement: **They want to refer their judgment to the tyrant**, that is, Ka'b bin Al-Ashraf.

We have explained the meaning of **the tyrant** in other places, so we disliked repeating it.

Tafsir al-Qurtubi

Yazid bin Zari' narrated on the authority of Dawud bin Abi Hind on the authority of Al-Sha'bi who said: There was a dispute between a hypocrite and a Jewish man, so the Jewish man invited the hypocrite to the Prophet, may God bless him and grant him peace, because he knew that he would not accept bribes. And the hypocrite invited the Jew to their rulers, because he did not know that they took bribes in their rulings, so when they disagreed, they agreed to have a soothsayer in Juhayna as a judge, so God Almighty revealed about that: **Have you not seen those who claim that they have believed in what was revealed to you** meaning the hypocrite **and what was revealed before you** meaning the Jews **wanting to refer their judgment to the tyrant** until His saying **and submit in full submission** and Ad-Dahhak said that the Jewish man invited the hypocrite to the Prophet, may God bless him and grant him peace, and the hypocrite invited him to Ka'b bin Al-Ashraf who is **the tyrant**. Abu Salih narrated it on the authority of Ibn Abbas who said:

There was a dispute between a hypocrite called Bishr and a Jew. The Jew said: Let us go to Muhammad. The hypocrite said: Rather, go to Ka'b ibn al-Ashraf - who is the one whom God called **the Taghut** meaning the one with tyranny. The Jew refused to dispute with him except to the Messenger of God, may God bless him and grant him peace. When the hypocrite saw that, he went with him to the Messenger of God, may God bless him and grant him peace, and he ruled in favor of the Jew. When they left, the hypocrite said: He is not satisfied. Let us go to Abu Bakr. So he ruled in favor of the Jew, but he was not satisfied. Al-Zajaj mentioned it and said: Let us go to `Umar. They turned to `Umar and the Jew said: We went to the Messenger of God, may God bless him and grant him peace, then to Abu Bakr, but he was not satisfied. `Umar said to the hypocrite: Is that how he is? He said: Yes. He said: Wait until I come out to you. So he entered and took the sword and struck the hypocrite until he was cold and said: This is how I judge those who are not satisfied with the judgment of God and the judgment of His Messenger. The Jew fled and the verse was revealed, and "The Messenger of God, may God bless him and grant him peace, said: You are the Farooq." Gabriel came down and said: Umar distinguished between truth and falsehood, so he was called the Farooq. And on that all the verses were revealed until His saying: **And they submit completely**. And *misguidance* was erected in the meaning that is, they go astray. And similar to it is the saying of God the Most High: **And God caused you to grow from the earth a plant** (Nuh 71:17). This complete meaning has been presented. And *Saddud* is the name of the source according to Al-Khalil and the source is Sadd and the Kufians say: They are two sources.

Tafsir Ibn Kathir

This is a denial from God the Almighty to those who claim to believe in what God revealed to His Messenger and the earlier prophets, and yet he wants to resort to other than the Book of God and the Sunnah of His Messenger in settling disputes, as mentioned in the reason for the revelation of this verse that it is about a man from the Ansar and a man from the Jews who were arguing, so the Jew kept saying: Between me and you is Muhammad, and the other said: Between me and you is Ka'b ibn al-Ashraf, and it was said: It was about a group of hypocrites who had outwardly declared Islam, and they wanted to resort to the rulers of the Age of Ignorance, and other things were said, and the verse is more general than all of that, as it is a condemnation of those who deviated from the Book and the Sunnah and resorted to other falsehoods, which is what is meant by Taghut here, and for this reason He said: **They want to resort to Taghut for judgment** until the end. And His statement, **They turn away from you with aversion**, means they turn away from you with aversion like those who are arrogant about that, as God Almighty said about the polytheists: **And when it is said to them, 'Follow what God has revealed,' they say, 'Rather, we will follow what we found our fathers doing.'** These are unlike the believers about whom God said, **The only statement of the believers, when they are called to God and His Messenger to judge between them, is to say, 'We hear and we obey.'** Al-Baqarah 2:177.

Then the Almighty said in condemning al-Munafiqun 63: **How will it be when a disaster befalls them for what their hands have put forth?** That is, how will it be for them when fate brings them to you in calamities that befall them because of their sins, and they need you for that? **Then they come to you swearing by God, 'We intended nothing but goodness and reconciliation.'** That is, they apologize to you and swear that we intended nothing by going to anyone other than you and arguing with your enemies except goodness and reconciliation, that is, moderation and compromise, not believing in the soundness of that government, as the Almighty informed us about them in His statement: "Then you will see those in whose hearts is disease hastening into them, saying, 'We fear that a misfortune may strike us.' But perhaps God will bring about victory or a decision from Him, and they will become, over what they concealed within themselves, regretful." Al-Tabarani said: Abu Zaid Ahmad bin Yazid Al-Hawti told us, Abu Al-Yaman told us, Safwan bin Omar told us on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Barzah Al-Aslami was a soothsayer who used to judge between the Jews in matters over which they had a dispute. Some Muslims came to him, so God Almighty revealed: "Have you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer judgment to Taghut, although they have been commanded to disbelieve in it. Satan wishes to lead them far astray. And when it is said to them, 'Come to what God has revealed and to the Messenger,' you see the hypocrites turning away from you in aversion. So how will it be when a disaster befalls them for what their hands have put forth? Then they come to you,

swearing by God, **We intended nothing but good and reconciliation.**

Then the Almighty said: **Those are the ones in whose hearts God knows what is in their hearts.** This type of people are the hypocrites, and God knows what is in their hearts and will reward them for it, for nothing is hidden from Him. So be content with Him, O Muhammad, regarding them, for He knows their outward appearance and their inward appearance. That is why He said to him: **So turn away from them**, meaning do not scold them for what is in their hearts, **admonish them**, meaning forbid them from what is in their hearts of hypocrisy and hidden evil, **and speak to them a powerful word to themselves**, meaning advise them privately with powerful words that will deter them.

Fath al-Qadir

His statement 60- **Have you not seen those who claim** is an astonishment to the Messenger of God, may God bless him and grant him peace, about the state of these people who claimed for themselves that they combined belief in what was revealed to the Messenger of God, which is the Qur'an, and what was revealed to the prophets before him, so they came with what refutes this claim and invalidates it from its origin and makes clear that they are not on any of that at all, which is their desire to resort to the tyrant, and they were commanded in what was revealed to the Messenger of God and those before him to disbelieve in it, and the explanation of the reason for the revelation of the verse will come, and with it its meaning becomes clear. The explanation of the tyrant and the difference in its meaning has been presented. His statement **and Satan wants** is connected to his statement **they want** and the two sentences are presented to explain the place of astonishment, as if it was said: What are they doing? So it was said: They want such and such, and Satan wants such and such. His saying *misguidance* is a source for the aforementioned verb with the additions deleted, like his saying **And God caused you to grow from the earth as plants**, or a source for a deleted verb indicated by the aforementioned verb, and the meaning is: And Satan wants to misguide them so that they go astray.

Tafsir al-Baghawi

60- The Almighty said: **Have you not seen those who claim that they have believed in what was revealed to you, and what was revealed before you? They wish to refer their judgment to Taghut.** The verse. Al-Sha'bi said: There was a dispute between a Jewish man and a hypocrite. The Jew said: We will refer our judgment to Muhammad, because he knew that he did not take bribes and was not biased in judgment. The hypocrite said: We will refer our judgment to the Jews, because he knew that they took bribes and were biased in judgment. So they agreed to go to a soothsayer in Juhayna and refer their judgment to him, / so this verse was revealed.

Jabir said: The tyrants to whom they referred their cases were one in Juhayna and one in Aslam, and in every neighborhood there was a soothsayer.

Surat al-Nisa 4:60

Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer their case to Taghut, while they have been commanded to disbelieve in it. And Satan wishes to lead them far astray.

Al-Kalbi said on the authority of Abu Salih on the authority of Ibn Abbas: "It was revealed about a hypocrite called Bishr. There was a dispute between him and a Jew. The Jew said: 'We will go to Muhammad.' The hypocrite said: 'Rather, go to Ka'b ibn al-Ashraf, whom God called the Taghut.' The Jew refused to dispute with him except before the Messenger of God, may God bless him and grant him peace. When the hypocrite saw that, he came with him to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, ruled in favor of the Jew. When they left him, the hypocrite stuck to him and said: 'Let us go to Umar, may God be pleased with him.' So they went to Umar, and the Jew said: 'This man and I disputed before Muhammad, and he ruled in my favor. He was not satisfied with his ruling and claimed that he would dispute before you.' Umar, may God be pleased with him, said to the hypocrite: 'Is that so?' He said: 'Yes.' He said to them: 'Wait a minute until I come out to you.' Umar entered the house and took the sword, wrapped it around himself, then went out and struck the hypocrite with it until he died. He said: 'This is how I judge between those who are not satisfied with the ruling of God and the ruling of His Messenger.' So this verse was revealed." Gabriel said: Omar, may God be pleased with him, distinguished between truth and falsehood, so he was called Al-Farouq.

Al-Suddi said: There were some Jews who converted to Islam and some of them were hypocrites. In the pre-Islamic era, if a man from Banu Qurayzah killed a man from Banu Nadir, he would be killed in return or take a blood money of one hundred wasqs of dates. If a man from Banu Nadir killed a man from Banu Qurayzah, he would not be killed in return and would be given a blood money of sixty wasqs. Nadir, who were allies of Aws, were more noble and numerous than Qurayzah, who were allies of Khazraj. When God brought Islam and the Prophet, may God bless him and grant him peace, migrated to Medina, a man from Nadir killed a man from Qurayzah, and they argued about that. Banu Nadir said: 'We and you had agreed that we would kill some of you and you would not kill some of us. Your blood money was sixty wasqs and our blood money was one hundred wasqs, so we will give you that. Khazraj said: This is something you did in the pre-Islamic era because of your large numbers and our small numbers, so you overpowered us. Today, we and you are brothers and our religion and your religion are one, so you have no superiority. Upon us, the hypocrites among them said: Go to Abu Burdah the Aslami soothsayer, and the Muslims from both groups said: No, rather go to the Prophet, may God bless him and grant him peace. But the hypocrites refused and went to Abu Burdah to judge between them. He said: Consider the morsel great, meaning the portion. They said: You have ten awsuq. He said: No, rather one hundred awsuq as blood money. But they refused to give him more than ten awsuq and he refused to judge between them. So God Almighty revealed the verse of retaliation, and this verse: **Have**

you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer their case to Taghut, meaning the soothsayer or Ka'b ibn al-Ashraf, while they have been commanded to disbelieve in it, and Satan wishes to lead them far astray.

Tafsir al-Baidawi

60"Have you not seen those who claim that they have believed in what was revealed to you, and what was revealed before you? They wish to refer their case to Taghut **false gods**. On the authority of Ibn Abbas, may God be pleased with them both. (A hypocrite disputed with a Jew, so the Jew invited him to the Prophet, may God bless him and grant him peace, and the hypocrite invited him to Ka'b ibn al-Ashraf. Then they both referred their case to the Messenger of God, may God bless him and grant him peace, and he ruled in favor of the Jew. The hypocrite was not satisfied with his judgment and said: We will refer our case to Umar. The Jew said to Umar: The Messenger of God, may God bless him and grant him peace, ruled in my favor, but he was not satisfied with his judgment and he disputed with you. Umar, may God be pleased with him, said to the hypocrite: Is that so? He said: Yes. Stay where you are until I come out to you. So he entered and took his sword, then came out and struck the neck of the hypocrite with it until it cooled and said: This is how I judge for those who are satisfied with the judgment of God and His Messenger.) Then this was revealed. Gabriel said that Omar had distinguished between truth and falsehood, so he was called Al-Farooq. According to this, the tyrant is Ka'b ibn Al-Ashraf, and in the same sense he is the one who rules by falsehood and gives preference for its sake. He was called that because of his extreme tyranny, or because he resembles Satan, or because resorting to him for judgment is resorting to Satan, since he is the one who carries it out, as He said: **And they were commanded to disbelieve in it, and Satan wants to lead them far astray.** It was read that they should disbelieve in it, on the basis that the tyrant is the plural of the Almighty's saying: **Their allies are the tyrants who drive them out.**

Surat al-Nisa 4:61

And when it is said to them, **Come to what God has revealed and to the Messenger**, you see the hypocrites turning away from you in aversion.

Tafsir al-Jalalayn

And when it is said to them, **Come to what God has revealed in the Qur'an of rulings (and to the Messenger to judge between you you see the hypocrites turning away turning away from you to someone other than you in aversion**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Have you not seen, O Muhammad, those who claim that they have believed in what was revealed to you from the hypocrites, and those who claim that they have believed in what was revealed before you from the People of the Book, they want to refer their judgment to the tyrant, **And when it is said to them, 'Come to what God has revealed,'** meaning by that: **And when it is said to them, 'Come,' come to the judgment of God that He revealed in His Book, and to the Messenger to judge between us, "you see the hypocrites turning away from you,** meaning by that: they refuse to come to you to judge between them, and they are prevented from coming to you likewise, **turning away.**

Ibn Jurayj said about this:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **And when it is said to them, 'Come to what God has revealed and to the Messenger,'** he said: The Muslim called the hypocrite to the Messenger of God, may God bless him and grant him peace, to judge, and he said: **I saw the hypocrites turning away from you in aversion.**

As for the interpretation of the statement of those who made the one who calls to the Prophet, may God bless him and grant him peace, the Jew, and the one who is called to him the hypocrite, based on what I mentioned of the statements of those who said in that interpretation of his statement: **Have you not seen those who claim that they have believed in what was revealed to you,** then it is based on what I explained before.

Tafsir al-Qurtubi

God Almighty says: **And when it is said to them, 'Come to what God has revealed and to the Messenger,' you see the hypocrites turning away from you in aversion.**

Tafsir Ibn Kathir

This is a denial from God the Almighty to those who claim to believe in what God revealed to His Messenger and the earlier prophets, and yet he wants to resort to other than the Book of God and the Sunnah of His Messenger in settling disputes, as mentioned in the reason for the revelation of this verse that it is about a man from the Ansar and a man from the Jews who were arguing, so the Jew kept saying: Between me and you is Muhammad, and the other said: Between me and you is Ka' b ibn al-Ashraf, and it was said: It was about a group of hypocrites who had outwardly declared Islam, and they wanted to resort to the rulers of the Age of Ignorance, and other things were said, and the verse is more general than all of that, as it is a condemnation of those who deviated from the Book and the Sunnah and resorted to other falsehoods, which is what is meant by Taghut here, and for this reason He said: **They want to resort to Taghut for judgment** until the end. And His statement, **They turn away from you with aversion**, means they turn away from you with aversion like those who are arrogant about that, as God Almighty said about the polytheists: **And when it is said to them, 'Follow what God has revealed,' they say, 'Rather, we will follow what we found our fathers doing.'** These are unlike the believers about whom God said, **The only statement of the believers, when they are called to God and His Messenger to judge between them, is to say, 'We hear and we obey.'** Al-Baqarah 2:177.

Then the Almighty said in condemning al-Munafiqun 63: **How will it be when a disaster befalls them for what their hands have put forth?** That is, how will it be for them when fate brings them to you in calamities that befall them because of their sins, and they need you for that? **Then they come to you swearing by God, 'We intended nothing but goodness and reconciliation.'** That is, they apologize to you and swear that we intended nothing by going to anyone other than you and arguing with your enemies except goodness and reconciliation, that is, moderation and compromise, not believing in the soundness of that government, as the Almighty informed us about them in His statement: "Then you will see those in whose hearts is disease hastening into them, saying, 'We fear that a misfortune may strike us.' But perhaps God will bring about victory or a decision from Him, and they will become, over what they concealed within themselves, regretful." Al-Tabarani said: Abu Zaid Ahmad bin Yazid Al-Hawti told us, Abu Al-Yaman told us, Safwan bin Omar told us on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Barzah Al-Aslami was a soothsayer who used to judge between the Jews in matters over which they had a dispute. Some Muslims came to him, so God Almighty revealed: "Have you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer judgment to Taghut, although they have been commanded to disbelieve in it. Satan wishes to lead them far astray. And when it is said to them, "Come to what God has revealed and to the Messenger," you see the hypocrites turning away from you in aversion. So how will it be when a disaster befalls them for what their hands have put forth? Then they come to you,

Surat al-Nisa 4:61

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

swearing by God, **We intended nothing but good and reconciliation.**

Then the Almighty said: **Those are the ones in whose hearts God knows what is in their hearts.** This type of people are the hypocrites, and God knows what is in their hearts and will reward them for it, for nothing is hidden from Him. So be content with Him, O Muhammad, regarding them, for He knows their outward appearance and their inward appearance. That is why He said to him: **So turn away from them,** meaning do not scold them for what is in their hearts, **admonish them,** meaning forbid them from what is in their hearts of hypocrisy and hidden evil, **and speak to them a powerful word to themselves,** meaning advise them privately with powerful words that will deter them.

Fath al-Qadir

61- **And when it is said to them, 'Come to what God has revealed and to the Messenger,' you see the hypocrites turning away from you with aversion.** And aversion is a noun for the source, which is aversion according to Al-Khalil, and according to the Kufians, they are two sources: meaning they turn away from you with aversion.

Tafsir al-Baghawi

61- **And when it is said to them, 'Come to what God has revealed and to the Messenger,' you see the hypocrites turning away from you in aversion.** That is, they turn away from you in aversion.

Tafsir al-Baidawi

61**And when it is said to them,** Come to what God has revealed and to the Messenger, Come" is read with a damma on the lam, as the lam of the verb was deleted arbitrarily, then the lam was added to the waw of the pronoun. "You saw the hypocrites turning away from you with aversion" is a source or a noun for the source, which is turning away, and the difference between it and the barrier is that it is not perceptible, while the barrier is perceptible, and they turn away is in the place of the state.

Surat al-Nisa 4:62

So how **will it be** when a disaster befalls them for what their hands have put forth and then they come to you swearing by God, **We intended nothing but good and conciliation**.

Tafsir al-Jalalayn

How will they act **when a disaster befalls them** as a punishment **for what their hands have put forth** of disbelief and sins? That is, are they able to turn away and flee from it? No. **Then they come to you** in apposition to they turn away **swearing by God that we intended** in the trial to anyone other than you **except good reconciliation and conciliation** bringing together the two opponents by bringing the ruling closer without burdening them with the bitterness of the truth.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: So what about those who want to refer to the tyrant for judgment, while they claim that they believed in what was revealed to you before you, **if a disaster befalls them**, meaning: if a punishment from God befalls them, **for what their hands have put forth**, meaning: for their past sins, **then they come to you swearing by God**, meaning: then they come to you swearing by God falsely and falsely, **We intended nothing but goodness and reconciliation**. This is report from God, the Most High, about these hypocrites that lessons and punishments will not deter them from hypocrisy, and that if a punishment from God comes to them for referring to the tyrant for judgment, they will not repent or turn back, but they swear by God falsely and out of audacity towards God: We intended nothing by referring to Him for judgment except goodness from one another, and the truth in what we referred to Him for judgment.

Tafsir al-Qurtubi

That is, *how* would their situation be or *how* would they act **if a calamity befalls them** that is, from not seeking their help and what befalls them of humiliation in His statement: **Then say, 'You will never go out with me, nor will you fight with me an enemy'** (al-Tawbah 9:83) It was said: He means killing their companion **for what their hands have put forth** and the speech was completed and then he began to inform about their action, and that is because when Omar killed their companion, his people came to him asking for his blood money and they swore that we did not want by asking for his blood money anything but goodness and conformity with the truth. It was said: The meaning is that we did not want by justice from you in the trial anything but reconciliation between the opponents, and goodness by approximating in the ruling Ibn Kaysan justice and truth, similar to it **and they will**

swear that we intended nothing but goodness Al-Zajaj said: Its meaning is that God knows that they are hypocrites. The benefit for us is: Know that they are hypocrites **So turn away from them** It was said: from punishing them and it was said: from accepting their apology **and admonish them** that is, fear them. It was said in public **and say to them a far-reaching word** that is Warn them with the most eloquent warning in secret and in public: Tell them, **If you reveal what is in your hearts, I will kill you**. Speech has reached eloquence, and an eloquent man conveys with his tongue the essence of what is in his heart. The Arabs say: **A fool has reached** meaning he reached the end of foolishness. It was also said that its meaning is that he conveys what he wants, even if he is a fool. It was also said that the words of God Almighty: **How will it be when a disaster strikes them for what their hands have put forth?** were revealed concerning those who built the Mosque of Harm. When God revealed their hypocrisy and ordered them to demolish the mosque, they swore to the Messenger of God, may God bless him and grant him peace, in self-defense, **We did not intend by building the mosque anything but obedience to God and conformity with the Book**.

Tafsir Ibn Kathir

This is a denial from God the Almighty to those who claim to believe in what God revealed to His Messenger and the earlier prophets, and yet he wants to resort to other than the Book of God and the Sunnah of His Messenger in settling disputes, as mentioned in the reason for the revelation of this verse that it is about a man from the Ansar and a man from the Jews who were arguing, so the Jew kept saying: Between me and you is Muhammad, and the other said: Between me and you is Ka'b ibn al-Ashraf, and it was said: It was about a group of hypocrites who had outwardly declared Islam, and they wanted to resort to the rulers of the Age of Ignorance, and other things were said, and the verse is more general than all of that, as it is a condemnation of those who deviated from the Book and the Sunnah and resorted to other falsehoods, which is what is meant by Taghut here, and for this reason He said: **They want to resort to Taghut for judgment** until the end. And His statement, **They turn away from you with aversion**, means they turn away from you with aversion like those who are arrogant about that, as God Almighty said about the polytheists: **And when it is said to them, 'Follow what God has revealed,' they say, 'Rather, we will follow what we found our fathers doing.'** These are unlike the believers about whom God said, **The only statement of the believers, when they are called to God and His Messenger to judge between them, is to say, 'We hear and we obey.'** Al-Baqarah 2:177.

Then the Almighty said in condemning al-Munafiqun 63: **How will it be when a disaster befalls them for what their hands have put forth?** That is, how will it be for them when fate brings them to you in calamities that befall them because of their sins, and they need you for that? **Then they come to you swearing by God, 'We intended nothing but goodness and reconciliation.'** That is, they apologize to you and swear that we

Surat al-Nisa 4:62

So how (will it be) when a disaster befalls them for what their hands have put forth and then they come to you swearing by God, "We intended nothing but good and conciliation."

intended nothing by going to anyone other than you and arguing with your enemies except goodness and reconciliation, that is, moderation and compromise, not believing in the soundness of that government, as the Almighty informed us about them in His statement: "Then you will see those in whose hearts is disease hastening into them, saying, 'We fear that a misfortune may strike us.' But perhaps God will bring about victory or a decision from Him, and they will become, over what they concealed within themselves, regretful." Al-Tabarani said: Abu Zaid Ahmad bin Yazid Al-Hawti told us, Abu Al-Yaman told us, Safwan bin Omar told us on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Barzah Al-Aslami was a soothsayer who used to judge between the Jews in matters over which they had a dispute. Some Muslims came to him, so God Almighty revealed: "Have you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer judgment to Taghut, although they have been commanded to disbelieve in it. Satan wishes to lead them far astray. And when it is said to them, 'Come to what God has revealed and to the Messenger,' you see the hypocrites turning away from you in aversion. So how will it be when a disaster befalls them for what their hands have put forth? Then they come to you, swearing by God, **We intended nothing but good and reconciliation.**"

Then the Almighty said: **Those are the ones in whose hearts God knows what is in their hearts.** This type of people are the hypocrites, and God knows what is in their hearts and will reward them for it, for nothing is hidden from Him. So be content with Him, O Muhammad, regarding them, for He knows their outward appearance and their inward appearance. That is why He said to him: **So turn away from them,** meaning do not scold them for what is in their hearts, **admonish them,** meaning forbid them from what is in their hearts of hypocrisy and hidden evil, **and speak to them a powerful word to themselves,** meaning advise them privately with powerful words that will deter them.

Fath al-Qadiri

His statement 62- **How will it be when a disaster befalls them because of what their hands have put forth?** is a statement of the consequences of their affair and what their situation has become: that is, how will their situation be **when a disaster befalls them** that is, at the time of its befalling, for they are helpless at that time and are not able to repel it. What is meant by **because of what their hands have put forth** is what they have done of sins, including resorting to the tyrant for judgment. **Then they come to you** apologizing for their action, and it is in apposition to **befell them.** His statement *swearing* is a state: that is, they came to you while they were swearing. **We intended nothing but goodness and reconciliation.** That is, we intended nothing by resorting to someone other than you except goodness, not evil, and reconciliation between the two opponents, not opposition to you. Ibn Kaysan said: Its meaning is that we intended nothing but justice and

truth, like His statement **and they will swear, we intended nothing but goodness.**

Tafsir al-Baghawi

62- So how will it be when a disaster befalls them?

This is a threat, meaning: What will they do if a disaster befalls them, **for what their hands have put forth,** meaning: the punishment for their turning away. It was said: It is every disaster that befalls all the hypocrites in this world and the hereafter. The discussion ended here, then the discussion returned to what came before, informing about their action, so He said: **Then they come to you,** meaning: they seek judgment from the tyrant, **Then they come to you,** [they greet you and swear].

It was said: The calamity meant the killing of the hypocrite Omar, may God be pleased with him, then they came demanding his blood money, **They swear by God that if we intended,** we did not intend by turning away from him in the trial or by pleading to Omar, **except for goodness and reconciliation,** Al-Kalbi said: Except for goodness in speech, and reconciliation: correctness, and Ibn Kaysan said: truth and justice, similar to: **They will swear that we intended only goodness,** and it was said: it is the kindness of some of them to each other, and it was said: it is bringing the matter closer to the truth, not ruling on the matter of judgment, and reconciliation: is agreeing with the truth, and it was said: it is the reconciliation and bringing together the two opponents.

Tafsir al-Baidawi

62 *How* would their situation be? **If a calamity befalls them** such as the killing of the hypocrite Omar or the vengeance of God Almighty. **For what their hands have put forth** of resorting to someone other than you and not being satisfied with your judgment. **Then they come to you** when they are afflicted to apologize, in apology to their affliction. It was said that they turn away and what is between them is an objection. **They swear by God** is a state. **We intended nothing but good and reconciliation** We intended by that nothing but the best way to decide and reconcile the two opponents, and we did not intend to contradict you. It was said that the owners of the murdered man came demanding his blood money and said that we intended nothing by resorting to Omar except for him to be good to our friend and reconcile between him and his opponent.

Surat al-Nisa 4:63

Those are the ones whose hearts God knows, so turn away from them and admonish them and speak to them a far-reaching word within themselves.

Tafsir al-Jalalayn

Those are the ones whose hearts God knows of hypocrisy and their lies in their excuse **so turn away from them** by forgiving **and admonish them** frighten them with God **and speak to them concerning** themselves a far-reaching word) that will affect them, that is, admonish them so that they will return from their disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His saying: *those*, are these hypocrites whose description I have described to you, O Muhammad, **God knows what is in their hearts**, in their resorting to the tyrant, and their abandoning resorting to you, and their turning away from you, from hypocrisy and deviation, even though they swear by God: We only wanted goodness and success, **so turn away from them and admonish them**, meaning: leave them alone and do not punish them in their bodies and bodies, but admonish them by frightening them with the wrath of God that will befall them, and His punishment that will descend upon their home, and warn them against the evil of what they are doing of doubting the command of God and the command of His Messenger, **and speak to them a far-reaching word**, meaning: command them to fear God and believe in Him and His Messenger and His promise and threat.

Tafsir al-Qurtubi

God Almighty says: **Those are the ones whose hearts God knows, so turn away from them and admonish them and speak to them a far-reaching word about themselves.**

Tafsir Ibn Kathir

This is a denial from God the Almighty to those who claim to believe in what God revealed to His Messenger and the earlier prophets, and yet he wants to resort to other than the Book of God and the Sunnah of His Messenger in settling disputes, as mentioned in the reason for the revelation of this verse that it is about a man from the Ansar and a man from the Jews who were arguing, so the Jew kept saying: Between me and you is Muhammad, and the other said: Between me and you is Ka'b ibn al-Ashraf, and it was said: It was about a group of hypocrites who had outwardly declared Islam, and they wanted to resort to the rulers of the Age of Ignorance, and other things

were said, and the verse is more general than all of that, as it is a condemnation of those who deviated from the Book and the Sunnah and resorted to other falsehoods, which is what is meant by Taghut here, and for this reason He said: **They want to resort to Taghut for judgment** until the end. And His statement, **They turn away from you with aversion**, means they turn away from you with aversion like those who are arrogant about that, as God Almighty said about the polytheists: **And when it is said to them, 'Follow what God has revealed,' they say, 'Rather, we will follow what we found our fathers doing.'** These are unlike the believers about whom God said, **The only statement of the believers, when they are called to God and His Messenger to judge between them, is to say, 'We hear and we obey.'** Al-Baqarah 2:177.

Then the Almighty said in condemning al-Munafiqun 63: **How will it be when a disaster befalls them for what their hands have put forth?** That is, how will it be for them when fate brings them to you in calamities that befall them because of their sins, and they need you for that? **Then they come to you swearing by God, 'We intended nothing but goodness and reconciliation.'** That is, they apologize to you and swear that we intended nothing by going to anyone other than you and arguing with your enemies except goodness and reconciliation, that is, moderation and compromise, not believing in the soundness of that government, as the Almighty informed us about them in His statement: "Then you will see those in whose hearts is disease hastening into them, saying, 'We fear that a misfortune may strike us.' But perhaps God will bring about victory or a decision from Him, and they will become, over what they concealed within themselves, regretful." Al-Tabarani said: Abu Zaid Ahmad bin Yazid Al-Hawti told us, Abu Al-Yaman told us, Safwan bin Omar told us on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Barzah Al-Aslami was a soothsayer who used to judge between the Jews in matters over which they had a dispute. Some Muslims came to him, so God Almighty revealed: "Have you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer judgment to Taghut, although they have been commanded to disbelieve in it. Satan wishes to lead them far astray. And when it is said to them, "Come to what God has revealed and to the Messenger," you see the hypocrites turning away from you in aversion. So how will it be when a disaster befalls them for what their hands have put forth? Then they come to you, swearing by God, **We intended nothing but good and reconciliation.**

Then the Almighty said: **Those are the ones in whose hearts God knows what is in their hearts.** This type of people are the hypocrites, and God knows what is in their hearts and will reward them for it, for nothing is hidden from Him. So be content with Him, O Muhammad, regarding them, for He knows their outward appearance and their inward appearance. That is why He said to him: **So turn away from them**, meaning do not scold them for what is in their hearts, **admonish them**, meaning forbid them from what is in their hearts of hypocrisy and hidden evil, **and speak to them a powerful word to themselves**, meaning advise them privately with powerful words that will deter them.

Surat al-Nisa 4:63

Those are the ones whose hearts Allah knows, so turn away from them and admonish them and speak to them a far-reaching word within themselves.

Fath al-Qadir

So God belied them by saying 63- **Those are the ones in whose hearts God knows what is in their hearts** of hypocrisy and enmity towards the truth. Al-Zajjaj said: Its meaning is that God knows that they are hypocrites. **So turn away from them** i.e. from punishing them, and it was said: from accepting their apology. **Advise them** i.e. fear them from hypocrisy. **And say to them in their souls** i.e. in their own right, and it was said that its meaning is: say to them while you are alone with them and no one else is with them **a powerful word** i.e. exaggerate in admonishing them to the intended purpose and affecting them, by threatening them with the shedding of their blood, the taking of their women captive, and the plundering of their wealth.

Tafsir al-Baghawi

63- **Those are the ones whose hearts God knows** of hypocrisy, meaning: He knows that what is in their hearts is different from what is on their tongues, **so turn away from them**, meaning: from punishing them. It was said: So turn away from accepting their excuse and admonish them with the tongue, and say to them a powerful word. It was said: It is to frighten them with God, and it was said: To threaten them with killing if they do not repent. Al-Hasan said: The powerful word is to say to them: If you reveal what is in your hearts of hypocrisy, you will be killed because it reaches every level in their souls. Ad-Dahhak said: **So turn away from them and admonish them** in public **and say to them a powerful word** in private and in private. He said: It was said that this was abrogated by the verse on fighting.

Tafsir al-Baidawi

63 **Those are the ones whose hearts God knows** of hypocrisy, so concealment and false oaths will not save them from punishment. **So turn away from them** meaning from punishing them for the sake of keeping them alive or accepting their excuse. **Advise them** with your tongue and stop them from what they are doing. **And speak to them within themselves** meaning within themselves or in private with them, for advice in secret is more effective. **An eloquent speech** that will reach them and affect them. He ordered them to turn away from their sins and advise them and exaggerate in that by encouraging and intimidating, and that is required by the compassion of the prophets, peace be upon them. The connection of the circumstance with eloquent to the meaning of eloquent in their souls affecting them is weak because the object of the adjective does not precede the described, and the eloquent speech in origin is that which matches its intended meaning.

Surat al-Nisa 4:64

And We did not send any messenger except to be obeyed by God's permission. And if they, when they wronged themselves, had come to you, [O Muhammad], and asked forgiveness of God and the Messenger had asked forgiveness for them, they would have found God Forgiving and Merciful.

Tafsir al-Jalalayn

And We did not send any Messenger except to be obeyed in what he commands and rules **by God's permission** by His command, not to be disobeyed and contradicted **And if only, when they wronged themselves** by resorting to the tyrant **had come to you** repentant **and asked forgiveness of God and the Messenger had asked forgiveness for them** in this there is a shift from the address in order to magnify his status **they would have found God Forgiving** of them *Merciful* to them

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: We did not send, O Muhammad, a messenger except that we imposed his obedience on those to whom we sent him. The Most High says: So you, O Muhammad, are one of the messengers whose obedience was imposed on those to whom we sent him.

This is a rebuke from God to the hypocrites who claimed that they believed in what was revealed to the Prophet, may God bless him and grant him peace, regarding their disputes with the tyrant, turning away from the Messenger of God, may God bless him and grant him peace. God Almighty says to them: I have not sent a messenger except that I have imposed his obedience on those to whom I sent him. Muhammad, may God bless him and grant him peace, is one of those messengers. Whoever abandons his obedience and acceptance of his judgment and resorts to the tyrant has disobeyed My command and neglected My obligation.

Then He, the Most High, said: Whoever obeys His messengers, obeys them only with His permission, meaning: with His decree and previous judgment in His knowledge and will, as:

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Except that he be obeyed by God's permission?** It is obligatory for them that whoever God wants should obey them, and no one should obey them except by God's permission.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Abu Ja'far said: This is only an allusion from God Almighty to these hypocrites, that their abandonment of obedience to God and obedience to His Messenger and acceptance of His judgment is only because of those who preceded them from His abandonment and the overwhelming misery upon them, and if it were not for that, they would have been among those who He permitted to be satisfied with His judgment and hasten to obey Him.

Abu Ja'far said: By this, the Most High means: If these hypocrites, whose characteristics He described in these two verses, who, when they are called to the rule of God and the rule of His Messenger, turn away with aversion, **because they have wronged themselves**, by committing great sin in resorting to the tyrant, and turning away from the Book of God and the Sunnah of His Messenger when they are called to it, **had come to you**, O Muhammad, when they did what they did in their fate to the tyrant, satisfied with his rule rather than your rule, they had come to you repentant and turning back, and they had asked God to pardon them for the punishment of their sin by covering them up, and God had asked His Messenger, may God bless him and grant him peace, for the same. And that is the meaning of His statement: **So seek forgiveness from God and the Messenger seek forgiveness for them.**

As for his statement: **They would have found God Forgiving and Merciful**, he is saying: If they had done that and repented from their sin, **they would have found God Forgiving**, meaning: returning to them from what they hate to what they love, *Merciful* to them, in leaving their punishment for the sin from which they repented.

Mujahid said: He meant by that the Jew and the Muslim who took their case to Ka'b ibn al-Ashraf. Muhammad ibn Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **They wronged themselves** to His statement: **and submit in full submission**, he said: This is about the Jewish man and the Muslim man who took their case to Ka'b ibn al-Ashraf.

Tafsir al-Qurtubi

The Almighty said: **And We did not send any Messenger** "of is redundant for emphasis except that he should be obeyed **in what he commanded and prohibited** by God's permission" with God's knowledge. It was said: with God's guidance "And if only, when they were wronging themselves, they had come to you" Abu Sadiq narrated on the authority of Ali who said: A Bedouin came to us three days after we had buried the Messenger of God, may God bless him and grant him peace, and threw himself on the grave of the Messenger of God, may God bless him and grant him peace, and threw some of its dirt on his head and said: I said, O Messenger of God, so we heard your words,

Surat al-Nisa 4:63

Those are the ones whose hearts Allah knows, so turn away from them and admonish them and speak to them a far-reaching word within themselves.

and you understood from God so we understood from you. And among what God revealed to you was "And if only, when they were wronging themselves" the verse, and I wronged myself and came to you seeking forgiveness for me, and it was called from the grave that you have been forgiven. The meaning of "they would have found God Forgiving and Merciful" is accepting of their repentance, and they are two objects and nothing else.

Tafsir Ibn Kathir

God the Almighty says: "And We did not send any messenger except to be obeyed" meaning that obedience to him was imposed on those to whom He sent him. And His statement "by God's permission" Mujahid said: meaning that no one is to be obeyed except by My permission, meaning that no one is to be obeyed except by those whom I have granted permission to do so, like His statement: "And God had fulfilled His promise to you when you were killing them by His permission" meaning by His command, His decree, His will, and His giving you authority over them. And His saying, **And if they, when they wronged themselves**, the verse, the Almighty guides the disobedient and guilty, if they commit a mistake or disobedience, to come to the Messenger, may God bless him and grant him peace, and seek forgiveness from God and ask Him to seek forgiveness for them, for if they do that, God will accept their repentance, have mercy on them and forgive them. For this reason, He said, **And they would have found God Forgiving and Merciful**. A group of them, including Sheikh Abu Nasr bin Al-Sabbagh, mentioned in his book Al-Shamel the famous story of Al-Utbi, who said: I was sitting at the grave of the Prophet, may God bless him and grant him peace, and a Bedouin came and said: Peace be upon you, O Messenger of God, I heard God say, **And if they, when they wronged themselves, had come to you and asked forgiveness of God and the Messenger had asked forgiveness for them, they would have found God Forgiving and Merciful**. I have come to you seeking forgiveness for my sin and interceding with you to my Lord. Then he began to say:

Oh, the best of those whose bones were buried in the bottom, and whose fragrance made the bottom and the hills fragrant

I would sacrifice myself for the grave in which you reside, in which there is chastity, generosity and kindness.

Then the Bedouin left, and my eyes overcame me, and I saw the Prophet, may God bless him and grant him peace, in a dream. He said, **O Atbi, catch up with the Bedouin and give him the good report that God has forgiven him**.

And His statement, **But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves**, is that God Almighty swears by His noble

and holy self that no one will believe until the Messenger, may God bless him and grant him peace, judges in all matters. Whatever he judges is the truth that must be obeyed inwardly and outwardly. For this reason, He said, **Then they will not find within themselves any discomfort from what you have judged and will submit in [full, willing] submission**, meaning that if they make you judge, they will obey you inwardly and will not find within themselves any discomfort from what you have judged, and they will submit to it inwardly and outwardly, and they will submit to it completely without opposition, opposition, or dispute, as stated in the hadith, **By the One in Whose Hand is my soul, none of you will believe until his desires are subservient to what you have brought**. Al-Bukhari said: Ali bin Abdullah bin Jaafar told us, Muhammad bin Jaafar told us, on the authority of Al-Zuhri, on the authority of Urwah, who said: Al-Zubayr argued with a man regarding a piece of land in the Harrah, so the Prophet, may God bless him and grant him peace, said: **O Zubayr, irrigate your land, then let the water flow to your neighbor**. The Ansari said: **O Messenger of God, if he is your cousin?** The face of the Messenger of God, may God bless him and grant him peace, changed color, and he said: **O Zubayr, irrigate your land, then hold back the water until it flows back to the walls, then let the water flow to your neighbor**. The Prophet, may God bless him and grant him peace, gave Al-Zubayr his full right in the explicit ruling when the Ansari made him remember, and he, may God bless him and grant him peace, had advised them to do something that was broad for them. Al-Zubayr said: I do not think that this verse was revealed except regarding that: **But no, by your Lord, they can have no faith until they make you, [O Muhammad], judge concerning that over which they dispute Al-Ansari 4:10**. This is how Al-Bukhari narrated it here, I mean in the Book of Interpretation of his Sahih from the hadith of Muammar, and in the Book of Drinking from the hadith of Ibn Jurayj and Muammar also, and in the Book of Peace from the hadith of Shu'ayb ibn Abi Hamza, all three of them from Al-Zuhri, from Urwah, so he mentioned it, and its form is the form of sending, and it is connected in meaning, and Imam Ahmad narrated it from this source and he stated the sending, so he said: Abu Al-Yaman told us, Shu'ayb told us from Al-Zuhri, Urwah ibn Al-Zubayr told me that Al-Zubayr was saying that he was arguing with a man from the Ansar who had witnessed Badr to the Prophet, may God bless him and grant him peace, about the streams of Al-Harrah, and they were both watering from it, so the Prophet, may God bless him and grant him peace, said to Al-Zubayr, **Water, then send water to your neighbor**. So the Ansari became angry and said: O Messenger of God, what if he is your cousin? The face of the Messenger of God (may God bless him and grant him peace) changed color, then he said: **O Zubayr, give water to the people, then hold back the water until it returns to the walls**. The Prophet (may God bless him and grant him peace) granted Zubayr his due. Before that, the Prophet (may God bless him and grant him peace) had given Zubayr an opinion in which he wanted to grant him and the Ansari more freedom. When the Ansari made the Messenger of

God (may God bless him and grant him peace) understand, the Prophet (may God bless him and grant him peace) granted Zubayr his due right in the explicit ruling. Urwah said: Az-Zubayr said: By God, I do not think that this verse was revealed except for that: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." This is how Imam Ahmad narrated it. It is disconnected between Urwah and his father Az-Zubayr, for he did not hear it from him. What is certain is that he heard it from his brother Abdullah, for Abu Muhammad Abd al-Rahman ibn Abi Hatim narrated it in this way in his interpretation, and he said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, al-Layth and Yunus informed me on the authority of Ibn Shihab, that Urwah ibn Az-Zubayr told him that Abdullah bin Al-Zubayr narrated to him on the authority of Al-Zubayr bin Al-Awwam that he argued with a man from the Ansar who had witnessed Badr with the Prophet, may God bless him and grant him peace, before the Messenger of God, may God bless him and grant him peace, about the stream of Al-Harrah, with which they were both watering the palm trees. The Ansari said: Let the water flow, but Al-Zubayr refused. The Messenger of God, may God bless him and grant him peace, said: **Water, O Al-Zubayr, then send water to your neighbor.** The Ansari became angry and said: O Messenger of God, is he your cousin? The face of the Messenger of God (peace be upon him) changed color, then he said: **O Zubayr, water your land, then hold back the water until it flows back to the walls.** The Messenger of God (peace be upon him) gave Zubayr his due. Before that, the Messenger of God (peace be upon him) had advised Zubayr to give him an opinion in which he wanted to be more lenient for him and the Ansar. When the Ansari remembered the Messenger of God (peace be upon him), he gave Zubayr his due in the explicit ruling. Zubayr said: I think this verse is about that: "But no, by your Lord, they can have no faith until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." This is how it was narrated by An-Nasa'i from the hadith of Ibn Wahb with this chain of transmission. Ahmad and the entire group narrated it from the hadith of Al-Layth with this chain of transmission. The Companions of At-Atraf included it in the Musnad of Abdullah ibn Az-Zubayr. Imam Ahmad also included it in the Musnad of Abdullah ibn Az-Zubayr. And God knows best. It is very strange that Al-Hakim Abu Abdullah Al-Naysaburi narrated this hadith through the nephew of Ibn Shihab, on the authority of his uncle, on the authority of Urwah, on the authority of Abdullah ibn Al-Zubayr, on the authority of Al-Zubayr, and he mentioned it, then he said: Its chain of transmission is authentic, and they did not include it. I do not know anyone who narrated this chain of transmission on the authority of Al-Zuhri with the mention of Abdullah bin Al-Zubayr except his nephew, and his narration is weak. Al-Hafiz Abu Bakr bin Mardawayh said: Muhammad bin Ali Abu Duhaime told us, Ahmad bin Hazim told us, Al-Fadl bin Dukayn told us, Ibn Uyaynah told us on the authority of Amr bin

Dinar, on the authority of Salamah, a man from the family of Abu Salamah, who said: Al-Zubayr disputed with a man before the Prophet, may God bless him and grant him peace, and he ruled in favor of Al-Zubayr. The man said: He only ruled in his favor because he is his cousin, so the verse **But no, by your Lord, they will not believe** was revealed. Ibn Abi Hatim said: My father told us, Amr bin Uthman told us, Abu Haywah told us, Saeed bin Abdul Aziz told us, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab, regarding His statement **But no, by your Lord, they will not believe** he said: It was revealed about Al-Zubayr bin Al-Awwam and Hatib bin Abi Balta'ah, they disputed over water, so the Prophet, may God bless him and grant him peace, ruled that the upper one should be watered and then the lower one. This is a mursal, but it contains the benefit of naming the Ansari.

Another very strange reason was mentioned - Ibn Abi Hatim said: Yunus bin Abdul A'la narrated to us, Ibn Wahb told us, and Abdullah bin Lahi'ah told me on the authority of Abu Al-Aswad, who said: Two men disputed before the Messenger of God, may God bless him and grant him peace, and he ruled between them. The one against whom the ruling was made said: Refer us to Umar bin Al-Khattab. The Messenger of God, may God bless him and grant him peace, said: Yes. They went to him. When they came to him, the man said: O Ibn Al-Khattab, the Messenger of God, may God bless him and grant him peace, ruled in my favor on this. He said: Refer us to Umar bin Al-Khattab. He returned us to you. He said: Is that so? He said: Yes. Umar said: Stay where you are until I come out to you and I will rule between you. So he went out to her, his sword in his hand, and struck the one who said: **Return us to Umar**, and killed him. The other turned his back and came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, Umar killed my companion, by God, and if I had not defeated him, he would have killed me.** The Messenger of God, may God bless him and grant him peace, said: **I did not think that Umar would dare to kill a believer.** So God revealed: **But no, by your Lord, they will not [truly] believe until they make you judge**, the verse. So the blood of that man was forfeited and Umar was acquitted of his murder. God did not like to make that lawful after that, so He revealed: **And if We had prescribed for them, 'Kill yourselves,'** the verse. Ibn Mardawayh narrated it in the same way on the authority of Ibn Lahi'ah on the authority of Abu al-Aswad, and it is a strange, mursal report, and Ibn Lahi'ah is weak, and God knows best.

Another way - Al-Hafiz Abu Ishaq Ibrahim bin Abdul Rahman bin Ibrahim bin Duhaime said in his interpretation: Shu'ayb bin Shu'ayb narrated to us, Abu Al-Mughira narrated to us, 'Utbah bin Damrah narrated to us, my father narrated to me that two men disputed before the Prophet, may God bless him and grant him peace, and he ruled in favor of the one who was right against the one who was wrong. The one against whom the ruling was made said: I am not satisfied. His companion said: What do you want? He said: Let us go to Abu Bakr Al-Siddiq. So they went to him, and the one in whose favor the ruling was made said: We have disputed before the Prophet, may God bless him and grant him peace, and he ruled in my

Surat al-Nisa 4:63

Those are the ones whose hearts Allah knows, so turn away from them and admonish them and speak to them a far-reaching word within themselves.

favor. Abu Bakr said: You are upon what the Messenger of God, may God bless him and grant him peace, ruled. But his companion refused to be satisfied. So he said: Let us go to `Umar bin Al-Khattab. The one in whose favor the ruling was made said: We have disputed before the Prophet, may God bless him and grant him peace, and he ruled in my favor, but he refused to be satisfied. `Umar bin Al-Khattab asked him and he said the same. So `Umar entered his house and came out with the sword in his hand drawn, and he struck the head of the one who refused to be satisfied and killed him. Then the verse was revealed: **But no, by your Lord, they will not believe.**

Fath al-Qadir

64- "And We did not send any Messenger **from the word** except that he should be obeyed **in what he commanded and prohibited** by the permission of God" with His knowledge, and it was said: with His guidance "and if only, when they wronged themselves **by abandoning your obedience and resorting to other than you**, they had come to you **seeking intercession from you, disavowing their crimes and disobeying you** and asked forgiveness of God" for their sins and beseeching you until you stood up as an intercessor for them and asked forgiveness for them. And He only said "and the Messenger asked forgiveness for them" in the manner of turning away with the intention of glorifying the status of the Messenger, may God bless him and grant him peace, "they would have found God Oft-Returning, Most Merciful" meaning: Much repentant towards them and merciful towards them.

Tafsir al-Baghawi

64- The Almighty said: **And We did not send any Messenger except that he should be obeyed by God's permission** meaning: by God's command because obeying the Messenger is obligatory by God's command. Al-Zajjaj said: to be obeyed by God's permission because God has permitted it and commanded it. It was said: except that he should be obeyed is a complete and sufficient statement, by God's permission, meaning: by God's knowledge and judgment, meaning: the occurrence of His obedience is by God's permission, **And if they had, when they wronged themselves** by resorting to the tyrant, **come to you and ask forgiveness of God and the Messenger had asked forgiveness for them, they would have found God Forgiving and Merciful.**

Tafsir al-Baidawi

64 "And We did not send any messenger except to be obeyed by God's permission" because of His permission to obey him and His command to those sent to obey him, and it is as if He argued with that that whoever was not satisfied with his rule, even if he showed Islam, was a disbeliever who deserved to be

killed, and His statement is that sending the messenger was only to be obeyed, so whoever did not obey him and was not satisfied with his rule did not accept his message, and whoever was like that was a disbeliever who deserved to be killed. "And if only, when they had wronged themselves" by hypocrisy or resorting to the tyrant. "They had come to you **repenting from that, and it is the report of that and when**" is related to it. "Then they sought forgiveness from God" by repentance and sincerity. "And the Messenger sought forgiveness for them" and they apologized to you until you stood up as an intercessor for them, and the address was modified to magnify his status and to draw attention to the fact that it is the right of the messenger to accept the apology of the repentant, even if his crime was great, and to intercede for him, and it is his position to intercede for major sins. **They would have found God Forgiving and Merciful** because they knew that He was accepting of their repentance and was gracious to them with mercy. If *found* was interpreted as *happened*, then *Forgiving* would be a state and *Merciful* would be a substitute for it or a state of the pronoun in it.

Surat al-Nisa 4:65

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

Tafsir al-Jalalayn

(But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort or doubt about what you have judged and submit in [full, willing] submission to your judgment without opposition.

Tafsir al-Suyuti

The Almighty said: No, by your Lord! The six Imams narrated on the authority of Abdullah bin Al-Zubayr, who said: Al-Zubayr argued with a man from the Ansar about the streams of Al-Harra. The Prophet, may God bless him and grant him peace, said: **Irrigate, O Zubayr, then let the water flow to your neighbor.** The Ansari said: **O Messenger of God, if he is your cousin?** His face changed color and he said: **Irrigate, O Zubayr, then hold back the water until it flows back to the wall, then let the water flow to your neighbor.** He gave Al-Zubayr his due. He had advised them to do something that was broad for them. Al-Zubayr said: "I do not think that these verses were revealed except in that regard: 'No, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute.'"

Al-Tabarani included in Al-Kabeer and Al-Hamidi in his Musnad on the authority of Umm Salamah who said: Al-Zubayr disputed with a man before the Messenger of God, may God bless him and grant him peace, and he ruled in favor of Al-Zubayr. The man said: He only ruled in his favor because he was his cousin. Then the verse was revealed: **No, by your Lord, they will not [truly] believe until they make you their judge.**

Ibn Abi Hatim narrated on the authority of Saeed bin Al-Musayyab regarding his statement, **No, by your Lord**, the verse. He said, "It was revealed about Al-Zubayr bin Al-Awwam and Hatib bin Abi Bal'atah. They had a dispute over water, so the Prophet, may God bless him and grant him peace, ruled that the upper one should be given water, then the lower one."

And Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abu Al-Aswad, who said: Two men disputed before the Messenger of God, may God bless him and grant him peace, and he ruled between them. The one against whom he ruled said: **Refer us to Umar ibn Al-Khattab.** So they came to him and the man said: "The Messenger of God, may God bless him and grant him peace, ruled in my favor." He said: **Refer us to Umar.** He said: **Is that so?** He said: **Yes.** Umar said: **Stay where you are until I come out to you and I will judge between you.** So he went out to them, his sword drawn, and he struck the one who said: **Refer us to Umar**, and killed him. Then God revealed the verse: **No, by your Lord, they will not believe.** It is a strange

mursal in its chain of transmission, Ibn Lahi'ah, and it has a corroborating narration by Rahim in his interpretation, on the authority of Utbah ibn Damrah, on the authority of his father.

And Ibn Jarir narrated on the authority of Al-Suddi who said: When the verse was revealed: **And if We had prescribed for them, 'Kill yourselves' or 'Leave your homes,' they would not have done it, except for a few of them.** Thabit bin Qais bin Shammah and a Jewish man boasted, so the Jew said: By God, God prescribed for us, 'Kill yourselves,' so we killed ourselves. Thabit said: By God, if God had prescribed for us, 'Kill yourselves,' we would have killed ourselves. Then God revealed: **And if they had done what they were advised, it would have been better for them and a firmer position.**

And the Almighty's saying: **And whoever obeys God** Al-Tabarani and Ibn Mardawayh narrated with an acceptable chain of transmission on the authority of Aisha who said: A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, you are dearer to me than my own self, and you are dearer to me than my children. When I am in the house and remember you, I cannot wait until I come and look at you. When I remember my death and your death, I know that when you enter Paradise, you will be raised with the prophets, and when I enter Paradise, I fear that I will not see you. So the Prophet, may God bless him and grant him peace, did not respond to anything until Gabriel revealed to him this verse: **And whoever obeys God and the Messenger**

Ibn Abi Hatim narrated on the authority of Masruq who said: The companions of Muhammad, may God bless him and grant him peace, said: O Messenger of God, we should not leave you, for if you had come, you would have been raised above us and we would not have seen you. Then God revealed: **And whoever obeys God and the Messenger**, the verse:

And he narrated on the authority of Ikrimah, who said: He came to the Prophet, may God bless him and grant him peace, and said: O Prophet of God, we have a glimpse of you in this world and on the Day of Resurrection we will not see you, for you are in Paradise in the highest ranks. So God revealed this verse, and the Messenger of God, may God bless him and grant him peace, said to him: You are with me in Paradise, God willing. And Ibn Jarir narrated something similar from the mursal of Saeed bin Jubayr, Masruq, Al-Rabi', Qatadah, and Al-Suddi.

Tafsir al-Tabari

Abu Ja'far said: By His saying, *No*, what He, the Most High, meant is that the matter is not as they claim: that they believe in what was revealed to you, but they refer to the tyrant for judgment, and turn away from you when they are called to you, O Muhammad. And He, the Most High, resumed the oath and said, **And your Lord, O Muhammad, will not believe**, meaning: they will not believe in Me and you and in what was revealed to you, **until they make you judge in what**

Surat al-Nisa 4:65

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

disputes between them, meaning: until they make you a judge between them in what is mixed up between them of their affairs, so His judgment is confused for them.

It is said: a tree is quarreling, and the people quarreled, if they disagreed in speech and matter, a quarrel and a fight.

Then they will not find within themselves any discomfort over what I have decreed, meaning: they will not find within themselves any distress over what I have decreed.

Rather, its meaning is: Then do not make their souls feel embarrassed by what you have decided, that is: do not sin by denying what you have decided, and doubting your obedience, and that what you have decided between them is true and it is not permissible for them to contradict it, as:

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **In difficulty regarding what you have decided**, he said: doubt.

Ibn Hamid told us, he said, Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement: **in difficulty regarding what you have decided**, he said: doubt. Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Yahya bin Abi Talib told us, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **Then they will not find within themselves any discomfort from what You have decided**, he said: a sin, **and they will submit in full submission**, he said: and they will submit to Your judgment and ruling, in obedience from them, and in acknowledgment of Your prophethood in submission.

The interpreters differed about who this verse refers to, and about whom it was revealed?

Some of them said: It was revealed about Al-Zubayr ibn Al-Awwam and his opponent from the Ansar, who disputed before the Prophet, may God bless him and grant him peace, about some matters.

The novel mentioned that:

Yunus ibn Abd al-A'la told me, he said, Ibn Wahb told us, he said, Yunus and al-Layth ibn Sa'id told me, on the authority of Ibn Shihab, that Urwah ibn al-Zubayr told him, that Abdullah ibn al-Zubayr told him, on the authority of al-Zubayr ibn al-Awwam, that he argued with a man from the Ansar who had witnessed Badr with the Messenger of God, may God bless him and grant him peace, regarding a watercourse in al-Harrah that they were using to irrigate their palm trees. The Ansari said: Let the water flow! But he refused. So the Messenger of God, may God bless him and grant him

peace, said: Irrigate, Zubayr, then let the water flow to your neighbor. The Ansari became angry and said: O Messenger of God, is he your cousin? The face of the Messenger of God, may God bless him and grant him peace, changed color and he said: Irrigate, Zubayr, then hold back the water until it returns to the walls, then let the water flow to your neighbor. The Messenger of God, may God bless him and grant him peace, gave Al-Zubayr his full right - Abu Ja'far said: The correct word is (he gave full right). The Messenger of God, may God bless him and grant him peace, had previously advised Al-Zubayr to give him an opinion in which he wanted to show mercy for him and for the Ansari. When the Messenger of God, may God bless him and grant him peace, made the Ansari feel sorry for him, he gave Al-Zubayr his full right in the explicit ruling. Al-Zubayr said: I do not think this verse was revealed except in that regard: **But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute**, the verse.

Yaqub told me, he said, Ismail bin Ibrahim told us, on the authority of Abd al-Rahman bin Ishaq, on the authority of al-Zuhri, on the authority of Urwah, he said: Al-Zubayr argued with a man from the Ansar regarding a stream of the lava fields, so the Messenger of God, may God bless him and grant him peace, said: O Zubayr, drink, then leave the water to flow. The one from the Ansar from Banu Umayyah said: Be just, O Prophet of God, even if he is your cousin! The face of the Messenger of God, may God bless him and grant him peace, changed until he knew that what he had said had upset him, then he said: O Zubayr, block the water to the walls - or: to the ankles - then leave the water to flow. He said: Then the verse was revealed: **But no, by your Lord, they can have no faith until they make you, [O Muhammad], judge concerning that over which they dispute among themselves**.

Abdullah bin Umair Al-Razi told me, he said, Abdullah bin Al-Zubayr told us, he said, Sufyan told us, he said, Amr bin Dinar told us, on the authority of Salamah, a man from the descendants of Umm Salamah, on the authority of Umm Salamah: that Al-Zubayr brought a dispute before the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, ruled in favor of Al-Zubayr. When the man ruled in favor of Al-Zubayr, the man said: Is he your cousin?! Then God revealed: "But no, by your Lord, they can have no [true] faith until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission."

Others said: Rather, this verse was revealed about the hypocrite and the Jew, whose characteristics God described in His statement: **Have you not seen those who claim that they have believed in what was revealed to you and what was revealed before you? They wish to refer their case to Taghut.**

Who said that?

Muhammad ibn Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission," he said: This is the Jewish man and the Muslim man who took their case to Ka'b ibn al-Ashraf.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his example.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Al-Sha'bi, something similar, except that he said: to the soothsayer.

Abu Ja'far said: This statement - I mean the statement of the one who said that it refers to the two who resorted to the tyrant, whose status God described in His statement: **Have you not seen those who claim that they have believed in what was revealed to you and what was revealed before you?** - is more correct, because His statement: **But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute** is in the context of the story of those about whom God began the report with His statement: **Have you not seen those who claim that they have believed in what was revealed to you?** - and there is no indication that their story is interrupted, so attaching some of it to some of it - unless there is an indication that it is interrupted - is more correct.

If someone thinks that in what was narrated from Al-Zubayr and Ibn Al-Zubayr of his story and the story of the Ansari in the Battle of Al-Harrah, and the statement of the one who said in their story: **But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute**, was revealed, what indicates the disconnection of the ruling of this verse and its story from the story of the verses before it, then it is not impossible that the verse was revealed in the story of those who sought judgment from the tyrant, and that it contains an explanation of what Al-Zubayr and his companion Al-Ansari sought judgment over, since the verse is a clear indication. Since that is not impossible, it is more appropriate to attach the meaning of some of that to some, as long as the meanings of the speech are consistent in one context, unless there comes an indication of the disconnection of some of that from some, in which case it is changed from the meaning of what came before it.

As for his saying: **and they submit**, it is in the accusative case, in apposition to his saying: **Then they do not find within themselves**, and his saying: **Then they do not find within themselves**, is in the accusative case, in apposition to his saying: **Until they make you judge of what they dispute among themselves**.

Tafsir al-Qurtubi

It has five issues:

First: Mujahid and others said: What is meant by this verse is those previously mentioned who wanted to seek judgment from the tyrant and it was revealed about them. Al-Tabari said: His saying **so do not** is a response to what was previously mentioned, meaning that the matter is not as they claim that they believed in what was revealed to you. Then he resumed the oath by saying: **And your Lord does not believe**. And others said: He only presented *no* before the oath out of concern for the negation and to demonstrate its strength, then he repeated it after the oath to emphasize the concern for the negation. It would have been appropriate to drop the second *no* and keep more of the emphasis by presenting the first. It would have been appropriate to drop the first and keep the meaning of the negation and the meaning of the emphasis would have been lost.

The word *shajar* means to be different and mixed, and from this comes the word *shajar* because of the difference in its branches. The sticks of the litter are called *shajar* because some of them are intertwined with others. The poet said:

My soul is your ransom, the spears are sharp, and the people are in distress, ready to meet

Tarafa said:

They are the rulers, the masters of guidance, and the messengers of the people in the wilderness.

A group said: It was revealed about Al-Zubayr with Al-Ansari, and the dispute was over water being given by a tongue. So he, peace be upon him, said to Al-Zubayr:

Irrigate your land, then send water to your neighbor's land. The opponent said: I see that you are favoring your cousin. The face of the Messenger of God (peace be upon him) changed color. He said to Az-Zubayr: Irrigate, then hold back the water until it reaches the walls. Then the verse was revealed: **No, by your Lord, they will not believe**. The hadith is authentic and authentic. It was narrated by Al-Bukhari on the authority of Ali bin Abdullah on the authority of Muhammad bin Ja'far on the authority of Muammar, and Muslim narrated it on the authority of Qutaybah, both on the authority of Az-Zuhri. The people of this opinion differed regarding the Ansari man. Some of them said: He is a man from the Ansari from the people of Badr. Makki and An-Nahhas said: He is Hatib bin Abi Balta'ah. Al-Tha'labi, Al-Wahidi and Al-Mahdawi said: He is Hatib. It was also said: Tha'laba bin Hatib. Others said, but the first opinion is correct because he is not specified or named. Likewise in Al-Bukhari and Muslim it is said that he is a man from the Ansari. Al-Tabari chose that the verse was revealed regarding the hypocrite and the Jew, as Mujahid said. Then it includes the story of Az-Zubayr. Ibn Al-Arabi said: This is correct, because everyone who accuses the Messenger of God (peace be upon him) of a ruling is a disbeliever, but the Ansari made a mistake. The Prophet, may God bless him and grant him peace, turned away from him and excused his

Surat al-Nisa 4:65

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

mistake, knowing that his certainty was correct, and that it was his own fault and not for anyone after the Prophet, may God bless him and grant him peace. And whoever is not satisfied with the ruling of the ruler and criticizes it and rejects it, it is an apostasy that must be repented. But if he criticizes the ruler himself and not the ruling, then he is to be punished and he is to be pardoned. This will be explained at the end of Surat Al-A'raf, God willing.

Second - If the reason for the revelation of this verse is what we mentioned in the hadith, then its understanding is that he, peace be upon him, took the path of reconciliation with Al-Zubayr and his opponent, so he said: **Irrigate, O Al-Zubayr**, because of his proximity to the water, **then send the water to your neighbor**, meaning be lenient with your right and do not take it all in full, and hasten to send the water to your neighbor.

So he urged him to forgive and make things easy. When the Ansari heard this, he was not satisfied with that and became angry, because he did not want to hold the water at all. At that point, he uttered the unjust, destructive, and degrading word, saying, **If he was your cousin**, with the open hamza of *an* as a denial, meaning, **Do you rule over him because he is your relative?** At that point, the face of the Prophet, may God bless him and grant him peace, changed color with anger at him, and he ruled for Al-Zubayr to get his right without forgiving him. Accordingly, it cannot be said: How did he rule in a case of usurpation, when he said:

The judge does not rule while he is angry. So we say: Because he is infallible in the case of someone who makes a mistake in conveying the message and rulings, based on the evidence of reason indicating truthfulness in what he conveys from God Almighty, so he is not like other judges. In this hadith is guidance for the judge to reconcile between the opponents, even if the truth appears and Malik prevents him. Al-Shafi'i's statement differed concerning it, and this hadith is clear evidence of permissibility. If they reconcile, otherwise he takes his right, and the one who has the right takes it, and the ruling is established.

Third - The companions of Malik differed about the method of sending the upper water to the lower one. Ibn Habib said: The owner of the upper one puts all the water in his wall and irrigates with it, until when the water reaches from the bottom of the wall to the ankles of the one standing in it, he closes the water inlet and diverts the excess water over the ankles to the one next to him, and he does the same with it until the flood reaches the farthest part of the wall. This is how Mutraf and Ibn al-Majshun explained it to me, and Ibn Wahb said the same. Ibn al-Qasim said: If the water reaches the ankles in the wall, he sends it all to the one below it and does not hold anything back in his wall. Ibn Habib said: The statement of Mutraf and Ibn al-Majshun is more beloved to me and they are more knowledgeable about that because Medina is their home and it was where the case was and where the work took place.

Fourth: Malik narrated on the authority of Abdullah bin Abi Bakr that he was informed:

The Messenger of God, may God bless him and grant him peace, said about the flood of Mahzur and Mudhinib: Hold it up to the ankles, then let the higher one flow over the lower one. Abu Omar said: I do not know of this hadith being connected to the Prophet, may God bless him and grant him peace, from any source, and the most authentic of its chains of transmission is what Muhammad ibn Ishaq mentioned, on the authority of Abu Malik ibn Tha'labah, on the authority of his father:

The people of Mahzur came to the Prophet, may God bless him and grant him peace, and he ruled that if the water reached the ankles, the upper part should not be held back. Abd al-Razzaq mentioned, "On the authority of Abu Hazim al-Qurtubi, on the authority of his father, on the authority of his grandfather, on the authority of the Messenger of God, may God bless him and grant him peace, he ruled regarding the Mahzur flood that it should be held back on every wall until it reached the ankles, then it should be released." And other floods likewise. Abu Bakr al-Bazzar was asked about the hadith of this chapter, and he said: I do not remember a hadith from the Prophet, may God bless him and grant him peace, that is authentic. Ibn Umar said: In this meaning, even if it is not found in this wording, there is a hadith that is authentic and agreed upon as being authentic. It was narrated by Ibn Wahb on the authority of al-Layth ibn Sa'd and Yunus ibn Yazid, both on the authority of Ibn Shihab, that Urwah al-Zubayr told him that Abdullah ibn al-Zubayr told him on the authority of al-Zubayr that he argued with a man from the Ansar who had witnessed Badr with the Messenger of God, may God bless him and grant him peace, in the streams of al-Harrah, and they were both watering the palm trees with it. The Ansari said: Release the water, but he refused, so they argued before the Prophet, may God bless him and grant him peace, and he mentioned the hadith. Ibn Umar said, and his saying in the hadith: **Let it be released.** And in the other hadith: If the water reached the ankles, it should not be held back. The highest: "It bears witness to the statement of Ibn al-Qasim. From the point of view, if the highest had only sent what was more than the ankles, that water would not have been cut off in the shortest period of time and would not have ended where it would have ended if everyone had been sent. And in sending everyone after the highest had taken what reached the ankles, there is more general benefit and more advantage in what people have been made partners in. So the statement of Ibn al-Qasim is more appropriate in any case, if its origin was not the ownership of the lower one exclusively for him, for what was deserved by action, whether by correct ownership or by ancient entitlement and proven ownership, then each one has his right according to what was in his hand of that and according to the origin of his question, and success is from God."

Fifth - The Almighty said: **Then they will not find within**

themselves any discomfort from what you have decided. That is, any distress or doubt. From this, the intertwined tree was called *haraj* and *harajah* and its plural is *haraj*. Ad-Dahhak said: That is, a sin in their denial of what you have decided. **And they submit in submission** that is, they obey your command in the judgment. Az-Zajaj said: **In submission** is a confirmed source. So if you say: **I struck a strike**, it is as if you said I have no doubt about it. Likewise, **And they submit in submission** that is, they submit to your judgment in submission, without any doubt entering into their souls.

Tafsir Ibn Kathir

God the Almighty says: **And We did not send any messenger except to be obeyed** meaning that obedience to him was imposed on those to whom He sent him. And His statement **by God's permission** Mujahid said: meaning that no one is to be obeyed except by My permission, meaning that no one is to be obeyed except by those whom I have granted permission to do so, like His statement: **And God had fulfilled His promise to you when you were killing them by His permission** meaning by His command, His decree, His will, and His giving you authority over them. And His saying, **And if they, when they wronged themselves**, the verse, the Almighty guides the disobedient and guilty, if they commit a mistake or disobedience, to come to the Messenger, may God bless him and grant him peace, and seek forgiveness from God and ask Him to seek forgiveness for them, for if they do that, God will accept their repentance, have mercy on them and forgive them. For this reason, He said, **And they would have found God Forgiving and Merciful**. A group of them, including Sheikh Abu Nasr bin Al-Sabbagh, mentioned in his book Al-Shamel the famous story of Al-Utbi, who said: I was sitting at the grave of the Prophet, may God bless him and grant him peace, and a Bedouin came and said: Peace be upon you, O Messenger of God, I heard God say, **And if they, when they wronged themselves, had come to you and asked forgiveness of God and the Messenger had asked forgiveness for them, they would have found God Forgiving and Merciful**. I have come to you seeking forgiveness for my sin and interceding with you to my Lord. Then he began to say:

Oh, the best of those whose bones were buried in the bottom, and whose fragrance made the bottom and the hills fragrant

I would sacrifice myself for the grave in which you reside, in which there is chastity, generosity and kindness.

Then the Bedouin left, and my eyes overcame me, and I saw the Prophet, may God bless him and grant him peace, in a dream. He said, **O Atbi, catch up with the Bedouin and give him the good report that God has forgiven him**.

And His statement, **But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves**, is that God Almighty swears by His noble

and holy self that no one will believe until the Messenger, may God bless him and grant him peace, judges in all matters. Whatever he judges is the truth that must be obeyed inwardly and outwardly. For this reason, He said, **Then they will not find within themselves any discomfort from what you have judged and will submit in [full, willing] submission**, meaning that if they make you judge, they will obey you inwardly and will not find within themselves any discomfort from what you have judged, and they will submit to it inwardly and outwardly, and they will submit to it completely without opposition, opposition, or dispute, as stated in the hadith, **By the One in Whose Hand is my soul, none of you will believe until his desires are subservient to what you have brought**. Al-Bukhari said: Ali bin Abdullah told us, Muhammad bin Jaafar told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Urwah, who said: Al-Zubayr argued with a man regarding a piece of land in the Harrah, so the Prophet, may God bless him and grant him peace, said: **O Zubayr, irrigate your land, then let the water flow to your neighbor**. The Ansari said: **O Messenger of God, if he is your cousin?** The face of the Messenger of God, may God bless him and grant him peace, changed color, and he said: **O Zubayr, irrigate your land, then hold back the water until it flows back to the walls, then let the water flow to your neighbor**. The Prophet, may God bless him and grant him peace, gave Al-Zubayr his full right in the explicit ruling when the Ansari made him remember, and he, may God bless him and grant him peace, had advised them to do something that was broad for them. Al-Zubayr said: I do not think that this verse was revealed except regarding that: **But no, by your Lord, they can have no faith until they make you, [O Muhammad], judge concerning that over which they dispute** **Al-Ansari 4:10**. This is how Al-Bukhari narrated it here, I mean in the Book of Interpretation of his Sahih from the hadith of Muammar, and in the Book of Drinking from the hadith of Ibn Jurayj and Muammar also, and in the Book of Peace from the hadith of Shu'ayb ibn Abi Hamza, all three of them from Al-Zuhri, from Urwah, so he mentioned it, and its form is the form of sending, and it is connected in meaning, and Imam Ahmad narrated it from this source and he stated the sending, so he said: Abu Al-Yaman told us, Shu'ayb told us from Al-Zuhri, Urwah ibn Al-Zubayr told me that Al-Zubayr was saying that he was arguing with a man from the Ansar who had witnessed Badr to the Prophet, may God bless him and grant him peace, about the streams of Al-Harrah, and they were both watering from it, so the Prophet, may God bless him and grant him peace, said to Al-Zubayr, **Water, then send water to your neighbor**. So the Ansari became angry and said: O Messenger of God, what if he is your cousin? The face of the Messenger of God (may God bless him and grant him peace) changed color, then he said: **O Zubayr, give water to the people, then hold back the water until it returns to the walls**. The Prophet (may God bless him and grant him peace) granted Zubayr his due. Before that, the Prophet (may God bless him and grant him peace) had given Zubayr an opinion in which he wanted to grant him and the Ansari more freedom. When the Ansari made the Messenger of God (may God bless him and grant him peace) understand, the Prophet (may God bless him and grant him peace) granted Zubayr his due right in the

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

explicit ruling. Urwah said: Az-Zubayr said: By God, I do not think that this verse was revealed except for that: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." This is how Imam Ahmad narrated it. It is disconnected between Urwah and his father Az-Zubayr, for he did not hear it from him. What is certain is that he heard it from his brother Abdullah, for Abu Muhammad Abd al-Rahman ibn Abi Hatim narrated it in this way in his interpretation, and he said: Yunus ibn Abd al-A'la told us, Ibn Wahb told us, al-Layth and Yunus informed me on the authority of Ibn Shihab, that Urwah ibn Az-Zubayr told him that Abdullah bin Al-Zubayr narrated to him on the authority of Al-Zubayr bin Al-Awwam that he argued with a man from the Ansar who had witnessed Badr with the Prophet, may God bless him and grant him peace, before the Messenger of God, may God bless him and grant him peace, about the stream of Al-Harrah, with which they were both watering the palm trees. The Ansari said: Let the water flow, but Al-Zubayr refused. The Messenger of God, may God bless him and grant him peace, said: **Water, O Al-Zubayr, then send water to your neighbor.** The Ansari became angry and said: O Messenger of God, is he your cousin? The face of the Messenger of God (peace be upon him) changed color, then he said: **O Zubayr, water your land, then hold back the water until it flows back to the walls.** The Messenger of God (peace be upon him) gave Zubayr his due. Before that, the Messenger of God (peace be upon him) had advised Zubayr to give him an opinion in which he wanted to be more lenient for him and the Ansar. When the Ansari remembered the Messenger of God (peace be upon him), he gave Zubayr his due in the explicit ruling. Zubayr said: I think this verse is about that: "But no, by your Lord, they can have no faith until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." This is how it was narrated by An-Nasa'i from the hadith of Ibn Wahb with this chain of transmission. Ahmad and the entire group narrated it from the hadith of Al-Layth with this chain of transmission. The Companions of At-Atraf included it in the Musnad of Abdullah ibn Az-Zubayr. Imam Ahmad also included it in the Musnad of Abdullah ibn Az-Zubayr. And God knows best. It is very strange that Al-Hakim Abu Abdullah Al-Naysaburi narrated this hadith through the nephew of Ibn Shihab, on the authority of his uncle, on the authority of Urwah, on the authority of Abdullah ibn Al-Zubayr, on the authority of Al-Zubayr, and he mentioned it, then he said: Its chain of transmission is authentic, and they did not include it. I do not know anyone who narrated this chain of transmission on the authority of Al-Zuhri with the mention of Abdullah bin Al-Zubayr except his nephew, and his narration is weak. Al-Hafiz Abu Bakr bin Mardawayh said: Muhammad bin Ali Abu Duhaime told

us, Ahmad bin Hazim told us, Al-Fadl bin Dukayn told us, Ibn Uyaynah told us on the authority of Amr bin Dinar, on the authority of Salamah, a man from the family of Abu Salamah, who said: Al-Zubayr disputed with a man before the Prophet, may God bless him and grant him peace, and he ruled in favor of Al-Zubayr. The man said: He only ruled in his favor because he is his cousin, so the verse **But no, by your Lord, they will not believe** was revealed. Ibn Abi Hatim said: My father told us, Amr bin Uthman told us, Abu Haywah told us, Saeed bin Abdul Aziz told us, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab, regarding His statement **But no, by your Lord, they will not believe** he said: It was revealed about Al-Zubayr bin Al-Awwam and Hatib bin Abi Balta'ah, they disputed over water, so the Prophet, may God bless him and grant him peace, ruled that the upper one should be watered and then the lower one. This is a mursal, but it contains the benefit of naming the Ansari.

Another very strange reason was mentioned - Ibn Abi Hatim said: Yunus bin Abdul A'la narrated to us, Ibn Wahb told us, and Abdullah bin Lahi'ah told me on the authority of Abu Al-Aswad, who said: Two men disputed before the Messenger of God, may God bless him and grant him peace, and he ruled between them. The one against whom the ruling was made said: Refer us to Umar bin Al-Khattab. The Messenger of God, may God bless him and grant him peace, said: Yes. They went to him. When they came to him, the man said: O Ibn Al-Khattab, the Messenger of God, may God bless him and grant him peace, ruled in my favor on this. He said: Refer us to Umar bin Al-Khattab. He returned us to you. He said: Is that so? He said: Yes. Umar said: Stay where you are until I come out to you and I will rule between you. So he went out to her, his sword in his hand, and struck the one who said: **Return us to Umar**, and killed him. The other turned his back and came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, Umar killed my companion, by God, and if I had not defeated him, he would have killed me.** The Messenger of God, may God bless him and grant him peace, said: **I did not think that Umar would dare to kill a believer.** So God revealed: **But no, by your Lord, they will not [truly] believe until they make you judge**, the verse. So the blood of that man was forfeited and Umar was acquitted of his murder. God did not like to make that lawful after that, so He revealed: **And if We had prescribed for them, 'Kill yourselves,'** the verse. Ibn Mardawayh narrated it in the same way on the authority of Ibn Lahi'ah on the authority of Abu al-Aswad, and it is a strange, mursal report, and Ibn Lahi'ah is weak, and God knows best.

Another way - Al-Hafiz Abu Ishaq Ibrahim bin Abdul Rahman bin Ibrahim bin Duhaime said in his interpretation: Shu'ayb bin Shu'ayb narrated to us, Abu Al-Mughira narrated to us, 'Utbah bin Damrah narrated to us, my father narrated to me that two men disputed before the Prophet, may God bless him and grant him peace, and he ruled in favor of the one who

was right against the one who was wrong. The one against whom the ruling was made said: I am not satisfied. His companion said: What do you want? He said: Let us go to Abu Bakr Al-Siddiq. So they went to him, and the one in whose favor the ruling was made said: We have disputed before the Prophet, may God bless him and grant him peace, and he ruled in my favor. Abu Bakr said: You are upon what the Messenger of God, may God bless him and grant him peace, ruled. But his companion refused to be satisfied. So he said: Let us go to `Umar bin Al-Khattab. The one in whose favor the ruling was made said: We have disputed before the Prophet, may God bless him and grant him peace, and he ruled in my favor, but he refused to be satisfied. `Umar bin Al-Khattab asked him and he said the same. So `Umar entered his house and came out with the sword in his hand drawn, and he struck the head of the one who refused to be satisfied and killed him. Then the verse was revealed: **But no, by your Lord, they will not believe.**

Fath al-Qadir

His saying 65- **No, by your Lord.** Ibn Jarir said: His saying *no* is a response to what was mentioned previously, meaning that the matter is not as they claim that they believed in what was revealed to you and what was revealed before you, then he resumed the oath by saying **and your Lord, they do not believe.** It was said that he presented *no* before the oath out of concern for the negation and to show its strength, then he repeated it after the oath for emphasis. It was said that *no* is added to emphasise the meaning of the oath, not to emphasise the meaning of the negation. The meaning is: By your Lord, they do not believe, as in his saying: **No, I swear by the positions of the stars.** "Until they make you judge" meaning they make you a judge between them in all their affairs, and they do not judge anyone other than you. It was said that its meaning is that they seek judgment from you, and there is no resort to that "in what has occurred between them" meaning that it has differed between them and become mixed up, and from this comes the tree because of the difference in its branches, and from this comes the saying of Tarafa:

They are the rulers, the masters of guidance, and the people's guides in the matter of trees.

That is, the different, and from it the spears quarreled: that is, their disagreement. **Then they will not find within themselves any discomfort from what you have judged.** It was said: It is conjoined with an implied meaning to which the speech is directed: that is, then you judge between them, then they will not find. And difficulty: tightness, and it was said: doubt, and from it the intertwined tree was called: difficulty and difficulty, and its plural is difficulty, and it was said: difficulty: sin, that is, they will not find within themselves any sin by denying what you have judged. **And they submit in submission** that is: they obey your command and judgment in submission, and they do not disobey it in anything. Al-Zajjaj said: *Submission* is a confirmed source: that is, and they submit to your judgment in submission, and they do not enter into doubt or suspicion in it. It appears that this includes every individual in every ruling, as is supported by his saying,

And We did not send any Messenger except to be obeyed by God's permission. As for after his death, then the ruling of the Book and the Sunnah, and the ruling of the ruler with what is in them of imams and judges if he does not rule by mere opinion with the presence of evidence in the Book and the Sunnah or in one of them, and he understands the arguments of the Book and the Sunnah that come to him, by being knowledgeable of the Arabic language and what is related to it of grammar, morphology, meanings and rhetoric, knowing what he needs of the science of principles, perceptive of the pure Sunnah, distinguishing between the authentic and what is related to it, and the weak and what is related to it, fair, not biased towards any school of thought or sect, pious, not unfair or biased in his ruling, so whoever is like this is standing in the position of prophethood, translating from it and ruling by its rulings. This severe threat is one that makes the skin shudder and the heart tremble. First, the Almighty swore by Himself, confirming this oath with the letter of negation that they will not believe. He denied them faith, which is the capital of the righteous servants of God, until they achieve a goal, which is the arbitration of the Messenger of God, may God bless him and grant him peace. Then the Almighty was not satisfied with that until He said, **Then they will not find within themselves any discomfort from what I have judged.** He added to the arbitration another matter, which is the absence of discomfort: that is, discomfort in their hearts. Mere arbitration and submission are not sufficient until it comes from the depths of the heart, with satisfaction, reassurance, a heart that is at peace, and a good soul. Then He was not satisfied with all of that, but rather He added to it His saying, **and submit**, meaning: they submit and obey outwardly and inwardly. Then He was not satisfied with that, but rather He added to it the confirmed source, saying, **in submission.** So faith is not established for a servant until this arbitration occurs from him and he does not find any discomfort in his heart with what has been judged upon him and submits to the judgment of God and His law, a submission that is not mixed with rejection or distortion of opposition.

Ibn Abi Hatim and Al-Tabarani narrated with a chain of transmission that Al-Suyuti said is authentic on the authority of Ibn Abbas, who said: Barzah Al-Aslami was a soothsayer who used to judge between the Jews in matters over which they had a dispute. Some Muslims came to him, so God revealed, **Have you not seen those who claim?** Ibn Ishaq, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority that Al-Jalas bin As-Samit, before his repentance, along with Mu'aqib bin Qushayr and Rafi' bin Zayd, used to claim to be Muslims. Some men from their people, the Muslims, called them to the Messenger of God (blessings and peace of God be upon him) in a dispute that had occurred between them. They called them to the soothsayers, the rulers of the Jahiliyyah, so the aforementioned verse was revealed. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas, regarding His statement, **They want to refer their disputes to Taghut**, that Taghut was a man from the Jews called Ka'b bin Al-Ashraf. Whenever they were called to what God had revealed and to the Messenger to judge between them, they

Surat al-Nisa 4:65

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

would say, **Rather, we will refer your disputes to Ka'b.** So the verse was revealed. Ibn Jarir narrated something similar on the authority of Ad-Dahhak. Al-Bukhari, Muslim, the Sunan scholars, and others narrated on the authority of Abdullah bin Al-Zubayr: "Az-Zubayr argued with a man from the Ansari who had witnessed Badr with the Prophet, may God bless him and grant him peace, before the Messenger of God, may God bless him and grant him peace, about a spring of water from the lava field, and they were both watering the palm trees with it. The Ansari said: Let the water flow freely."

He passed by, but he refused, so the Messenger of God (may God's peace and blessings be upon him) said: "O Zubayr, water your land, then let the water flow to your neighbor." The Ansari became angry and said: "O Messenger of God, what if he is your cousin?" The face of the Messenger of God (may God's peace and blessings be upon him) changed color, and he said: "O Zubayr, water your land, then hold back the water until it returns to the walls, then let the water flow to your neighbor." The Messenger of God (may God's peace and blessings be upon him) granted Zubayr his due. Before that, the Messenger of God (may God's peace and blessings be upon him) had advised Zubayr to do something in which he wanted to make things easier for him and the Ansari, but when the Messenger of God (may God's peace and blessings be upon him) made the Ansari angry, Al-Zubayr was given his right in the explicit ruling, so Al-Zubayr said: I do not think that this verse was revealed except in that regard: **But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute.** Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Lahi'ah on the authority of Al-Aswad: The reason for the revelation of the verse was that two men disputed before the Messenger of God (peace and blessings of God be upon him), and he ruled between them. The one against whom the ruling was made said: **Return us to Umar**, so he returned them, and Umar killed the one who said: **Return us**, and the verse was revealed, so the Prophet (peace and blessings of God be upon him) declared the blood of the one killed to be null and void. Al-Hakim Al-Tirmidhi narrated it in Nawadir Al-Usul on the authority of Makhul, and he mentioned something similar, and he explained that the one whom Umar killed was a hypocrite, and they are both mursal, and the story is strange, and Ibn Lahi'ah is weak.

Tafsir al-Baghawi

65- The Almighty said: **But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge**, the verse.

Abdul Wahid Al-Malhi told us, I told Ahmad bin Abdullah Al-Nuaimi, I told Muhammad bin Yusuf, I told Muhammad bin Ismail, I told Abu Al-Yaman, I told Shuaib, on the authority of Al-Zuhri, I told Urwah bin

Al-Zubayr: "That Al-Zubayr, may God be pleased with him, used to narrate that he had a dispute with a man from the Ansari who had witnessed Badr before the Messenger of God, may God bless him and grant him peace, over a stream from the lava field that they were both watering. The Messenger of God, may God bless him and grant him peace, said to Al-Zubayr: Water, O Al-Zubayr, then send for your neighbor. The Ansari became angry and then said: O Messenger of God, what if he is your cousin? The face of the Messenger of God, may God bless him and grant him peace, changed color, then he said to Al-Zubayr: Water, then hold back the water until it reaches the walls. The Messenger of God, may God bless him and grant him peace, then granted Al-Zubayr his due. Before that, the Messenger of God, may God bless him and grant him peace, had advised Al-Zubayr with an opinion that he intended to provide for him and the Ansari. When the Ansari made the Messenger of God, may God bless him and grant him peace, remember that, he granted Al-Zubayr his due in an explicit ruling." Urwa said: Al-Zubayr said: By God, I do not think that this verse was revealed except for that: **But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves Al-An'am 2:17.**

It was narrated that the Ansari who argued with Al-Zubayr was named Hatib bin Abi Balta'ah. When they left, he passed by Al-Miqdad and said: **To whom is the judgment due?** The Ansari said: **He ruled in favor of his cousin.** He twisted his jaw. A Jew who was with Al-Miqdad noticed him and said: "May God curse these people. They testify that he is the Messenger of God, then they accuse him of a judgment that he decides between them. By God, we committed a sin once during the life of Moses, peace be upon him. Moses called for repentance from it, and he said: "Kill yourselves." So we did, and our dead reached seventy thousand in obedience to our Lord until He was pleased with us. Thabit bin Qais bin Shammas said: **By God, God knows that I am truthful, and if Muhammad had ordered me to kill myself, I would have done so.** Then God revealed concerning Hatib bin Abi Balta'ah: **But no, by your Lord, they will not [truly] believe until they make you judge.**

Mujahed and Al-Sha'bi said: It was revealed about Bishr the hypocrite and the Jew who brought their dispute to Umar, may God be pleased with him.

The Almighty said: **So do not** meaning: the matter is not as they claim, that they are believers, but they are not satisfied with your judgment. Then he resumed the oath. **And your Lord does not believe.** It is possible that *no* in his statement **so do not** is a connection, as in his statement **so do not swear**, until they make you a judge: meaning they make you a judge, **in what has occurred between them**, meaning: their affairs have differed and become mixed up and his judgment has become confusing to them. From this comes the word *tree* because its branches intertwine with each other. **Then they do not find within themselves any**

discomfort, Mujahid said: doubt, and others said: tightness, **from what you have judged**, Ad-Dahhak said: sin, meaning: they sin by denying what you have judged, **and submit in full submission**, meaning: and they obey your command in obedience.

Tafsir al-Baidawi

65 "No, by your Lord **meaning by your Lord, and no is added to emphasize the oath, not to show off, no in His statement**, they will not believe **because it is also added to affirm, like the Most High's statement**, I swear by this city. until they make you, [O Muhammad], judge concerning that over which they dispute" concerning that which has been mixed up between them, and from that is the tree, because its branches are intertwined. "Then they will not find within themselves discomfort over what you have judged" distress over what you have judged, or over your judgment, or doubt because of it, for doubt is distress over its matter. "And they submit in [full, willing] submission" and obey you in their outward and inward submission.

Surat al-Nisa 4:66

And if We had prescribed for them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. And if they had done what they were advised, it would have been better for them and a firmer position.

Surat al-Nisa 4:66

And if We had prescribed for them, **Kill yourselves** or **Leave your homes**, they would not have done it, except for a few of them. And if they had done what they were advised, it would have been better for them and a firmer position.

Tafsir al-Jalalayn

And if We had decreed upon them explanatory **Kill yourselves** or **leave your homes** as We decreed upon the Children of Israel **they would not have done it** meaning what was decreed upon them **except a few of them** in the nominative case as a substitute and in the accusative case as an exception **and if they had done what they were advised** of obeying the Messenger, may God bless him and grant him peace **it would have been better for them and a firmer confirmation** in fulfillment of their faith

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement: **And if We had prescribed for them, 'Kill yourselves,'** and if We had imposed on these people who claim to believe in what was revealed to you, who resort to the tyrant, that they kill themselves and We commanded them to do so, or that they should leave their homes, emigrating from them to another home other than it, **they would not have done it**, meaning: they would not have killed themselves with their own hands, nor would they have emigrated from their homes, leaving them for God and His Messenger, in obedience to God and His Messenger, **except a few of them**.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And if We had decreed upon them, 'Kill yourselves,'** meaning Jews - or a word similar to it - and the Arabs, as the companions of Moses, peace be upon him, were commanded.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And if We had decreed upon them, 'Kill yourselves' or 'Leave your homes,'** as the companions of Moses were commanded to kill each other with daggers, only a few of them would have done it. Muhammad ibn al-Husayn told us, he said, Ahmad ibn Mufaddal told us, he said,

Asbat told us, on the authority of al-Suddi: **If We had decreed upon them, 'Kill yourselves' or 'Leave your homes,' only a few of them would have done it.** Thabit ibn Qays ibn Shammās and a Jewish man boasted, so the Jew said: By God, God decreed upon us, 'Kill yourselves,' so we killed ourselves! Thabit said: By God, if He had decreed upon us, 'Kill yourselves,' we would have killed ourselves! God revealed concerning this: **And if they had done what they were instructed to do, it would have been better for them and a firmer position.**

Al-Muthanna told me, he said, Ishaq told us, he said, Abu Zuhair told us, on the authority of Ismail, on the authority of Abu Ishaq al-Sabi'i, he said: When the verse was revealed: **And if We had prescribed for them, 'Kill yourselves' or 'Leave your homes,' they would not have done it, except for a few of them**, a man said: If we had been ordered, we would have done it, and praise be to God who has spared us! When that reached the Prophet, may God bless him and grant him peace, he said: Among my nation are men in whose hearts faith is more firmly established than firm mountains.

The Arab scholars differed about the reason for the nominative case in his saying: **Except a few of them**.

Some of the grammarians of Basra claimed that he raised *little* because he made it a substitute for the implied nouns in his saying: **what they did**, because the action is theirs.

Some grammarians of Kufa said: It was raised with the intention of repetition, as if its meaning is: they did not do it, only a few of them did it, as Amr ibn Ma'dikarib said:

Every brother who leaves his brother, by your father's life, except Al-Farqadhan

Abu Ja'far said: The most correct of the sayings on this matter is to say: He raised the little in the meaning indicated by his saying: **They did it only a few of them**. That is because the meaning of the statement is: And if We had prescribed for them, 'Kill yourselves' or 'Leave your homes,' only a few of them would have done it. So it was said: **They did it**, as a report on those who were mentioned previously in his saying: **Have you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you?** Then he excluded the little, raising what we mentioned, since the action was negated from it.

In the copies of the Sham'an, it is: **They did it only a few of them**. If it is read in this way, there is no blame on the reader in its parsing, because it is known in the speech of the Arabs, since the verb was occupied with what it contained as a metaphor for those who had been mentioned, then a few of them were excluded.

Abu Ja'far said: By that, God, the Most High, means: If these hypocrites who claim that they believe in what was revealed to you, but they refer to the tyrant for

judgment and turn away from you, **did what they are advised to do**, meaning: what they are reminded of regarding obedience to God and adherence to His command, **it would be better for them**, in their immediate worldly life and their later afterlife, **and more steadfast**, and more stable for them in their affairs and more upright for them in them. This is because the hypocrite works with doubt, so his work is in vain, and his effort is wasted and becomes in vain, and because of his doubt he works with weakness and weakness. If he worked with insight, he would gain a reward for his work, and it would be a store for him with God, and he would be stronger for the work that he does, and his soul would be more steadfast, due to his belief in God's promise based on his obedience to Him and the work that he does. Therefore, someone said: The meaning of His statement: **and more steadfast** is confirmation, as:

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **It would have been better for them and a stronger confirmation**, he said: confirmation.

Because if he is a believer, his soul will be more firmly established, and his resolve in it will be more correct. It is similar to the words of God Almighty: **And the parable of those who spend their wealth seeking the pleasure of God and to strengthen themselves** (al-Baqarah 2:265).

We have explained this in its proper place, and it is sufficient to repeat it.

Tafsir al-Qurtubi

The reason for its revelation is what was narrated that Thabit bin Qais bin Shammās boasted to a Jew, and the Jew said: By God, it was written for us to kill ourselves, so we killed, and the number of those killed reached seventy thousand. Thabit said: By God, if it was written for us to kill ourselves, we would have done so. And Ishaq al-Sabi'i said:

When the verse, **And if We had decreed for them** was revealed, a man said: If we were commanded, we would have done it. Praise be to God who has spared us. This reached the Messenger of God, may God bless him and grant him peace, and he said: **Among my nation are men in whose hearts faith is firmer than the firm mountains**. Ibn Wahb said: Malik said: The one who said that was Abu Bakr al-Siddiq, may God be pleased with him. And thus Makki mentioned that it was Abu Bakr, and al-Naqqash mentioned that it was Umar ibn al-Khattab, may God be pleased with him. It was mentioned on the authority of Abu Bakr, may God be pleased with him, that he said: If this were decreed for us, I would have started with myself and my family. And Abu al-Layth al-Samarqandi mentioned:

Among those who said this were Ammar ibn Yasir, Ibn Masoud, and Thabit ibn Qays. They said: If God had commanded us to kill ourselves or leave our homes, we would have done so. The Prophet, may God bless him and grant him peace, said: Faith is more firmly established in the hearts of men than the firm

mountains. *If* is a particle that indicates the impossibility of something because something else is impossible. So God, the Exalted, informed us that He did not prescribe this upon us out of kindness to us, lest our disobedience be revealed. How many things have we fallen short of, despite their lightness? How much more so with this matter, despite its heaviness! But by God, the emigrants left their homes empty and went out seeking a pleasant life. **They did not do it**, meaning killing and leaving, **except a few of them**. "A few" is a substitute for *and*, and the meaning is that no one did it except a few. The people of Kufa say: It is on repetition, what they did, what they did, except a few of them, and Abdullah bin Aamer and Isa bin Omar read except a few as an exception, and likewise it is in the copies of the people of Ash-Sham, the rest, with the nominative case, and the nominative case is better according to all grammarians. It was said: It is erected on the implication of a verb, the estimation of which is except that it is a few of them, and the nominative case became better because the word is more deserving of the meaning, and it also includes the meaning, and among the few were Abu Bakr, Omar, and Thabit bin Qais, as we mentioned, and Al-Hasan and Muqatil added Ammar and Ibn Masoud, and we mentioned them, **And if they had done what they were advised, it would have been better for them**, meaning in this world and the hereafter, **and a firmer establishment**, meaning on the truth.

Tafsir Ibn Kathir

The Almighty tells us about most people that if they were ordered to do what they are committing of prohibitions, they would not do it, because their bad natures are created to disobey the command, and this is from His knowledge, the Blessed and Exalted, of what was or was not, so how would it be? For this reason, the Almighty said: **And if We had prescribed for them, 'Kill yourselves,'** the verse. Ibn Jarir said: Al-Muthanna told me, Ishaq told me, Abu Zuhair told us on the authority of Ismail, on the authority of Abu Ishaq Al-Subai'i, who said: When the verse **And if We had prescribed for them, 'Kill yourselves,'** the verse was revealed, a man said: If we were ordered, we would have done it, and praise be to God who spared us. This reached the Prophet, may God bless him and grant him peace, and he said: **Indeed, among my nation are men whose faith is more firmly established in their hearts than the firm mountains**. Ibn Abi Hatim narrated it: Ja'far ibn Munir told us, Ruh told us, Hisham told us on the authority of Al-Hasan on the authority of Al-A'mash, who said: When the verse **And if We had prescribed for them, 'Kill yourselves,'** was revealed, a man said: If we were ordered, we would have done it, and praise be to God who spared us. This reached the Prophet, may God bless him and grant him peace, and he said: **Indeed, among my nation are men whose faith is more firmly established in their hearts than the firm mountains**. "Kill yourselves" is the verse. Some of the companions of the Prophet, may God bless him and grant him peace, said: If our Lord had done so, we would have done so. The Prophet, may God bless him and grant him peace, was informed and said: **Faith is more firmly established in**

And if We had prescribed for them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. And if they had done what they were advised, it would have been better for them and a firmer position.

the hearts of its people than the firm mountains.

Al-Suddi said: Thabit bin Qais bin Shammās and a Jewish man boasted, so the Jew said: By God, God has decreed killing upon us, so we killed ourselves. Thabit said: By God, if He had decreed upon us **Kill yourselves**, we would have done so. Then God revealed this verse. Ibn Abi Hatim narrated: My father told us, Mahmud ibn Ghailan told us, Bishr ibn al-Sarri told us, Mus'ab ibn Thabit told us on the authority of his uncle 'Amir ibn 'Abdullah ibn al-Zubayr, who said: When the verse, **And if We had prescribed for them, 'Kill yourselves,' or 'Leave your homes,' they would not have done it, except a few of them**, was revealed, the Messenger of God, may God bless him and grant him peace, said: **If it had been revealed, Ibn Umm 'Abd would have been among them**. My father told us, Abu al-Yaman told us, Ismail ibn 'Ayyash told us on the authority of Safwan ibn 'Amr, on the authority of Shuraih ibn 'Ubayd, who said: When the Messenger of God, may God bless him and grant him peace, recited this verse, **And if We had prescribed for them, 'Kill yourselves,'** the verse, the Messenger of God, may God bless him and grant him peace, pointed with his hand to 'Abdullah ibn Rawahah and said: **If God had prescribed that, this would have been among those few**, meaning Ibn Rawahah. That is why God, the Most High, said: **And if they had done what they were instructed to do**, meaning if they had done what they were commanded to do and left what they were forbidden, **it would have been better for them**, meaning than disobeying the command and committing the prohibition. **And more firmly established**, Al-Suddi said: meaning, more firmly believed. **And then We would have given them from Us**, meaning from Us, **a great reward**, meaning Paradise, **and We would have guided them to a straight path**, meaning in this world and the Hereafter. Then the Almighty said: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions." Whoever does what God has commanded him to do and leaves what God and His Messenger have forbidden him to do, God the Almighty will make him dwell in the abode of His honor and make him a companion of the prophets, then of those who come after them in rank, who are the truthful ones, then the martyrs and the righteous whose inner and outer selves are good, then God the Almighty praised them and said: **And excellent are those as companions**. Al-Bukhari said: Muhammad ibn Abdullah ibn Hawshab told us, Ibrahim ibn Saad told us, on the authority of his father, on the authority of Urwah, on the authority of Aisha, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There is no prophet who falls ill but he is given the choice between this world and the Hereafter**. And during the illness in which he died, he had a severe hoarseness, so I heard him say: **With those upon whom God has bestowed favor of the prophets, the truthful ones, the martyrs and the righteous**. So I knew that he was given the choice. Muslim narrated it

in the same way from the hadith of Shu'bah, on the authority of Sa'd ibn Ibrahim. This is the meaning of what the Prophet, may God bless him and grant him peace, said in the other hadith: **O God, the highest companion**, three times, then he passed away, may the best prayers and peace be upon him.

Mention the reason for the revelation of this noble verse

Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, who said: A man from the Ansar came to the Messenger of God, may God bless him and grant him peace, and he was sad. The Prophet, may God bless him and grant him peace, said to him: **O so-and-so, why do I see you sad?** He said: O Prophet of God, I have thought about something. He said: What is it? He said: We come to you in the morning and in the evening, looking at your face and sitting with you, and tomorrow you will be raised up with the prophets, but we will not be able to reach you. The Prophet, may God bless him and grant him peace, did not respond to him with anything. Then Gabriel came to him with this verse: **And whoever obeys God and the Messenger - those will be with the prophets upon whom God has bestowed favor Al-Baqarah 2:13**. So he sent the Prophet, may God bless him and grant him peace, and gave him good tidings. This hadith was narrated in a mural form on the authority of Masruq, Ikrimah, Amir al-Sha'bi, Qatadah, and al-Rabi' ibn Anas, and it is one of the best in chain of transmission. Ibn Jarir said: Al-Muthanna told us, Ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And whoever obeys God and the Messenger** the verse, and he said: The companions of the Prophet, may God bless him and grant him peace, said: We know that the Prophet, may God bless him and grant him peace, has a superiority over those who believe in him in the degrees of Paradise from those who follow him and believe in him, and how will they see each other when they gather in Paradise? Then God revealed this verse, and he said: meaning the Messenger of God, "The most high will descend to those who are below them, and they will gather in gardens and remember what God has bestowed upon them and praise Him, and the people of degrees will descend to them and they will strive to do for them what they desire and what they ask for, so they will be in a garden, rejoicing and enjoying it." It was narrated with a chain of transmission traceable back to the Prophet from another source, and Abu Bakr bin Mardawayh said: Abd al-Rahim bin Muhammad bin Muslim told us, Ismail bin Ahmad bin Asid told us, Abdullah bin Imran told us, Fadil bin Ayyad told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of al-Aswad, on the authority of Aisha, who said: A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, you are more beloved to me than myself, and more beloved to me than my family, and more beloved to me than my children, and

when I am in the house and I remember you, I cannot wait until I come to you and look at you, and when I remember my death and your death, I know that if you enter Paradise, you will be raised with the Prophets, and if you enter Paradise, I fear that I will not see you, so the Prophet, may God bless him and grant him peace, did not respond to him. And he remained silent until the verse was revealed to him: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions." And thus, Al-Hafiz Abu Abdullah Al-Maqdisi narrated it in his book on the description of Paradise, on the authority of Al-Tabarani, on the authority of Ahmad bin Amr bin Muslim Al-Khalal, on the authority of Abdullah bin Imran Al-Abidi, on his authority. Then he said: I do not see any harm in its chain of transmission, and God knows best. Ibn Mardawayh also said: Sulayman bin Ahmad told us, Al-Abbas bin Al-Fadl Al-Asfati told us, Abu Bakr bin Thabit bin Abbas Al-Masry told us, Khalid bin Abdullah told us, on the authority of Ata bin Al-Saib, on the authority of Amir Al-Sha'bi, on the authority of Ibn Abbas: That a man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I love you so much that I even mention you in the house and it is difficult for me, and I would like to be with you in the same degree. But the Prophet, may God bless him and grant him peace, did not respond to him at all, so God, the Almighty, revealed this verse. It was narrated by Ibn Jarir on the authority of Ibn Hamid on the authority of Jarir on the authority of Ata' on the authority of Al-Sha'bi, with no chain of transmission. It was confirmed in Sahih Muslim from the hadith of HaqI ibn Ziyad on the authority of Al-Awza'i on the authority of Yahya ibn Abi Katheer on the authority of Abu Salamah ibn Abd Al-Rahman on the authority of Rabi'ah ibn Ka'b Al-Aslami that he said: I used to spend the night with the Prophet, may God bless him and grant him peace, and I would bring him his ablution water and what he needed, and he said to me, *Ask*. So I said, **O Messenger of God, I ask you to be my companion in Paradise.** He said, **Or something else?** I said, **That is it.** He said, **Then help me with yourself by prostrating frequently.**

Imam Ahmad said: Yahya ibn Ishaq told us, Ibn Lahi'ah told us, on the authority of Ubayd God ibn Abi Ja'far, on the authority of Isa ibn Talhah, on the authority of Amr ibn Murrah al-Juhani, who said: A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I bear witness that there is no god but God and that you are the Messenger of God, and I prayed the five daily prayers, and I paid the zakat on my wealth, and I fasted the month of Ramadan. So the Messenger of God, may God bless him and grant him peace, said: **Whoever dies upon that will be with the prophets, the truthful ones, and the martyrs on the Day of Resurrection, and so on -** and he raised his two fingers - **so long as he does not disobey his parents.** Ahmad alone transmitted this. Imam Ahmad also said: Abu Saeed, the freed slave of Abu Hashim, told us, Ibn Lahi'ah told us, on the authority of Zaban bin Fa'id, on the authority of Sahl bin Mu'adh bin Anas, on the

authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Whoever recites a thousand verses in the way of God will be recorded on the Day of Resurrection with the prophets, the truthful, and the righteous martyrs. What excellent companions they are, God willing." Al-Tirmidhi narrated on the authority of Sufyan al-Thawri, on the authority of Abu Hamza, on the authority of al-Hasan al-Basri, on the authority of Abu Saeed, who said: The Messenger of God, may God bless him and grant him peace, said: **The truthful, trustworthy merchant is with the prophets, the truthful, and the martyrs.** Then he said: This is a good hadith that we do not know except from this source, and Abu Hamza's name is Abdullah bin Jabir, a Basran sheikh. And greater than all of this is the glad tidings that are proven in the Sahih and Musnads and others through continuous chains of transmission on the authority of a group of the Companions, that the Messenger of God, may God bless him and grant him peace, was asked about a man who loves a people but has not yet joined them, so he said: **A person will be with those he loves.** Anas said: The Muslims were never so happy as they were with this hadith. In a narration on the authority of Anas, he said: I love the Messenger of God, may God bless him and grant him peace, and I love Abu Bakr and Umar, may God be pleased with them, and I hope that God will send me with them even if I do not do as they did. Imam Malik bin Anas said, on the authority of Safwan bin Salim, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see the people of the chambers above them, just as you see a shining star setting in the east or west horizon, due to the difference in degrees between them.** They said: O Messenger of God, those are the dwellings of the prophets, and no one else will reach them. He said: **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed the messengers.** They included it in the two Sahihis on the authority of Malik, and the wording is from Muslim. Imam Ahmad narrated it. Fazarah told us, Falih told me on the authority of Hilal, meaning Ibn Ali, on the authority of Ata, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see each other in Paradise just as you see - or you see - a shining star setting in the east or west horizon, in the difference in degrees.** They said: O Messenger of God, are those prophets? He said: **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed in the Messengers.** Al-Hafiz Al-Dhiya' Al-Maqdisi said: This hadith meets the conditions of Al-Bukhari, and God knows best.

Al-Hafiz Abu al-Qasim al-Tabarani said in his great dictionary: Ali bin Abdul Aziz told us, Muhammad bin Ammar al-Mawsili told us, Afif bin Salim told us, on the authority of Ayoub, on the authority of Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, asking him. The Messenger of God, may God bless him and grant him peace, said to him: **Ask and inquire.** He said: O Messenger of God, you have been given preference over us with images, colors, and prophethood. Then

Surat al-Nisa 4:66

And if We had prescribed for them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. And if they had done what they were advised, it would have been better for them and a firmer position.

he said: Tell me, if I believe in what you believe in and do what you do, will I be with you in Paradise? The Messenger of God, may God bless him and grant him peace, said: **Yes, by the One in Whose Hand is my soul, the whiteness of the black glows in Paradise from a distance of a thousand years.** Then the Messenger of God, may God bless him and grant him peace, said: "Whoever says: There is no god but God, will have a covenant with God for it, and whoever says: Glory be to God and praise be to Him, one hundred thousand good deeds and twenty-four thousand good deeds will be written for him." A man said: How will we perish after this, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said: "A man will come on the Day of Resurrection with deeds that if placed on a mountain would weigh him down, and then a blessing from God will arise, and it will almost exhaust all of that, unless God covers him with His mercy." And these verses were revealed: "Has there not been over man a period of time when he was not a thing worth mentioning? Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, be he grateful or ungrateful." Until His saying: **And when you look, you will see pleasure and great dominion.** The Abyssinian said: **And my eyes will see what your eyes will see in Paradise?** The Messenger of God, may God bless him and grant him peace, said: *Yes.* Then he wept until his soul passed away. Ibn Umar said: "I saw the Messenger of God, may God bless him and grant him peace, lowering him into his grave with his own hands." There is something strange and strange about it, and its chain of transmission is weak. For this reason, God, the Most High, said: **That is the bounty from God,** meaning from God through His mercy, and He is the One Who qualified them for that, not through their deeds. **And sufficient is God as Knower,** meaning He knows who deserves guidance and success.

Fath al-Qadir

66- *If* is a particle of impossibility, and *that* is a source or an explanatory particle, because **we wrote** means we ordered. The meaning is that if God, the Almighty, had written killing and leaving the homes for those Jews who were present, only a few of them would have done it, or if He had written that for the Muslims, only a few of them would have done it. The pronoun in His statement **they did it** refers to what was written, which was indicated by Our writing, or to the killing and leaving indicated by the two verbs. We have already explained the reason for unifying the pronoun in such a case. His statement **except a few** was read by the majority in the nominative case as a substitute. Abdullah bin Amir and Isa bin Omar read **except a few** in the accusative case as an exception, and this is how it is in the copies of the Sham'an, and the nominative case is better according to grammarians. His saying, **And if they had done what they were advised to do,** of following the Sharia and submitting to the Messenger of God, may God bless him and grant him peace, **it**

would have been better for them in this world and the hereafter, **and more steadfast** in their determination to follow the truth, so that they would not be disturbed in the matter of their religion.

Tafsir al-Baghawi

66- The Almighty said: **And if We had prescribed** meaning: We had imposed and made obligatory, **for them, 'Kill yourselves', as We commanded the Children of Israel, "or leave your homes,** as We commanded the Children of Israel to leave Egypt, **they would not have done it,** meaning: We did not prescribe for them anything but obedience to the Messenger and acceptance of his rule, and if We had prescribed for them killing and leaving their homes, they would not have done it, **except a few of them,** it was revealed about Thabit ibn Qays, and he was one of the few whom God exempted. Al-Hasan and Muqatil said when this verse was revealed, Umar, Ammar ibn Yasir, Abdullah ibn Masoud, and some of the companions of the Prophet, may God bless him and grant him peace, said, and they were few, and by God, if we were commanded, we would have done it, and praise be to God who spared us. This reached the Prophet, may God bless him and grant him peace, and he said: **Indeed, among my nation are men in whose hearts faith is firmer than the firm mountains.**

Ibn Amir and the people of Ash-Sham read **except a few** in the accusative case as an exception, and this is how it is in the Mushaf of the people of Ash-Sham. It was said that there is an omission in it, meaning: except that it is a few of them. The others read **a few** in the nominative case as the subject pronoun in his saying **they did it,** meaning: except a few people who did it. **And if they had done what they were advised to do,** of obeying the Messenger and being satisfied with his ruling, **it would have been better for them and a stronger confirmation,** fulfilling and confirming their faith.

Tafsir al-Baidawi

66"And if We had decreed upon them, 'Kill yourselves' they would have been exposed to being killed in jihad, or 'Kill them as the Children of Israel were killed' and 'An' is a source or an explanation because 'We wrote' is in the sense of 'We commanded'. "Or leave your homes" their exit when they were asked to repent from worshipping the calf, and Abu 'Amr and Ya'qub read 'An' kill' with a kasra on the 'nun' according to the original movement, or 'Akhraju' with a damma on the 'waw' for following and likening to the 'waw' of the plural in the words of God the Almighty: "And do not forget the bounty" and Hamzah and 'Asim read with a kasra on the original and the rest read with a damma

on them making them like the hamzah connected to the verb. "They did it only a few of them" except a few people who are the sincere ones. Since He explained that their faith is not complete except by submitting with true submission, He pointed out the shortcomings of most of them and the weakness of their Islam, and the pronoun refers to what was written and indicated by 'We wrote', or to one of the sources of the two verbs - and Ibn 'Amir read with the accusative as an exception or as 'Except for a few'. **And if they had done what they were instructed to do** of obeying the Messenger, may God bless him and grant him peace, willingly and willingly. **It would have been better for them** in their immediate and later lives. **And a firmer establishment** in their religion because it is more effective in acquiring knowledge and removing doubt, or in establishing the reward for their deeds. The verse is also among those revealed concerning the Jewish hypocrite. It was said that it and the one before it were revealed concerning Hatib ibn Abi Balta'ah, who argued with Zubayr over a jug they were using to water their palm trees. The Prophet, may God bless him and grant him peace, said: **Irrigate, Zubayr, then release the water to your neighbor.** Hatib said: **Because he is your cousin.** The Prophet, may God bless him and grant him peace, said: **Irrigate, Zubayr, then hold back the water to the walls and take your due, then release it to your neighbor.**

Surat al-Nisa 4:67

And then We would have given them from Ourselves a great reward.

Surat al-Nisa 4:67

And then We would have given them from Ourselves a great reward.

Tafsir al-Jalalayn

And then if they had been certain **We would have given them from Us** from Us **a great reward** which is Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: If they had done what they were advised to do, it would have been better for them, because We gave them, for doing what they were advised to do, of obeying Us and adhering to Our command, **a reward**, meaning: a great reward and recompense, and more steadfast in their resolve and opinions, and more powerful for them in their actions, because We guided them to a straight path, meaning: a path in which there is no crookedness, and it is the upright religion of God that He chose for His servants and legislated for them, and that is Islam.

Tafsir al-Qurtubi

And if they did, We would have given them from Us a great reward meaning a garment in the Hereafter. It was said that the lam is the lam of the answer, and it indicates the reward, and the meaning is if they did what they were advised to do, We would have given them.

Tafsir Ibn Kathir

The Almighty tells us about most people that if they were ordered to do what they are committing of prohibitions, they would not do it, because their bad natures are created to disobey the command, and this is from His knowledge, the Blessed and Exalted, of what was or was not, so how would it be? For this reason, the Almighty said: **And if We had prescribed for them, 'Kill yourselves,'** the verse. Ibn Jarir said: Al-Muthanna told me, Ishaq told me, Abu Zuhair told us on the authority of Ismail, on the authority of Abu Ishaq Al-Subai'i, who said: When the verse **And if We had prescribed for them, 'Kill yourselves,'** the verse was revealed, a man said: If we were ordered, we would have done it, and praise be to God who spared us. This reached the Prophet, may God bless him and grant him peace, and he said: **Indeed, among my nation are men whose faith is more firmly established in their hearts than the firm mountains.** Ibn Abi Hatim narrated it: Ja'far ibn Munir told us, Ruh told us,

Hisham told us on the authority of Al-Hasan on the authority of Al-A'mash, who said: When the verse **And if We had prescribed for them, 'Kill yourselves,'** was revealed, a man said: If we were ordered, we would have done it, and praise be to God who spared us. This reached the Prophet, may God bless him and grant him peace, and he said: **Indeed, among my nation are men whose faith is more firmly established in their hearts than the firm mountains.** "Kill yourselves" is the verse. Some of the companions of the Prophet, may God bless him and grant him peace, said: If our Lord had done so, we would have done so. The Prophet, may God bless him and grant him peace, was informed and said: **Faith is more firmly established in the hearts of its people than the firm mountains.** Al-Suddi said: Thabit bin Qais bin Shammās and a Jewish man boasted, so the Jew said: By God, God has decreed killing upon us, so we killed ourselves. Thabit said: By God, if He had decreed upon us **Kill yourselves,** we would have done so. Then God revealed this verse. Ibn Abi Hatim narrated: My father told us, Mahmud ibn Ghailan told us, Bishr ibn al-Sarri told us, Mus'ab ibn Thabit told us on the authority of his uncle 'Amir ibn 'Abdullah ibn al-Zubayr, who said: When the verse, **And if We had prescribed for them, 'Kill yourselves,' or 'Leave your homes,' they would not have done it, except a few of them,** was revealed, the Messenger of God, may God bless him and grant him peace, said: **If it had been revealed, Ibn Umm 'Abd would have been among them.** My father told us, Abu al-Yaman told us, Ismail ibn 'Ayyash told us on the authority of Safwan ibn 'Amr, on the authority of Shuraih ibn 'Ubayd, who said: When the Messenger of God, may God bless him and grant him peace, recited this verse, **And if We had prescribed for them, 'Kill yourselves,'** the verse, the Messenger of God, may God bless him and grant him peace, pointed with his hand to 'Abdullah ibn Rawahah and said: **If God had prescribed that, this would have been among those few,** meaning Ibn Rawahah. That is why God, the Most High, said: **And if they had done what they were instructed to do,** meaning if they had done what they were commanded to do and left what they were forbidden, **it would have been better for them,** meaning than disobeying the command and committing the prohibition. **And more firmly established,** Al-Suddi said: meaning, more firmly believed. **And then We would have given them from Us,** meaning from Us, **a great reward,** meaning Paradise, **and We would have guided them to a straight path,** meaning in this world and the Hereafter. Then the Almighty said: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions." Whoever does what God has commanded him to do and leaves what God and His Messenger have forbidden him to do, God the Almighty will make him dwell in the abode of His honor and make him a companion of the prophets, then of those who come after them in rank, who are the truthful ones, then the martyrs and the righteous whose inner and outer selves are good, then God the Almighty praised them and said: **And excellent are those as companions.** Al-Bukhari said: Muhammad ibn

Abdullah ibn Hawshab told us, Ibrahim ibn Saad told us, on the authority of his father, on the authority of Urwah, on the authority of Aisha, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There is no prophet who falls ill but he is given the choice between this world and the Hereafter.** And during the illness in which he died, he had a severe hoarseness, so I heard him say: **With those upon whom God has bestowed favor of the prophets, the truthful ones, the martyrs and the righteous.** So I knew that he was given the choice. Muslim narrated it in the same way from the hadith of Shu'bah, on the authority of Sa'd ibn Ibrahim. This is the meaning of what the Prophet, may God bless him and grant him peace, said in the other hadith: **O God, the highest companion**, three times, then he passed away, may the best prayers and peace be upon him.

Mention the reason for the revelation of this noble verse

Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, who said: A man from the Ansar came to the Messenger of God, may God bless him and grant him peace, and he was sad. The Prophet, may God bless him and grant him peace, said to him: **O so-and-so, why do I see you sad?** He said: O Prophet of God, I have thought about something. He said: What is it? He said: We come to you in the morning and in the evening, looking at your face and sitting with you, and tomorrow you will be raised up with the prophets, but we will not be able to reach you. The Prophet, may God bless him and grant him peace, did not respond to him with anything. Then Gabriel came to him with this verse: **And whoever obeys God and the Messenger - those will be with the prophets upon whom God has bestowed favor** **Al-Baqarah 2:13**. So he sent the Prophet, may God bless him and grant him peace, and gave him good tidings. This hadith was narrated in a mural form on the authority of Masruq, Ikrimah, Amir al-Sha'bi, Qatadah, and al-Rabi' ibn Anas, and it is one of the best in chain of transmission. Ibn Jarir said: Al-Muthanna told us, Ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And whoever obeys God and the Messenger** the verse, and he said: The companions of the Prophet, may God bless him and grant him peace, said: We know that the Prophet, may God bless him and grant him peace, has a superiority over those who believe in him in the degrees of Paradise from those who follow him and believe in him, and how will they see each other when they gather in Paradise? Then God revealed this verse, and he said: meaning the Messenger of God, "The most high will descend to those who are below them, and they will gather in gardens and remember what God has bestowed upon them and praise Him, and the people of degrees will descend to them and they will strive to do for them what they desire and what they ask for, so they will be in a garden, rejoicing and enjoying it." It was narrated with a chain of transmission traceable back to the Prophet from another source, and Abu Bakr bin Mardawayh said: Abd al-Rahim bin Muhammad bin Muslim told us, Ismail bin Ahmad bin Asid told us, Abdullah bin Imran told us, Fadil bin Ayyad told us, on the authority of Mansur, on the

authority of Ibrahim, on the authority of al-Aswad, on the authority of Aisha, who said: A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, you are more beloved to me than myself, and more beloved to me than my family, and more beloved to me than my children, and when I am in the house and I remember you, I cannot wait until I come to you and look at you, and when I remember my death and your death, I know that if you enter Paradise, you will be raised with the Prophets, and if you enter Paradise, I fear that I will not see you, so the Prophet, may God bless him and grant him peace, did not respond to him. And he remained silent until the verse was revealed to him: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions." And thus, Al-Hafiz Abu Abdullah Al-Maqdisi narrated it in his book on the description of Paradise, on the authority of Al-Tabarani, on the authority of Ahmad bin Amr bin Muslim Al-Khalal, on the authority of Abdullah bin Imran Al-Abidi, on his authority. Then he said: I do not see any harm in its chain of transmission, and God knows best. Ibn Mardawayh also said: Sulayman bin Ahmad told us, Al-Abbas bin Al-Fadl Al-Asfati told us, Abu Bakr bin Thabit bin Abbas Al-Masry told us, Khalid bin Abdullah told us, on the authority of Ata bin Al-Saib, on the authority of Amir Al-Sha'bi, on the authority of Ibn Abbas: That a man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I love you so much that I even mention you in the house and it is difficult for me, and I would like to be with you in the same degree. But the Prophet, may God bless him and grant him peace, did not respond to him at all, so God, the Almighty, revealed this verse. It was narrated by Ibn Jarir on the authority of Ibn Hamid on the authority of Jarir on the authority of Ata' on the authority of Al-Sha'bi, with no chain of transmission. It was confirmed in Sahih Muslim from the hadith of Haql ibn Ziyad on the authority of Al-Awza'i on the authority of Yahya ibn Abi Katheer on the authority of Abu Salamah ibn Abd Al-Rahman on the authority of Rabi'ah ibn Ka'b Al-Aslami that he said: I used to spend the night with the Prophet, may God bless him and grant him peace, and I would bring him his ablution water and what he needed, and he said to me, *Ask*. So I said, **O Messenger of God, I ask you to be my companion in Paradise.** He said, **Or something else?** I said, **That is it.** He said, **Then help me with yourself by prostrating frequently.**

Imam Ahmad said: Yahya ibn Ishaq told us, Ibn Lahi'ah told us, on the authority of Ubayd God ibn Abi Ja'far, on the authority of Isa ibn Talhah, on the authority of Amr ibn Murrah al-Juhani, who said: A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I bear witness that there is no god but God and that you are the Messenger of God, and I prayed the five daily prayers, and I paid the zakat on my wealth, and I fasted the month of Ramadan. So the Messenger of God, may God bless him and grant him peace, said: **Whoever dies upon that will be with the prophets, the truthful ones, and the martyrs on the Day of**

And then We would have given them from Ourselves a great reward.

Resurrection, and so on - and he raised his two fingers - **so long as he does not disobey his parents**. Ahmad alone transmitted this. Imam Ahmad also said: Abu Saeed, the freed slave of Abu Hashim, told us, Ibn Lahi'ah told us, on the authority of Zaban bin Fa'id, on the authority of Sahl bin Mu'adh bin Anas, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Whoever recites a thousand verses in the way of God will be recorded on the Day of Resurrection with the prophets, the truthful, and the righteous martyrs. What excellent companions they are, God willing." Al-Tirmidhi narrated on the authority of Sufyan al-Thawri, on the authority of Abu Hamza, on the authority of al-Hasan al-Basri, on the authority of Abu Saeed, who said: The Messenger of God, may God bless him and grant him peace, said: **The truthful, trustworthy merchant is with the prophets, the truthful, and the martyrs**. Then he said: This is a good hadith that we do not know except from this source, and Abu Hamza's name is Abdullah bin Jabir, a Basran sheikh. And greater than all of this is the glad tidings that are proven in the Sahih and Musnads and others through continuous chains of transmission on the authority of a group of the Companions, that the Messenger of God, may God bless him and grant him peace, was asked about a man who loves a people but has not yet joined them, so he said: **A person will be with those he loves**. Anas said: The Muslims were never so happy as they were with this hadith. In a narration on the authority of Anas, he said: I love the Messenger of God, may God bless him and grant him peace, and I love Abu Bakr and Umar, may God be pleased with them, and I hope that God will send me with them even if I do not do as they did. Imam Malik bin Anas said, on the authority of Safwan bin Salim, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see the people of the chambers above them, just as you see a shining star setting in the east or west horizon, due to the difference in degrees between them**. They said: O Messenger of God, those are the dwellings of the prophets, and no one else will reach them. He said: **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed the messengers**. They included it in the two Sahihs on the authority of Malik, and the wording is from Muslim. Imam Ahmad narrated it. Fazarah told us, Fali'ah told me on the authority of Hilal, meaning Ibn Ali, on the authority of Ata, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see each other in Paradise just as you see - or you see - a shining star setting in the east or west horizon, in the difference in degrees**. They said: O Messenger of God, are those prophets? He said: **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed in the Messengers**. Al-Hafiz Al-Dhiya' Al-Maqdisi said: This hadith meets the conditions of Al-Bukhari, and God knows best.

Al-Hafiz Abu al-Qasim al-Tabarani said in his great dictionary: Ali bin Abdul Aziz told us, Muhammad bin Ammar al-Mawsili told us, Afif bin Salim told us, on the

authority of Ayoub, on the authority of Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, asking him. The Messenger of God, may God bless him and grant him peace, said to him: **Ask and inquire**. He said: O Messenger of God, you have been given preference over us with images, colors, and prophethood. Then he said: Tell me, if I believe in what you believe in and do what you do, will I be with you in Paradise? The Messenger of God, may God bless him and grant him peace, said: **Yes, by the One in Whose Hand is my soul, the whiteness of the black glows in Paradise from a distance of a thousand years**. Then the Messenger of God, may God bless him and grant him peace, said: "Whoever says: There is no god but God, will have a covenant with God for it, and whoever says: Glory be to God and praise be to Him, one hundred thousand good deeds and twenty-four thousand good deeds will be written for him." A man said: How will we perish after this, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said: "A man will come on the Day of Resurrection with deeds that if placed on a mountain would weigh him down, and then a blessing from God will arise, and it will almost exhaust all of that, unless God covers him with His mercy." And these verses were revealed: "Has there not been over man a period of time when he was not a thing worth mentioning? Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, be he grateful or ungrateful." Until His saying: **And when you look, you will see pleasure and great dominion**. The Abyssinian said: **And my eyes will see what your eyes will see in Paradise?** The Messenger of God, may God bless him and grant him peace, said: *Yes*. Then he wept until his soul passed away. Ibn Umar said: "I saw the Messenger of God, may God bless him and grant him peace, lowering him into his grave with his own hands." There is something strange and strange about it, and its chain of transmission is weak. For this reason, God, the Most High, said: **That is the bounty from God**, meaning from God through His mercy, and He is the One Who qualified them for that, not through their deeds. **And sufficient is God as Knower**, meaning He knows who deserves guidance and success.

Fath al-Qadir

67- **Then We would have given them from Us a great reward**. That is, at the time they did what they were admonished to do.

Tafsir al-Baghawi

67- **And then We would have given them from Ourselves a great reward**. A generous reward.

Tafsir al-Baidawi

67 **And then We would have given them from Us a great reward.** The answer to an implied question, as if it was said, **And what will they have after confirmation?** He said, **And then, if they had confirmed, We would have given them,** because *if* is an answer and a reward.

Surat al-Nisa 4:68

And We guided them to a straight path.

Surat al-Nisa 4:68

And We guided them to a straight path.

Tafsir al-Jalalayn

And We would have guided them to a straight path

Some of the Companions said to the Prophet, may God bless him and grant him peace, how do we see you in Paradise while you are in the highest ranks and we are below you? So he descended

Tafsir al-Suyuti

Tafsir al-Tabari

The meaning of his saying: **And We would have guided them**, is that We would have guided them to the straight path.

Then He, the Most High, mentioned what He promised to those who obey Him and His Messenger, peace be upon him, of permanent honor and high stations with Him, saying: **And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous** *verse*.

Tafsir al-Qurtubi

God Almighty's saying: **And We have guided them to a straight path**.

Tafsir Ibn Kathir

The Almighty tells us about most people that if they were ordered to do what they are committing of prohibitions, they would not do it, because their bad natures are created to disobey the command, and this is from His knowledge, the Blessed and Exalted, of what was or was not, so how would it be? For this reason, the Almighty said: **And if We had prescribed for them, 'Kill yourselves,'** the verse. Ibn Jarir said: Al-Muthanna told me, Ishaq told me, Abu Zuhair told us on the authority of Ismail, on the authority of Abu Ishaq Al-Subai'i, who said: When the verse **And if We had prescribed for them, 'Kill yourselves,'** the verse was revealed, a man said: If we were ordered, we would have done it, and praise be to God who spared us. This reached the Prophet, may God bless him and grant him peace, and he said: **Indeed, among my nation are men whose faith is more firmly established in their hearts than the firm mountains.** Ibn Abi Hatim narrated it: Ja'far ibn Munir told us, Ruh told us, Hisham told us on the authority of Al-Hasan on the authority of Al-A'mash, who said: When the verse **And if We had prescribed for them, 'Kill yourselves,'** was revealed, a man said: If we were ordered, we would

have done it, and praise be to God who spared us. This reached the Prophet, may God bless him and grant him peace, and he said: **Indeed, among my nation are men whose faith is more firmly established in their hearts than the firm mountains.** "Kill yourselves" is the verse. Some of the companions of the Prophet, may God bless him and grant him peace, said: If our Lord had done so, we would have done so. The Prophet, may God bless him and grant him peace, was informed and said: **Faith is more firmly established in the hearts of its people than the firm mountains.** Al-Suddi said: Thabit bin Qais bin Shammās and a Jewish man boasted, so the Jew said: By God, God has decreed killing upon us, so we killed ourselves. Thabit said: By God, if He had decreed upon us **Kill yourselves**, we would have done so. Then God revealed this verse. Ibn Abi Hatim narrated: My father told us, Mahmud ibn Ghailan told us, Bishr ibn al-Sarri told us, Mus'ab ibn Thabit told us on the authority of his uncle 'Amir ibn 'Abdullah ibn al-Zubayr, who said: When the verse, **And if We had prescribed for them, 'Kill yourselves,' or 'Leave your homes,' they would not have done it, except a few of them**, was revealed, the Messenger of God, may God bless him and grant him peace, said: **If it had been revealed, Ibn Umm 'Abd would have been among them.** My father told us, Abu al-Yaman told us, Ismail ibn 'Ayyash told us on the authority of Safwan ibn 'Amr, on the authority of Shuraih ibn 'Ubayd, who said: When the Messenger of God, may God bless him and grant him peace, recited this verse, **And if We had prescribed for them, 'Kill yourselves,'** the verse, the Messenger of God, may God bless him and grant him peace, pointed with his hand to 'Abdullah ibn Rawahah and said: **If God had prescribed that, this would have been among those few**, meaning Ibn Rawahah. That is why God, the Most High, said: **And if they had done what they were instructed to do**, meaning if they had done what they were commanded to do and left what they were forbidden, **it would have been better for them**, meaning than disobeying the command and committing the prohibition. **And more firmly established**, Al-Suddi said: meaning, more firmly believed. **And then We would have given them from Us**, meaning from Us, a great reward, meaning Paradise, **and We would have guided them to a straight path**, meaning in this world and the Hereafter. Then the Almighty said: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions." Whoever does what God has commanded him to do and leaves what God and His Messenger have forbidden him to do, God the Almighty will make him dwell in the abode of His honor and make him a companion of the prophets, then of those who come after them in rank, who are the truthful ones, then the martyrs and the righteous whose inner and outer selves are good, then God the Almighty praised them and said: **And excellent are those as companions.** Al-Bukhari said: Muhammad ibn Abdullah ibn Hawshab told us, Ibrahim ibn Saad told us, on the authority of his father, on the authority of Urwah, on the authority of Aisha, who said: I heard the Messenger of God, may God bless him and grant him

peace, say: **There is no prophet who falls ill but he is given the choice between this world and the Hereafter.** And during the illness in which he died, he had a severe hoarseness, so I heard him say: **With those upon whom God has bestowed favor of the prophets, the truthful ones, the martyrs and the righteous.** So I knew that he was given the choice. Muslim narrated it in the same way from the hadith of Shu'bah, on the authority of Sa'd ibn Ibrahim. This is the meaning of what the Prophet, may God bless him and grant him peace, said in the other hadith: **O God, the highest companion**, three times, then he passed away, may the best prayers and peace be upon him.

Mention the reason for the revelation of this noble verse

Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, who said: A man from the Ansar came to the Messenger of God, may God bless him and grant him peace, and he was sad. The Prophet, may God bless him and grant him peace, said to him: **O so-and-so, why do I see you sad?** He said: O Prophet of God, I have thought about something. He said: What is it? He said: We come to you in the morning and in the evening, looking at your face and sitting with you, and tomorrow you will be raised up with the prophets, but we will not be able to reach you. The Prophet, may God bless him and grant him peace, did not respond to him with anything. Then Gabriel came to him with this verse: **And whoever obeys God and the Messenger - those will be with the prophets upon whom God has bestowed favor** **Al-Baqarah 2:13**. So he sent the Prophet, may God bless him and grant him peace, and gave him good tidings. This hadith was narrated in a mural form on the authority of Masruq, Ikrimah, Amir al-Sha'bi, Qatadah, and al-Rabi' ibn Anas, and it is one of the best in chain of transmission. Ibn Jarir said: Al-Muthanna told us, Ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And whoever obeys God and the Messenger** the verse, and he said: The companions of the Prophet, may God bless him and grant him peace, said: We know that the Prophet, may God bless him and grant him peace, has a superiority over those who believe in him in the degrees of Paradise from those who follow him and believe in him, and how will they see each other when they gather in Paradise? Then God revealed this verse, and he said: meaning the Messenger of God, "The most high will descend to those who are below them, and they will gather in gardens and remember what God has bestowed upon them and praise Him, and the people of degrees will descend to them and they will strive to do for them what they desire and what they ask for, so they will be in a garden, rejoicing and enjoying it." It was narrated with a chain of transmission traceable back to the Prophet from another source, and Abu Bakr bin Mardawayh said: Abd al-Rahim bin Muhammad bin Muslim told us, Ismail bin Ahmad bin Asid told us, Abdullah bin Imran told us, Fadil bin Ayyad told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of al-Aswad, on the authority of Aisha, who said: A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, you are more beloved to

me than myself, and more beloved to me than my family, and more beloved to me than my children, and when I am in the house and I remember you, I cannot wait until I come to you and look at you, and when I remember my death and your death, I know that if you enter Paradise, you will be raised with the Prophets, and if you enter Paradise, I fear that I will not see you, so the Prophet, may God bless him and grant him peace, did not respond to him. And he remained silent until the verse was revealed to him: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions." And thus, Al-Hafiz Abu Abdullah Al-Maqdisi narrated it in his book on the description of Paradise, on the authority of Al-Tabarani, on the authority of Ahmad bin Amr bin Muslim Al-Khalal, on the authority of Abdullah bin Imran Al-Abidi, on his authority. Then he said: I do not see any harm in its chain of transmission, and God knows best. Ibn Mardawayh also said: Sulayman bin Ahmad told us, Al-Abbas bin Al-Fadl Al-Asfati told us, Abu Bakr bin Thabit bin Abbas Al-Masry told us, Khalid bin Abdullah told us, on the authority of Ata bin Al-Saib, on the authority of Amir Al-Sha'bi, on the authority of Ibn Abbas: That a man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I love you so much that I even mention you in the house and it is difficult for me, and I would like to be with you in the same degree. But the Prophet, may God bless him and grant him peace, did not respond to him at all, so God, the Almighty, revealed this verse. It was narrated by Ibn Jarir on the authority of Ibn Hamid on the authority of Jarir on the authority of Ata' on the authority of Al-Sha'bi, with no chain of transmission. It was confirmed in Sahih Muslim from the hadith of Haql ibn Ziyad on the authority of Al-Awza'i on the authority of Yahya ibn Abi Katheer on the authority of Abu Salamah ibn Abd Al-Rahman on the authority of Rabi'ah ibn Ka'b Al-Aslami that he said: I used to spend the night with the Prophet, may God bless him and grant him peace, and I would bring him his ablution water and what he needed, and he said to me, *Ask*. So I said, **O Messenger of God, I ask you to be my companion in Paradise.** He said, **Or something else?** I said, **That is it.** He said, **Then help me with yourself by prostrating frequently.**

Imam Ahmad said: Yahya ibn Ishaq told us, Ibn Lahi'ah told us, on the authority of Ubayd God ibn Abi Ja'far, on the authority of Isa ibn Talhah, on the authority of Amr ibn Murrah al-Juhani, who said: A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I bear witness that there is no god but God and that you are the Messenger of God, and I prayed the five daily prayers, and I paid the zakat on my wealth, and I fasted the month of Ramadan. So the Messenger of God, may God bless him and grant him peace, said: **Whoever dies upon that will be with the prophets, the truthful ones, and the martyrs on the Day of Resurrection, and so on** - and he raised his two fingers - so long as he does not disobey his parents. Ahmad alone transmitted this. Imam Ahmad also said: Abu Saeed, the freed slave of Abu Hashim, told us, Ibn

Lahi'ah told us, on the authority of Zaban bin Fa'id, on the authority of Sahl bin Mu'adh bin Anas, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Whoever recites a thousand verses in the way of God will be recorded on the Day of Resurrection with the prophets, the truthful, and the righteous martyrs. What excellent companions they are, God willing." Al-Tirmidhi narrated on the authority of Sufyan al-Thawri, on the authority of Abu Hamza, on the authority of al-Hasan al-Basri, on the authority of Abu Saeed, who said: The Messenger of God, may God bless him and grant him peace, said: **The truthful, trustworthy merchant is with the prophets, the truthful, and the martyrs.** Then he said: This is a good hadith that we do not know except from this source, and Abu Hamza's name is Abdullah bin Jabir, a Basran sheikh. And greater than all of this is the glad tidings that are proven in the Sahih and Musnads and others through continuous chains of transmission on the authority of a group of the Companions, that the Messenger of God, may God bless him and grant him peace, was asked about a man who loves a people but has not yet joined them, so he said: **A person will be with those he loves.** Anas said: The Muslims were never so happy as they were with this hadith. In a narration on the authority of Anas, he said: I love the Messenger of God, may God bless him and grant him peace, and I love Abu Bakr and Umar, may God be pleased with them, and I hope that God will send me with them even if I do not do as they did. Imam Malik bin Anas said, on the authority of Safwan bin Salim, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see the people of the chambers above them, just as you see a shining star setting in the east or west horizon, due to the difference in degrees between them.** They said: O Messenger of God, those are the dwellings of the prophets, and no one else will reach them. He said: **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed the messengers.** They included it in the two Sahihs on the authority of Malik, and the wording is from Muslim. Imam Ahmad narrated it. Fazarah told us, Fali'h told me on the authority of Hilal, meaning Ibn Ali, on the authority of Ata, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see each other in Paradise just as you see - or you see - a shining star setting in the east or west horizon, in the difference in degrees.** They said: O Messenger of God, are those prophets? He said: **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed in the Messengers.** Al-Hafiz Al-Dhiya' Al-Maqdisi said: This hadith meets the conditions of Al-Bukhari, and God knows best.

Al-Hafiz Abu al-Qasim al-Tabarani said in his great dictionary: Ali bin Abdul Aziz told us, Muhammad bin Ammar al-Mawsili told us, Afif bin Salim told us, on the authority of Ayoub, on the authority of Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, asking

him. The Messenger of God, may God bless him and grant him peace, said to him: **Ask and inquire.** He said: O Messenger of God, you have been given preference over us with images, colors, and prophethood. Then he said: Tell me, if I believe in what you believe in and do what you do, will I be with you in Paradise? The Messenger of God, may God bless him and grant him peace, said: **Yes, by the One in Whose Hand is my soul, the whiteness of the black glows in Paradise from a distance of a thousand years.** Then the Messenger of God, may God bless him and grant him peace, said: "Whoever says: There is no god but God, will have a covenant with God for it, and whoever says: Glory be to God and praise be to Him, one hundred thousand good deeds and twenty-four thousand good deeds will be written for him." A man said: How will we perish after this, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said: "A man will come on the Day of Resurrection with deeds that if placed on a mountain would weigh him down, and then a blessing from God will arise, and it will almost exhaust all of that, unless God covers him with His mercy." And these verses were revealed: "Has there not been over man a period of time when he was not a thing worth mentioning? Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, be he grateful or ungrateful." Until His saying: **And when you look, you will see pleasure and great dominion.** The Abyssinian said: **And my eyes will see what your eyes will see in Paradise?** The Messenger of God, may God bless him and grant him peace, said: *Yes.* Then he wept until his soul passed away. Ibn Umar said: "I saw the Messenger of God, may God bless him and grant him peace, lowering him into his grave with his own hands." There is something strange and strange about it, and its chain of transmission is weak. For this reason, God, the Most High, said: **That is the bounty from God,** meaning from God through His mercy, and He is the One Who qualified them for that, not through their deeds. **And sufficient is God as Knower,** meaning He knows who deserves guidance and success.

Fath al-Qadir

68- **And We guided them to a straight path** without any crookedness in it, so that they would reach the good that is attained by those who obey what they are commanded and submit to those who call them to the truth.

Tafsir al-Baghawi

68- **And We will guide them to a straight path** meaning: to the straight path.

Tafsir al-Baidawi

68**And We will guide them to a straight path** By following it, they will reach the side of the Holy One

and the doors of the unseen will be opened to them.
The Prophet, may God bless him and grant him peace,
said: **Whoever acts upon what he knows, God will
make him inherit knowledge of what he does not know.**

Surat al-Nisa 4:69

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

Surat al-Nisa 4:69

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

Tafsir al-Jalalayn

And whoever obeys God and the Messenger in what he commanded **they will be with those upon whom God has bestowed favor of the prophets and the steadfast affirmers of truth** the best companions of the prophets for their extreme truthfulness and belief **and the martyrs** those killed in the way of God **and the righteous** other than those mentioned **and excellent are those as companions** companions in Paradise, in that he will enjoy seeing them and visiting them and being with them, even though their position is in the highest ranks in relation to others.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be exalted, He means: **And whoever obeys God and the Messenger**, by submitting to their command, sincerely accepting their judgment, abiding by their orders, and refraining from what they have forbidden of disobeying God, then he is with those upon whom God has bestowed His guidance and success in obeying Him in this world from among His prophets, and in the Hereafter if he enters Paradise, **and the truthful**. Is it! the plural of truthful?

There is a difference of opinion regarding the meaning of **the two friends**.

Some of them said: The truthful ones are the prophets who believed in them and followed their path after them until they joined them. So the truthful one is a fa'il, according to the doctrine of those who said this statement, from truthfulness, just as a drunkard is said to be drunk, if he is addicted to that, and a drinker, and a liquor.

Others said: Rather, it is a noun of action from charity, and it has been narrated from the Messenger of God, may God bless him and grant him peace, with a similar interpretation of the one who said that, which is:

Sufyan ibn Wake' narrated to us, he said: Khalid ibn Mukhallad narrated to us, on the authority of Musa ibn Ya'qub, he said: My aunt, Quraibah bint Abdullah ibn Wahb ibn Zam'ah, told me, on the authority of her mother, Karima bint Al-Miqdad, on the authority of Duba'ah bint Az-Zubayr, who was married to Al-Miqdad, on the authority of Al-Miqdad, he said: I

said to the Prophet, may God bless him and grant him peace: There is something I heard from you that I am in doubt about! He said: If any one of you has doubts about a matter, let him ask me about it. I said: Your statement about your wives: I hope for them after me the truthful ones. He said: Who do you consider the truthful ones? I said: Our children who die in infancy. He said: No, but the truthful ones are those who believe.

This is a report, if its chain of transmission is authentic, we would not find it permissible to attribute it to something else, even if some of what is in it is in its chain of transmission.

If that is the case, then what is more appropriate for the word *Siddiq* is that it means: the one whose words are believed by his actions. Since the word *Fa'il* in Arabic speech only comes, if it is taken from the verb, in the sense of exaggeration, either in praise or in blame, and from that is the saying of God Almighty in describing Maryam 19: **And his mother was a friend** (al-Ma'idah 5:75).

If that means what we have described, then it includes those who are described as those who give charity and those who give charity.

And the martyrs, the plural of martyr, is the one killed in the way of God. He was called that because he stood up to bear witness to the truth on the side of God until he was killed.

And the righteous, which is the plural of *righteous*, meaning anyone whose inner and outer character is righteous. As for the words of God Almighty: **And excellent are those as companions**, it means: And excellent are those whom He described and described, as companions in Paradise.

And the companion in one word means everyone, as the poet said:

Leave passion, then throw our hearts with the arrows of enemies, and they are friends

Meaning: They are friends.

As for the accusative of the companion, the Arabs differ on it.

Some of the grammarians of Basra thought that it was in the accusative case as a state, and said: It is like a man saying: Zaid honored a man, and he changed it from the meaning: Yes, the man, and said: Yes only occurs with a noun that has an alif and lam, or with an indefinite noun.

Some grammarians of Kufa believed that it was in the accusative case as an explanation, and denied that it was a state. He cited as evidence for that the fact that the Arabs say: **Karama Zayd is one man and Hasan those are companions**, and that the inclusion of *man* indicates that the companion is its explanation. He said: It has been reported from the Arabs: **You are good men**, which indicates that this is similar to his

saying: **And you are good companions.**

Abu Jaafar said: This statement is more correct, for the reason we mentioned for its speakers.

It was mentioned that this verse was revealed because some people were saddened by the loss of the Messenger of God, may God bless him and grant him peace, fearing that they would not see him in the afterlife.

The novel mentioned that:

Ibn Hamid narrated that Yaqub al-Qummi narrated on the authority of Ja'far ibn Abi al-Mughira on the authority of Sa'id ibn Jubayr who said: A man from the Ansar came to the Prophet, may God bless him and grant him peace, and he was sad. The Prophet, may God bless him and grant him peace, said to him: O so-and-so, why do I see you sad? He said: O Prophet of God, something I have thought about! He said: What is it? He said: We come to you in the morning and in the evening, looking at your face and sitting with you. Tomorrow you will be raised up with the prophets and we will not be able to reach you! The Prophet, may God bless him and grant him peace, did not respond to him. Then Gabriel, peace be upon him, came to him with this verse: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions." He said: So the Prophet, may God bless him and grant him peace, sent for him and gave him good tidings.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Abu al-Dhaha, on the authority of Masruq, he said: The companions of the Messenger of God, may God bless him and grant him peace, said: O Messenger of God, it is not appropriate for us to leave you in this world, for if you had come, you would have been raised above us and we would not have seen you! So God revealed: **And whoever obeys God and the Messenger**, the verse.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets.** It was mentioned to us that men said: This is the Prophet of God, we see him in this world, but as for the Hereafter, he will be taken up and we will not see him! So God revealed: **And whoever obeys God and the Messenger**, up to His statement: **as a companion.**

Muhammad bin Al-Husayn told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor**, the verse. He said: Some of the Ansar said: O Messenger of God, if God admits you to Paradise and you are at the highest point in it, and we long for you, what should we do? So God revealed: **And whoever obeys God and the Messenger.**

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: **And whoever obeys God and the Messenger**, the verse, he

said: The companions of the Prophet, may God bless him and grant him peace, said: We know that the Prophet, may God bless him and grant him peace, has his superiority over those who believe in him in the degrees of Paradise, from those who follow him and believe in him, so how will they see each other when they gather in Paradise? So God revealed regarding that: It is said: The highest descend to those who are below them and they gather in its gardens, and they mention what God has bestowed upon them and praise Him, and the people of the highest degrees descend to them and they strive to do for them what they desire and what they supplicate for, so they are in his garden, rejoicing and enjoying it.

Tafsir al-Qurtubi

It has three issues:

The first - the Almighty's saying: **And whoever obeys God and the Messenger**, when the Almighty mentioned the matter that if the hypocrites had done it when they were admonished by it and turned to Him, He would have bestowed blessings upon them. After that, He mentioned the reward of whoever does it. This verse is an interpretation of the Almighty's saying: **Guide us to the straight path**, "the path of those upon whom You have bestowed blessings," and it is what is meant in his saying, peace be upon him, upon his death.

O God, the highest companion. And in Bukhari, on the authority of Aisha, she said: I heard the Messenger of God, may God bless him and grant him peace, say:

There is no prophet who falls ill except for good between this world and the Hereafter. "He was in the complaint in which he fell ill, and he was seized with severe hoarseness, so I heard him say: 'With those upon whom God has bestowed favor of the prophets, the truthful, the martyrs, and the righteous.' So I knew that it was good." A group said that this verse was revealed when Abdullah bin Zaid bin Abd Rabbih al-Ansari - who was shown the call to prayer - said: O Messenger of God, when you die and we die, you will be in the highest heavens, and we will not see you or meet you. He mentioned his grief over that, so this verse was revealed. Makki mentioned this from Abdullah, and that when the Prophet, may God bless him and grant him peace, died, he said: O God, blind me so that I do not see anything after him, so he went blind in his place. Al-Qushayri narrated that he said: O God, blind me so that I do not see anything after my beloved until I meet my beloved, so he went blind in his place. Al-Tha'labi narrated:

It was revealed about Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, who loved him very much and could not bear to be away from him. One day he came to him and his color had changed and his body was thin, and sadness was evident on his face. He said to him: **O Thawban, what has changed your color?** He said: "O Messenger of God, I have no harm or pain, but when I do not see you I long for him and feel intense loneliness until I meet you. Then I remembered the Hereafter and

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

feared that I would not see you there, because I knew that you would be raised with the righteous. If you enter Paradise, you will be in a position lower than your position, and if I do not enter, that will be when I will never see you again.” So God Almighty revealed this verse. Al-Wahidi mentioned it on the authority of Al-Kalbi and he attributed it to Masruq, who said:

The companions of the Messenger of God, may God bless him and grant him peace, said: **We should not leave you in this world, for if you leave us, you will be raised above us.** So God, the Most High, revealed: **And whoever obeys God and the Messenger - they will be with those upon whom God has bestowed favor of the prophets.** And in obeying God is obeying His Messenger, but He mentioned him to honor his status and to mention his name, may God bless him and grant him peace, and his family. **They will be with those upon whom God has bestowed favor.** That is, they are with them in one home and one bliss, enjoying seeing them and being with them, not that they are equal to them in degree, for they differ, but they visit each other to follow and emulate them in this world, and everyone in it has been granted contentment with his situation and the belief that he is inferior has gone away. God, the Most High, said: **And We will remove whatever is in their breasts of resentment.** (al-A'raf 7:43) The friend is a fa'il: the one who goes to extremes in truthfulness or in belief, and the friend is the one who fulfills what he says with his tongue. It was said: They are the virtuous followers of the prophets who precede them in giving charity, like Abu Bakr Al-Siddiq. The derivation of the word *friend* and the meaning of the martyr were mentioned in Surat Al-Baqarah. What is meant here by the martyrs are Omar, Othman, Ali, and the righteous, all the companions, may God be pleased with them all. It was said that **the martyrs** are those killed in the way of God, and **the righteous** are the righteous of the nation of Muhammad, the Messenger of God, may God bless him and grant him peace.

I said: The expression includes every righteous person and martyr, God knows best. Kindness is gentleness. A companion is called a companion because you find comfort in his company. From this comes the word *rafa* because some find comfort in others. It is permissible. **And those are good companions.** Al-Akhfash said: **A companion** is in the accusative case as a state, and it means companions. He said: “It is in the accusative case as a distinguishing feature, so it was found for that reason, so the meaning is that each one of them is a good companion, as God Almighty said: “Then We bring you forth as a child” (al-Hajj 22:5), meaning We bring forth each one of you as a child. God Almighty said: **They look from a hidden corner** (al-Shura 42:45). The meaning of this verse is seen in the words of the Prophet, may God bless him and grant him peace:

The best companions are four. He did not mention God Almighty, so ponder that.

Second - In this verse there is evidence that he was different from Abu Bakr, may God be pleased with him.

This is because when God Almighty mentioned the ranks of His saints in His Book, He began with the highest of them, who are the prophets, then He mentioned the two truthful ones, and He did not make an intermediary between them. The Muslims agreed to call Abu Bakr al-Siddiq, may God be pleased with him, a truthful one, just as they agreed to call Muhammad, peace be upon him, a messenger. If this is proven and it is correct that he is the truthful one and that he is the second Messenger of God, may God bless him and grant him peace, then it is not permissible for anyone to come before him, and God knows best.

Tafsir Ibn Kathir

The Almighty tells us about most people that if they were ordered to do what they are committing of prohibitions, they would not do it, because their bad natures are created to disobey the command, and this is from His knowledge, the Blessed and Exalted, of what was or was not, so how would it be? For this reason, the Almighty said: **And if We had prescribed for them, 'Kill yourselves,'** the verse. Ibn Jarir said: Al-Muthanna told me, Ishaq told me, Abu Zuhair told us on the authority of Ismail, on the authority of Abu Ishaq Al-Subai'i, who said: When the verse **And if We had prescribed for them, 'Kill yourselves,'** the verse was revealed, a man said: If we were ordered, we would have done it, and praise be to God who spared us. This reached the Prophet, may God bless him and grant him peace, and he said: **Indeed, among my nation are men whose faith is more firmly established in their hearts than the firm mountains.** Ibn Abi Hatim narrated it: Ja'far ibn Munir told us, Ruh told us, Hisham told us on the authority of Al-Hasan on the authority of Al-A'mash, who said: When the verse **And if We had prescribed for them, 'Kill yourselves,'** was revealed, a man said: If we were ordered, we would have done it, and praise be to God who spared us. This reached the Prophet, may God bless him and grant him peace, and he said: **Indeed, among my nation are men whose faith is more firmly established in their hearts than the firm mountains.** “Kill yourselves” is the verse. Some of the companions of the Prophet, may God bless him and grant him peace, said: If our Lord had done so, we would have done so. The Prophet, may God bless him and grant him peace, was informed and said: **Faith is more firmly established in the hearts of its people than the firm mountains.** Al-Suddi said: Thabit bin Qais bin Shammah and a Jewish man boasted, so the Jew said: By God, God has decreed killing upon us, so we killed ourselves. Thabit said: By God, if He had decreed upon us **Kill yourselves,** we would have done so. Then God revealed this verse. Ibn Abi Hatim narrated: My father told us, Mahmud ibn Ghailan told us, Bishr ibn al-Sarri told us, Mus'ab ibn Thabit told us on the authority of his uncle `Amir ibn `Abdullah ibn al-Zubayr, who said: When the verse, **And if We had prescribed for them, 'Kill yourselves,'** or **'Leave your homes,'** they would not

have done it, except a few of them, was revealed, the Messenger of God, may God bless him and grant him peace, said: **If it had been revealed, Ibn Umm `Abd would have been among them.** My father told us, Abu al-Yaman told us, Ismail ibn `Ayyash told us on the authority of Safwan ibn `Amr, on the authority of Shuraih ibn `Ubayd, who said: When the Messenger of God, may God bless him and grant him peace, recited this verse, **And if We had prescribed for them, 'Kill yourselves,'** the verse, the Messenger of God, may God bless him and grant him peace, pointed with his hand to `Abdullah ibn Rawahah and said: **If God had prescribed that, this would have been among those few,** meaning Ibn Rawahah. That is why God, the Most High, said: **And if they had done what they were instructed to do,** meaning if they had done what they were commanded to do and left what they were forbidden, **it would have been better for them,** meaning than disobeying the command and committing the prohibition. **And more firmly established,** Al-Suddi said: meaning, more firmly believed. **And then We would have given them from Us,** meaning from Us, a great reward, meaning Paradise, **and We would have guided them to a straight path,** meaning in this world and the Hereafter. Then the Almighty said: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions." Whoever does what God has commanded him to do and leaves what God and His Messenger have forbidden him to do, God the Almighty will make him dwell in the abode of His honor and make him a companion of the prophets, then of those who come after them in rank, who are the truthful ones, then the martyrs and the righteous whose inner and outer selves are good, then God the Almighty praised them and said: **And excellent are those as companions.** Al-Bukhari said: Muhammad ibn Abdullah ibn Hawshab told us, Ibrahim ibn Saad told us, on the authority of his father, on the authority of Urwah, on the authority of Aisha, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There is no prophet who falls ill but he is given the choice between this world and the Hereafter.** And during the illness in which he died, he had a severe hoarseness, so I heard him say: **With those upon whom God has bestowed favor of the prophets, the truthful ones, the martyrs and the righteous.** So I knew that he was given the choice. Muslim narrated it in the same way from the hadith of Shu'bah, on the authority of Sa'd ibn Ibrahim. This is the meaning of what the Prophet, may God bless him and grant him peace, said in the other hadith: **O God, the highest companion,** three times, then he passed away, may the best prayers and peace be upon him.

Mention the reason for the revelation of this noble verse

Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, who said: A man from the Ansar came to the Messenger of God, may God bless him and grant him peace, and he was sad. The Prophet, may God bless him and grant him peace, said to him: **O so-and-so, why do I see you sad?** He said: O Prophet of God, I have thought about

something. He said: What is it? He said: We come to you in the morning and in the evening, looking at your face and sitting with you, and tomorrow you will be raised up with the prophets, but we will not be able to reach you. The Prophet, may God bless him and grant him peace, did not respond to him with anything. Then Gabriel came to him with this verse: **And whoever obeys God and the Messenger - those will be with the prophets upon whom God has bestowed favor** **Al-Baqarah 2:13.** So he sent the Prophet, may God bless him and grant him peace, and gave him good tidings. This hadith was narrated in a mural form on the authority of Masruq, Ikrimah, Amir al-Sha'bi, Qatadah, and al-Rabi' ibn Anas, and it is one of the best in chain of transmission. Ibn Jarir said: Al-Muthanna told us, Ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And whoever obeys God and the Messenger** the verse, and he said: The companions of the Prophet, may God bless him and grant him peace, said: We know that the Prophet, may God bless him and grant him peace, has a superiority over those who believe in him in the degrees of Paradise from those who follow him and believe in him, and how will they see each other when they gather in Paradise? Then God revealed this verse, and he said: meaning the Messenger of God, "The most high will descend to those who are below them, and they will gather in gardens and remember what God has bestowed upon them and praise Him, and the people of degrees will descend to them and they will strive to do for them what they desire and what they ask for, so they will be in a garden, rejoicing and enjoying it." It was narrated with a chain of transmission traceable back to the Prophet from another source, and Abu Bakr bin Mardawayh said: Abd al-Rahim bin Muhammad bin Muslim told us, Ismail bin Ahmad bin Asid told us, Abdullah bin Imran told us, Fadil bin Ayyad told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of al-Aswad, on the authority of Aisha, who said: A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, you are more beloved to me than myself, and more beloved to me than my family, and more beloved to me than my children, and when I am in the house and I remember you, I cannot wait until I come to you and look at you, and when I remember my death and your death, I know that if you enter Paradise, you will be raised with the Prophets, and if you enter Paradise, I fear that I will not see you, so the Prophet, may God bless him and grant him peace, did not respond to him. And he remained silent until the verse was revealed to him: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions." And thus, Al-Hafiz Abu Abdullah Al-Maqdisi narrated it in his book on the description of Paradise, on the authority of Al-Tabarani, on the authority of Ahmad bin Amr bin Muslim Al-Khalal, on the authority of Abdullah bin Imran Al-Abidi, on his authority. Then he said: I do not see any harm in its chain of transmission, and God knows best. Ibn Mardawayh also said: Sulayman bin Ahmad told us, Al-Abbas bin Al-Fadl Al-Asfati told us, Abu Bakr bin Thabit bin Abbas Al-Masry told us, Khalid bin Abdullah

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

told us, on the authority of Ata bin Al-Saib, on the authority of Amir Al-Sha'bi, on the authority of Ibn Abbas: That a man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I love you so much that I even mention you in the house and it is difficult for me, and I would like to be with you in the same degree. But the Prophet, may God bless him and grant him peace, did not respond to him at all, so God, the Almighty, revealed this verse. It was narrated by Ibn Jarir on the authority of Ibn Hamid on the authority of Jarir on the authority of Ata' on the authority of Al-Sha'bi, with no chain of transmission. It was confirmed in Sahih Muslim from the hadith of Haql ibn Ziyad on the authority of Al-Awza'i on the authority of Yahya ibn Abi Katheer on the authority of Abu Salamah ibn Abd Al-Rahman on the authority of Rabi'ah ibn Ka'b Al-Aslami that he said: I used to spend the night with the Prophet, may God bless him and grant him peace, and I would bring him his ablution water and what he needed, and he said to me, *Ask*. So I said, **O Messenger of God, I ask you to be my companion in Paradise.** He said, **Or something else?** I said, **That is it.** He said, **Then help me with yourself by prostrating frequently.**

Imam Ahmad said: Yahya ibn Ishaq told us, Ibn Lahi'ah told us, on the authority of Ubayd God ibn Abi Ja'far, on the authority of Isa ibn Talhah, on the authority of Amr ibn Murrah al-Juhani, who said: A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I bear witness that there is no god but God and that you are the Messenger of God, and I prayed the five daily prayers, and I paid the zakat on my wealth, and I fasted the month of Ramadan. So the Messenger of God, may God bless him and grant him peace, said: **Whoever dies upon that will be with the prophets, the truthful ones, and the martyrs on the Day of Resurrection, and so on** - and he raised his two fingers - **so long as he does not disobey his parents.** Ahmad alone transmitted this. Imam Ahmad also said: Abu Saeed, the freed slave of Abu Hashim, told us, Ibn Lahi'ah told us, on the authority of Zaban bin Fa'id, on the authority of Sahl bin Mu'adh bin Anas, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Whoever recites a thousand verses in the way of God will be recorded on the Day of Resurrection with the prophets, the truthful, and the righteous martyrs. What excellent companions they are, God willing." Al-Tirmidhi narrated on the authority of Sufyan al-Thawri, on the authority of Abu Hamza, on the authority of al-Hasan al-Basri, on the authority of Abu Saeed, who said: The Messenger of God, may God bless him and grant him peace, said: **The truthful, trustworthy merchant is with the prophets, the truthful, and the martyrs.** Then he said: This is a good hadith that we do not know except from this source, and Abu Hamza's name is Abdullah bin Jabir, a Basran sheikh. And greater than all of this is the glad tidings that are proven in the Sahih and Musnads and others through continuous chains of transmission on the authority of a group of the

Companions, that the Messenger of God, may God bless him and grant him peace, was asked about a man who loves a people but has not yet joined them, so he said: **A person will be with those he loves.** Anas said: The Muslims were never so happy as they were with this hadith. In a narration on the authority of Anas, he said: I love the Messenger of God, may God bless him and grant him peace, and I love Abu Bakr and Umar, may God be pleased with them, and I hope that God will send me with them even if I do not do as they did. Imam Malik bin Anas said, on the authority of Safwan bin Salim, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see the people of the chambers above them, just as you see a shining star setting in the east or west horizon, due to the difference in degrees between them.** They said: O Messenger of God, those are the dwellings of the prophets, and no one else will reach them. He said: **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed the messengers.** They included it in the two Sahih on the authority of Malik, and the wording is from Muslim. Imam Ahmad narrated it. Fazarah told us, Falihi told me on the authority of Hilal, meaning Ibn Ali, on the authority of Ata, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see each other in Paradise just as you see - or you see - a shining star setting in the east or west horizon, in the difference in degrees.** They said: O Messenger of God, are those prophets? He said: **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed in the Messengers.** Al-Hafiz Al-Dhiya' Al-Maqdisi said: This hadith meets the conditions of Al-Bukhari, and God knows best.

Al-Hafiz Abu al-Qasim al-Tabarani said in his great dictionary: Ali bin Abdul Aziz told us, Muhammad bin Ammar al-Mawsili told us, Afif bin Salim told us, on the authority of Ayoub, on the authority of Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, asking him. The Messenger of God, may God bless him and grant him peace, said to him: **Ask and inquire.** He said: O Messenger of God, you have been given preference over us with images, colors, and prophethood. Then he said: Tell me, if I believe in what you believe in and do what you do, will I be with you in Paradise? The Messenger of God, may God bless him and grant him peace, said: **Yes, by the One in Whose Hand is my soul, the whiteness of the black glows in Paradise from a distance of a thousand years.** Then the Messenger of God, may God bless him and grant him peace, said: "Whoever says: There is no god but God, will have a covenant with God for it, and whoever says: Glory be to God and praise be to Him, one hundred thousand good deeds and twenty-four thousand good deeds will be written for him." A man said: How will we perish after this, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said: "A

man will come on the Day of Resurrection with deeds that if placed on a mountain would weigh him down, and then a blessing from God will arise, and it will almost exhaust all of that, unless God covers him with His mercy." And these verses were revealed: "Has there not been over man a period of time when he was not a thing worth mentioning? Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, be he grateful or ungrateful." Until His saying: **And when you look, you will see pleasure and great dominion.** The Abyssinian said: **And my eyes will see what your eyes will see in Paradise?** The Messenger of God, may God bless him and grant him peace, said: Yes. Then he wept until his soul passed away. Ibn Umar said: "I saw the Messenger of God, may God bless him and grant him peace, lowering him into his grave with his own hands." There is something strange and strange about it, and its chain of transmission is weak. For this reason, God, the Most High, said: **That is the bounty from God,** meaning from God through His mercy, and He is the One Who qualified them for that, not through their deeds. **And sufficient is God as Knower,** meaning He knows who deserves guidance and success.

Fath al-Qadir

His statement 69- **And whoever obeys God and the Messenger** is a renewed statement to explain the virtue of obeying God and the Messenger, and the reference in his statement *those* to the obedient as it indicates from **with those upon whom God has bestowed favor** by entering Paradise, and reaching what God has prepared for them. And the friend is the one who is excessively honest as the formula indicates, and it was said: they are the virtuous followers of the prophets. And the martyrs: those who have been proven to have martyrdom, and the righteous: the people of righteous deeds. And the companion is taken from kindness, which is gentleness, and what is meant by it is the one who accompanies you to be comfortable with his company, and from it is the companionship for the comfort of some of them with others, and it is erected as a distinction or a state as Al-Akhfash said.

Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, **And if We had decreed upon them, 'Kill yourselves,'** they are Jews, just as the companions of Moses were commanded to kill one another. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Sufyan that it was revealed about Thabit bin Qais bin Shammas. Ibn Jarir and Ibn Abi Hatim narrated something similar on the authority of Al-Suddi. It has been narrated through various chains of narration that a group of the Companions said: When the verse was revealed, **If our Lord had done it, we would have done it.** It was narrated by Ibn Al-Mundhir and Ibn Abi Hatim on the authority of Al-Hasan. It was narrated by Ibn Abi Hatim on the authority of Amir bin Abdullah bin Al-Zubayr. It was also narrated on the authority of Shuraih bin Ubaid. Al-Tabarani, Ibn Mardawayh, Abu Nu'aym in Al-Hilyah, and Al-Dhiya' Al-Maqdisi in Sifat Al-Jannah, who authenticated it, narrated on the authority of Aishah, who said: "A man came to the Prophet, may

God bless him and grant him peace, and said: O Messenger of God, you are dearer to me than my own self, and you are dearer to me than my children. When I am in the house and remember you, I cannot wait to come and see you. When I remember my death and your death, and I know that when you enter Paradise, you will be raised with the prophets, and when I enter Paradise, I fear that I will not see you. The Prophet, may God bless him and grant him peace, did not respond to him until Gabriel came down with this verse: 'And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor'" (Al-Tabaraani and Ibn Mardawayh narrated something similar on the authority of Ibn Abbas.

Tafsir al-Baghawi

69- The Almighty said: **And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets** the verse, "was revealed about Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, who loved the Messenger of God, may God bless him and grant him peace, very much, but he could not be patient without him. One day he came to him and his color had changed, and sadness was evident on his face. The Messenger of God, may God bless him and grant him peace, said to him: What has changed your color? He said: O Messenger of God, I have no illness or pain, but when I do not see you I feel extremely lonely until I meet you. Then I remembered the Hereafter and I fear that I will not see you because you will be raised with the prophets, and if I enter Paradise I will be in a lower position than yours, and if I do not enter Paradise I will never see you. So this verse was revealed."

Qatada said: Some of the companions of the Prophet, may God bless him and grant him peace, said: How will things be in Paradise when you are in the highest levels and we are below you? How will we see you? Then God Almighty revealed this verse.

And whoever obeys God in performing the obligatory duties, **and the Messenger** in the Sunnah, **they will be with those upon whom God has bestowed favor of the prophets** meaning they will not miss seeing the prophets and sitting with them, not because they are raised to the level of the prophets, **and the truthful ones**, who are the best companions of the Prophet, may God bless him and grant him peace, and the truthful ones are the ones who are most truthful, **and the martyrs**, it was said: they are those who were martyred on the day of Uhud, and it was said: those who were martyred in the way of God, and Ikrimah said: the prophets here are: Muhammad, may God bless him and grant him peace, and the truthful ones are Abu Bakr, and the martyrs are Umar, Uthman, and Ali, may God be pleased with them, **and the righteous ones**: all the companions, may God be pleased with them, **and excellent are those as companions**, meaning: companions in Paradise, and the Arabs put the singular in place of the plural, like the Almighty's saying: **Then We will bring you forth as children** (Ghafir 40:67), meaning: children, **and they will turn their backs**, meaning: their backs.

Surat al-Nisa 4:69

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

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Muhammad Al-Hasan bin Ahmad Al-Mukhalladi told us, Abu Al-Abbas Al-Sarraj told us, Qutaybah bin Saad told us, Hamad bin Zaid told us, on the authority of Thabit, on the authority of Anas, "A man said: O Messenger of God, what if a man loves a people but has not yet joined them? The Prophet, may God bless him and grant him peace, said: A person will be with those he loves."

Ahmad ibn Abdullah al-Salihi and Abu Amr Muhammad ibn Abd al-Rahman al-Nasawi told us: Ahmad ibn al-Hasan al-Hairi told us, on the authority of Abu al-Abbas al-Asamm, on the authority of Abu Yahya Zakariya ibn Yahya al-Marwazi, on the authority of Sufyan ibn Uyaynah, on the authority of al-Zuhri, on the authority of Anas ibn Malik, may God be pleased with him, who said: "A man said, 'O Messenger of God, when will the Hour be?' He said, 'And what have you prepared for it?' He said, 'He did not mention much, except that he loves God and His Messenger.' He said, 'Then you will be with those you love.'"

in the sense of astonishment, and companion is a distinction or a state, and it is not plural because it is said for the singular and the plural like a friend, or because it is intended and each one of them is an excellent companion. It was narrated that Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, came to him one day and his face had changed and his body had become thin. He asked him about his condition and he said: I have no pain, but when I do not see you I miss you and feel intense loneliness until I meet you. Then I remembered the afterlife and feared that I would not see you there because I knew that you would be raised with the prophets and if you were to enter Paradise you would be in a house lower than your house, and if I do not enter it will be a time when I will never see you again. So I came down.

Tafsir al-Baidawi

69And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor. Further encouragement for obedience by promising to accompany the most honorable and greatest of creation. **Of the prophets, the truthful, the martyrs, and the righteous.** A statement of those or a state of them, or of his pronoun, dividing them into four according to their stations in knowledge and action, and urging all people not to fall behind them, and they are: The prophets who are victorious in perfect knowledge and action, exceeding the limit of perfection to the degree of completion. Then the truthful whose souls ascended sometimes by the levels of contemplation of the proofs and verses and other times by the stages of purification and spiritual exercises to the pinnacle of knowledge, until they became aware of things and reported about them as they are. Then the martyrs whose eagerness to obey and diligence in revealing the truth led them to sacrifice their lives in raising the word of God Almighty. Then the righteous who spent their lives in obeying Him and their money in pleasing Him. You can say that the prohibition on them is those who know God, and these either have reached the degree of seeing Him or are standing in the position of evidence and proof. The former either attain closeness with seeing Him so that they are like someone who sees something close, and they are the prophets, peace and blessings be upon them, first, so they are like someone who sees something far away, and they are the truthful ones. The others either have their knowledge through conclusive proofs, and they are the scholars who are firmly rooted in knowledge and are God's witnesses on earth, or it is through signs and convictions that their souls are reassured by, and they are the righteous ones. **And excellent are those as companions** in the sense of astonishment, *companion*

Surat al-Nisa 4:70

That is the bounty of God, and sufficient is God as Knower.

Tafsir al-Jalalayn

That meaning that they are with those mentioned, the subject and predicate of which is **the grace is from God** He bestowed it upon them, not that they attained it through their obedience **and sufficient is God as Knower** of the reward of the Hereafter, meaning, so trust in what He has informed you of {and none informs you like the All-Aware}

Tafsir al-Suyuti

Tafsir al-Tabari

As for his saying: **That is the grace of God**, he is saying: The fact that whoever obeys God and the Messenger is with those upon whom God has bestowed favor from among the prophets, the truthful, the martyrs, and the righteous, **that is the grace of God**, he is saying: That is God's gift to them and His grace upon them, not because they responded to that because of a precedent that preceded them.

If someone says: Was it not through obedience that they reached what they reached of His grace?

It was said to him: They did not obey him in this world except through his grace that he bestowed upon them, so he guided them to obey him, so all of that was done by him, may He be glorified and exalted.

And His statement: **And sufficient is God as Knower**, meaning: And sufficient for the servants is God who created them, *Knowing* of the obedience of the obedient among them and the disobedience of the disobedient, for nothing of that is hidden from Him, but He counts it for them and preserves it, until He rewards all of them, rewarding the good-doers among them with goodness, and the evil-doers among them with evil, and He pardons whomever He wills of the people of monotheism.

Tafsir al-Qurtubi

The third - the Almighty's saying: **That is the bounty from God**. The Almighty informed us that they did not attain the degree through their obedience, but rather they attained it through the bounty and generosity of God Almighty, contrary to what the Mu'tazila said: The servant only attains that through his actions. So when God Almighty bestowed His favors upon His friends with what He gave them of His bounty, and it was not permissible for anyone to praise himself for what he did not do, this indicates the invalidity of their statement, and God knows best.

Tafsir Ibn Kathir

The Almighty tells us about most people that if they were ordered to do what they are committing of prohibitions, they would not do it, because their bad natures are created to disobey the command, and this is from His knowledge, the Blessed and Exalted, of what was or was not, so how would it be? For this reason, the Almighty said: **And if We had prescribed for them, 'Kill yourselves,'** the verse. Ibn Jarir said: Al-Muthanna told me, Ishaq told me, Abu Zuhair told us on the authority of Ismail, on the authority of Abu Ishaq Al-Subai'i, who said: When the verse **And if We had prescribed for them, 'Kill yourselves,'** the verse was revealed, a man said: If we were ordered, we would have done it, and praise be to God who spared us. This reached the Prophet, may God bless him and grant him peace, and he said: **Indeed, among my nation are men whose faith is more firmly established in their hearts than the firm mountains.** Ibn Abi Hatim narrated it: Ja'far ibn Munir told us, Ruh told us, Hisham told us on the authority of Al-Hasan on the authority of Al-A'mash, who said: When the verse **And if We had prescribed for them, 'Kill yourselves,'** was revealed, a man said: If we were ordered, we would have done it, and praise be to God who spared us. This reached the Prophet, may God bless him and grant him peace, and he said: **Indeed, among my nation are men whose faith is more firmly established in their hearts than the firm mountains.** "Kill yourselves" is the verse. Some of the companions of the Prophet, may God bless him and grant him peace, said: If our Lord had done so, we would have done so. The Prophet, may God bless him and grant him peace, was informed and said: **Faith is more firmly established in the hearts of its people than the firm mountains.** Al-Suddi said: Thabit bin Qais bin Shammās and a Jewish man boasted, so the Jew said: By God, God has decreed killing upon us, so we killed ourselves. Thabit said: By God, if He had decreed upon us **Kill yourselves**, we would have done so. Then God revealed this verse. Ibn Abi Hatim narrated: My father told us, Mahmud ibn Ghailan told us, Bishr ibn al-Sarri told us, Mus'ab ibn Thabit told us on the authority of his uncle 'Amir ibn 'Abdullah ibn al-Zubayr, who said: When the verse, **And if We had prescribed for them, 'Kill yourselves,'** or **'Leave your homes,'** they would not have done it, except a few of them, was revealed, the Messenger of God, may God bless him and grant him peace, said: **If it had been revealed, Ibn Umm 'Abd would have been among them.** My father told us, Abu al-Yaman told us, Ismail ibn 'Ayyash told us on the authority of Safwan ibn 'Amr, on the authority of Shuraih ibn 'Ubayd, who said: When the Messenger of God, may God bless him and grant him peace, recited this verse, **And if We had prescribed for them, 'Kill yourselves,'** the verse, the Messenger of God, may God bless him and grant him peace, pointed with his hand to 'Abdullah ibn Rawahah and said: **If God had prescribed that, this would have been among those few**, meaning Ibn Rawahah. That is why God, the Most High, said: **And if they had done what they were instructed to do**, meaning if they had done what they were commanded to do and left what they were forbidden, **it would have been better for them**, meaning than disobeying the command and committing the prohibition. **And more firmly established**, Al-Suddi said:

meaning, more firmly believed. **And then We would have given them from Us**, meaning from Us, **a great reward**, meaning Paradise, **and We would have guided them to a straight path**, meaning in this world and the Hereafter. Then the Almighty said: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions." Whoever does what God has commanded him to do and leaves what God and His Messenger have forbidden him to do, God the Almighty will make him dwell in the abode of His honor and make him a companion of the prophets, then of those who come after them in rank, who are the truthful ones, then the martyrs and the righteous whose inner and outer selves are good, then God the Almighty praised them and said: **And excellent are those as companions**. Al-Bukhari said: Muhammad ibn Abdullah ibn Hawshab told us, Ibrahim ibn Saad told us, on the authority of his father, on the authority of Urwah, on the authority of Aisha, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There is no prophet who falls ill but he is given the choice between this world and the Hereafter**. And during the illness in which he died, he had a severe hoarseness, so I heard him say: **With those upon whom God has bestowed favor of the prophets, the truthful ones, the martyrs and the righteous**. So I knew that he was given the choice. Muslim narrated it in the same way from the hadith of Shu'bah, on the authority of Sa'd ibn Ibrahim. This is the meaning of what the Prophet, may God bless him and grant him peace, said in the other hadith: **O God, the highest companion**, three times, then he passed away, may the best prayers and peace be upon him.

Mention the reason for the revelation of this noble verse

Ibn Jarir said: Ibn Hamid told us, Yaqub al-Qummi told us, on the authority of Ja'far ibn Abi al-Mughira, on the authority of Sa'id ibn Jubayr, who said: A man from the Ansar came to the Messenger of God, may God bless him and grant him peace, and he was sad. The Prophet, may God bless him and grant him peace, said to him: **O so-and-so, why do I see you sad?** He said: O Prophet of God, I have thought about something. He said: What is it? He said: We come to you in the morning and in the evening, looking at your face and sitting with you, and tomorrow you will be raised up with the prophets, but we will not be able to reach you. The Prophet, may God bless him and grant him peace, did not respond to him with anything. Then Gabriel came to him with this verse: **And whoever obeys God and the Messenger - those will be with the prophets upon whom God has bestowed favor** **Al-Baqarah 2:13**. So he sent the Prophet, may God bless him and grant him peace, and gave him good tidings. This hadith was narrated in a mursal form on the authority of Masruq, Ikrimah, Amir al-Sha'bi, Qatadah, and al-Rabi' ibn Anas, and it is one of the best in chain of transmission. Ibn Jarir said: Al-Muthanna told us, Ibn Abi Ja'far told us, on the authority of his father, on the authority of al-Rabi', regarding his statement: **And whoever obeys God and**

the Messenger the verse, and he said: The companions of the Prophet, may God bless him and grant him peace, said: We know that the Prophet, may God bless him and grant him peace, has a superiority over those who believe in him in the degrees of Paradise from those who follow him and believe in him, and how will they see each other when they gather in Paradise? Then God revealed this verse, and he said: meaning the Messenger of God, "The most high will descend to those who are below them, and they will gather in gardens and remember what God has bestowed upon them and praise Him, and the people of degrees will descend to them and they will strive to do for them what they desire and what they ask for, so they will be in a garden, rejoicing and enjoying it." It was narrated with a chain of transmission traceable back to the Prophet from another source, and Abu Bakr bin Mardawayh said: Abd al-Rahim bin Muhammad bin Muslim told us, Ismail bin Ahmad bin Asid told us, Abdullah bin Imran told us, Fadil bin Ayyad told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of al-Aswad, on the authority of Aisha, who said: A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, you are more beloved to me than myself, and more beloved to me than my family, and more beloved to me than my children, and when I am in the house and I remember you, I cannot wait until I come to you and look at you, and when I remember my death and your death, I know that if you enter Paradise, you will be raised with the Prophets, and if you enter Paradise, I fear that I will not see you, so the Prophet, may God bless him and grant him peace, did not respond to him. And he remained silent until the verse was revealed to him: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions." And thus, Al-Hafiz Abu Abdullah Al-Maqdisi narrated it in his book on the description of Paradise, on the authority of Al-Tabarani, on the authority of Ahmad bin Amr bin Muslim Al-Khalal, on the authority of Abdullah bin Imran Al-Abidi, on his authority. Then he said: I do not see any harm in its chain of transmission, and God knows best. Ibn Mardawayh also said: Sulayman bin Ahmad told us, Al-Abbas bin Al-Fadl Al-Asfati told us, Abu Bakr bin Thabit bin Abbas Al-Masry told us, Khalid bin Abdullah told us, on the authority of Ata bin Al-Saib, on the authority of Amir Al-Sha'bi, on the authority of Ibn Abbas: That a man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I love you so much that I even mention you in the house and it is difficult for me, and I would like to be with you in the same degree. But the Prophet, may God bless him and grant him peace, did not respond to him at all, so God, the Almighty, revealed this verse. It was narrated by Ibn Jarir on the authority of Ibn Hamid on the authority of Jarir on the authority of Ata' on the authority of Al-Sha'bi, with no chain of transmission. It was confirmed in Sahih Muslim from the hadith of Haql ibn Ziyad on the authority of Al-Awza'i on the authority of Yahya ibn Abi Katheer on the authority of Abu Salamah ibn Abd

Al-Rahman on the authority of Rabi'ah ibn Ka'b Al-Aslami that he said: I used to spend the night with the Prophet, may God bless him and grant him peace, and I would bring him his ablution water and what he needed, and he said to me, *Ask*. So I said, **O Messenger of God, I ask you to be my companion in Paradise.** He said, **Or something else?** I said, **That is it.** He said, **Then help me with yourself by prostrating frequently.**

Imam Ahmad said: Yahya ibn Ishaq told us, Ibn Lahi'ah told us, on the authority of Ubayd God ibn Abi Ja'far, on the authority of Isa ibn Talhah, on the authority of Amr ibn Murrah al-Juhani, who said: A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I bear witness that there is no god but God and that you are the Messenger of God, and I prayed the five daily prayers, and I paid the zakat on my wealth, and I fasted the month of Ramadan. So the Messenger of God, may God bless him and grant him peace, said: **Whoever dies upon that will be with the prophets, the truthful ones, and the martyrs on the Day of Resurrection, and so on -** and he raised his two fingers - **so long as he does not disobey his parents.** Ahmad alone transmitted this. Imam Ahmad also said: Abu Saeed, the freed slave of Abu Hashim, told us, Ibn Lahi'ah told us, on the authority of Zaban bin Fa'id, on the authority of Sahl bin Mu'adh bin Anas, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Whoever recites a thousand verses in the way of God will be recorded on the Day of Resurrection with the prophets, the truthful, and the righteous martyrs. What excellent companions they are, God willing." Al-Tirmidhi narrated on the authority of Sufyan al-Thawri, on the authority of Abu Hamza, on the authority of al-Hasan al-Basri, on the authority of Abu Saeed, who said: The Messenger of God, may God bless him and grant him peace, said: **The truthful, trustworthy merchant is with the prophets, the truthful, and the martyrs.** Then he said: This is a good hadith that we do not know except from this source, and Abu Hamza's name is Abdullah bin Jabir, a Basran sheikh. And greater than all of this is the glad tidings that are proven in the Sahih and Musnads and others through continuous chains of transmission on the authority of a group of the Companions, that the Messenger of God, may God bless him and grant him peace, was asked about a man who loves a people but has not yet joined them, so he said: **A person will be with those he loves.** Anas said: The Muslims were never so happy as they were with this hadith. In a narration on the authority of Anas, he said: I love the Messenger of God, may God bless him and grant him peace, and I love Abu Bakr and Umar, may God be pleased with them, and I hope that God will send me with them even if I do not do as they did. Imam Malik bin Anas said, on the authority of Safwan bin Salim, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see the people of the chambers above them, just as you see a shining star setting in the east or west horizon, due to the difference in degrees between them.** They said: O Messenger of God, those are the dwellings of the prophets, and no one else will reach them. He said:

Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed the messengers. They included it in the two Sahihis on the authority of Malik, and the wording is from Muslim. Imam Ahmad narrated it. Fazarah told us, Falihi told me on the authority of Hilal, meaning Ibn Ali, on the authority of Ata, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see each other in Paradise just as you see - or you see - a shining star setting in the east or west horizon, in the difference in degrees.** They said: O Messenger of God, are those prophets? He said: **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed in the Messengers.** Al-Hafiz Al-Dhiya' Al-Maqdisi said: This hadith meets the conditions of Al-Bukhari, and God knows best.

Al-Hafiz Abu al-Qasim al-Tabarani said in his great dictionary: Ali bin Abdul Aziz told us, Muhammad bin Ammar al-Mawili told us, Aff bin Salim told us, on the authority of Ayoub, on the authority of Utbah, on the authority of Ata', on the authority of Ibn Umar, who said: A man from Abyssinia came to the Messenger of God, may God bless him and grant him peace, asking him. The Messenger of God, may God bless him and grant him peace, said to him: **Ask and inquire.** He said: O Messenger of God, you have been given preference over us with images, colors, and prophethood. Then he said: Tell me, if I believe in what you believe in and do what you do, will I be with you in Paradise? The Messenger of God, may God bless him and grant him peace, said: **Yes, by the One in Whose Hand is my soul, the whiteness of the black glows in Paradise from a distance of a thousand years.** Then the Messenger of God, may God bless him and grant him peace, said: "Whoever says: There is no god but God, will have a covenant with God for it, and whoever says: Glory be to God and praise be to Him, one hundred thousand good deeds and twenty-four thousand good deeds will be written for him." A man said: How will we perish after this, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said: "A man will come on the Day of Resurrection with deeds that if placed on a mountain would weigh him down, and then a blessing from God will arise, and it will almost exhaust all of that, unless God covers him with His mercy." And these verses were revealed: "Has there not been over man a period of time when he was not a thing worth mentioning? Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, be he grateful or ungrateful." Until His saying: **And when you look, you will see pleasure and great dominion.** The Abyssinian said: **And my eyes will see what your eyes will see in Paradise?** The Messenger of God, may God bless him and grant him peace, said: **Yes.** Then he wept until his soul passed away. Ibn Umar said: "I saw the Messenger of God, may God bless him and grant him peace, lowering him into his grave with his own hands." There is something strange and strange about it, and its chain of transmission is weak. For this reason, God, the Most High, said: **That is the bounty from God,** meaning from God through His mercy, and He is the One Who qualified them for that, not through their deeds. **And sufficient is God as Knower,** meaning He

Surat al-Nisa 4:70

That is the bounty of Allah, and sufficient is Allah as Knower.

knows who deserves guidance and success.

Fath al-Qadir

70- **That is the grace of God, and God is sufficient as Knower.**

Tafsir al-Baghawi

70- **That is the grace from God, and God is sufficient as Knower.** That is, with the reward of the Hereafter. It was also said: with those who obeyed the Messenger of God and loved him. This shows that they did not attain that degree through their obedience, but rather they attained it through the grace of God Almighty.

Ahmad bin Abdullah Al-Salihi told us, Abu Bakr Ahmad bin Al-Hasan Al-Hiri told us, Hajib bin Ahmad Al-Tusi told us, Abdul Rahim bin Munib told us, Ali bin Ubaid told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Be close and aim straight, and know that none of you will be saved by his deeds.** They said: **Not even you, O Messenger of God?** He said: **Not even me, unless God covers me with His mercy and grace.**

Tafsir al-Baidawi

70 *That* is a subject, referring to the reward, further guidance, and company of those who are blessed, or to the virtue and merit of those who are blessed. *Favour* is its description. **From God** is its predicate, or favour is its predicate, and from God is a state, and the factor in it is the meaning of reference. **And God is sufficient as Knower** of the reward of those who obey Him, or of the amounts of favour and the deservingness of those who deserve it.

Surat al-Nisa 4:71

O you who have believed, take your precaution and go forth in companies or go forth all together.

Tafsir al-Jalalayn

O you who have believed, take your precautions against your enemy, that is, be on your guard against him and be alert for him **and go forth** rise up to fight him **in groups** dispersing one group after another **or go forth all together** together.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **O you who have believed**, believe in God and His Messenger, **take your precautions**, take your shields and your weapons with which you protect yourself from your enemy to attack and fight them, **and go forth** to them *steadfastly*.

It is the plural of *thaba*, and *thaba* is the clan.

The meaning of the words: Go out to your enemy, group after group, armed.

And from the proof is the saying of Zuhair:

I may come to a place of honor, intoxicated, finding whatever I want.

The word *thaba* may be pluralized as *thabain*.

Or go forth all together, meaning: Or go forth all together with your Prophet, may God bless him and grant him peace, to fight them. And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna narrated to us, he said: Abdullah bin Saleh narrated to us, he said: Muawiyah narrated to me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Take your precautions and go forth in groups**, he said: in groups, meaning scattered squadrons, or go forth **all together**, meaning: all of you.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Then go forth in companies**, he said: In groups, little by little.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Then go forth in groups**, he said: Groups are groups.

Al-Husayn bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, similarly.

Muhammad bin Al-Hussein told me, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **Then go forth in groups**, meaning a group, which is a group, **or go forth all together**, with the Prophet, may God bless him and grant him peace.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Al-Dahhak say regarding His statement: **Then go forth in companies**, meaning: scattered groups.

Tafsir al-Qurtubi

It has five issues:

First - The Almighty's saying: **O you who have believed, take your precautions**. This is an address to the sincere believers from the nation of Muhammad, may God bless him and grant him peace, and He commanded them to wage jihad against the infidels and go out in the way of God and protect the law. The aspect of the system and connection with what came before is that when He mentioned obedience to God and obedience to His Messenger, He commanded the people of obedience to revive His religion and raise His call, and He commanded them not to rush upon their enemy out of ignorance until they sense what they have and work out how to respond to them. This is proven for them, so He said: **Take your precautions**. So He taught them to directly engage in wars. This does not contradict trust, rather it is the exact position of trust, as mentioned in Al Imran and will come. And caution and caution are two languages, like the proverb and the proverb. Al Farra' said: Most speech is caution, and caution is also heard. It is said: Take your precautions. That is, beware. And it was said: Take the weapon cautiously because caution is with it, and caution does not ward off fate. It is:

The second - contrary to the Qadarites in their saying: Caution repels and prevents the plots of enemies, and if it were not so, there would be no meaning to their command to be cautious. It is said to them: There is no evidence in the verse that caution benefits anything from fate, but we have been commanded not to throw ourselves into destruction. From this is the hadith:

Tie it up and trust in God. Even if fate is going according to what He has decreed, and God does what He wills, what is meant by it is peace of mind, not that this is of any benefit from fate. Likewise, taking caution is also required. The evidence for that is that God Almighty praised the companions of His Prophet, may God bless him and grant him peace, by saying: **Say, 'Nothing will ever happen to us except what God has decreed for us.'** (al-Tawbah 9:51) So if something other than what He has decreed for them had happened to them, then this statement would have had no meaning.

Third - The Almighty's saying: **Then go forth in groups**. It is said: **Nafar yanfar with a kasra on the fa'** nafiran. And the beast shuddered **with a damma on the fa'** nafuran, meaning: Rise up to fight the enemy. The imam called the people to shudder, calling them to go out to fight the enemy. Nafir is a name for the people

O you who have believed, take your precaution and go forth in companies or go forth all together.

who go forth, and its origin is from nafar and nafur, which means panic. From this is the Almighty's saying: **And they turned on their backs in aversion** (al-Isra' 17:46), meaning in aversion. And from this is the skin's swelling, and a man used a reed to clean his mouth, so his mouth swelled, meaning it became swollen. Abu Ubaid said: It is from nafar something from something, which is its distancing from it and distancing itself from it. Ibn Faris said: Nafar is a group of men from three to ten, and nafir is also like nafar and nafara, Al-Farra' narrated it with a ha'. And the day of nafar is the day when people go forth from Mina, and thabaat means scattered groups. And it is said: thabān, which is the plural of safety in the feminine and masculine. Amr ibn Kulthum said:

But on the day when we fear for them, they will become a strong and steadfast group.

The Almighty's saying: *steadfastness* is a metaphor for the raiding parties, the singular of which is a group of people and originally it was *thaiba*. The steadfastness of the army made them **thaba thaba**. And *thaba* is the middle of the basin to which the water returns, that is, it goes back. An-Nahhas said: Perhaps the weak in Arabic thought that they are one and that one of them is from the other and there is a difference between them. So the thaba of the basin is called in its diminutive form *thawwayba* because it is from **thaba yathub** and it is said in the thaba of the group: *thabiyya*. Someone else said: So the thaba of the basin has deleted the *waw* and it is the root of the verb, and the thaba of the group is weak in the lam from **thaba yathbu** like **khalaykhu**. It is possible that *thaba* means the group from the thaba of the basin because when the water returns it gathers, so on this basis the group is made diminutive of *thawbiyya* and one of the two *yas* is inserted into the other. It has been said that the thaba of the group is derived from *thabat* for a man if you praise him during his life and gather the good qualities of his memory, so it returns to the gathering.

Fourth - The Almighty's saying: **Or go forth all together** means the large army with the Messenger, peace be upon him. This was said by Ibn Abbas and others. The raiding parties do not go out except with the permission of the Imam so that he may spy on them and support them from behind them. Perhaps they need to ward him off. The ruling on raiding parties, their wealth, their rulings on armies, and the obligation to go forth will come in Al-Anfal and Bara'ah, God willing.

Fifth - Ibn Khuwaiz Mandad mentioned: It was said that this verse was abrogated by the Almighty's saying: **Go forth, whether light or heavy**, and by His saying: **If you do not go forth, He will punish you**. And because **Go forth, whether light or heavy** was abrogated by His saying: **Then go forth in companies or go forth all together**, and by His saying: **It is not for the believers to go forth all together**, it is more appropriate because the obligation of jihad was established by sufficiency, so when some Muslims closed the gaps, the obligation was dropped from the rest. What is correct is that both verses are decisive, one for the time when it is necessary to appoint everyone and the other when it is

sufficient for one group and not another.

Tafsir Ibn Kathir

God the Almighty commands His believing servants to be wary of their enemy, and this requires preparing for them by preparing weapons and equipment, and increasing the number by going out in the way of God *thabat* meaning group after group, division after division, and company after company, and *thabab* is the plural of *thaba*, and *thaba* can be pluralized as *thabain*. Ali bin Abi Talha said on the authority of Ibn Abbas: His statement: **Then go out in companies** meaning groups, meaning scattered companies, **or go out all together** means all of you, and this is also narrated on the authority of Mujahid, Ikrimah, As-Suddi, Qatadah, Ad-Dahhak, Ata' Al-Khurasani, Muqatil bin Hayyan, and Khasif Al-Jazari.

And the Almighty's saying: **And indeed, among you is he who tarries**. Mujahid and more than one person said: It was revealed about the hypocrites. Muqatil ibn Hayyan said: **He tarries** means he stays behind from jihad. It is possible that what is meant is that he tarries himself and makes others tarry from jihad, as Abdullah ibn Ubayy ibn Salul - may God curse him - used to do. He tarries from jihad and discourages people from going out for it. This is the saying of Ibn Jurayj and Ibn Jarir. That is why the Almighty said, informing about the hypocrite that he says: If he tarries from jihad, **Then if a disaster befalls you**, meaning killing and martyrdom and the enemy overcomes you, because God has wisdom in that, **He says, 'God has bestowed favor upon me in that I was not a witness with them,'** meaning that I did not attend the battle with them, and that was considered one of God's favors upon him, and he did not know what reward he missed in patience or martyrdom if he was killed.

And if a bounty from God comes to you, meaning victory, triumph, and spoils, **he will surely say, as if there had never been any affection between you and him**, meaning as if he were not of your religion. **Oh, I wish I had been with them; then I would have achieved a great victory**, meaning that a share would be struck for me with them so that I would obtain it. This was his greatest intention and the ultimate goal of his desire.

Then God the Almighty said: **So let those fight in the cause of God who sell the life of this world for the Hereafter** meaning they sell their religion for a small worldly gain, and that is only because of their disbelief and lack of faith. Then God the Almighty said: **And whoever fights in the cause of God and is killed or is victorious - We will give him a great reward** meaning everyone who fights in the cause of God, whether he is killed or is victorious, has a great reward and abundant reward from God, as is proven in the two Sahihs: And God has guaranteed to the one who fights in His cause that if He takes him, He will admit him to Paradise or return him to the home from which he left with what he gained of reward or spoils.

Fath al-Qadir

His saying 71- **O you who have believed** This is an address to the sincere believers, and an order to them to fight the infidels and go out in the way of God, and caution and caution are two languages like proverb and proverb. Al-Farraa said: Most speech is caution. And caution is also heard, it is said: Take caution, meaning beware, and it was said that the meaning of the verse is: The order is for them to take up arms cautiously, because caution is in it. His saying **Then go forth** Nafaru yanfaru with a kasra on the fa, nafaran, and the animal yanfaru with a damma on the fa, nafaran. The meaning is: Rise up to fight the enemy. Or Nafir is a name for the people who go forth, and its origin is from nafar and nafur, which means fright, and from it the saying of God the Almighty **And they turned back on their heels in aversion** meaning: fleeing. His saying *Thabat* is the plural of thabba: meaning a group, and the meaning is: go forth in scattered groups. His saying **Or go forth all together** means: gathered as one army. The meaning of the verse: The command for them to go forth in one of the two descriptions so that this would be more severe on their enemy and so that they would be safe from being snatched by the enemy if each one of them went forth alone or something like that. It was said: This verse was abrogated by the Almighty's saying: **Go forth, whether light or heavy**, and by His saying: **If you do not go forth, He will punish you**. The correct view is that both verses are decisive: one is at a time when everyone needs to go forth, and the other is when it is sufficient for some to go forth without others.

Tafsir al-Baghawi

71- The Almighty said: **O you who have believed, take your precautions**, meaning: your equipment and your weapons. Precaution and caution are one and the same, like the proverb and the proverb and the likeness and the likeness. **Then go forth**, go out in **groups**, meaning: in separate raids, raid after raid, and the group is groups in a division, the singular of which is *thabba*, "or go forth all together," meaning: all of you gathered with the Prophet, may God bless him and grant him peace.

Tafsir al-Baidawi

71 **O you who have believed, take your precautions**. Be alert and prepare for the enemies. Caution and caution are like trace and trace. It was said that what is warned with is like firmness and weapons. **Then go forth**. So go out to jihad. *Standard* are scattered groups, the plural of *thabba* from *thabait* on someone, thabbiyyah if you mention the scattered good qualities of someone, and it is also pluralized as *thabeen* to make up for what was deleted from its *deficiency*. "Or go forth all together" together as one group, and even though the verse was revealed about war, its wording should be generalized to the obligation to hasten to do all good deeds however you wish before it is too late.

Surat al-Nisa 4:72

And indeed, among you is he who tarries. But if a disaster befalls you, he says, "Allah has conferred favor upon me in that I was not present with them."

Surat al-Nisa 4:72

And indeed, among you is he who tarries. But if a disaster befalls you, he says, **God has conferred favor upon me in that I was not present with them.**

Tafsir al-Jalalayn

And among you are those who linger to delay the fighting, such as Abdullah bin Abi the hypocrite and his companions, and he made him one of them in terms of the apparent meaning, and the lam in the verb is for swearing **But if a disaster befalls you** such as killing or defeat **he says, God has conferred favor upon me in that I was not present with them** so he was afflicted.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is a description from God, the Most High, of the hypocrites. He described them to His Prophet, may God bless him and grant him peace, and his companions, and described them by their description, saying: **And among you**, O believers, meaning: from your number and your people, and whoever resembles you, and appears to be from the people of your call and your religion, and he is a hypocrite who delays from those of you who obey him from jihad and fighting your enemy when you go out to them, **If a disaster befalls you**, meaning: If you are defeated, or you are killed or wounded by your enemy, **he says, 'God has conferred favor upon me in that I was not a witness with them,'** so I am afflicted with wounds, pain, or killing, and his secret is he is staying behind from you, gloating over you, because he is among those who doubt the promise of God that He promised to the believers for what they have attained in His path of reward and recompense, and in His threat. So he is neither hopeful of reward, nor afraid of punishment.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: "And among you are those who delay. But if a disaster befalls you," to his statement: **Then We will give him a great reward**, what he explained about the hypocrites.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And among you is he who slows down** from jihad and fighting in

the way of God, **but if a disaster befalls you, he says, 'God has conferred favor upon me in that I was not a witness with them.'** He said: This is a false statement.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, Ibn Jurayj said: The hypocrite is slow to prevent the Muslims from fighting in the way of God. God said, **But if a disaster befalls you**, he said: By killing the enemy from among the Muslims, **he said, 'God has conferred favor upon me in that I was not a witness with them,'** he said: This is the saying of the one who is gloating.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **If a disaster befalls you**, he said: Defeat.

The letter *lam* was included in his statement: **to whom** and it was opened because it is the letter *lam* that is included to confirm the report with *in* like the saying of the speaker: **Indeed in the house there is someone who will honor you.** As for the second letter *lam* in *li-yabat'in*, it was included to answer the oath. The meaning of the statement was: **And among you, O people, there is someone who, by God, will be slow.**

Tafsir al-Qurtubi

The Almighty said: **And indeed, among you are those who linger** meaning the hypocrites. Slowing down and slowing down are delays. You say: What delayed you from us? It is intransitive. It is also permissible to slow down so-and-so from such-and-such, meaning I delayed him, so it is transitive. Both meanings are intended in the verse. So, they would sit back from going out and others would sit back. The meaning is that among your intruders and your kind and among those who have shown their faith to you. So, the hypocrites are apparently from the number of Muslims by applying the rulings of the Muslims to them. The lam in His statement **for whomever** is a lam of emphasis, and the second is a lam of oath. *From* is in the accusative case, and its conjunction is **for them to linger** because it has the meaning of oath and report, **from you**. Mujahid, Al-Nakha'i, and Al-Kalbi read **and indeed, among you are those who linger** with a light vowel, and the meaning is the same. It was said: What is intended by His statement: **And indeed, among you are those who linger** is some of the believers because God addressed them with His statement: **And indeed, among you**. And God Almighty differentiated between the believers and the hypocrites with His statement: **And they are not of you** (al-Tawbah 9:56). This is The context and appearance of the speech reject this. Rather, they were brought together in the address on the basis of gender and lineage, as we have explained, not on the basis of faith. This is the opinion of the majority, and it is correct, God willing. And God knows best. This is indicated by his statement: **If a disaster befalls you**, meaning killing and defeat, **he says, 'God has bestowed favor upon me,'** meaning by sitting still. This can only come from a hypocrite, especially in that noble time. It is unlikely that a believer would say this. Look at this verse, which the imams narrated on the

authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, informing us about the hypocrites:

The most burdensome prayer for them is the 'Isha' and the Fajr prayer. If they only knew what was in them, they would come to them even if they had to crawl. The hadith in the narration: **And if one of them knew that he would find a fat bone, he would attend it.** He means the 'Isha' prayer. He says: If something from this world appeared that they could take and they were certain of it, they would rush to it. This is the meaning of His statement: **And if bounty from God should come to you,** meaning booty and victory. **He will surely say,** this hypocrite is the statement of a regretful, envious person, **Oh, I wish I had been with them so I could attain a great attainment.** "As if there had never been any affection between you and him." So the speech is about bringing things forward and delaying. It was said: The meaning is **He will surely say, as if there had never been any affection between you and him,** meaning as if he had not made a contract with you for jihad. It was said: It is in the accusative case as a state. Al-Hasan read *Liyaqulun* with a damma on the lam in the sense of *from*, because the meaning of his statement **for whomever he is to be slowed down** does not mean a specific man. Whoever opens the lam repeats and makes the pronoun singular in the wording of *from*. Ibn Kathir and Hafs from 'Asim read **As if there had never been** with a ta' in the wording of affection. Whoever reads with a ya' makes affection mean love. The hypocrite's statement **Oh, I wish I had been with them so I could attain a great attainment.** I was with them **out of envy or regret for missing out on the spoils with doubt about the reward from God** "so I win is the answer to the wish and for this reason it is in the accusative case and Al-Hasan read so I win" in the nominative case as if he wished to win, so it is as if he said: Oh, if only I could win a great victory. The accusative case is in the answer and the meaning is if I was with them I would win and the accusative case is implied because it is based on the interpretation of the source, the estimate is Oh, if only I had been present so I could win.

Tafsir Ibn Kathir

God the Almighty commands His believing servants to be wary of their enemy, and this requires preparing for them by preparing weapons and equipment, and increasing the number by going out in the way of God *thabat* meaning group after group, division after division, and company after company, and *thabab* is the plural of *thaba*, and *thaba* can be pluralized as *thabain*. Ali bin Abi Talha said on the authority of Ibn Abbas: His statement: **Then go out in companies** meaning groups, meaning scattered companies, **or go out all together** means all of you, and this is also narrated on the authority of Mujahid, Ikrimah, As-Suddi, Qatadah, Ad-Dahhak, Ata' Al-Khurasani, Muqatil bin Hayyan, and Khasif Al-Jazari.

And the Almighty's saying: **And indeed, among you is he who tarries.** Mujahid and more than one person said: It was revealed about the hypocrites. Muqatil bin Hayyan said: **He tarries** means he stays behind from

jihad. It is possible that what is meant is that he tarries himself and makes others tarry from jihad, as Abdullah ibn Ubayy ibn Salul - may God curse him - used to do. He tarries from jihad and discourages people from going out for it. This is the saying of Ibn Jurayj and Ibn Jarir. That is why the Almighty said, informing about the hypocrite that he says: If he tarries from jihad, **Then if a disaster befalls you,** meaning killing and martyrdom and the enemy overcomes you, because God has wisdom in that, **He says, 'God has bestowed favor upon me in that I was not a witness with them,'** meaning that I did not attend the battle with them, and that was considered one of God's favors upon him, and he did not know what reward he missed in patience or martyrdom if he was killed.

And if a bounty from God comes to you, meaning victory, triumph, and spoils, **he will surely say, as if there had never been any affection between you and him,** meaning as if he were not of your religion. **Oh, I wish I had been with them; then I would have achieved a great victory,** meaning that a share would be struck for me with them so that I would obtain it. This was his greatest intention and the ultimate goal of his desire.

Then God the Almighty said: **So let those fight in the cause of God who sell the life of this world for the Hereafter** meaning they sell their religion for a small worldly gain, and that is only because of their disbelief and lack of faith. Then God the Almighty said: **And whoever fights in the cause of God and is killed or is victorious - We will give him a great reward** meaning everyone who fights in the cause of God, whether he is killed or is victorious, has a great reward and abundant reward from God, as is proven in the two Sahih: And God has guaranteed to the one who fights in His cause that if He takes him, He will admit him to Paradise or return him to the home from which he left with what he gained of reward or spoils.

Fath al-Qadir

His saying 72- "And indeed, among you are those who will slow down." Slowing down and slowing down are delays. What is meant is: The hypocrites would sit back from going out and let others stay behind. The meaning is: Among your intruders and your kind and those who showed you their faith hypocritically are those who will slow down the believers and discourage them. The lam in his saying "for whomever" is a lam of emphasis. In his saying "will slow down **is the lam of the oath, and whoever**" is in the accusative case and its clause is connected. Mujahid, An-Nakha'i and Al-Kalbi read "will slow down" with a light sukoon. "If a disaster befalls you" of killing, defeat or loss of wealth. This hypocrite said: God has bestowed His favor upon me since I was not with them until what befell them befell me.

Tafsir al-Baghawi

72- The Almighty's saying: **And among you are those who are slow to respond,** was revealed about the hypocrites.

Rather, He said, **from you** because they were united

Surat al-Nisa 4:72

And indeed, among you is he who tarries. But if a disaster befalls you, he says, "Allah has conferred favor upon me in that I was not present with them."

with the people of faith in nationality and lineage and in showing Islam, not in reality in faith. *Liyabatan* means: let them delay, and let them be slow in jihad, and he is Abdullah bin Abi the hypocrite. The *lam* in *liyabatan* is the *lam* of the oath, and slowing down means delaying from a matter. It is said: What delayed you? That is: What delayed you from us? It is also said: **He was slowed down** meaning: He was killed and defeated, "He said: God has bestowed favor upon me" by being able to sit, **since I was not a witness with them** meaning: present in that raid, so that what happened to them would happen to me.

Tafsir al-Baidawi

72 "And indeed, among you is he who will slacken off." The address is to the army of the Messenger of God, may God bless him and grant him peace, the believers among them and the hypocrites. And those who slack off are their hypocrites who are slow and lagging behind in the face of glory. From bata'a means to slow down, which is intransitive. Or they discouraged others, as Ibn Abi discouraged people on the Day of Uhud. From bata'a, transferred from batu' like thaqa from thaqa. The first lam is for the beginning, and entered the name of in for the separation by the report. The second is the answer to an omitted oath, and the oath with its answer is the connection of "min" and what refers back to it is what is implied in li-yaba'tin. The estimate is: Indeed, among you is he who swears by God that he will slacken off.

If a disaster befalls you, such as killing or defeat, **he said**, the slow-moving one, **God has been gracious to me in that I was not present with them as a witness**, so that what befell them would befall me.

Surat al-Nisa 4:73

And if bounty from God should come to you, they would surely say, **As if there had never been any love between you and him.** "Oh, I wish I had been with them; then I would have attained a great attainment."

Tafsir al-Jalalayn

And if the lam of an oath **you have been granted bounty from God** such as victory and spoils **they will surely say** regretfully **as if** lightened and its subject is deleted, meaning as if **there was not** with the ya and the ta **between you and him affection** knowledge and friendship, and this goes back to his saying God has bestowed His favor upon me, which he interrupted between the saying and what it said, and it is *ya* for emphasis **would that I had been with them so I would have attained a great attainment** I would have taken a generous share of the spoils.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And if bounty from God befalls you**, and if God gives you victory over your enemy and you take from them booty, this one who slows down the Muslims from jihad with you in the way of God, the hypocrite, as if there was no love between you and him, will say, **Oh, I wish I had been with them so I could have attained.** What I took from the booty with them, **a great attainment.**

This is report from God Almighty about these hypocrites: that if they witness the war with the Muslims, it is to seek spoils, and if they stay away from it, it is because of the doubt in their hearts, and that they do not hope for reward for attending it, nor do they fear punishment from God for staying away from it.

Qatada and Ibn Jurayj used to say: The hypocrites who said when the Muslims were victorious said, **I wish I had been with them**, out of envy of them.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And if a favor from God comes to you, he will surely say, as if there had never been between you and him, 'Oh, I wish I had been with them so I could have achieved a great attainment.'** He said: The words of an envious person.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And if there comes to you bounty from God**, he said: The Muslims' victory over their enemy and they obtain the spoils, so that they will say: **Oh, I wish I had been with them so I could have achieved a great victory**, he said: The words of the envious person.

Tafsir al-Qurtubi

God Almighty says: "And if a favor from God comes to you, he will surely say, as if there had never been any affection between you and him, 'Oh, I wish I had been with them; then I would have achieved a great attainment.'"

Tafsir Ibn Kathir

God the Almighty commands His believing servants to be wary of their enemy, and this requires preparing for them by preparing weapons and equipment, and increasing the number by going out in the way of God *thabat* meaning group after group, division after division, and company after company, and *thabab* is the plural of *thaba*, and *thaba* can be pluralized as *thabain*. Ali bin Abi Talha said on the authority of Ibn Abbas: His statement: **Then go out in companies** meaning groups, meaning scattered companies, **or go out all together** means all of you, and this is also narrated on the authority of Mujahid, Ikrimah, As-Suddi, Qatadah, Ad-Dahhak, Ata' Al-Khurasani, Muqatil bin Hayyan, and Khasif Al-Jazari.

And the Almighty's saying: **And indeed, among you is he who tarries.** Mujahid and more than one person said: It was revealed about the hypocrites. Muqatil bin Hayyan said: **He tarries** means he stays behind from jihad. It is possible that what is meant is that he tarries himself and makes others tarry from jihad, as Abdullah ibn Ubayy ibn Salul - may God curse him - used to do. He tarries from jihad and discourages people from going out for it. This is the saying of Ibn Jurayj and Ibn Jarir. That is why the Almighty said, informing about the hypocrite that he says: If he tarries from jihad, **Then if a disaster befalls you**, meaning killing and martyrdom and the enemy overcomes you, because God has wisdom in that, **He says, 'God has bestowed favor upon me in that I was not a witness with them,'** meaning that I did not attend the battle with them, and that was considered one of God's favors upon him, and he did not know what reward he missed in patience or martyrdom if he was killed.

And if a bounty from God comes to you, meaning victory, triumph, and spoils, **he will surely say, as if there had never been any affection between you and him**, meaning as if he were not of your religion. **Oh, I wish I had been with them; then I would have achieved a great victory**, meaning that a share would be struck for me with them so that I would obtain it. This was his greatest intention and the ultimate goal of his desire.

Then God the Almighty said: **So let those fight in the cause of God who sell the life of this world for the Hereafter** meaning they sell their religion for a small worldly gain, and that is only because of their disbelief and lack of faith. Then God the Almighty said: **And whoever fights in the cause of God and is killed or is victorious - We will give him a great reward** meaning everyone who fights in the cause of God, whether he is killed or is victorious, has a great reward and abundant reward from God, as is proven in the two Sahih: And God has guaranteed to the one who fights in His cause that if He takes him, He will admit him to Paradise or return him to the home from which he left with what he gained of reward or spoils.

Surat al-Nisa 4:73

And if bounty from Allah should come to you, they would surely say, "As if there had never been any love between you and him." "Oh, I wish I had been with them; then I would have attained a great attainment."

Fath al-Qadir

73- "And if you are granted bounty from **spoils or victory** they will surely say **this hypocrite says the words of a regretful and envious person** Oh, I wish I had been with them so I could have achieved a great victory. **His saying** As if there had never been between you and him any affection **is an interjectional clause between the verb which is liyaqulun and its object, which is** Oh, I wish I had." It was said that there is an inversion in the speech - and it was said that the meaning is: they will surely say as if there had never been any affection between you and him: that is, as if he had not made a contract with you for jihad. It was said that it is in the accusative case as a state. Al-Hasan read "liyaqulun" with a damma on the lam meaning from. Ibn Kathir and Hafs ibn Asim read "as if there had never been" with a ta' on the wording of affection. His saying "So I will win" in the accusative case as an answer to the wish. Al-Hasan read "So I will win **in the nominative case**."

hypocrites who slow him down, and the Muslims weakened him by attack and envy, as if there had never been any affection between you and Muhammad, may God bless him and grant him peace, since he did not seek your help so you would have achieved what they achieved, "Oh, would that I had been with them". It was said that it is connected to the first sentence, and it is weak, since parts of the sentence are not separated by what is not related to it in wording and meaning, and "like" is a lightened form of the heavy form, and its name is the pronoun of the matter, and it is deleted. Ibn Kathir and Hafs on the authority of Asim and Ruways on the authority of Yaqub read *takun* with a ta' to feminize the word of affection, and the vocative in **ya litany** is omitted, meaning: **ya qawm**. It was said **ya atlaq** to draw attention to the expansion, so *fafuz* is in the accusative case as a response to the wish, and it was read with the nominative case on the assumption that *fafuz* at that time, or in conjunction with *kanat*.

Tafsir al-Baghawi

73- And if a bounty from God befalls you, **victory and spoils**, he will surely say, **this hypocrite, and there is an advancement and delay in it, and his saying** as if there had never been between you and him affection **is connected to his saying** but if a disaster befalls you," meaning: if a disaster befalls you, he said: God has bestowed favor upon me since I was not a witness with them, as if there had never been between you and him affection, meaning: knowledge.

Ibn Kathir, Hafs, and Yaqub read *takun* with a ta', and the rest with a ya': meaning: And if you are granted bounty from God, they will say: **Oh, I wish I had been with them in that raid, so I would have achieved a great achievement**, meaning: I would have taken a generous share of the spoils. His saying **so I would have achieved** is in the accusative case as an answer to the wish with the fa', just as you say: I wish I could stand up so that people would follow me.

Tafsir al-Baidawi

73" And if a favor from God has befallen you" such as victory and booty. "He will surely say **He emphasized it to draw attention to the extent of his regret, and it was read with a damma on the lam to return the pronoun to the meaning of from**". "As if there had never been between you and him any affection" is an interjection between the verb and its object, which is. "Oh, would that I had been with them so I could have achieved a great victory" to draw attention to the weakness of their belief, and that their saying this is the saying of one who has no connection between you and him, and he only wanted to be with you for the sake of money, or a state of the pronoun in "He will surely say" or included in what is said, meaning the slower one says to the

Surat al-Nisa 4:74

So let those fight in the way of God who sell the life of this world for the Hereafter. And whoever fights in the way of God and is killed or victorious - We will give him a great reward.

Tafsir al-Jalalayn

God Almighty said: **So let those fight in the cause of God** to exalt His religion **who exchange** sell (the life of this world for the Hereafter. And whoever fights in the cause of God and is killed) is martyred **or overcomes** triumphs over his enemy **We will give him a great reward** a generous reward.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is an exhortation from God to the believers to wage jihad against His enemy from among the people of disbelief in Him, whether they are victorious or defeated, and to be lenient with the words of the hypocrites in the jihad against those polytheists who wage jihad against them, and that they have a high status with God in their jihad against them - whether they are defeated or victorious.

God, the Most High, says to them: **So let them fight in the cause of God**, meaning: in the religion of God and calling to it, and engaging in what the people of disbelief have been commanded to do, **who sell the life of this world for the Hereafter**, meaning: those who sell their life of this world for the reward of the Hereafter and what God has promised to the people of His obedience in it. And their selling it for it: their spending their money in seeking the pleasure of God, in jihad against those whom He has commanded to be jihaded from among His enemies and the enemies of His religion, and their sacrificing their lives for Him in that.

God Almighty has informed us of what they will get if they do it, saying: **And whoever fights in the cause of God and is killed or is victorious - We will give him a great reward**. He says: And whoever fights - in the pursuit of establishing God's religion and raising the word of God - the enemies of God, **and is killed**, he says: the enemies of God kill him, or he is victorious over them and is victorious over them, **we will give him a great reward**, he says: We will give him a great reward and recompense in the Hereafter. And what God Almighty has called *great* has no extent that the servants of God know its extent.

We have shown that the most common meaning of **I bought** in the speech of the Arabs is **I sold**, which makes it unnecessary to repeat it.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **So let those fight in the cause of God who sell the life of this world for the Hereafter**, meaning: They sell the life of this world for the Hereafter.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **They sell the life of this world for the Hereafter**. So, *yashri* means to sell, and *yashri* means to take, and the fools sold the Hereafter for the world.

Tafsir al-Qurtubi

There are three issues

First: The Almighty's saying: **So let him fight in the cause of God** is addressed to the believers, meaning let him fight in the cause of God against the infidels **who sell** meaning sell, meaning give their souls and their wealth for God Almighty **for the Hereafter** meaning for the garment of the Hereafter.

The second - the Almighty's saying: **And whoever fights in the way of God** is a condition. **And is killed or is victorious** is in apposition to it, and the reward is **We will give him a great reward**. The meaning of **And is killed and is martyred or is victorious is and is victorious and takes spoils**. A group read **And whoever fights, let him fight** with a sukoon on the lam of the command, and a group read **let him fight** with a kasra on the lam of the command. So the Almighty mentioned the two extremes of the state of the fighter and was satisfied with the two extremes, as Ibn Atiyyah mentioned.

Third: The apparent meaning of the verse requires equality between those who were killed as martyrs or those who returned as victors. In Sahih Muslim, it is narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said:

God guarantees that whoever goes out in His cause, He will not send him out to jihad in My cause, believing in Me and confirming My messengers. He guarantees that I will admit him into Paradise or return him to the home from which he went out, having attained whatever reward or spoils he attained." He mentioned the hadith, in which it says, "On the authority of Abdullah bin Amr, that the Messenger of God, may God bless him and grant him peace, said:

There is no warrior who fights in the way of God and obtains booty except that they hasten to take two-thirds of their reward from the other, and one-third remains for them. If they do not obtain booty, their reward is complete. So his statement: "Getting whatever reward or booty they obtained" requires that one of the mujahideen who is not martyred has one of two options: either a reward if they do not obtain booty, or wealth and no reward, unlike the hadith of Abdullah bin Amr. Since this was the case, some people said: The hadith of Abdullah bin Amr is nothing because in its chain of transmission is Hamid bin Hani' who is not well-known. They preferred the first hadith over it because of its well-known nature. Others said: There is no contradiction or difference between them. And *or* in the hadith of Abu Hurayrah means *and* as the Kufians say. This is indicated by the narration of Abu Dawud, for he said in it:

From reward and spoils with the comprehensive *waw*. Some narrators of Muslim also narrated it with the

Surat al-Nisa 4:74

So let those fight in the way of Allah who sell the life of this world for the Hereafter. And whoever fights in the way of Allah and is killed or victorious - We will give him a great reward.

comprehensive waw. Hamid bin Hani', an Egyptian, heard Abu Abd al-Rahman al-Halabi and Amr bin Malik. Haywah bin Shuraih and Ibn Wahb narrated from him. The first hadith is to be understood as referring to mere intention and sincerity in jihad. That is what God has guaranteed for him, either martyrdom or returning him to his family as a rewarded and successful person. The second is to be understood as referring to when he intended jihad but with the aim of obtaining spoils. When his intention was divided, his reward was diminished. The Sunnah indicated that the one who gains spoils has a reward, as the Book indicated. So there is no contradiction. Then it was said: The decrease in the reward of the one who gains spoils is only because of what God opened up to him of this world, so he enjoyed it and removed from himself the hardship of his life. And whoever failed and did not obtain anything remained in his hardship of life and was patient in his condition, so his reward remained abundant, unlike the first. Similar to it is his statement in the other hadith:

Some of us died without eating anything from his reward - including Mus'ab bin Umair - and some of us had their fruits ripe and are still harvesting them.

Tafsir Ibn Kathir

God the Almighty commands His believing servants to be wary of their enemy, and this requires preparing for them by preparing weapons and equipment, and increasing the number by going out in the way of God *thabat* meaning group after group, division after division, and company after company, and *thabab* is the plural of *thaba*, and *thaba* can be pluralized as *thabain*. Ali bin Abi Talha said on the authority of Ibn Abbas: His statement: **Then go out in companies** meaning groups, meaning scattered companies, **or go out all together** means all of you, and this is also narrated on the authority of Mujahid, Ikrimah, As-Suddi, Qatadah, Ad-Dahhak, Ata' Al-Khurasani, Muqatil bin Hayyan, and Khasif Al-Jazari.

And the Almighty's saying: **And indeed, among you is he who tarries**. Mujahid and more than one person said: It was revealed about the hypocrites. Muqatil bin Hayyan said: **He tarries** means he stays behind from jihad. It is possible that what is meant is that he tarries himself and makes others tarry from jihad, as Abdullah ibn Ubayy ibn Salul - may God curse him - used to do. He tarries from jihad and discourages people from going out for it. This is the saying of Ibn Jurayj and Ibn Jarir. That is why the Almighty said, informing about the hypocrite that he says: If he tarries from jihad, **Then if a disaster befalls you**, meaning killing and martyrdom and the enemy overcomes you, because God has wisdom in that, **He says, 'God has bestowed favor upon me in that I was not a witness with them,'** meaning that I did not attend the battle with them, and that was considered one of God's favors upon him, and he did not know what reward he missed in patience or martyrdom if he was killed.

And if a bounty from God comes to you, meaning victory, triumph, and spoils, **he will surely say, as if there had never been any affection between you and him**, meaning as if he were not of your religion. **Oh, I wish I had been with them; then I would have achieved a great victory**, meaning that a share would be struck for me with them so that I would obtain it. This was his greatest intention and the ultimate goal of his desire.

Then God the Almighty said: **So let those fight in the cause of God who sell the life of this world for the Hereafter** meaning they sell their religion for a small worldly gain, and that is only because of their disbelief and lack of faith. Then God the Almighty said: **And whoever fights in the cause of God and is killed or is victorious - We will give him a great reward** meaning everyone who fights in the cause of God, whether he is killed or is victorious, has a great reward and abundant reward from God, as is proven in the two Sahihs: And God has guaranteed to the one who fights in His cause that if He takes him, He will admit him to Paradise or return him to the home from which he left with what he gained of reward or spoils.

Fath al-Qadir

His saying 74- **So let him fight in the way of God** This is an order to the believers, and the circumstance was placed before the subject to emphasize it. **Those who buy** means they sell, and they are the believers. The *fa* in his saying **So let him fight** is the answer to the condition, which is understood, meaning: If these previously mentioned, described among them, do not fight, then let the sincere ones who sacrifice their souls and sell the life of this world for the hereafter fight. Then he promised those who fight in the way of God that he will give them a great reward whose value cannot be measured, and that is that if he is killed, he will win martyrdom, which is the highest degree of rewards, and if he is victorious and triumphs, he will have the reward of one who fought in the way of God, along with what he has attained of elevation in this world and the spoils. The apparent meaning of this requires equality between the one who was killed as a martyr or who turned out to be a winner, and it may be said that the equality between them is only in giving the great reward, and it is not necessary for their reward to be equal, for something being great is one of the relative matters, some of which are great in relation to what is below it and insignificant in relation to To what is above it.

Tafsir al-Baghawi

74- The Almighty said: **So let those fight in the cause of God who sell the life of this world for the Hereafter**. It was said: It was revealed about the hypocrites, and the meaning of *sell* is: buy, meaning those who choose the world over the Hereafter, meaning: believe and then fight. It was said: It was revealed about the sincere believers, meaning: So let those fight in the cause of God who sell, meaning: sell the life of this

world for the Hereafter and choose the Hereafter. **And whoever fights in the cause of God and is killed,** meaning is martyred, **or overcomes,** "We will give him, **in both versions,** a great reward," and Abu Amr and Al-Kisa'i assimilate the Ba' into the Fa' wherever it is.

Abu al-Hasan Muhammad ibn Muhammad al-Sarakhsi told us, Zahir ibn Ahmad ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, Malik told us, Abu al-Zinad told us, al-A'raj told us, Abu Hurayrah told us that the Messenger of God, may God bless him and grant him peace, said: "God has guaranteed to whoever strives in His cause, and nothing drives him out of his home except striving in His cause and believing in His word, that He will admit him into Paradise or return him to the home from which he left with whatever reward and spoils he has attained."

Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi told us, Abu Al-Hasan Ali bin Abdullah Al-Taysifuni told us, Abu Abdul-Rahman Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashmihani told us, Ali bin Hajar told us, Ismail bin Jaafar told us, Muhammad bin Amr bin Alqamah, on the authority of Abu Salamah, on the authority of Abu Hurairah, may God be pleased with them both, that the Prophet, may God bless him and grant him peace, said: "The example of the one who fights in the way of God is like the one who fasts and prays without slackening in prayer or fasting until God returns him to his family with what he returns with of booty and reward, or He takes him and admits him to Paradise."

Tafsir al-Baidawi

74 "So let those fight in the cause of God who sell the life of this world for the Hereafter" meaning those who sell it for it. The meaning is that if these people are slow to fight, then let the sincere ones who sacrifice themselves in pursuit of the Hereafter fight, or those who buy it and choose it over the Hereafter, and they are the slow ones. The meaning is to urge them to abandon what has been reported about them. "And whoever fights in the cause of God and is killed or is victorious - We will give him a great reward **He promised him a great reward whether he is victorious or is victorious, encouraging him to fight and denying their saying** God has conferred favor upon me in that I was not a witness with them. **Rather, He said** is killed or is victorious" to draw attention to the fact that the mujahid should stand firm in battle until he honors himself with martyrdom or religion, with victory and triumph, and that his intention should not be to kill in particular, but rather to raise the word of truth and honor religion.

Surat al-Nisa 4:75

And what is the matter with you that you fight not in the cause of Allah and for the oppressed among men, women and children who say, "Our Lord, take us out of this city whose people are oppressors and appoint for us from Yourself a protector and appoint for us from Yourself a helper."

Surat al-Nisa 4:75

And what is the matter with you that you fight not in the cause of God and for the oppressed among men, women and children who say, **Our Lord, take us out of this city whose people are oppressors and appoint for us from Yourself a protector and appoint for us from Yourself a helper.**

Tafsir al-Jalalayn

And what is the matter with you that you fight not A question of rebuke, meaning there is nothing preventing you from fighting **in the cause of God and in freeing the weak among men, women and children** whom the infidels prevented from emigrating and harmed them. Ibn Abbas, may God be pleased with him, said: My mother and I were among them. **Those who say** supplicating, **O our Lord, take us out of this city Mecca whose people are oppressors** with disbelief **and appoint for us from Yourself from You a protector** who will take care of our affairs **and appoint for us from Yourself a helper** who will protect us from them. And God answered their supplication and made it easy for some of them to leave and some of them remained until Mecca was conquered and the Prophet, may God bless him and grant him peace, appointed Atab bin Asid, so he vindicated their oppressed against their oppressor.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means: **And what is the matter with you, O believers, that you do not fight in the cause of God,** and in **the weak**, He says: about the weak among you, **of men, women, and children**. As for the *men*, they had converted to Islam in Mecca, but their clans overpowered them by oppressing them, and they harmed them, and inflicted upon them torment and hardships in their bodies in order to tempt them away from their religion. So God urged the believers to rescue them from the hands of those who had overpowered them from among the infidels, so He said to them: What is the matter with you that you do not fight in the cause of God, and about the weak among the people of your religion and nation whom the infidels had weakened and humiliated, seeking to tempt them and turn them away from their religion? **Of the men, women, and children**, the plural of *child*, meaning young boys, **who say, 'Our Lord, take us out of this city whose people are oppressors,'** meaning that these oppressed men, women, and children say in their supplication to their Lord to save them from the trial of the polytheists who have hosted them: **Our Lord, take us out of this city whose people are oppressors.**

The Arabs call every city a village - meaning: that which has wronged us and its people - and in this place, according to what the interpreters have explained, it is Mecca.

The word **the oppressor** was lowered because it is an attribute of the people, and the *ha* and *alif* in it refer to **the village**. This is what the Arabs do when an attribute of a noun precedes it, referring to a noun before it. Its inflection follows the inflection of the noun before it, as if it were an attribute of it. So you say: I passed by the generous man, his father.

And appoint for us from Yourself a protector, meaning that they also say in their supplication: **O our Lord, appoint for us from Yourself a protector who will take care of our affairs by sufficing us from the trial of the people who disbelieve in You**, "and appoint for us from Yourself a helper," meaning: "And appoint for us from Yourself someone who will support us against those who have wronged us from the people of this town, whose people are unjust, by turning us away from Your path, until You give us victory over them and make Your religion supreme."

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Of the men, women, and children who say, 'Our Lord, take us out of this city whose people are oppressors,'** he said: He commanded the believers to fight on behalf of the weak believers, who were in Mecca.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the oppressed among men, women, and children** - the young boys - **who say, 'Our Lord, take us out of this city whose people are oppressors,'** Mecca, he commanded the believers to fight on behalf of the oppressed believers who were in Mecca.

Muhammad ibn al-Husayn told us, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi: "And what is the matter with you that you do not fight in the cause of God and for the oppressed among men, women, and children who say, 'Our Lord, bring us out of this city whose people are oppressors,'" meaning: And what is the matter with you that you do not fight in the cause of God and for the oppressed? As for **the city**, it is Mecca.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Uthman bin Ata, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And what is the matter with you that you do not fight in the cause of God and for the oppressed?** He said: And for the oppressed.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Abdullah bin Katheer told me that he heard Muhammad bin Muslim bin Shihab say, **And what is the matter with you that you do not fight in the cause of God and for the oppressed among men, women, and children?** He said: In the cause of God and for the oppressed.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of al-Hasan and Qatadah, regarding His statement: **We brought out from this town whose people were wrongdoers**, they said: A man went out from the wrongdoing town to the righteous town, and death overtook him on the way, so he turned his chest toward the righteous town - and nothing escaped him except that - so the angels of mercy and the angels of punishment argued about him, so they were ordered to estimate the nearest of the two towns to him, and they found him closer to the righteous town by a handspan. Some of them said: God brought the righteous town closer to him, so the angels of mercy took his soul.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And the oppressed among men, women, and children**, they are people who were in Mecca, unable to leave it to emigrate, so God excused them, so they are those. And his statement: **Our Lord, bring us out of this city whose people are oppressors**, it is Mecca.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **And what is the matter with you that you fight not in the cause of God and for the oppressed among men, women and children who say, "Our Lord, bring us out of this city whose people are oppressors**, he said: And what is the matter with you that you do not do it? You fight for these weak and poor people who call upon God to bring them out of this city whose people are oppressors, but they have no power, so what is the matter with you that you do not fight until God makes these people and their religion safe? He said: And **the city whose people are oppressors**, is Mecca.

Tafsir al-Qurtubi

It has three issues:

The first - the Almighty's saying: **And what is the matter with you that you fight not in the cause of God?** is an exhortation to jihad, which includes freeing the weak from the hands of the infidel polytheists who subject them to the same torment and tempt them away from the religion. So the Almighty made jihad obligatory to make His word supreme, to make His religion manifest, and to rescue the weak believers among His servants, even if that involves the loss of lives. Freeing prisoners is obligatory upon the Muslim community, either by fighting or with money, and that is more obligatory because it is less important than lives, which are less important than them. Malik said: It is obligatory upon the people to ransom the prisoners with all of their money. There is no disagreement about

this, because he, peace be upon him, said:

So eat the captive. It has already been mentioned in Al-Baqarah. Likewise, say: They must console them, for consolation is less than ransom. If the captive is rich, can the ransom return to him or not? There are two opinions of the scholars, the most correct of which is the return.

The second - His Almighty's saying: **and the oppressed** is in apposition to the name of God Almighty, meaning and in the way of the oppressed, for the salvation of the oppressed is through the way of God. This is the choice of Al-Zajaj and Al-Zuhri said it. Muhammad bin Yazid said: I chose that the meaning be and in the oppressed, so it is in apposition to the way, meaning and in the oppressed to rescue them, so the two ways are different. And he means by the oppressed those who were in Mecca from the believers under the humiliation and harm of the infidels of Quraysh, and they are the ones meant by his saying, peace be upon him:

O God, save Al-Walid bin Al-Walid, Salamah bin Hisham, Ayyash bin Abi Rabi'ah, and the weak believers."

Ibn Abbas said: My mother and I were among the weak. In Bukhari, on his authority: **Except for the weak among men, women and children**. He said:

My mother and I were among those whom God excused. I was one of the parents and my mother was one of the women.

Third: The Almighty's saying: **From this town whose people are oppressors**. The town here is Mecca by consensus of the interpreters. And describing it as oppressive, even though the action is for the people, is due to the connection of the pronoun. This is like saying: I passed by the man whose house is spacious, whose father is generous, and whose maid is Hasna. Rather, the man was described with these words due to the verbal connection between them, which is the pronoun. So if you said: I passed by the generous man Amr, the question would not be permissible, because generosity belongs to Amr, and it is not permissible to make it an attribute of a man except with a connection, which is the ha'. This attribute is neither dual nor plural because it takes the place of the action, so the meaning is, whose people are oppressors. That is why He did not say the oppressors. And you say: I passed by two men whose fathers are generous, whose maids are Hasna, and men whose fathers are generous, whose maids are Hasna. **And appoint for us from Yourself** means from You, **a protector** means someone who will rescue us. **And appoint for us from Yourself a helper** means someone who will support us against them.

Tafsir Ibn Kathir

God the Almighty urges His believing servants to strive in His cause, and to strive to rescue the weak in Mecca, men, women and children who are tired of staying there. For this reason, God the Almighty said: **Those who say, 'Our Lord, bring us out of this city'** meaning

And what is the matter with you that you fight not in the cause of Allah and for the oppressed among men, women and children who say, "Our Lord, take us out of this city whose people are oppressors and appoint for us from Yourself a protector and appoint for us from Yourself a helper."

Mecca, as God the Almighty said: **And how many a city was stronger than your city which expelled you?**

Then He described it by saying: "The oppressors were its people. And appoint for us from Yourself a protector and appoint for us from Yourself a helper." That is, subject to us from Yourself a protector and a helper. Al-Bukhari said: Abdullah bin Muhammad told us, Sufyan told us from Ubaidullah, he said: I heard Ibn Abbas say: My mother and I were among the weak. Sulayman bin Harb told us, Hammad bin Zaid told us from Ayoub, from Ibn Malikah, that Ibn Abbas recited: **Except for the weak among men, women and children.** He said: My mother and I were among those whom God the Almighty excused.

Then the Almighty said: **Those who believe fight in the cause of God, and those who disbelieve fight in the cause of Taghut.** That is, the believers fight in obedience to God and seeking His pleasure, and the disbelievers fight in obedience to Satan. Then the Almighty incited the believers to fight His enemies by saying: "So fight the allies of Satan. Indeed, the plot of Satan has ever been weak."

Fath al-Qadir

His statement 75- **And what is the matter with you that you fight not in the cause of God?** is addressed to the believers who are commanded to fight by way of turning away. His statement **and the oppressed** is in the genitive case in apposition to the noble name, meaning: What is the matter with you that you do not fight in the cause of God and the cause of the oppressed until you free them from captivity and relieve them of the effort they are in? It is permissible for it to be in the accusative case of specificity: meaning and specifically the oppressed, for they are among the greatest of those to whom the cause of God is true. Al-Zajjaj and Al-Azhari chose the first. Muhammad bin Yazid said: I chose for the meaning to be and among the oppressed, so it would be in apposition to the cause, and what is meant by the oppressed here are those believers who were in Mecca under the humiliation of the infidels, and they are those for whom the Prophet, may God bless him and grant him peace, used to supplicate, saying: **O God, save Al-Walid bin Al-Walid and Salamah bin Hisham and Ayyash bin Abi Rabi'ah and the oppressed believers** as in the Sahih. It is not far-fetched to say that the wording of the verse is broader, and the consideration is based on the generality of the wording, were it not for its restriction by His saying: **Those who say, 'Our Lord, bring us out of this city whose people are oppressors,'** for it indicates that this is specific to the oppressed people living in Mecca, because the commentators have agreed that what is meant by the city whose people are oppressors is Mecca. His saying, **of men, women, and children** is a clarification of the oppressed.

Tafsir al-Baghawi

75- The Almighty said: **And what is the matter with you that you fight not in the cause of God** in obedience to God, He is rebuking them for abandoning jihad, **and for the oppressed** meaning: on behalf of the oppressed, and Ibn Shihab said: in the cause of the oppressed to free them, and it was said: in freeing the oppressed from the hands of the polytheists, and there was a group in Mecca, **of men, women and children**, who were suffering much harm from the polytheists, *who* were calling and **saying, 'Our Lord, bring us out of this city whose people are oppressors'**, meaning: Mecca, the oppressor meaning: the polytheist, its people meaning the city whose people are polytheists, and **the oppressor** was lowered because it is an attribute of the people, so when the people returned to the city, it became as if the action belonged to them, as it is said: I passed by a man with a beautiful eye. **And appoint for us from Yourself a protector** meaning: someone who takes care of our affairs, **and appoint for us from Yourself a helper** meaning: someone who prevents the enemy about us, so God answered their prayer. When the Messenger of God, may God bless him and grant him peace, conquered Mecca, he appointed Atab bin Asid over them, and God made him a supporter for them, defending the oppressed against the oppressors.

Tafsir al-Baidawi

75 **And what is wrong with you** is a subject and predicate. **You do not fight in the way of God** is a state and the factor in it is what is in the circumstance of the meaning of the verb. **And the oppressed** is in apposition to the name of God, the Most High, meaning and in the way of the oppressed, which is their liberation from captivity and their protection from the enemy, or on the way by deleting the added meaning and in the liberation of the oppressed, and it is permissible to put it in the accusative case for specificity because the way of God the Most High includes all the doors of goodness, and liberating the weak Muslims from the hands of the infidels is the greatest and most specific of them, **of men, women and children** is a statement of the oppressed, who are the Muslims who remained in Mecca to repel the polytheists, or who were too weak to emigrate, humiliated and tested, and the children were mentioned only to exaggerate the urging and to draw attention to the extreme injustice of the polytheists such that their harm reached the children, and that their supplication was answered because of their participation in the supplication so that they would participate in bringing down mercy and averting the calamity. It was said that what is meant by it are male and female slaves and it is the plural of *child*. **Those who say, 'Our Lord, take us out of this city whose people are oppressors and appoint for us from Yourself a protector and appoint for us from Yourself a**

helper.' So God answered their prayer by making it easy for some of them to leave for Medina and by appointing for those who remained of them the best protector and helper by opening Mecca to His Prophet, may God bless him and grant him peace. He took charge of them and supported them, then appointed 'Atab ibn Asid over them, so he protected them and supported them until they became the most honored of its people. The city is Mecca and the oppressor is its description, and its masculinity is to masculinize what it is attributed to, because if the active participle or the passive participle is applied to someone other than the one to whom it belongs, it is like a verb that is masculine or feminine according to what it does.

Surat al-Nisa 4:76

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

Surat al-Nisa 4:76

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

Tafsir al-Jalalayn

Those who believe fight in the cause of God, and those who disbelieve fight in the cause of Taghut Satan **So fight the allies of Satan** the supporters of his religion, defeat them because of your strength in God **Indeed, the plot of Satan** against the believers **is ever weak** feeble and cannot be resisted. The plot of God against the disbelievers is not resisted.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: He, the Most High, means: those who believed in God and His Messenger, and were certain of God's promise to the people of faith in Him, **fight in the cause of God**, meaning: in obedience to God and the path of His religion and His law that He legislated for His servants, **and those who disbelieved fight in the cause of Taghut**, meaning: those who denied the Oneness of God and denied His Messenger and what he brought to them from their Lord, **fight in the cause of Taghut**, meaning: in obedience to Satan and his path and method that he legislated for his allies from the people of disbelief in God. God says, strengthening the resolve of the believers in Him from the companions of the Messenger of God, may God bless him and grant him peace, and inciting them against His enemies and the enemies of His religion from the polytheists: *Fight*, O believers, **the allies of Satan**, meaning by that: those who support him and obey his command, in opposition to the obedience of God, and denying Him, and supporting him, **Indeed, the plot of Satan has ever been weak**, meaning by his plot: what he plotted against the believers, of forming his allies from the disbelievers in God against His Messenger and his allies who are the people of faith in Him. He says: Do not fear the allies of Satan, for they are only his party and supporters, and the party of Satan is people of weakness and feebleness.

God, the Most High, described them as weak because they do not fight in the hope of reward, nor do they abandon fighting out of fear of punishment. Rather, they fight out of zeal or envy of the believers for what God has given them of His bounty. The believers fight those among them who fight in the hope of the great reward of God, and abandon fighting if they abandon it out of fear of God's threat for abandoning it. So he fights with insight into what he has with God if he is killed, and what he will have of spoils and victory if he is safe. The disbeliever fights out of fear of being killed

and despair of the Hereafter, so he is weak and fearful.

Tafsir al-Qurtubi

The Almighty said: **Those who believe fight in the cause of God** meaning in His obedience: **And those who disbelieve fight in the cause of Taghut** Abu Ubaidah and Al-Kisa'i said: Taghut is masculine and feminine. Abu Ubaidah said: It is masculine and feminine because they used to call the soothsayer and soothsayer Taghut. Hajjaj told us on the authority of Ibn Jurayj who said: Abu Al-Zubayr told us that he heard Jabir bin Abdullah and he was asked about the Taghut to which they used to resort for judgment, so he said: I was in one Juhayna and in one Aslam, and in every tribe there was one. Abu Ishaq said: The evidence that it is Satan is the Almighty's saying: "So fight the allies of Satan. Indeed, the plot of Satan has ever been weak." That is, his deceit and the deceit of those who follow him. It is said that he meant by it the day of Badr when he said to the polytheists: **No one can overcome you today from among mankind, and indeed, I am your protector**. But when the two armies saw each other, he turned back on his heels and said: **Indeed, I am disassociated from you**. (al-Anfal 8:48) as will come.

Tafsir Ibn Kathir

God the Almighty urges His believing servants to strive in His cause, and to strive to rescue the weak in Mecca, men, women and children who are tired of staying there. For this reason, God the Almighty said: **Those who say, 'Our Lord, bring us out of this city'** meaning Mecca, as God the Almighty said: **And how many a city was stronger than your city which expelled you?** Then He described it by saying: "The oppressors were its people. And appoint for us from Yourself a protector and appoint for us from Yourself a helper." That is, subject to us from Yourself a protector and a helper. Al-Bukhari said: Abdullah bin Muhammad told us, Sufyan told us from Ubaidullah, he said: I heard Ibn Abbas say: My mother and I were among the weak. Sulayman bin Harb told us, Hammad bin Zaid told us from Ayyoub, from Ibn Malikah, that Ibn Abbas recited: **Except for the weak among men, women and children**. He said: My mother and I were among those whom God the Almighty excused.

Then the Almighty said: **Those who believe fight in the cause of God, and those who disbelieve fight in the cause of Taghut**. That is, the believers fight in obedience to God and seeking His pleasure, and the disbelievers fight in obedience to Satan. Then the Almighty incited the believers to fight His enemies by saying: "So fight the allies of Satan. Indeed, the plot of Satan has ever been weak."

Fath al-Qadir

His statement 76- **Those who believe fight in the cause of God** This is an encouragement to the believers and an activation for them that their fighting is for this purpose and not for any other purpose. **And those who disbelieve fight in the cause of Taghut** meaning: the cause of Satan, or the soothsayers, or idols. The interpretation of Taghut here as Satan is more appropriate because of His statement: "So fight the allies of Satan. Indeed, the plot of Satan has ever been weak" meaning: his deception and the deception of those who follow him from the disbelievers.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Then go forth in companies**, he said: **In groups**, meaning scattered squadrons, **or go forth all together**, meaning: all of you. Abu Dawud narrated in his Naskh, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated on his authority that he said in Surat An-Nisa': **Take your precautions and go forth in companies or go forth all together**, abrogated by **And it is not for the believers to go forth all together**. Abd Ibn Humayd and Ibn Jarir narrated on the authority of Mujahid regarding his statement, **In companies**, meaning: in small groups. And he narrated on the authority of Qatadah regarding his statement, **Or go forth all together**, meaning: If the Prophet of God (blessings and peace of God be upon him) goes forth, then no one has the right to stay behind him. Ibn Jarir and Ibn Abi Hatim narrated something similar from As-Suddi. Abd Ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, **And indeed, among you is he who carries** to His statement, **Then We will give him a great reward**, what was in between regarding the hypocrites. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Muqatil ibn Hibban regarding the verse, he said: According to what we have been informed, he is Abdullah ibn Ubayy ibn Salul, the leader of the hypocrites. Ibn Abi Hatim narrated on the authority of Saeed ibn Jubayr, **So let him fight** meaning fight the polytheists **in the way of God** in obedience to God, **And whoever fights in the way of God and is killed** meaning: the enemy kills him **or is victorious** meaning: the enemy of the polytheists is victorious **We will give him a great reward** meaning: a generous reward in Paradise, so he made the killer and the one killed from among the Muslims in the jihad against the polytheists share in the reward. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement, **in the way of God and for the oppressed** he said: and for the oppressed. Ibn Jarir narrated on the authority of al-Zuhri who said: and the way of the oppressed. Ibn Jarir and Ibn Abi Hatim narrated on his authority through al-Awfi who said: the oppressed are Muslim people who were in Makkah and were unable to leave it. Al-Bukhari narrated on his authority who said: **My mother and I are among the oppressed**. Ibn Jarir narrated on his authority who said: the people of the town whose people are oppressors are Makkah. Ibn Abi Hatim narrated something similar on the authority of Aisha. Abd bin Hamid, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: If you see Satan, do not fear him, but attack him. **Indeed, the plot of Satan has ever been weak**. Mujahid said: Satan used to appear to me during

prayer, so I would remember the words of Ibn Abbas and attack him, and he would go away from me.

Tafsir al-Baghawi

76- The Almighty said: **Those who believe fight in the cause of God** meaning: in His obedience, **and those who disbelieve fight in the cause of Taghut** meaning: in obedience to Satan, **so fight** O believers, **the allies of Satan** meaning: his party and soldiers, who are the disbelievers, **for the plot of Satan** meaning his deceit, **is weak** as he did on the day of Badr when he saw the angels, he feared that they would seize him, so he fled and let them down.

Tafsir al-Baidawi

76 **Those who believe fight in the cause of God** in order to reach God, the Most High. **Those who disbelieve fight in the cause of Taghut** in order to reach Satan. **Then fight the allies of Satan** When He mentioned the purpose of the two groups, He ordered His allies to fight the allies of Satan, then He encouraged them by saying: **Indeed, the plot of Satan has ever been weak** meaning that his plot against the believers, in addition to the plot of God, the Most High, against the disbelievers, is weak, so do not pay attention to it, so do not fear His allies, for their reliance is on the weakest and most feeble thing.

Surat al-Nisa 4:77

Have you not considered those who were told, "Restrain your hands and establish prayer and give zakah?" But when fighting was decreed upon them, at once a party of them feared the people as they feared Allah or even more, and they said, "Our Lord, why have You decreed upon us fighting? Why do You not delay us for a short term?" Say, "The enjoyment of the Hereafter is for the sake of Allah, and the reward of the Hereafter is for the sake of Allah." This world is little, and the Hereafter is better for those who fear Allah. And you will not be wronged, even as much as a thread.

Surat al-Nisa 4:77

Have you not considered those who were told, **Restrain your hands and establish prayer and give zakah?** But when fighting was decreed upon them, at once a party of them feared the people as they feared God or even more, and they said, **Our Lord, why have You decreed upon us fighting? Why do You not delay us for a short term?** Say, **The enjoyment of the Hereafter is for the sake of God, and the reward of the Hereafter is for the sake of God.** This world is little, and the Hereafter is better for those who fear God. And you will not be wronged, even as much as a thread.

Tafsir al-Jalalayn

(Have you not seen those who were told, **Restrain your hands** from fighting the infidels when they asked for it in Mecca due to the infidels' harm to them? They were a group of the Companions. (And establish prayer and give zakah. But when fighting was prescribed for them, at once a party of them feared) they feared **the people** the infidels, that is, their punishment by killing **as they feared** the punishment of *God* or with a greater fear) than their fear of Him. The accusative of **more severe** is in the state and the answer to *when* indicated by *when* and what follows it, that is, the fear surprised them. **And they said** in fear of death, **Our Lord, why did You prescribe fighting for us? If only You had delayed us for a short term? Say** to them, **The enjoyment of this world** what is enjoyed in it or the enjoyment of it is **little** destined to perish **and the Hereafter** that is, Paradise **is better for him who fears** the punishment of God by abandoning His disobedience. **And you will not be wronged** with the *ta'* and the *ya'*, you will reduce from your deeds **a thread** the size of a date pit's shell, so strive hard.

Tafsir al-Suyuti

The Almighty said: Have you not seen those who were told, **Restrain your hands?** Al-Nasa'i and Al-Hakim narrated on the authority of Ibn Abbas that Abd al-Rahman ibn Awf and his companions came to the Prophet, may God bless him and grant him peace, and said: O Prophet of God, we were in glory while we were polytheists, but when we believed we became humiliated. He said: I have been commanded to pardon, so do not fight the people. When God moved him to Medina, He commanded him to fight, so they refrained. Then God revealed: Have you not seen those who were told, **Restrain your hands?** The verse

Tafsir al-Tabari

Abu Ja'far said: It was mentioned that this verse was revealed about a group of the companions of the

Messenger of God, may God bless him and grant him peace, who had believed in him and confirmed his truthfulness before jihad was imposed upon them. Prayer and zakat were imposed upon them, and they were asking God to impose fighting upon them. When fighting was imposed upon them, it was difficult for them, and they said what God had informed them about in His Book.

The interpretation of His statement: **Have you not seen those who were told, 'Restrain your hands,'** has he not seen in your heart, O Muhammad, so that you learn, **those who were told**, from your companions when they asked you to ask your Lord to impose fighting upon them, **Restrain your hands**, so they held them back from fighting the polytheists and waging war against them, **and establish prayer**, meaning: and perform the prayer that God imposed upon you within its limits, **and give zakat**, meaning: and give zakat to its people whom God has made it for from your wealth, as a purification for your bodies and wealth, they disliked what they were commanded to do of restraining their hands from fighting the polytheists and that was difficult for them, **but when fighting was prescribed for them**, meaning: when the fighting that they had asked to be prescribed for them was prescribed for them, **at once a party of them**, meaning: a group of them, **feared the people**, meaning: they feared women to fight them, **as they feared God or even more fearfully**, or more fearfully, and they said in fear of the fighting that God imposed upon them: **Why has fighting been prescribed for us?** Why has fighting been imposed upon us? They are inclined to this world, and preferring ease and comfort in it, over the unpleasantness of meeting the enemy and the hardship of their war and fighting them, **Why do you not delay us?** He is telling about them, they said: Why do you not delay us, **until a near term?** meaning: until they die on their beds and in their homes.

And in a manner similar to what we said about this verse being revealed, the people of interpretation said.

The traces mentioned that, and the narration of the one who said it:

Muhammad bin Ali bin Al-Hasan bin Shaqiq narrated, I heard my father say, Al-Hussein bin Waqid narrated, on the authority of Amr bin Dinar, on the authority of Ikrimah, on the authority of Ibn Abbas: Abd Al-Rahman bin Awf and his companions came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, we were honored when we were polytheists, but when we became humiliated! He said: I have been commanded to forgive, so do not fight. When God moved him to Medina, he ordered fighting, so they refrained. Then God, the Blessed and Exalted, revealed: **Have you not seen those who were told, 'Restrain your hands?'** [Al-Bukhari and Muslim]

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to us, on the authority of Ibn Jurayj, on the authority of Ikrimah: **Have you not considered those to whom it was said, 'Restrain your hands,'** from the people, **but when fighting was decreed upon them, at once a party of them,** was revealed about some of the companions of the Messenger of God, may God bless him and grant him peace. Ibn Jurayj said: His statement, **And they said, 'Our Lord, why have You decreed upon us fighting? Why have You not delayed us for a short term?'** He said: Until we die a death, which is the short term.

Bishr bin Muadh narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada, his statement: **Have you not considered those who were told, 'Restrain your hands and establish prayer,'** and he recited until he reached: **for a near term.** He said: There were some people among the companions of the Messenger of God, may God bless him and grant him peace, while he was in Mecca at that time before the migration, and they hastened to fight, so they said to the Prophet of God, may God bless him and grant him peace: Let us take pickaxes and fight with them the polytheists in Mecca! But the Prophet of God, may God bless him and grant him peace, forbade them from doing that, he said: I was not commanded to do that. But when the migration took place and the fighting was commanded, the people disliked that, so they did what you hear about it, so God, the Blessed and Exalted, said: "Say: The enjoyment of this world is little, and the Hereafter is better for him who fears God, and you will not be wronged a thread."

Muhammad ibn al-Husayn told us, Ahmad ibn Mufaddal told us, Asbat told us, on the authority of al-Suddi: **Have you not considered those to whom it was said, 'Restrain your hands and establish prayer and give zakat?'** He said: They are people who converted to Islam before fighting was imposed on them, and all that was required of them was prayer and zakat, so they asked God to impose fighting on them. **But when fighting was prescribed for them, at once a party of them feared the people as they feared God or even more feared.** The verse, until **for a near term,** which is death. God said: **Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God.'**

Others said: This and the verses that follow it were revealed about the Jews.

Who said that?

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Have you not considered those who were told, 'Restrain your hands and establish prayer,'** to his saying: **You would have followed Satan, except for a few,** what is between that and the Jews.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **So when fighting was prescribed for them, at once a party of them** to his saying: **Why was fighting prescribed for us?** God Almighty forbade this nation

from doing what they did.

Abu Ja'far said: What He, the Most High, means by His saying: "Say: The enjoyment of this world is little," say, O Muhammad, to these people who said: **Our Lord, why did You prescribe fighting for us? Why did You not delay us for a short term?:** Your life in this world and your enjoyment of it are little, because it is fleeting and everything in it is fleeting. **And the Hereafter is better,** meaning: and the pleasures of the Hereafter are better, because it is everlasting and its pleasures are everlasting. And it was said: **And the Hereafter is better,** and the meaning of the statement is what was described - that it is meant by its pleasures - because the mention of **the Hereafter** in the way it was mentioned indicates the intended meaning, **for him who fears God,** meaning: for him who fears God by performing His obligations and avoiding His disobedience, so he obeys Him in all of that, **and you will not be wronged a thread,** meaning: and God will not reduce you from the rewards of your deeds a thread.

We have explained the meaning of *wick* previously, so there is no need to repeat it here.

Tafsir al-Qurtubi

Amr bin Dinar narrated on the authority of Ikrimah on the authority of Ibn Abbas, "That Abd al-Rahman bin Awf and his companions came to the Prophet, may God bless him and grant him peace, in Mecca and said: O Prophet of God, we were honored while we were polytheists, but when we believed, we became humiliated?" He said:

I have been commanded to pardon, so do not fight the people." So God Almighty did not transfer him to Medina. He commanded him to fight, so they refrained. Then the verse was revealed. An-Nasa'i included it in his Sunan, and Al-Kalbi said: Mujahid said: They are Jews. Al-Hasan said: It refers to the believers because of his saying **they fear the people** meaning the polytheists of Mecca **as they fear God.** So it is based on what humans are naturally prone to of fear, not on opposition. Al-Suddi said: They are people who converted to Islam before fighting was made obligatory, but when it was made obligatory, they hated it. It was said: It is a description of the hypocrites, and the meaning is that they fear being killed by the polytheists as they fear death from God. **Or with greater fear** meaning with them and in their belief.

I said: This is more similar to the context of the verse, because He said: **And they said, 'Our Lord, why have You decreed upon us fighting? Why have You not postponed us for a short term?'** That is, why not? And nothing follows it except action. And God forbid that this statement should come from a noble companion who knew that life spans are limited and provisions are divided. Rather, they were obedient, listening, and obeying God's commands. They saw reaching the Hereafter as better than staying in the present life, according to what is known from their conduct, may God be pleased with them. Unless the one who said it was one whose faith was not firmly established and

Surat al-Nisa 4:77

Have you not considered those who were told, "Restrain your hands and establish prayer and give zakah?" But when fighting was decreed upon them, at once a party of them feared the people as they feared Allah or even more, and they said, "Our Lord, why have You decreed upon us fighting? Why do You not delay us for a short term?" Say, "The enjoyment of the Hereafter is for the sake of Allah, and the reward of the Hereafter is for the sake of Allah." This world is little, and the Hereafter is better for those who fear Allah. And you will not be wronged, even as much as a thread.

whose heart was not open to Islam, for the people of faith differ in different ways. Some of them are complete and some are deficient, and that is the one whose soul is repelled by what he is commanded to do, in which hardship befalls him and in which severity overtakes him. And God knows best.

The Almighty said: "Say: The enjoyment of this world is little" beginning and predicate, and so on. **And the Hereafter is better for him who fears God** meaning sins. We have already discussed this in Al-Baqarah. The enjoyment of this world is its benefit and enjoying its pleasures, and He called it little because it does not last. And the Prophet, may God bless him and grant him peace, said:

My example and the example of the world are like that of a rider who said, **A nap under a tree**, then left it and departed. This meaning has been fully explained in Surat Al-Baqarah.

Tafsir Ibn Kathir

The believers in the beginning of Islam in Mecca were commanded to pray and give zakat, even if they were not in need of hardship. They were commanded to help the poor among them and to forgive and pardon the polytheists and to be patient for a while. They were burning with desire and wished that they were commanded to fight to get rid of their enemies. The situation at that time was not suitable for many reasons, including: their small number compared to the large number of their enemy, and the fact that they were in their country, which was a sacred country, the most honorable place on earth. So the command to fight there was not initially, as they say. For this reason, jihad was not commanded except in Medina, when it became their home, a fortress, and supporters. Despite this, when they were commanded to do what they wished for, some of them were alarmed by it and feared facing people with intense fear. **And they said, 'Our Lord, why have You ordained fighting for us? Why have You not delayed us for a short time?'** That is, why have You not delayed its obligation to another period? Because it involves bloodshed, orphaning children, and widowing women. This verse is like the Almighty's saying: **And those who believe say, 'Why was it not revealed to you?'** Surah **So when a decisive Surah is revealed and fighting is mentioned in it** verses, Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Abdul Aziz bin Abi Razmah and Ali bin Zanjah told us, they said: Ali bin Al-Hasan told us on the authority of Al-Hussein bin Waqid, on the authority of Amr bin Dinar, and on the authority of Ikrimah, on the authority of Ibn Abbas: that Abdul Rahman bin A'waf and his companions came to the Prophet, may God bless him and grant him peace, in Mecca, and they said: O

Prophet of God, we were in glory while we were polytheists, but when we believed we became humiliated, he said: **I have been commanded to forgive, so do not fight the people**, so when God transferred him to Medina, He commanded him to fight, so they held back, so God revealed: **Have you not seen those who were told, 'Restrain your hands'** verse, and Al-Nasa'i, Al-Hakim and Ibn Mardawayh narrated it from the hadith of Ali bin Al-Hasan bin Shaqiq with it, and Asbat said, on the authority of Al-Suddi: They were only required to pray and give zakat, so they asked God to impose fighting on them, so when fighting was imposed on them, **A party of them feared the people as they feared God or even more, and they said, 'Our Lord, Why did you prescribe fighting for us, if only you had delayed us for a near term?'** which is death? God Almighty said: **Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God.'** Mujahid said: This verse was revealed about the Jews, narrated by Ibn Jarir. His statement: **Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God.'** That is, the Hereafter of the fearing God is better than his world. **And you will not be wronged a thread.** That is, of your deeds, but you will be given the fullest reward. This is a consolation for them from this world, an encouragement for them in the Hereafter, and an incitement for them to jihad. Ibn Abi Hatim said: My father told us, Ya'qub ibn Ibrahim al-Dawraqi told us, Abd al-Rahman ibn Mahdi told us, Hammad ibn Zayd told us on the authority of Hisham, who said: Al-Hasan recited: **Say, 'The enjoyment of this world is little.'** He said: May God have mercy on a servant who accompanies it according to that. The whole world, its beginning and its end, is like a man who slept and saw in his dream some of what he liked, then he woke up. Ibn Ma'in said: Abu Musahhar used to recite:

There is no good in this world for those who do not have a share of God in the eternal home.

If the world amazes men, then it is a brief pleasure and its end is near.

And the Almighty's saying: **Wherever you may be, death will overtake you, even if you were in fortified towers**, meaning that you are bound to die inevitably, and none of you will escape from it, as the Almighty said: **Everything on it will perish**, and the Almighty said: **Every soul will taste death**, and the Almighty said: **And We have not granted to any human being before you immortality**, meaning that everyone is bound to die inevitably, and nothing will save him from that, whether he struggled or not, for he has an inevitable term and a predestined place, as Khalid bin Al-Walid said when death came to his bed: I have witnessed such and such a situation, and there is not a limb of mine that does not have a wound from a stab or an arrow, and here I am dying in my bed, so may the eyes of the

cowards not sleep. And His saying: **Even if you were in fortified towers**, meaning fortified, impregnable, high, and lofty. It was said that they are towers in the sky, Al-Suddi said, and this is weak. The correct view is that they are fortified, meaning that caution and fortification from death are of no avail, as Khalid said: Zuhair bin Abi Salma:

Whoever fears the causes of death will be overtaken by it, even if he seeks the causes of heaven with a ladder.

Then it was said: The constructed is the constructed, as he said: And a constructed palace. And it was said: Rather, there is a difference between them, which is that the constructed with emphasis is the long one, and with emphasis it is the one decorated with plaster, which is gypsum. Ibn Jarir and Ibn Abi Hatim mentioned here a lengthy story on the authority of Mujahid, that he mentioned that a woman among those who came before us was seized by labor pains, so she ordered her servant to bring her fire, so he went out and found a man standing at the door, so he said: What did the woman give birth to? He said: A slave girl, so he said: As for her, she will commit adultery with a hundred men, then her servant will marry her, and her death will be by the spider. He said: He thought back, so he cut the girl's belly with a knife and split it open, then he ran away, and he thought that she had died, so her mother sewed her belly together and she recovered and grew up and became the most beautiful woman in her town, so that hired man went as he went and entered the seas and acquired a lot of money, then he returned to his country and wanted to get married, so he said to an old woman: I want to marry the most beautiful woman in this town, so she said there is no one here more beautiful than so-and-so, so he said: Propose to her on my behalf, so she went to her and she agreed, so he entered her and she was very impressed, so she asked him about his situation and where he came from, so he told her his story and what happened to the girl, so she said: I am her and showed him the place of the knife, so that was confirmed, so he said: If you are her, then he told me two things that are necessary **one of them** that you committed adultery with a hundred men, so she said: Something of that happened but I do not know their number, so he said: They are a hundred, **and the second** that you will die One day, while they were there, the spider appeared on the ceiling and she said: Is this the one you are warning me about? By God, no one will kill her except me. So they brought her down from the ceiling, and she went to her and stepped on her with her big toe and killed her. Some of her poison flew out and fell between her nail and her flesh, and her foot turned black. That was her end, and she died. We mention here the story of the ruler of the city, who was Al-Satron, when Shapur schemed against him until he besieged him in it and killed everyone in it after a two-year siege. The Arabs said poems about that, including:

And the brother of Al-Hadar when he built it, and when the Tigris and Khabur were collected to it

He built it of marble and covered it with lime, so that the birds could nest in its peaks.

The hands of death did not give it to him, so the

kingdom was lost to him, and his door is deserted.

When he entered upon Uthman, he began to say: O God, unite the nation of Muhammad. Then he recited the words of the poet:

I see that death does not leave a dear one and has not left a refuge or a square for Ad in the country

The people of the fortress spend the night while the fortress is closed, and the mountains come together in their peaks.

Ibn Hisham said: Khosrow Shapur Dhu al-Aktaf killed Satrun, the king of Hatra. Ibn Hisham said: The one who killed the ruler of Hatra was Sapur bin Ardashir bin Babak, the first king of the Sassanids, and he humiliated the kings of the Taifas, and returned the kingdom to the Chosroes. As for Sapur Dhu al-Aktaf, it was a long time after that, and God knows best. Al-Suhayli mentioned it. Ibn Hisham said: He besieged him for two years, because he had raided the lands of Sapur during his absence while he was in Iraq. The daughter of Satrun, whose name was al-Nadhira, came forward and looked at Sapur, who was wearing brocade clothes, and on his head was a crown of gold crowned with emeralds, rubies and pearls. She whispered to him that he would marry me if I would open the door of the fortress for him. He said: Yes. When evening came, Satrun drank until he was drunk, and he never slept except drunk. She took the keys to the door of the fortress from under his head and sent them with a slave of hers, so he opened the door. It is said that she showed them a talisman that was in the fortress that would not be opened until a dove and a hyena were taken and dyed. Her legs are menstruating with a blue virgin slave girl, then she is sent, and when she falls on the wall of the fortress, it falls, so he opens the door, and he does that, and Shapur enters, and kills Satrun, and takes over the fortress and destroys it, and he goes with her and marries her, and while she was sleeping on her bed at night, she began to toss and turn and not sleep, so he called for candles for her, and searched her bed and found in it a myrtle leaf, and Shapur said to her: This is what kept you awake, so what did your father do to you? She said: He used to spread brocade for me and dress me in silk, and feed me brains, and give me wine to drink, Al-Tabari said: He used to feed me brains and butter, and the honey of virgin bees, and the pure wine! And he mentioned that he used to see the brain of her leg, he said: So what did your father do to him?! You are the fastest to do that, then he ordered her to tie the horns of her head to the tail of a horse, so the horse ran until it killed her, and Adi bin Zaid Al-Abbadi says his famous verses about it.

O gloating one who is reproached by time, are you the one who is acquitted and granted salvation?

Or do you have a firm covenant from the days? Rather, you are an ignorant arrogant person.

Who saw death as immortal, or who is more afraid of being wronged?

Where is Khosrow, the king of Anushirvan, or where was Sapur before him?

The noble Banu al-Asfar, the kings of Rome, no one is

Surat al-Nisa 4:77

Have you not considered those who were told, "Restrain your hands and establish prayer and give zakah?" But when fighting was decreed upon them, at once a party of them feared the people as they feared Allah or even more, and they said, "Our Lord, why have You decreed upon us fighting? Why do You not delay us for a short term?" Say, "The enjoyment of the Hereafter is for the sake of Allah, and the reward of the Hereafter is for the sake of Allah." This world is little, and the Hereafter is better for those who fear Allah. And you will not be wronged, even as much as a thread.

mentioned of them.

And the brother of Al-Hadar, when he built it, and when the Tigris and Khabur were brought to it

Rashad Marmara and Jalla Kalasa, for the birds in its peaks and nests

He was not afraid of death, so the kingdom was lost to him, and his door was deserted.

And remember the Lord of the valleys when He honored you one day, and for guidance there is reflection.

His secret is his money and the abundance of what he owns, while the sea is exposed and the As-Sudair

His heart was filled with fear and he said: What a blessing it is for a living person to live until death.

Then they became like dried leaves, and the wind and the hornet blew them away.

Then after the farmer, the king, and the nation, they were buried there.

And His statement: **And if good befalls them** meaning fertility and provision of fruits, crops, children and the like, this is the meaning of the statement of Ibn Abbas, Abu Al-Aaliyah and Al-Suddi **They say, 'This is from God', but if evil befalls them** meaning drought, famine, a decrease in fruits and crops, or the death of children or production or something else as Abu Al-Aaliyah and Al-Suddi say, **They say, 'This is from you'** meaning from you and because of our following you and emulating your religion, as God the Almighty said about the people of Pharaoh: **So when good comes to them, they say, 'This is from us', but if evil befalls them, they ascribe evil to Moses and those with him** and as God the Almighty said: **And among the people is he who worships God on the edge** (al-Ma'idah 4:10). And this is what these hypocrites said who entered Islam outwardly but hated it in reality, and for this reason when evil befalls them they attribute it to their following the Prophet, may God bless him and grant him peace. Al-Suddi said: **And if good befalls them**, he said: **And good is fertility, their livestock and horses produce fruit, and their condition improves and their women give birth to boys, they say, 'This is from God.'** But if evil befalls them, and evil is drought and harm to their wealth, they take Muhammad as a bad omen and say, **This is from you**, they say: Because we abandoned our religion and followed Muhammad, this calamity befell us, so God the Almighty revealed: **Say, 'All is from God,'** so His statement: **Say, 'All is from God,'** means everything is by God's decree and predestination, and it is effective for the righteous and the wicked, the believer and the disbeliever. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **Say, 'All is from God,'** meaning good and bad. Al-Hasan al-Basri said the

same. Then the Almighty said, denouncing those who say this statement that is issued from doubt and suspicion, and lack of understanding and knowledge and much ignorance and injustice: **What is the matter with these people that they can hardly understand a word?** He mentioned a strange hadith related to the Almighty's saying: "Say: All is from God." Al-Hafiz Abu Bakr Al-Bazzar said: Al-Sakn bin Saeed told us, Omar bin Yunus told us, Ismail bin Hammad told us, on the authority of Muqatil bin Hayyan, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, who said: We were sitting with the Messenger of God, may God bless him and grant him peace, when Abu Bakr and Omar came with two tribes of people and their voices were raised. Abu Bakr sat close to the Prophet, may God bless him and grant him peace, and Omar sat close to Abu Bakr. The Messenger of God, may God bless him and grant him peace, said: **Why did you raise your voices?** A man said: O Messenger of God. Abu Bakr said: O Messenger of God, good deeds are from God and bad deeds are from ourselves. The Messenger of God, may God bless him and grant him peace, said: **So what did you say, O Omar?** He said: I said: Good and bad deeds are from God. The Messenger of God (peace and blessings of God be upon him) said: "The first to speak about it were Gabriel and Michael. Michael said: What you said, O Abu Bakr, and Gabriel said: What you said, O Umar." He said: "We will differ and the people of heaven will differ, and if the people of heaven differ, the people of earth will differ. So they will refer their case to Israfil, and he will judge between them that good and bad deeds are from God." Then he turned to Abu Bakr and Umar and said: "Remember my judgment between you. If God had wanted that no one should be disobeyed, He would not have created Iblis." Sheikh al-Islam Taqi al-Din Abu al-Abbas Ibn Taymiyyah said: This is a fabricated and invented hadith according to the consensus of the scholars. Then the Almighty said, addressing His Messenger, may God bless him and grant him peace, and what is meant is the human race, so that the answer may be obtained: **Whatever good befalls you is from God**, meaning from God's grace, favor, kindness and mercy. **And whatever evil befalls you is from yourself**, meaning from before you, and from your own deeds, as the Almighty said: "And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." As-Suddi, Al-Hasan Al-Basri, Ibn Jurayj and Ibn Zayd said: **It is from yourself**, meaning because of your sin. Qatada said about the verse **It is from yourself** as a punishment for you, O son of Adam, for your sin. He said and he mentioned to us that the Prophet, may God bless him and grant him peace, said: **No man is afflicted with the scratch of a stick, nor a stumble, nor a twitch of a vein except for a sin, and what God forgives is more.** This which Qatada sent has been narrated in a connected form in Sahih: **By**

the One in Whose Hand is my soul, no worry, nor grief, nor fatigue befalls a believer, not even the prick he receives from a thorn, except that God expiates some of his sins because of it. Abu Salih said: **And whatever evil befalls you is from yourself**, meaning because of your sin, and I am the One who decreed it for you. Narrated by Ibn Jarir. Ibn Abi Hatim said: Ahmad ibn Ammar told us, Sahl, meaning Ibn Bakkar, told us, Al-Aswad ibn Shaiban told us, Uqbah ibn Wasil, the nephew of Mutraf, told me, on the authority of Mutraf ibn Abdullah, who said: What do you want from fate? Is the verse in Surat An-Nisa' not sufficient for you: **And if good befalls them, they say, 'This is from God,' but if evil befalls them, they say, 'This is from you,'** meaning from yourself? By God, they were not entrusted to fate, and they were commanded and to it they will return. This is a strong and powerful statement in refuting the Qadarites and the Jabarites as well. And there is another place for its expansion. And the Almighty's saying: **And We have sent you to mankind as a Messenger** meaning that you convey to them the laws of God and what God loves and is pleased with, and what He hates and rejects. **And sufficient is God as Witness** meaning that He sent you and He is also a witness between you and them, and He knows what you convey to them and what they respond to you with from the truth out of disbelief and stubbornness.

Fath al-Qadir

His saying 77- **Have you not considered those who were told, 'Restrain your hands'** the verse, it was said: They are a group of companions who were ordered to stop fighting in Mecca after they hastened to it. Then when it was prescribed for them in Medina, they refrained from fighting without doubt in religion, but rather out of fear of death and fear of the horror of being killed. And it was said: It was revealed about the Jews, and it was said about the hypocrites who converted to Islam before fighting was prescribed, but when it was prescribed, they hated it. This is more similar to the context of his saying: **And they said, 'Our Lord, why did You prescribe fighting for us? Why did You not delay us for a short term?'** and his saying, **And if good befalls them** the verse. And it is unlikely that something like this would have come from the companions. His saying **like the fear of God** is an attribute of a deleted source: meaning fear like the fear of God, or a state: meaning: You fear them, resembling the people of fear of God, and the source is added to the object: meaning like their fear of God. His saying, **or more fearful** is conjoined with **like the fear of God** in the accusative case, or conjoined with the preposition and the noun in the accusative case together, so it is in the accusative case like the one it is conjoined to, or for variety, meaning that the fear of some of them is like the fear of God and the fear of some of them is more intense than it. His saying, **And they said**, is in apposition to what is indicated by his saying, **When a party of them**, meaning, when fighting was decreed upon them, a party of them suddenly came out of fear of the people, **and said, 'Our Lord, why did You decree fighting upon us? Why did You not delay us?'** That is, why did You not delay us? They wanted a respite until another time close to the time in which fighting was decreed upon them. So God, the

Exalted, commanded him to answer them, so He said, **Say, 'The enjoyment of this world is little,'** quickly perishing and not lasting for its owner, and the reward of the Hereafter is better for you than the little enjoyment, **for him who fears God**, among you and desires the everlasting reward, **and you will not be wronged a thread**, meaning, a small, insignificant thing. The interpretation of the thread was presented shortly. If you are saving your wages and not deducting anything from them, how can you be averse to that and busy yourself with the enjoyment of this world despite its littleness and cessation?

Tafsir al-Baghawi

77- The Almighty said: **Have you not considered those who were told, 'Restrain your hands'?** The verse: Al-Kalbi said: "It was revealed about Abd al-Rahman ibn Awf al-Zuhri, al-Miqdad ibn al-Aswad al-Kindi, Qudamah ibn Maz'un al-Jumahi, Sa'd ibn Abi Waqqas, and a group who were suffering a lot of harm from the polytheists in Mecca before they migrated, and they would say, 'O Messenger of God, give us permission to fight them, for they have harmed us.' So the Messenger of God, may God bless him and grant him peace, would say to them, 'Restrain your hands, for I was not commanded to fight them.'"

And establish prayer and give zakat. When they migrated to Medina and God commanded them to fight the polytheists, this was difficult for some of them. God Almighty said: **So when fighting was prescribed for them, at once a party of them feared the people, as they feared God**, meaning: as they feared God, **or even more**, "more fearful," it was said that its meaning is **more fearful**, "and they said, 'Our Lord, why have You prescribed fighting for us?'" Jihad, **Why have You not delayed us for a short term?** meaning: death, meaning: Why have You not left us until we die at our appointed times?

They differed about those who said that. It was said: It was said by a group of hypocrites because his saying, **Why was fighting prescribed for us?** is not appropriate for believers.

It was said: It was said by a group of believers who were not firmly grounded in knowledge. They said it out of fear and cowardice, not belief. Then they repented, and people of faith differ in their faith.

It was said: They were a people who were believers, but when fighting was imposed on them, they became hypocrites out of cowardice and stayed away from jihad. *Say: O Muhammad, the enjoyment of this world* meaning: its benefit and enjoyment **is little, and the Hereafter** meaning: the reward of the Hereafter is better and more excellent, **for him who fears God** polytheism and disobedience to the Messenger, **and you will not be wronged a thread** Ibn Kathir, Abu Ja'far, Hamza and Al-Kisa'i read it with a ya', and the rest read it with a ta'.

Abu Saleh Ahmad bin Abdul Malik Al-Mu'adhin told us, Abu Ishaq Ibrahim bin Mu'awiyah Al-Saydalani told us, Al-Asamm told us, Abdullah bin Muhammad bin Shakir

Surat al-Nisa 4:77

Have you not considered those who were told, "Restrain your hands and establish prayer and give zakah?" But when fighting was decreed upon them, at once a party of them feared the people as they feared Allah or even more, and they said, "Our Lord, why have You decreed upon us fighting? Why do You not delay us for a short term?" Say, "The enjoyment of the Hereafter is for the sake of Allah, and the reward of the Hereafter is for the sake of Allah." This world is little, and the Hereafter is better for those who fear Allah. And you will not be wronged, even as much as a thread.

told us, Muhammad bin Bishr Al-Abdi told us, Misa'ar bin Kadam told us, on the authority of Ismail bin Abi Khalid, on the authority of Qais bin Abi Hazim, Al-Mustawrid bin Shaddad told us, he said: The Messenger of God, may God bless him and grant him peace, said: **The world in comparison to the Hereafter is like what one of you puts his finger in the sea, so let him see what he brings back.**

Tafsir al-Baidawi

77"Have you not considered those who were told, 'Restrain your hands' meaning from fighting. "And establish prayer and give zakah" and busy themselves with what you have been commanded to do. "But when fighting was prescribed for them, at once a party of them feared the people as they feared God" they feared the disbelievers that they would kill them just as they feared God that He would send down His punishment upon them. **"If is an answer to the surprise answer to what and a party is the subject of them and its description is** and they fear" in the sense that they fear the people like the people who fear God from Him. "Or a greater fear" is in apposition to it if you make it a state, but if you make it a source then no. The comparative if it places what follows it in the accusative case is not of its type, but rather it is in apposition to the name of God, the Most High, meaning: and like the fear of God, the Most High, or like a greater fear than Him, assuming "O God" unless you make the fear inherent in fear like their saying: "very, very" meaning they fear the people with a fear like the fear of God, the Most High, or a fear more intense than the fear of God, the Most High. **And they will say, 'Our Lord, why have You decreed fighting upon us? Why have You not delayed us for a short term?'** This was an extension of the period of abstention from fighting out of fear of death. It is possible that they did not say it out loud, but rather said it to themselves, so God Almighty spoke about them. **Say, 'The enjoyment of this world is little.'** It is fleeting, "and the Hereafter is better for him who fears God. And you will not be wronged a thread." That is, you will not be deprived of the slightest bit of your reward, so do not desire it, or of your appointed terms. Ibn Kathir, Hamza, and Al-Kisa'i read **nor will they be wronged** because of the precedence of the third person.

Surat al-Nisa 4:78

Wherever you may be, death will overtake you, even if you are in fortified towers. And if good befalls them, they say, **This is from God**. But if evil befalls them, they say, **This is from you**. Say, **All is from God**. So what is the matter with these people that they can hardly understand a word?

Tafsir al-Jalalayn

Wherever you may be, death will overtake you, even if you are in towers fortified *high* so do not fear fighting for fear of death. **And if good befalls them** meaning the Jews **fertility and abundance** they say, **This is from God**. But if evil befalls them) drought and calamity as happened to them when the Prophet, may God bless him and grant him peace, came to Medina **they say, This is from you** O Muhammad, meaning because of your bad luck. *Say* to them, *All* of the good and the bad **are from God** from Him. **Then what is the matter with these people that they can hardly understand** meaning that they come close to understanding **a statement** that is given to them? What is an interrogative of astonishment at the extreme of their ignorance and the denial of the approach of the action is more severe than its denial

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, may His praise be glorified, He means: Wherever you are, death will overtake you and you will die, **even if you were in fortified towers**. He says: Do not be afraid of death, and do not flee from fighting, and be weak in meeting your enemy, out of caution for yourselves from being killed and dying, for death is facing you wherever you are, and it will reach yourselves wherever you are, even if you fortify yourself against it with impregnable fortresses.

The interpreters differed about the meaning of his statement: **Even if you were in fortified towers**. Some of them said: He means fortified palaces.

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And if you were in fortified towers**, he said: in fortified palaces.

Ali bin Sahl told me, Muammil bin Ismail told us, Abu Hammam told us, Katheer Abu al-Fadl told us, on the authority of Mujahid, who said: There was a woman among those who came before you, and she had a hired hand, and she gave birth to a slave girl. She said to her hired hand: Find us a fire. He went out and found a man at the door, and the man said to him: What did this woman give birth to? He said: A slave girl. He said: As for this slave girl, she will not die until she has prostituted herself with a hundred, and her hired hand marries her, and she will die by the spider. He said: The hired hand said to himself: So I want this after she has prostituted herself with a hundred!! So he

took a blade and entered and cut open the girl's belly, and she was treated and recovered, and she dispersed, and she was prostituting herself. She came to one of the seashores, and stayed there prostituting herself. The man stayed for as long as God willed, then he came to that seashore with a lot of money, and he said to a woman from the people of the seashore: Find me a woman who is the most beautiful woman in the village so I can marry her! She said: Here is a woman who is one of the most beautiful people, but she is prostituting herself. He said: Bring her to me. So she came to her and said: A man has come who has a lot of money and he said such and such to me, so I said such and such to him. She said: I have given up prostitution, but if he wants I will marry him! He said: So he married her, and she fell in love with him. While he was with her one day, he told her about his affair, and she said: I am that girl! - and she showed him the tear in her stomach - and I used to prostitute myself, I do not know how many, or more or less! He said: He told me: Her death will be by a spider. He said: So he built a tower for her in the desert and built it. While they were one day in that tower, there was a spider in the ceiling, and she said: This will kill me? No one will kill it but me! So she moved it and it fell, so she went to it and put her big toe on it and crushed it, and its poison spread between her nail and the flesh, and her leg turned black and she died. Then this verse was revealed: Wherever you may be, death will overtake you, even if you were in fortified towers.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **Even if you were in fortified towers**, he said: fortified palaces.

Others said: The meaning of this is: palaces in the sky.

Who said that?

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Wherever you may be, death will overtake you, even if you are in lofty towers**, and they are white palaces in the lowest heaven, built.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman bin Saeed told us, he said, Abu Ja'far told us, on the authority of al-Rabi', regarding his statement: **Wherever you may be, death will overtake you, even if you were in lofty towers**, he said: Even if you were in palaces in the sky.

The Arabs differed about the meaning of the word *building*.

Some of the people of Basra said: *Al-Mushaidah* means **the tall one**. He said: **As for Al-Mushaid, with a light pronunciation, it means the decorated one**.

Another of them said something similar to that, except that he said: *Al-Mushayd* with a light pronunciation is that which is made of gypsum, and gypsum is plaster.

Some of the people of Kufa said: "Al-Mushayd and Al-Mushayd, their origin is the same, except that what is stressed from it is stressed for itself, and the verb in it is in the plural, like their saying: These are dyed clothes, and slaughtered sheep, so why is it stressed? Because it is a plural in which the verb is separated. And likewise, fortified palaces, because there are

Surat al-Nisa 4:78

Wherever you may be, death will overtake you, even if you are in fortified towers. And if good befalls them, they say, "This is from Allah." But if evil befalls them, they say, "This is from you." Say, "All is from Allah." So what is the matter with these people that they can hardly understand a word?

many palaces in which construction is repeated, and for this reason it is said: "Fortified towers," and from it is His saying: **And the doors were closed** (Yusuf 12:23), and as it is said: I broke the stick, if you made it into pieces, meaning: a piece after a piece. And in that, lightening may be permissible, so if it is made singular from that one, and the verb is repeated in it and is repeated frequently in a plural of it, then it is permissible for them to stress and lighten, so it is said from it: This is a torn garment and cut skin, because the verb is repeated in it and is frequent in cutting and tearing. If the action is not repeated frequently or repeatedly, they do not permit it except with a light pronunciation, such as their saying: I saw a slaughtered ram, and they do not permit it as: slaughtered, because slaughtering is not repeated as a tear in a garment.

They said: This is why it was said: A built palace, because it is one, so it was made like their saying: A slaughtered ram. They said: It is permissible in the palace to say: A built palace with emphasis, because of the repetition of construction and building in it, and this is not permissible in the case of a slaughtered ram, for what we mentioned.

Abu Ja'far said: What is meant by His, the Most High's, saying: **And if good befalls them, they say, 'This is from God,'** and if they are granted ease, victory, and conquest and obtain spoils, **they say, 'This is from God,'** meaning: from God and His decree. **And if evil befalls them,** he says: and if they are afflicted with hardship in life, defeat from an enemy, wounds, and pain, they say to you, O Muhammad: **This is from you,** because of your error in planning.

This is report from God Almighty about those about whom He said to His Prophet: **Have you not considered those who were told, 'Restrain your hands?'**

And the people of interpretation said something similar to what we said about that.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd and Ibn Abi Ja'far told us, they said, Abu Ja'far told us, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, regarding his statement: **And if good befalls them, they say, 'This is from God.'** But if evil befalls them, they say, **'This is from you.'** He said: This is in prosperity and adversity.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, the same.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **And if good befalls them, they say, 'This is from God.'** But if evil befalls them, they say, **'This is from you.'** So he recited until he reached: **And We have sent you, [O Muhammad], as a messenger to mankind.** He said: These verses

were revealed concerning war. So he recited: **O you who have believed, take your precautions and either go forth in companies or go forth all together.** So he recited until he reached: **And if evil befalls them,** they say, **This is from Muhammad.** He planned badly and looked badly! How good was his planning and his looking.

Abu Ja'far said: What He, may His praise be exalted, meant by His saying: "Say: All is from God," is that say, O Muhammad, to those who say, when something good happens to them: **This is from God,** and when something bad happens to them: **This is from you:** All of that is from God, not me or anyone else. From Him is ease and hardship, from Him is victory and triumph, and from Him is victory and defeat, as:

Al-Muthanna told me, he said, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada: "Say: All is from God," blessings and calamities.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **All is from God,** victory and defeat.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **Say, 'All is from God.'** **So what is the matter with these people that they can hardly understand a statement?** He said: The good and the bad are from God. As for the good, He has bestowed it upon you, and as for the bad, He has tested you with it.

Abu Ja'far said: What He, the Most High, meant by His statement: **What is the matter with these people?** What is the matter with these people who, if something good befalls them, say: **This is from God,** and if something bad befalls them, say: **This is from you.** "They can hardly understand a word," he said: They can hardly know the truth of what you are telling them, that everything that befalls them of good or evil, or harm, hardship, or ease, is from God, and no one other than Him has the power to do that, and no one is afflicted with evil except by His decree, and no one attains ease and blessing except by His will.

This is an announcement from God to His servants that the keys to all things are in His hand, and no one else owns anything of them.

Tafsir al-Qurtubi

It has four issues

The first - the Almighty's saying: **Wherever you may be, death will overtake you** is a condition and a reward, and *ma* is redundant. This address is general, even if what is meant is the hypocrites or the weak believers who said: **Why do you not delay us for a short term?** That is, until we die at our appointed times. This is

more similar to the hypocrites, as we mentioned, because of their saying when the people of Uhud were afflicted, they said: **If they had been with us, they would not have died or been killed.** (Al Imran 3:156) God responded to them: **Wherever you may be, death will overtake you, even if you were in lofty towers.** This was said by Ibn Abbas in the narration of Abu Salih from him. One of the towers is a tower, which is a tall building or a great palace. Tarafa said, describing a she-camel.

It is like a Roman tower, surrounded by gypsum, bricks and stones.

Talha bin Sulayman read *yadrakum* with the kaf raised and the fa' omitted, which is rare and only occurs in poetry, such as his saying:

Whoever does good deeds, God will reward them.

He wanted to thank God.

Scholars and commentators differed about what was meant by these towers. Most said, and it is the most correct, that he meant the towers in the fortresses that are built on the earth, because they are the ultimate goal of human beings in fortification and protection, so God gave them an example of them. Qatada said: In fortified palaces. Ibn Jurayj and the majority said: And from this is the saying of Amir ibn Tufayl to the Prophet, peace and blessings of God be upon him: Would you like a fortified and protected fortress? Mujahid said: The towers are the palaces. Ibn Abbas: The towers are the fortresses, roofs and castles. The meaning of *fortified* is elongated, as Al-Zajaj and Al-Qatabi said. Ikrimah: Decorated with gypsum, which is plaster. Qatada said: Fortified, fortified and fortified are the same. From this is **and a fortified palace** (Al-Had: 45) and the emphasis is for emphasis. It was said: fortified is elongated and fortified is covered with gypsum. It is said: He built the building and praised its mention. Al-Suddi said: What is meant by the towers are towers in the lowest heaven that are built. This statement was narrated by Makki on the authority of Malik, who said: Do you not see the words of God Almighty: **And the heaven with the mansions** (al-Buruj 85:1) **He has placed in the heaven mansions** (al-Furqan 25:61) **And We have certainly placed in the heaven mansions** (al-Hijr 15:16). Ibn Al-Arabi also narrated it on the authority of Ibn Al-Qasim on the authority of Malik. Al-Naqqash narrated on the authority of Ibn Abbas that he said: **In lofty towers** means in palaces from a hadith. Ibn Atiyyah said: This is what the apparent meaning of the wording gives.

The second - This verse responds to the Qadarites regarding the appointed times, because God Almighty said: **Wherever you may be, death will overtake you, even if you were in fortified towers.** Thus He informed them that when the appointed times are over, the soul must leave the body, whether that be killing, death, or something else that God has made it customary for it to end. The Mu'tazila said: If the murderer had not killed the one who was killed, he would have lived. The men preceded them in Al Imran and will come, so they agreed with this statement of theirs with the infidels and hypocrites.

Third: Taking and building lands to protect money and

lives, which is the way of God with His servants. This is the clearest evidence to reject the statement of those who say, trust is abandoning the causes, because taking lands is one of the greatest and most important causes, and we have been commanded to do so, and the prophets took them and dug several trenches around them to increase the protection. It was said to Al-Ahnaf, what is the ruling on the wall? He said, to deter the foolish until the wise man comes and protects him.

Fourth: If we go down to the statement of Malik and al-Suddi that they are the constellations of the sky, then the constellations of the heavens are twelve constellations constructed from the rising, and they are the great planets. The planets are called constellations because of their appearance from the constellations that appear and rise, and from this is His saying, **And do not display yourselves like that of the times of the former ignorance** (al-Ahzab 33:33). God Almighty created them as mansions for the sun and the moon, and determined them in them and arranged the times upon them, and made them southern and northern as a guide to interests and a sign of the qiblah, and a way to obtain the hours of the night and the hours of the day to know the times of the night prayer and other conditions of livelihood.

God the Almighty said: **And if good befalls them, they say, 'This is from God.'** That is, if the hypocrites are afflicted with fertility, they say, **This is from God.** "But if evil befalls them," that is, drought and famine, they say, **This is from you,** that is, it befell us because of your bad luck, your companions. It was said: *Good* means safety and security, and *bad* means illnesses and fear. It was also said: *Good* means wealth and *bad* means poverty. It was also said: *Good* means blessing, victory, and booty on the Day of Badr, and *bad* means affliction, hardship, and killing on the Day of Uhud. It was also said: *Good* means prosperity, and *bad* means hardship. These are the sayings of the commentators and scholars of interpretation - Ibn Abbas and others - regarding the verse. And that it was revealed about the Jews and the hypocrites, because when the Messenger of God, may God bless him and grant him peace, came to them in Medina, they said: We have not ceased to know the deficiency in our fruits and farms since this man and his companions came to them. Ibn Abbas said: The meaning of **from you** is due to your bad management. And it was said: **from you** due to your bad luck as we mentioned, meaning due to your bad luck that has befallen us. They said it as a way of purification. God Almighty said: "Say: All is from God" meaning hardship and ease, victory and defeat are from God, meaning by God's decree and destiny. **Then what is the matter with these people** meaning the hypocrites **that they can hardly understand a word** meaning what is the matter with them that they do not understand that all is from God.

Tafsir Ibn Kathir

The believers in the beginning of Islam in Mecca were commanded to pray and give zakat, even if they were not in need of hardship. They were commanded to

Wherever you may be, death will overtake you, even if you are in fortified towers. And if good befalls them, they say, "This is from Allah." But if evil befalls them, they say, "This is from you." Say, "All is from Allah." So what is the matter with these people that they can hardly understand a word?

help the poor among them and to forgive and pardon the polytheists and to be patient for a while. They were burning with desire and wished that they were commanded to fight to get rid of their enemies. The situation at that time was not suitable for many reasons, including: their small number compared to the large number of their enemy, and the fact that they were in their country, which was a sacred country, the most honorable place on earth. So the command to fight there was not initially, as they say. For this reason, jihad was not commanded except in Medina, when it became their home, a fortress, and supporters. Despite this, when they were commanded to do what they wished for, some of them were alarmed by it and feared facing people with intense fear. **And they said, 'Our Lord, why have You ordained fighting for us? Why have You not delayed us for a short time?'** That is, why have You not delayed its obligation to another period? Because it involves bloodshed, orphaning children, and widowing women. This verse is like the Almighty's saying: **And those who believe say, 'Why was it not revealed to you?'** Surah **So when a decisive Surah is revealed and fighting is mentioned in it** verses, Ibn Abi Hatim said: Ibn bin Al-Hussein told us, Muhammad bin Abdul Aziz bin Abi Razmah and Ali bin Zanjah told us, they said: Ali bin Al-Hasan told us on the authority of Al-Hussein bin Waqid, on the authority of Amr bin Dinar, and on the authority of Ikrimah, on the authority of Ibn Abbas: that Abdul Rahman bin Awf and his companions came to the Prophet, may God bless him and grant him peace, in Mecca, and they said: O Prophet of God, we were in glory while we were polytheists, but when we believed we became humiliated, he said: **I have been commanded to forgive, so do not fight the people**, so when God transferred him to Medina, He commanded him to fight, so they held back, so God revealed: **Have you not seen those who were told, 'Restrain your hands'** verse, and Al-Nasa'i, Al-Hakim and Ibn Mardawayh narrated it from the hadith of Ali bin Al-Hasan bin Shaiq with it, and Asbat said, on the authority of Al-Suddi: They were only required to pray and give zakat, so they asked God to impose fighting on them, so when fighting was imposed on them, **A party of them feared the people as they feared God or even more, and they said, 'Our Lord, Why did you prescribe fighting for us, if only you had delayed us for a near term?'** which is death? God Almighty said: **Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God.'** Mujahid said: This verse was revealed about the Jews, narrated by Ibn Jarir. His statement: **Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God.'** That is, the Hereafter of the fearing God is better than his world. **And you will not be wronged a thread.** That is, of your deeds, but you will be given the fullest reward. This is a consolation for them from this world, an encouragement for them in the Hereafter, and an incitement for them to jihad. Ibn Abi Hatim said: My father told us, Ya'qub ibn Ibrahim al-Dawraqi told us, Abd al-Rahman ibn Mahdi told us, Hammad ibn Zayd told us on the authority of Hisham, who said: Al-Hasan

recited: **Say, 'The enjoyment of this world is little.'** He said: May God have mercy on a servant who accompanies it according to that. The whole world, its beginning and its end, is like a man who slept and saw in his dream some of what he liked, then he woke up. Ibn Ma'in said: Abu Musahhar used to recite:

There is no good in this world for those who do not have a share of God in the eternal home.

If the world amazes men, then it is a brief pleasure and its end is near.

And the Almighty's saying: **Wherever you may be, death will overtake you, even if you were in fortified towers**, meaning that you are bound to die inevitably, and none of you will escape from it, as the Almighty said: **Everything on it will perish**, and the Almighty said: **Every soul will taste death**, and the Almighty said: **And We have not granted to any human being before you immortality**, meaning that everyone is bound to die inevitably, and nothing will save him from that, whether he struggled or not, for he has an inevitable term and a predestined place, as Khalid bin Al-Walid said when death came to his bed: I have witnessed such and such a situation, and there is not a limb of mine that does not have a wound from a stab or an arrow, and here I am dying in my bed, so may the eyes of the cowards not sleep. And His saying: **Even if you were in fortified towers**, meaning fortified, impregnable, high, and lofty. It was said that they are towers in the sky, Al-Suddi said, and this is weak. The correct view is that they are fortified, meaning that caution and fortification from death are of no avail, as Khalid said: Zuhair bin Abi Salma:

Whoever fears the causes of death will be overtaken by it, even if he seeks the causes of heaven with a ladder.

Then it was said: The constructed is the constructed, as he said: And a constructed palace. And it was said: Rather, there is a difference between them, which is that the constructed with emphasis is the long one, and with emphasis it is the one decorated with plaster, which is gypsum. Ibn Jarir and Ibn Abi Hatim mentioned here a lengthy story on the authority of Mujahid, that he mentioned that a woman among those who came before us was seized by labor pains, so she ordered her servant to bring her fire, so he went out and found a man standing at the door, so he said: What did the woman give birth to? He said: A slave girl, so he said: As for her, she will commit adultery with a hundred men, then her servant will marry her, and her death will be by the spider. He said: He thought back, so he cut the girl's belly with a knife and split it open, then he ran away, and he thought that she had died, so her mother sewed her belly together and she recovered and grew up and became the most beautiful woman in her town, so that hired man went as he went and entered the seas and acquired a lot of money, then he returned to his country and wanted to get married, so he said to an old woman: I want to marry the most beautiful woman in this town, so she said

there is no one here more beautiful than so-and-so, so he said: Propose to her on my behalf, so she went to her and she agreed, so he entered her and she was very impressed, so she asked him about his situation and where he came from, so he told her his story and what happened to the girl, so she said: I am her and showed him the place of the knife, so that was confirmed, so he said: If you are her, then he told me two things that are necessary **one of them** that you committed adultery with a hundred men, so she said: Something of that happened but I do not know their number, so he said: They are a hundred, **and the second** that you will die One day, while they were there, the spider appeared on the ceiling and she said: Is this the one you are warning me about? By God, no one will kill her except me. So they brought her down from the ceiling, and she went to her and stepped on her with her big toe and killed her. Some of her poison flew out and fell between her nail and her flesh, and her foot turned black. That was her end, and she died. We mention here the story of the ruler of the city, who was Al-Satron, when Shapur schemed against him until he besieged him in it and killed everyone in it after a two-year siege. The Arabs said poems about that, including:

And the brother of Al-Hadar when he built it, and when the Tigris and Khabur were collected to it

He built it of marble and covered it with lime, so that the birds could nest in its peaks.

The hands of death did not give it to him, so the kingdom was lost to him, and his door is deserted.

When he entered upon Uthman, he began to say: O God, unite the nation of Muhammad. Then he recited the words of the poet:

I see that death does not leave a dear one and has not left a refuge or a square for Ad in the country

The people of the fortress spend the night while the fortress is closed, and the mountains come together in their peaks.

Ibn Hisham said: Khosrow Shapur Dhu al-Aktaf killed Satrun, the king of Hatra. Ibn Hisham said: The one who killed the ruler of Hatra was Sapur bin Ardashir bin Babak, the first king of the Sassanids, and he humiliated the kings of the Taifas, and returned the kingdom to the Chosroes. As for Sapur Dhu al-Aktaf, it was a long time after that, and God knows best. Al-Suhayli mentioned it. Ibn Hisham said: He besieged him for two years, because he had raided the lands of Sapur during his absence while he was in Iraq. The daughter of Satrun, whose name was al-Nadhira, came forward and looked at Sapur, who was wearing brocade clothes, and on his head was a crown of gold crowned with emeralds, rubies and pearls. She whispered to him that he would marry me if I would open the door of the fortress for him. He said: Yes. When evening came, Satrun drank until he was drunk, and he never slept except drunk. She took the keys to the door of the fortress from under his head and sent them with a slave of hers, so he opened the door. It is said that she showed them a talisman that was in the fortress that would not be opened until a dove and a hyena were taken and dyed. Her legs are menstruating

with a blue virgin slave girl, then she is sent, and when she falls on the wall of the fortress, it falls, so he opens the door, and he does that, and Shapur enters, and kills Satron, and takes over the fortress and destroys it, and he goes with her and marries her, and while she was sleeping on her bed at night, she began to toss and turn and not sleep, so he called for candles for her, and searched her bed and found in it a myrtle leaf, and Shapur said to her: This is what kept you awake, so what did your father do to you? She said: He used to spread brocade for me and dress me in silk, and feed me brains, and give me wine to drink, Al-Tabari said: He used to feed me brains and butter, and the honey of virgin bees, and the pure wine! And he mentioned that he used to see the brain of her leg, he said: So what did your father do to him?! You are the fastest to do that, then he ordered her to tie the horns of her head to the tail of a horse, so the horse ran until it killed her, and Adi bin Zaid Al-Abbadi says his famous verses about it.

O gloating one who is reproached by time, are you the one who is acquitted and granted salvation?

Or do you have a firm covenant from the days? Rather, you are an ignorant arrogant person.

Who saw death as immortal, or who is more afraid of being wronged?

Where is Khosrow, the king of Anushirvan, or where was Sapur before him?

The noble Banu al-Asfar, the kings of Rome, no one is mentioned of them.

And the brother of Al-Hadar, when he built it, and when the Tigris and Khabur were brought to it

Rashad Marmara and Jalla Kalasa, for the birds in its peaks and nests

He was not afraid of death, so the kingdom was lost to him, and his door was deserted.

And remember the Lord of the valleys when He honored you one day, and for guidance there is reflection.

His secret is his money and the abundance of what he owns, while the sea is exposed and the As-Sudair

His heart was filled with fear and he said: What a blessing it is for a living person to live until death.

Then they became like dried leaves, and the wind and the hornet blew them away.

Then after the farmer, the king, and the nation, they were buried there.

And His statement: **And if good befalls them** meaning fertility and provision of fruits, crops, children and the like, this is the meaning of the statement of Ibn Abbas, Abu Al-Aaliyah and Al-Suddi **They say, 'This is from God', but if evil befalls them** meaning drought, famine, a decrease in fruits and crops, or the death of children or production or something else as Abu Al-Aaliyah and Al-Suddi say, **They say, 'This is from you'** meaning from you and because of our following you and emulating your religion, as God the Almighty said about the people of Pharaoh: **So when good comes to**

Wherever you may be, death will overtake you, even if you are in fortified towers. And if good befalls them, they say, "This is from Allah." But if evil befalls them, they say, "This is from you." Say, "All is from Allah." So what is the matter with these people that they can hardly understand a word?

them, they say, 'This is from us', but if evil befalls them, they ascribe evil to Moses and those with him and as God the Almighty said: **And among the people is he who worships God on the edge** (al-Ma'idah 4:10). And this is what these hypocrites said who entered Islam outwardly but hated it in reality, and for this reason when evil befalls them they attribute it to their following the Prophet, may God bless him and grant him peace. Al-Suddi said: **And if good befalls them**, he said: **And good is fertility, their livestock and horses produce fruit, and their condition improves and their women give birth to boys, they say, 'This is from God.'** But if evil befalls them, and evil is drought and harm to their wealth, they take Muhammad as a bad omen and say, **This is from you**, they say: Because we abandoned our religion and followed Muhammad, this calamity befell us, so God the Almighty revealed: **Say, 'All is from God,'** so His statement: **Say, 'All is from God,'** means everything is by God's decree and predestination, and it is effective for the righteous and the wicked, the believer and the disbeliever. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **Say, 'All is from God,'** meaning good and bad. Al-Hasan al-Basri said the same. Then the Almighty said, denouncing those who say this statement that is issued from doubt and suspicion, and lack of understanding and knowledge and much ignorance and injustice: **What is the matter with these people that they can hardly understand a word?** He mentioned a strange hadith related to the Almighty's saying: "Say: All is from God." Al-Hafiz Abu Bakr Al-Bazzar said: Al-Sakn bin Saeed told us, Omar bin Yunus told us, Ismail bin Hammad told us, on the authority of Muqatil bin Hayyan, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, who said: We were sitting with the Messenger of God, may God bless him and grant him peace, when Abu Bakr and Omar came with two tribes of people and their voices were raised. Abu Bakr sat close to the Prophet, may God bless him and grant him peace, and Omar sat close to Abu Bakr. The Messenger of God, may God bless him and grant him peace, said: **Why did you raise your voices?** A man said: O Messenger of God. Abu Bakr said: O Messenger of God, good deeds are from God and bad deeds are from ourselves. The Messenger of God, may God bless him and grant him peace, said: **So what did you say, O Omar?** He said: I said: Good and bad deeds are from God. The Messenger of God (peace and blessings of God be upon him) said: "The first to speak about it were Gabriel and Michael. Michael said: What you said, O Abu Bakr, and Gabriel said: What you said, O Umar." He said: "We will differ and the people of heaven will differ, and if the people of heaven differ, the people of earth will differ. So they will refer their case to Israfil, and he will judge between them that good and bad deeds are from God." Then he turned to Abu Bakr and Umar and said: "Remember my judgment between you. If God had wanted that no one should be disobeyed, He would not have created Iblis." Sheikh al-Islam Taqi al-Din Abu al-Abbas Ibn Taymiyyah said: This is a fabricated and invented hadith according to the consensus of the scholars.

Then the Almighty said, addressing His Messenger, may God bless him and grant him peace, and what is meant is the human race, so that the answer may be obtained: **Whatever good befalls you is from God**, meaning from God's grace, favor, kindness and mercy. **And whatever evil befalls you is from yourself**, meaning from before you, and from your own deeds, as the Almighty said: "And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." As-Suddi, Al-Hasan Al-Basri, Ibn Jurayj and Ibn Zayd said: **It is from yourself**, meaning because of your sin. Qatada said about the verse **It is from yourself** as a punishment for you, O son of Adam, for your sin. He said and he mentioned to us that the Prophet, may God bless him and grant him peace, said: **No man is afflicted with the scratch of a stick, nor a stumble, nor a twitch of a vein except for a sin, and what God forgives is more.** This which Qatada sent has been narrated in a connected form in Sahih: **By the One in Whose Hand is my soul, no worry, nor grief, nor fatigue befalls a believer, not even the prick he receives from a thorn, except that God expiates some of his sins because of it.** Abu Salih said: **And whatever evil befalls you is from yourself**, meaning because of your sin, and I am the One who decreed it for you. Narrated by Ibn Jarir. Ibn Abi Hatim said: Ahmad ibn Ammar told us, Sahl, meaning Ibn Bakkar, told us, Al-Aswad ibn Shaiban told us, Uqbah ibn Wasil, the nephew of Mutraf, told me, on the authority of Mutraf ibn Abdullah, who said: What do you want from fate? Is the verse in Surat An-Nisa' not sufficient for you: **And if good befalls them, they say, 'This is from God,' but if evil befalls them, they say, 'This is from you,'** meaning from yourself? By God, they were not entrusted to fate, and they were commanded and to it they will return. This is a strong and powerful statement in refuting the Qadarites and the Jabarites as well. And there is another place for its expansion. And the Almighty's saying: **And We have sent you to mankind as a Messenger** meaning that you convey to them the laws of God and what God loves and is pleased with, and what He hates and rejects. **And sufficient is God as Witness** meaning that He sent you and He is also a witness between you and them, and He knows what you convey to them and what they respond to you with from the truth out of disbelief and stubbornness.

Fath al-Qadir

And His saying 78- **Wherever you may be, death will overtake you** is a beginning statement, and in it is an urging for those who sit back from fighting for fear of death, and a statement of the corruption of what mixed with him from the jinn and overwhelmed him from fear, for if death is to happen, it is inevitable.

He who does not die by the sword dies by something else

Buruj is the plural of Burj, which is a tall building. Al-Mushaidah is the elevated one from Shad al-Qasr, meaning he raised it and covered it with shield, which

is plaster. The answer to *lawla* is omitted because what precedes it indicates it.

There is a difference of opinion about what these towers are. Some say: they are the fortresses on the earth, and some say: they are palaces. Al-Zajaj and Al-Qutaibi said: The meaning of *constructed* is *long*, and some say: its meaning is covered with gypsum, and some say: what is meant by **constructed towers** are towers in the lowest heaven that are built. This was narrated by Makki from Malik, and he said: Do you not see his saying: **And the heaven with the constellations**, "He placed in the heaven constellations," **And We have certainly placed in the heaven constellations**, and it was said: what is meant by the constructed towers here are palaces of iron. Talhah ibn Sulayman read **death will overtake you** in the nominative case, estimating the *fa*, as in his saying:

Their leader said, **Dock and let's do it.**

Tafsir al-Baghawi

78- The Almighty said: **Wherever you may be, death will overtake you** meaning: death will overtake you. It was revealed about the hypocrites who said about the dead of UHud 11: If they had been with us, they would not have died or been killed. So God responded to them by saying: **Wherever you may be, death will overtake you, even if you were in fortified towers**, and towers are fortresses and castles, and fortified is raised and extended. Qatada said: It means in fortified palaces. Ikrimah said: plastered, and plaster is gypsum. **And if good befalls them**, it was revealed about the Jews and the hypocrites, and that is because they said when the Messenger of God, may God bless him and grant him peace, came to Medina: We have not ceased to know the decrease in our fruits and farms since this man and his companions came to us.

God the Almighty said: **And if good befalls them** meaning: the Jews **they say, 'This is from God'** for us. **But if evil befalls them** meaning: drought and high prices **they say, 'This is from you'** meaning: from the bad luck of Muhammad and his companions. It was said that what is meant by good is victory and booty on the day of Badr, and what is meant by evil is killing and defeat on the day of Uhud. They say, **This is from you** meaning: you are the one who led us to it, O Muhammad. So based on this, this is from the saying of the hypocrites. **Say to them, O Muhammad, All is from God** meaning: good and evil are all from God. Then He reproached them for their ignorance and said: **What is the matter with these people** meaning: the hypocrites and the Jews, **that they can hardly understand a word** meaning: they do not understand a word. It was said that the hadith here is the Qur'an, meaning: they do not understand the meanings of the Qur'an.

His saying: **What is wrong with these people?** Al-Farra' said: This word was used so frequently in speech that they thought that the lam was connected to it and that they were one letter, so they separated the lam from what came after it in some cases, and connected it in

some cases. The connection is the reading, and it is not permissible to stop on the lam because it is a lowering lam.

Tafsir al-Baidawi

78 **Wherever you may be, death will overtake you.** It was read with the nominative case, deleting the *fa* as in his saying:

Whoever does good deeds, God will thank them. Or as a subject, and wherever it is connected to **do not wrong**. "Even if you were in lofty towers" in palaces or high fortresses, and towers are originally houses on the edges of palaces, from tabarrujt a woman if she appeared. It was read mushaydah with a kasra on the ya' describing it with the description of its doer, like their saying: a female poet's poem, and mushaydah from shed al-qasr if he raised it. **And if good befalls them, they say, 'This is from God,' and if evil befalls them, they say, 'This is from you.'** Just as good and evil fall on obedience and disobedience, they fall on blessing and affliction, and they are what is meant in the verse, that is: If a blessing such as fertility befalls them, they attribute it to God, the Most High, and if a affliction befalls them such as drought, they attribute it to you and say, **It is only because of your bad luck**, as the Jews said: Since Muhammad entered Medina, its fruits have decreased and its prices have risen. **Say, 'All is from God.'** That is, He expands and contracts according to His will. **What is the matter with these people that they can hardly understand a statement** that they are being admonished with, which is the Qur'an? If they understood it and pondered its meanings, they would know that everything is from God Almighty, or a statement like animals that do not understand, or an event from the vicissitudes of time, so they think about it and know that the One who contracts and expands is God Almighty.

Surat al-Nisa 4:79

Whatever good befalls you is from Allah, and whatever evil befalls you is from yourself. And We have sent you, [O Muhammad], to mankind as a messenger, and sufficient is Allah as Witness.

Surat al-Nisa 4:79

Whatever good befalls you is from God, and whatever evil befalls you is from yourself. And We have sent you, [O Muhammad], to mankind as a messenger, and sufficient is God as Witness.

Tafsir al-Jalalayn

Whatever good befalls you O man **is from God** it came to you as a favor from Him **and whatever evil befalls you** a calamity **is from yourself** it came to you as you committed the sins that deserve it **and We have sent you** O Muhammad **to mankind as a messenger** an emphatic state **and sufficient is God as Witness** of your message

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His saying: **Whatever good befalls you is from God, and whatever evil befalls you is from yourself**, is that whatever befalls you, O Muhammad, of ease, blessings, well-being, and safety, is from God's grace upon you, which He bestows upon you as a kindness from Him to you. As for His saying: **Whatever evil befalls you is from yourself**, he means: Whatever hardship, difficulty, harm, and misfortune befalls you, **is from yourself**, meaning: because of a sin by which you deserved it, which your soul earned, as:

Muhammad bin Al-Hussein told us, Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **Whatever good befalls you is from God, and whatever evil befalls you is from yourself**. As for **from yourself**, he says: from your sin.

Bishr bin Muadh narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada: **Whatever good befalls you is from God, and whatever evil befalls you is from yourself**, a punishment, O son of Adam, for your sin. He said: It was mentioned to us that "the Prophet of God, may God bless him and grant him peace, used to say: A man is not afflicted with the scratch of a stick, nor a stumble of a foot, nor a twitch of a vein, except for a sin, and what God forgives is more."

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Whatever good befalls you is from God, and whatever evil befalls you is from yourself**, he said: The good is what God opened for him on the day of Badr, and what he received of spoils and victory, and the evil is what befell him on the day of Uhud, that his face was bruised and his front tooth was broken.

Al-Muthanna told me, he said, *Ishaq* told us, he said,

Abd al-Razzaq told us, he said, "Muammar told us, on the authority of Qatada: 'Whatever good befalls you is from God, and whatever evil befalls you is from yourself,'" he said: because of your sin, then he said: everything is from God, the blessings and the calamities.

Al-Muthanna told me, he said, *Ishaq* told us, he said, Abd al-Rahman ibn Sa'd and Ibn Abi Ja'far told us, they said, Abu Ja'far told us, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, his saying: **Whatever good befalls you is from God, and whatever evil befalls you is from yourself**, he said: This is in good and evil deeds.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, the same.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **And whatever evil befalls you is from yourself**, he said: A punishment for your sin.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Whatever good befalls you is from God, and whatever evil befalls you is from yourself**, because of your sin, as He said to the people of Uhud 11: **Or when a disaster befell you, although you had inflicted twice as much, you said, 'From where is this?' Say, 'It is from yourselves.'** (Al Imran 3:65), because of your sins.

Yunus Qala' told me, Sufyan told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih, regarding his statement: **And whatever evil befalls you is because of yourself**, he said: Because of your sin, and I decreed it upon you.

Muhammad bin Bashar told us, Yahya told us, on the authority of Sufyan, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih, regarding his statement: **Whatever good befalls you is from God, and whatever evil befalls you is from yourself**, and I am the one who decreed it upon you.

Musa bin Abdul Rahman Al-Masruqi told me, he said, Muhammad bin Bishr told us, he said, Ismail bin Abi Khalid told me, on the authority of Abu Saleh, something similar.

Abu Jaafar said: If someone says: What is the reason for the inclusion of *min* in His statement: **Whatever good befalls you** and **Whatever evil befalls you**?

It was said: The Arabs differed on this.

Some Basra grammarians said: *Min* was inserted because *Min* is good with negation, such as: **No one came to me**. He said: **The introduction of the predicate with "fa"** is because *ma* is like *min*.

Some grammarians of Kufa said: *Min* was inserted with *ma* just as it is inserted with *in* in the sentence of a reward, because they are both letters of a reward. Likewise, it is inserted with *min* if it is a reward, so the

Arabs say: **Man yazrak min ahad fatakrāmuh** just as you say: **In yazrak min ahad fatakrāmuh**. He said: And it was left with *ma* and *min* so that it is known by its insertion with them that they are a reward. They said: And if it is inserted with them, it is not deleted, because if it is deleted, the verb raises two things. That is because *ma* in his statement: **Whatever bad thing befell you** was raised by his statement: *Assabaka*. So if *min* was deleted, his statement: *Assabaka* was raised by the bad thing, because its meaning is: If a bad thing befalls you. So it is not permissible to delete *min* for that reason, because a verb that is on the pattern of *fa'il* or *yaf'ul* does not raise two things. And that was permissible with *min* because it is similar to adjectives, and it is in the position of a noun. As for *in*, "min" is inserted with it and is excluded, but it is not excluded with *ay*, because it is parsed and the parsing is made clear in it. *Ma* was included because the *i'rab* does not appear in it.

Abu Ja'far said: What He, the Most High, means by His saying, **And We have sent you as a messenger to mankind**, is that We have made you, O Muhammad, a messenger between Us and the creation, to convey to them the message with which We have sent you, and you are only responsible for conveying and delivering the message to whomever you have sent. If they accept what you have been sent with, then it is for themselves, and if they reject it, then it is against them. **And sufficient is God** over you and over them, **as a witness**. He says: God, the Most High, is sufficient for you as a witness over you in conveying what He has commanded you to convey of His message and revelation, and over whomever you have sent to in their acceptance of what you have sent to them, for your affair and their affair are not hidden from Him, and He will reward you for conveying what He has promised you, and He will reward them for what they have done of good and evil, rewarding the doer of good for his good, and the doer of evil for his evil.

Tafsir al-Qurtubi

The Almighty said: **Whatever good befalls you is from God, and whatever evil befalls you is from yourself**. That is, whatever befell you, O Muhammad bin Khasab, of prosperity, health, and safety, is by God's grace and kindness to you, and whatever befell you of drought and hardship, is because of a sin you committed for which you were punished. The address is to the Prophet, may God bless him and grant him peace, and his nation is meant. That is, whatever befell you, O people, of fertility and abundance of provision, is from God's grace upon you, and whatever befell you of drought and scarcity of provision, is from yourselves, meaning that it befell you because of your sins. This was said by Al-Hasan, Al-Suddi, and others, as the Almighty said: **O Prophet, when you divorce women** (al-Talaq 65:1). It has also been said that the address is to man, and what is meant by it is the species, as the Almighty said: **By time, indeed, mankind is in loss** (At-Asr: 1-2), meaning that people are in loss. Do you not see that He made an exception from them, saying: **Except those who believe**. And an exception is only made from a group or a community.

According to this interpretation, His statement, **What befell you** is a new beginning. It was said: There is an omission in the speech, the meaning of which is they say, and accordingly the speech is connected, and the meaning is: What is the matter with these people that they can hardly understand a statement until they say: Whatever good has befallen you is from God? And it was said: The interrogative *alif* is implied, and the meaning is: Is it from yourself? And similar to it is the saying of God Almighty: **And that is a blessing which You bestow upon me** (Ash-Shu'ara': 22), and the meaning is: Or is that a blessing? And similarly is the saying of God Almighty:

And when he saw the moon rising, he said, 'This is my Lord.' (al-An'am 6:77) Meaning, **Is this my Lord?** Abu Khurash Al-Hudhali said:

They threw me and said, **O Khuwaylid, you did not take heed**. I said, and I denied the faces, **They are they**.

He wanted to say more important, so he implied the question mark, which is common and will come. Al-Akhfash said, *What* means *which*. It was said: It is a condition. Al-Nahhas said: The correct statement of Al-Akhfash is that it was revealed regarding a specific thing, such as drought, and this is not one of the sins at all. If it were one of them, it would have been **whatever bad thing I have suffered**. Abd al-Wahhab ibn Mujahid narrated on the authority of his father, on the authority of Ibn Abbas, Ubayy, and Ibn Mas'ud. **Whatever good thing befalls you is from God, and whatever bad thing befalls you is from yourself, and I have written it for you**. This is a reading of the interpretation. Some of the people of deviation have attributed it to the Qur'an, and the hadith with that on the authority of Ibn Mas'ud and Ubayy is disconnected because Mujahid did not see Abdullah or Ubayy. According to the statement of those who said, **The good thing is the conquest and the spoils on the day of Badr, and the bad thing is what befell them on the day of Uhud**, they were punished when the archers who the Messenger of God, may God bless him and grant him peace, had ordered to protect his back and not move from their place were defeated. They saw the defeat of the Quraysh and the Muslims taking their money as spoils, so they left their ranks. Khalid ibn al-Walid, who was with the infidels that day, looked and saw the back of the Messenger of God, may God bless him and grant him peace, had been the archers were exposed, so he took a detachment of horsemen and turned until he was behind the Muslims and attacked them. There was no archer behind the Messenger of God, may God bless him and grant him peace, except the one with the banner. He kept the will of the Messenger of God, may God bless him and grant him peace, so he stood until he was martyred in his place, as was explained in Al Imran. Then God Almighty revealed a verse similar to this, which is His statement, the Most High: **Or when a disaster struck you meaning the day of Uhud and you had inflicted double its amount meaning the day of Badr you said, 'From where is this?' Say, 'It is from yourselves'** (Al Imran 3:165). It is not permissible for the good here to be obedience and the bad to be disobedience as the Qadarites said, because if that were the case, then what I inflicted would be as we have mentioned, since

Whatever good befalls you is from Allah, and whatever evil befalls you is from yourself. And We have sent you, [O Muhammad], to mankind as a messenger, and sufficient is Allah as Witness.

it means action according to them and earnings according to us. Rather, the good and obedience and the bad to be disobedience are in something like His statement: **Whoever brings a good deed will have ten times the like thereof, and whoever brings an evil deed will not be recompensed except the like thereof** (Al-An'am: 160). As for this verse, it is as we explained it before, of fertility and drought, ease and hardship, in the manner that came. In the verse of Al-A'raf, which is the Almighty's saying: **And We seized the people of Pharaoh with years of drought and a loss of fruits that perhaps they might be reminded** (al-A'raf 7:130) **with years** means drought year after year, withholding rain from them, so their fruits decreased and their prices rose. **But when good comes to them, they say, 'This is for us.'** But if evil befalls them, they ascribe an evil omen to Moses and those with him. (al-A'raf 7:131) meaning, they consider them a bad omen and say this is because we follow you and obey you. So God responded to them by saying: **Behold, their omen is only with God.** (al-A'raf 7:131) meaning that the bird of blessing and the bird of bad omen, whether good or evil, benefit or harm, are from God, the Almighty, and no creature has any control over them. So likewise is the Almighty's saying in what He informed us about them that they attribute it to the Prophet, may God bless him and grant him peace, where He said: **And if evil befalls them, they say, 'This is from you.' Say, 'All is from God.'** Just as He said: **Behold, their omen is only with God.** (al-A'raf 7:131) And as God the Almighty said: **And whatever befell you on the day the two armies met was by God's permission.** (Aal 'Imran: 131) 166] That is, by God's decree, destiny, and knowledge, and the verses of the Book bear witness to one another. Our scholars said: And whoever believes in God and the Last Day does not doubt that everything is by God's decree, destiny, will, and desire, as God Almighty said: **And We test you with evil and with good as trial** (Al-Anbiya': 35) and God Almighty said: **And when God intends evil for a people, there is no repelling it, and they have no protector besides Him** (al-Ra'd 13:11).

Question: Some of the ignorant people of the Sunnah have argued about this verse and used it as evidence, just as the Qadarites have argued about it and used it as evidence. The reason for their argument is that the Qadarites say: The good here is obedience and the bad is disobedience. They said: And disobedience has been attributed in the Almighty's saying: **And whatever evil befalls you is from yourself** to man and not to God Almighty. So this is the reason for their attachment to it and the reason for others' attachment to it is the Almighty's saying: **All is from God.** They said: He attributed the good and the bad to himself and not to his creation. This verse is only related to the ignorant from both groups, because they based it on the fact that the bad deed is the sin, and it is not so for what we have explained, and God knows best. And if the Qadarites said: **Whatever good befalls you** meaning of obedience **is from God**, then this is not their belief because their belief on which they based their doctrine is that the good deed is the action of the doer of good and the bad deed is upon the wrongdoer. Also, if they

had an argument in it, he would have said: Whatever good deed I have attained and whatever bad deed I have attained, because He is the doer of both the good deed and the bad deed, so it is not attributed to Him except by His action for them, not by the action of someone else. This statement was stated explicitly by Imam Abu al-Hasan Shabib ibn Ibrahim ibn Muhammad ibn Haidera in his book called **Haz al-Ghalasim fi Ifham al-Mukhasim.**

The Almighty says: **And We have sent you to mankind as a Messenger** is a confirmed source, and it is possible that the meaning is **having a message.** "And sufficient is God as a witness" is an accusative of clarification, and the *ba* is redundant, meaning sufficient is God as a witness to the truthfulness of the message of His Prophet and that he is truthful.

Tafsir Ibn Kathir

The believers in the beginning of Islam in Mecca were commanded to pray and give zakat, even if they were not in need of hardship. They were commanded to help the poor among them and to forgive and pardon the polytheists and to be patient for a while. They were burning with desire and wished that they were commanded to fight to get rid of their enemies. The situation at that time was not suitable for many reasons, including: their small number compared to the large number of their enemy, and the fact that they were in their country, which was a sacred country, the most honorable place on earth. So the command to fight there was not initially, as they say. For this reason, jihad was not commanded except in Medina, when it became their home, a fortress, and supporters. Despite this, when they were commanded to do what they wished for, some of them were alarmed by it and feared facing people with intense fear. **And they said, 'Our Lord, why have You ordained fighting for us? Why have You not delayed us for a short time?'** That is, why have You not delayed its obligation to another period? Because it involves bloodshed, orphaning children, and widowing women. This verse is like the Almighty's saying: **And those who believe say, 'Why was it not revealed to you?'** Surah **So when a decisive Surah is revealed and fighting is mentioned in it** verses, Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Abdul Aziz bin Abi Razmah and Ali bin Zanjah told us, they said: Ali bin Al-Hasan told us on the authority of Al-Hussein bin Waqid, on the authority of Amr bin Dinar, and on the authority of Ikrimah, on the authority of Ibn Abbas: that Abdul Rahman bin Awf and his companions came to the Prophet, may God bless him and grant him peace, in Mecca, and they said: O Prophet of God, we were in glory while we were polytheists, but when we believed we became humiliated, he said: **I have been commanded to forgive, so do not fight the people**, so when God transferred him to Medina, He commanded him to fight, so they held back, so God revealed: **Have you not seen those who were told, 'Restrain your hands'** verse, and Al-Nasa'i, Al-Hakim and Ibn Mardawayh narrated it

from the hadith of Ali bin Al-Hasan bin Shaqiq with it, and Asbat said, on the authority of Al-Suddi: They were only required to pray and give zakat, so they asked God to impose fighting on them, so when fighting was imposed on them, **A party of them feared the people as they feared God or even more, and they said, 'Our Lord, Why did you prescribe fighting for us, if only you had delayed us for a near term?'** which is death? God Almighty said: **Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God.'** Mujahid said: This verse was revealed about the Jews, narrated by Ibn Jarir. His statement: **Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God.'** That is, the Hereafter of the fearing God is better than his world. **And you will not be wronged a thread.** That is, of your deeds, but you will be given the fullest reward. This is a consolation for them from this world, an encouragement for them in the Hereafter, and an incitement for them to jihad. Ibn Abi Hatim said: My father told us, Ya'qub ibn Ibrahim al-Dawraqi told us, Abd al-Rahman ibn Mahdi told us, Hammad ibn Zayd told us on the authority of Hisham, who said: Al-Hasan recited: **Say, 'The enjoyment of this world is little.'** He said: May God have mercy on a servant who accompanies it according to that. The whole world, its beginning and its end, is like a man who slept and saw in his dream some of what he liked, then he woke up. Ibn Ma'in said: Abu Musahhar used to recite:

There is no good in this world for those who do not have a share of God in the eternal home.

If the world amazes men, then it is a brief pleasure and its end is near.

And the Almighty's saying: **Wherever you may be, death will overtake you, even if you were in fortified towers,** meaning that you are bound to die inevitably, and none of you will escape from it, as the Almighty said: **Everything on it will perish,** and the Almighty said: **Every soul will taste death,** and the Almighty said: **And We have not granted to any human being before you immortality,** meaning that everyone is bound to die inevitably, and nothing will save him from that, whether he struggled or not, for he has an inevitable term and a predestined place, as Khalid bin Al-Walid said when death came to his bed: I have witnessed such and such a situation, and there is not a limb of mine that does not have a wound from a stab or an arrow, and here I am dying in my bed, so may the eyes of the crows not sleep. And His saying: **Even if you were in fortified towers,** meaning fortified, impregnable, high, and lofty. It was said that they are towers in the sky, Al-Suddi said, and this is weak. The correct view is that they are fortified, meaning that caution and fortification from death are of no avail, as Khalid said: Zuhair bin Abi Salma:

Whoever fears the causes of death will be overtaken by it, even if he seeks the causes of heaven with a ladder.

Then it was said: The constructed is the constructed, as he said: And a constructed palace. And it was said: Rather, there is a difference between them, which is that the constructed with emphasis is the long one, and with emphasis it is the one decorated with plaster, which is gypsum. Ibn Jarir and Ibn Abi Hatim

mentioned here a lengthy story on the authority of Mujahid, that he mentioned that a woman among those who came before us was seized by labor pains, so she ordered her servant to bring her fire, so he went out and found a man standing at the door, so he said: What did the woman give birth to? He said: A slave girl, so he said: As for her, she will commit adultery with a hundred men, then her servant will marry her, and her death will be by the spider. He said: He thought back, so he cut the girl's belly with a knife and split it open, then he ran away, and he thought that she had died, so her mother sewed her belly together and she recovered and grew up and became the most beautiful woman in her town, so that hired man went as he went and entered the seas and acquired a lot of money, then he returned to his country and wanted to get married, so he said to an old woman: I want to marry the most beautiful woman in this town, so she said there is no one here more beautiful than so-and-so, so he said: Propose to her on my behalf, so she went to her and she agreed, so he entered her and she was very impressed, so she asked him about his situation and where he came from, so he told her his story and what happened to the girl, so she said: I am her and showed him the place of the knife, so that was confirmed, so he said: If you are her, then he told me two things that are necessary **one of them** that you committed adultery with a hundred men, so she said: Something of that happened but I do not know their number, so he said: They are a hundred, **and the second** that you will die One day, while they were there, the spider appeared on the ceiling and she said: Is this the one you are warning me about? By God, no one will kill her except me. So they brought her down from the ceiling, and she went to her and stepped on her with her big toe and killed her. Some of her poison flew out and fell between her nail and her flesh, and her foot turned black. That was her end, and she died. We mention here the story of the ruler of the city, who was Al-Satrun, when Shapur schemed against him until he besieged him in it and killed everyone in it after a two-year siege. The Arabs said poems about that, including:

And the brother of Al-Hadar when he built it, and when the Tigris and Khabur were collected to it

He built it of marble and covered it with lime, so that the birds could nest in its peaks.

The hands of death did not give it to him, so the kingdom was lost to him, and his door is deserted.

When he entered upon Uthman, he began to say: O God, unite the nation of Muhammad. Then he recited the words of the poet:

I see that death does not leave a dear one and has not left a refuge or a square for Ad in the country

The people of the fortress spend the night while the fortress is closed, and the mountains come together in their peaks.

Ibn Hisham said: Khosrow Shapur Dhu al-Aktaf killed Satrun, the king of Hatra. Ibn Hisham said: The one who killed the ruler of Hatra was Sapur bin Ardashir bin Babak, the first king of the Sassanids, and he humiliated the kings of the Taifas, and returned the

Whatever good befalls you is from Allah, and whatever evil befalls you is from yourself. And We have sent you, [O Muhammad], to mankind as a messenger, and sufficient is Allah as Witness.

kingdom to the Chosroes. As for Sapur Dhu al-Aktaf, it was a long time after that, and God knows best. Al-Suhayli mentioned it. Ibn Hisham said: He besieged him for two years, because he had raided the lands of Sapur during his absence while he was in Iraq. The daughter of Satrun, whose name was al-Nadhira, came forward and looked at Sapur, who was wearing brocade clothes, and on his head was a crown of gold crowned with emeralds, rubies and pearls. She whispered to him that he would marry me if I would open the door of the fortress for him. He said: Yes. When evening came, Satrun drank until he was drunk, and he never slept except drunk. She took the keys to the door of the fortress from under his head and sent them with a slave of hers, so he opened the door. It is said that she showed them a talisman that was in the fortress that would not be opened until a dove and a hyena were taken and dyed. Her legs are menstruating with a blue virgin slave girl, then she is sent, and when she falls on the wall of the fortress, it falls, so he opens the door, and he does that, and Shapur enters, and kills Satrun, and takes over the fortress and destroys it, and he goes with her and marries her, and while she was sleeping on her bed at night, she began to toss and turn and not sleep, so he called for candles for her, and searched her bed and found in it a myrtle leaf, and Shapur said to her: This is what kept you awake, so what did your father do to you? She said: He used to spread brocade for me and dress me in silk, and feed me brains, and give me wine to drink, Al-Tabari said: He used to feed me brains and butter, and the honey of virgin bees, and the pure wine! And he mentioned that he used to see the brain of her leg, he said: So what did your father do to him?! You are the fastest to do that, then he ordered her to tie the horns of her head to the tail of a horse, so the horse ran until it killed her, and Adi bin Zaid Al-Abbadi says his famous verses about it.

O gloating one who is reproached by time, are you the one who is acquitted and granted salvation?

Or do you have a firm covenant from the days? Rather, you are an ignorant arrogant person.

Who saw death as immortal, or who is more afraid of being wronged?

Where is Khosrow, the king of Anushirvan, or where was Sapur before him?

The noble Banu al-Asfar, the kings of Rome, no one is mentioned of them.

And the brother of Al-Hadar, when he built it, and when the Tigris and Khabur were brought to it

Rashad Marmara and Jalla Kalasa, for the birds in its peaks and nests

He was not afraid of death, so the kingdom was lost to him, and his door was deserted.

And remember the Lord of the valleys when He honored you one day, and for guidance there is reflection.

His secret is his money and the abundance of what he owns, while the sea is exposed and the As-Sudair

His heart was filled with fear and he said: What a blessing it is for a living person to live until death.

Then they became like dried leaves, and the wind and the hornet blew them away.

Then after the farmer, the king, and the nation, they were buried there.

And His statement: **And if good befalls them** meaning fertility and provision of fruits, crops, children and the like, this is the meaning of the statement of Ibn Abbas, Abu Al-Aaliyah and Al-Suddi **They say, 'This is from God', but if evil befalls them** meaning drought, famine, a decrease in fruits and crops, or the death of children or production or something else as Abu Al-Aaliyah and Al-Suddi say, **They say, 'This is from you'** meaning from you and because of our following you and emulating your religion, as God the Almighty said about the people of Pharaoh: **So when good comes to them, they say, 'This is from us', but if evil befalls them, they ascribe evil to Moses and those with him** and as God the Almighty said: **And among the people is he who worships God on the edge** (al-Ma'idah 4:10). And this is what these hypocrites said who entered Islam outwardly but hated it in reality, and for this reason when evil befalls them they attribute it to their following the Prophet, may God bless him and grant him peace. Al-Suddi said: **And if good befalls them, he said: And good is fertility, their livestock and horses produce fruit, and their condition improves and their women give birth to boys, they say, 'This is from God.'** But if evil befalls them, and evil is drought and harm to their wealth, they take Muhammad as a bad omen and say, **This is from you**, they say: Because we abandoned our religion and followed Muhammad, this calamity befell us, so God the Almighty revealed: **Say, 'All is from God,'** so His statement: **Say, 'All is from God,'** means everything is by God's decree and predestination, and it is effective for the righteous and the wicked, the believer and the disbeliever. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **Say, 'All is from God,'** meaning good and bad. Al-Hasan al-Basri said the same. Then the Almighty said, denouncing those who say this statement that is issued from doubt and suspicion, and lack of understanding and knowledge and much ignorance and injustice: **What is the matter with these people that they can hardly understand a word?** He mentioned a strange hadith related to the Almighty's saying: "Say: All is from God." Al-Hafiz Abu Bakr Al-Bazzar said: Al-Sakn bin Saeed told us, Omar bin Yunus told us, Ismail bin Hammad told us, on the authority of Muqatil bin Hayyan, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, who said: We were sitting with the Messenger of God, may God bless him and grant him peace, when Abu Bakr and Omar came with two tribes of people and their voices were raised. Abu Bakr sat close to the Prophet, may God bless him and grant him peace, and Omar sat close to Abu Bakr. The Messenger of God, may God bless him and grant him peace, said: **Why did you raise your voices?** A man

said: O Messenger of God. Abu Bakr said: O Messenger of God, good deeds are from God and bad deeds are from ourselves. The Messenger of God, may God bless him and grant him peace, said: **So what did you say, O Umar?** He said: I said: Good and bad deeds are from God. The Messenger of God (peace and blessings of God be upon him) said: "The first to speak about it were Gabriel and Michael. Michael said: What you said, O Abu Bakr, and Gabriel said: What you said, O Umar." He said: "We will differ and the people of heaven will differ, and if the people of heaven differ, the people of earth will differ. So they will refer their case to Israfil, and he will judge between them that good and bad deeds are from God." Then he turned to Abu Bakr and Umar and said: "Remember my judgment between you. If God had wanted that no one should be disobeyed, He would not have created Iblis." Sheikh al-Islam Taqi al-Din Abu al-Abbas Ibn Taymiyyah said: This is a fabricated and invented hadith according to the consensus of the scholars. Then the Almighty said, addressing His Messenger, may God bless him and grant him peace, and what is meant is the human race, so that the answer may be obtained: **Whatever good befalls you is from God**, meaning from God's grace, favor, kindness and mercy. **And whatever evil befalls you is from yourself**, meaning from before you, and from your own deeds, as the Almighty said: "And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." As-Suddi, Al-Hasan Al-Basri, Ibn Jurayj and Ibn Zayd said: **It is from yourself**, meaning because of your sin. Qatada said about the verse **It is from yourself** as a punishment for you, O son of Adam, for your sin. He said and he mentioned to us that the Prophet, may God bless him and grant him peace, said: **No man is afflicted with the scratch of a stick, nor a stumble, nor a twitch of a vein except for a sin, and what God forgives is more.** This which Qatada sent has been narrated in a connected form in Sahih: **By the One in Whose Hand is my soul, no worry, nor grief, nor fatigue befalls a believer, not even the prick he receives from a thorn, except that God expiates some of his sins because of it.** Abu Salih said: **And whatever evil befalls you is from yourself**, meaning because of your sin, and I am the One who decreed it for you. Narrated by Ibn Jarir. Ibn Abi Hatim said: Ahmad ibn Ammar told us, Sahl, meaning Ibn Bakkar, told us, Al-Aswad ibn Shaiban told us, Uqbah ibn Wasil, the nephew of Mutraf, told me, on the authority of Mutraf ibn Abdullah, who said: What do you want from fate? Is the verse in Surat An-Nisa' not sufficient for you: **And if good befalls them, they say, 'This is from God,' but if evil befalls them, they say, 'This is from you,'** meaning from yourself? By God, they were not entrusted to fate, and they were commanded and to it they will return. This is a strong and powerful statement in refuting the Qadarites and the Jabarites as well. And there is another place for its expansion. And the Almighty's saying: **And We have sent you to mankind as a Messenger** meaning that you convey to them the laws of God and what God loves and is pleased with, and what He hates and rejects. **And sufficient is God as Witness** meaning that He sent you and He is also a witness between you and them, and He knows what you convey to them and what they respond to you with from the truth out of disbelief and stubbornness.

Fath al-Qadir

His statement 79- **And if good befalls them** This and what follows is specific to al-Munafiqun 63: that is, if a blessing befalls them, they attribute it to God Almighty, and if a calamity or misfortune befalls them, they attribute it to the Messenger of God, may God bless him and grant him peace. God responded to them by saying, **Say, 'All is from God.'** It is not as you claim. Then He attributed ignorance and lack of understanding to them, saying, **What is the matter with these people that they can hardly understand a word?** That is, what is wrong with them like this? His saying, **Whatever good befalls you is from God.** This address is either to all people who are fit for it, or to the Messenger of God, may God bless him and grant him peace, as an allusion to his nation: that is, whatever fertility, prosperity, health, and safety befalls you is from God by His grace and mercy, and whatever hardship, affliction, and difficulty befalls you is from yourself because of a sin you committed and were punished for. It was said that this is from the speech of those who do not understand a hadith: that is, they say, **Whatever good befalls you is from God.** It was said that the interrogative alif is implied: that is, is it from yourself? And similar to it is the saying of God, the Most High, **And that is a blessing which You bestow upon me**, meaning: or that is a blessing. And similar to it is His saying, "So when he saw the moon rising, he said: This is my Lord," that is, is this my Lord? And from this is the saying of Abu Khurash al-Hudhali:

They threw me and said, **O Khuwaylid, you did not take heed.** I said, and I denied the faces, **They are they.**

Meaning: more important, more important, and this is contrary to what appears, and the Noble Book has mentioned what indicates the meaning of this verse, such as the Almighty's saying: **And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much**, and His saying: **Or when disaster strikes you, although you had inflicted double it, you say, 'From where is this?' Say, 'It is from yourselves.'** It may be thought that His saying: **And whatever evil befalls you is from yourself**, contradicts His saying: **Say, 'All is from God,'** and His saying: **And whatever befell you on the day the two armies met was by permission of God**, and His saying: **And We test you with evil and with good as trial**, and His saying: **And when God intends ill for a people, there is no repelling it, and they have no protector besides Him**, but this is not the case. Combining is possible, as is established in its proper contexts. His saying, **And We have sent you as a messenger to mankind** is a clarification of the generality of his message, may God bless him and grant him peace, to everyone, as is indicated by the emphasis of the source and the generality of the people. Similar to it is his saying, **And We have not sent you except as a mercy to mankind**, and his saying, **O mankind, indeed I am the Messenger of God to you all**, and **And sufficient is God as Witness** to that.

Surat al-Nisa 4:79

Whatever good befalls you is from Allah, and whatever evil befalls you is from yourself. And We have sent you, [O Muhammad], to mankind as a messenger, and sufficient is Allah as Witness.

Tafsir al-Baghawi

79- The Almighty said: **Whatever good befalls you**, good and blessing, "is from God. And whatever evil befalls you," a calamity or something you dislike, **is from yourself**, meaning: your sins, and the address is to the Prophet, may God bless him and grant him peace, but what is meant is someone else, similar to the Almighty's saying: **And whatever strikes you of disaster - it is for what your hands have earned** (al-Shura 42:30). The people of predestination cling to the apparent meaning of this verse, and they said: God Almighty denied the evil from Himself and attributed it to the servant, so He said: **And whatever evil befalls you is from yourself**, and they have no connection to it, because what is meant by the verse is not the good deeds of earning nor the evil deeds of obedience and disobedience, but what is meant by them is what befalls them of blessings and trials, and that is not from their actions, as evidenced by the fact that He attributed it to others and did not attribute it to them, so He said: **What befell you**, and it is not said in obedience and disobedience, **It befell me**, rather it is said: I was afflicted with it, and it is said in blessings, **It befell me**, as evidenced by the fact that He did not mention it. Reward or punishment, as God Almighty said: **So when good comes to them, they say, 'This is ours,' but if evil befalls them, they ascribe evil to Moses and those with him** (al-A'raf 7:131). And when He mentioned the good and bad deeds of earning, He attributed them to Himself, and promised reward and punishment for them, saying: **Whoever brings a good deed will have ten times the like thereof, and whoever brings an evil deed will not be recompensed except the like thereof** (al-An'am 6:16).

It was said: The meaning of the verse is: Whatever good befell you of victory and triumph on the day of Badr was from God, meaning: from the grace of God, and whatever evil befell you of killing and defeat on the day of Uhud was from yourself, meaning: because of your own sin of disobeying the Messenger, may God bless him and grant him peace.

If it is said: How can we reconcile His statement, **Say, 'All is from God,'** with His statement, **Then from yourself**, it is said: His statement, **Say, 'All is from God,'** means: fertility and drought, victory and defeat are all from God, and His statement, **Then from yourself**, means: whatever evil befalls you from God is because of your own sin as a punishment for you, as God Almighty said, **And whatever strikes you of disaster - it is for what your hands have earned**. (al-Shura 42:30) This is indicated by what Mujahid narrated on the authority of Ibn Abbas, may God be pleased with them both, that he recited, **And whatever evil befalls you - it is from yourself**, and I have written it down for you.

Some of them said: This verse is connected to what preceded it, and the statement in it is implied, meaning: What is the matter with these people that they can hardly understand a word? They say: **Whatever good befalls you is from God, and whatever evil befalls you is from yourself**. "Say: All is from God." **And We have sent you, O Muhammad, to mankind as a messenger,**

and sufficient is God as a witness, of your sending and your truthfulness. It was said: And sufficient is God as a witness that all good and evil are from God Almighty.

Tafsir al-Baidawi

79**Whatever good befalls you** O human being. **It is from God** meaning a favor from Him, for everything a person does in terms of obedience is not equivalent to the blessing of existence, so how can it necessitate anything else? That is why the Prophet (peace and blessings of God be upon him) said: "No one will enter Paradise except by the mercy of God the Most High. It was said: Not even you? He said: Not even me." **And whatever evil befalls you** of affliction. **It is from yourself** because it is the cause of it, as it is brought about by sins. This does not contradict the words of God the Most High: "Say: All is from God", for all is from Him in creation and delivery. However, the good is kindness and gratitude, and the evil is recompense and vengeance, as Aisha **may God be pleased with her** said: "No Muslim is afflicted with fatigue or exhaustion, or a thorn that pricks him, or even the lace of his sandal breaking, except for a sin. And God forgives more." As you can see, the two verses do not constitute an argument for us or the Mu'tazila. **And We have sent you to mankind as a messenger** is a state intended to emphasize if the preposition is attached to the verb, and to generalize if it is attached to it, i.e. a messenger to all mankind, as in the Almighty's saying: **And We have not sent you, [O Muhammad], except as a mercy to mankind**. It is permissible to put it in the accusative case as a verbal noun, as in His saying: **And not outside of the false speech**. "And sufficient is God as Witness" of your message by putting miracles in the accusative case.

Surat al-Nisa 4:80

Whoever obeys the Messenger has obeyed God, and whoever turns away - then We have not sent you over them as a guardian.

Tafsir al-Jalalayn

(Whoever obeys the Messenger has obeyed God. But whoever turns away) turns away from your obedience, then do not worry about it **We have not sent you over them as a guardian** a guardian of their deeds, but rather as a warner. And to Us is their affair, so We will recompense them. This was before the command to fight.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is an excuse from God to His creation regarding His Prophet Muhammad, may God bless him and grant him peace. God Almighty says to them: Whoever among you, O people, obeys Muhammad has obeyed Me by obeying him, so listen to his words and obey his command, for whatever he commands you to do is from My command, and whatever he forbids you from doing is from My prohibition. So let none of you say: Muhammad is only a human being like us who wants to do better than us.

Then He, the Most High, said to His Prophet: "And whoever turns away from your obedience, O Muhammad, then turn away from you, for We did not send you over them as a 'guardian', meaning: a guardian of what they do and an accountant, but rather We sent you to explain to them what was revealed to them, and sufficient are We as guardians of their deeds, and as accountants for them."

This verse was revealed, as mentioned, before he was commanded to wage jihad, and as follows:

Yunus told me, he said, Ibn Wahb told us, he said, I asked Ibn Zayd about the statement of God: **So We have not sent you over them as a guardian**, he said: This is the first thing He sent him. He said: **Your duty is only to convey the message** (al-Shura 42:48). He said: Then after this He came with His command to fight them and be harsh with them until they submit.

Tafsir al-Qurtubi

God Almighty says: **Whoever obeys the Messenger has obeyed God, but whoever turns away - then We have not sent you over them as a guardian.**

God Almighty says: **Whoever obeys the Messenger has obeyed God.** God Almighty knows that obeying the Messenger of God, may God bless him and grant him peace, is obedience to Him. In Sahih Muslim, "On the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, he

said:

Whoever obeys me has obeyed God, and whoever disobeys me has disobeyed God. Whoever obeys the emir has obeyed me, and whoever disobeys the emir has disobeyed me." In another narration: **And whoever obeys my emir, and whoever disobeys my emir.**

God Almighty says: **And whoever turns away** meaning turns away **We have not sent you over them as a guardian** meaning as a guardian and monitor of their actions. You are only responsible for conveying the message. Al-Qutbi said: An accountant. So God abrogated this with the verse of the sword and commanded him to fight whoever disobeys God and His Messenger.

Tafsir Ibn Kathir

God the Almighty informs us about His servant and Messenger Muhammad, may God bless him and grant him peace, that whoever obeys him has obeyed God, and whoever disobeys him has disobeyed God. This is only because he does not speak from his own desires. It is only a revelation that is revealed. Ibn Abi Hatim said: Ahmad bin Sinan told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever obeys me has obeyed God, and whoever disobeys me has disobeyed God, and whoever obeys the ruler has obeyed me, and whoever disobeys the ruler has disobeyed me.** This hadith is proven in the two Sahihis on the authority of Al-A'mash. And His statement: **And whoever turns away - then We have not sent you over them as a guardian.** That is, you are not responsible for him. You are only responsible for conveying the message. Whoever follows you will be happy and saved, and you will have a reward equivalent to what he has achieved. Whoever turns away from you will be disappointed and lose, and you are not responsible for anything in his affair, as came in the hadith: **Whoever obeys God and His Messenger has been guided, and whoever disobeys God and His Messenger will only harm himself.**

And His statement: **And they say, 'We obey,'** God Almighty informs us about the hypocrites that they show agreement and obedience. **But when they go forth from you**, that is, they go out and hide from you, **a party of them conceals something other than what you say**, that is, they conceal it among themselves at night, other than what they revealed to you. So God Almighty said: **And God records what they conceal**, that is, He knows it and writes it down for them according to what He commands His recording guardians who are entrusted with the servants. The meaning of this threat is that God Almighty informs us that He knows what they conceal and conceal among themselves, and what they agree upon at night of disobeying and disobeying the Messenger, may God bless him and grant him peace, even if they showed him obedience and agreement, and He will reward them for that, as God Almighty said: **And they say, 'We believe in God and the Messenger, and we obey,'** the verse. And His

Surat al-Nisa 4:80

Whoever obeys the Messenger has obeyed Allah, and whoever turns away - then We have not sent you over them as a guardian.

statement: **So turn away from them**, that is, pardon them and be patient with them and do not hold them accountable, and do not reveal their affairs to the people, and do not fear them either. **And put your trust in God, and God is sufficient as a guardian, supporter, and helper for whoever puts his trust in Him.** And I turn to Him. of the kaf.

Fath al-Qadir

His saying 80- **Whoever obeys the Messenger has obeyed God** in it that obedience to the Messenger is obedience to God, and in this there is a call to the honor of the Messenger of God, may God bless him and grant him peace, and the high status and loftiness of his position that cannot be measured or reached, and its reason is that the Messenger does not command except what God has commanded, and does not forbid except what God has forbidden. **And whoever turns away** that is, turns away **We have not sent you over them as a guardian** that is, a guardian of their deeds, you are only responsible for conveying the message.

Tafsir al-Baghawi

80- The Almighty said: **Whoever obeys the Messenger has obeyed God**, and that is because the Prophet, may God bless him and grant him peace, used to say: **Whoever obeys me has obeyed God, and whoever loves me has loved God.** Some of the hypocrites said: This man only wants us to take him as a lord, just as the Christians took Jesus, son of Mary, as a lord. So God, the Almighty, revealed: **Whoever obeys the Messenger has obeyed God**, meaning: Whoever obeys the Messenger in what he commands has obeyed God, **and whoever turns away**, from obeying him, **We have not sent you**, O Muhammad, **over them as a guardian**, meaning: a protector and a watcher, but rather all their affairs are up to God, the Almighty. It was said: God, the Almighty, abrogated this with the verse of the sword, and He ordered him to fight whoever disobeyed God and His Messenger.

Tafsir al-Baidawi

80**Whoever obeys the Messenger has obeyed God** because he, peace and blessings be upon him, is in fact a messenger, and the command is God, the Most High. It was narrated that "he, peace and blessings be upon him, said: Whoever loves me has loved God, and whoever obeys me has obeyed God. He said: **The hypocrites have committed polytheism and he forbade it, he only wants us to take him as a lord as the Christians took Jesus as a lord** so it was revealed. "And whoever turns away" from obeying him. "We have not sent you over them as a guardian" to preserve their deeds and hold them accountable for them. You are only responsible for conveying the message and for Us is the reckoning, and it is a state

Surat al-Nisa 4:81

And they say, **We obey**. But when they leave you, a party of them plots something other than what you say. And God records what they plot. So turn away from them and rely upon God. And sufficient is God as Disposer of affairs.

Tafsir al-Jalalayn

And they say that is, the hypocrites, when they come to you, **We command you in obedience** to you. **But when they go forth** they go out from you, **a party of them plots something other than what they say** to you in your presence, by assimilating the ta' into the ta' and leaving it out, that is, they conceal **something other than what they say** to you in your presence, of obedience, that is, your disobedience. **And God records** He orders the writing of **what they plot** in their records so that they may be punished for it. **So turn away from them** with forgiveness **and put your trust in God** trust in Him, for He is sufficient for you. **And sufficient is God as Disposer of affairs** entrusted to Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By that, the Most High means by His saying: **And they say, 'We obey,'** meaning: the group about whom God informed that when fighting was prescribed for them, they feared people as they feared God or even more. They say to the Prophet of God, may God bless him and grant him peace, when he commanded them to do something: Your command is obedience, and we have obedience to you in what you command us to do and forbid us from doing. **Then when they go forth from you,** meaning: when they leave you, O Muhammad, **a party of them will stay at night other than what you say,** meaning by that, the Most High: other than a group of them at night who you say to them.

Every action done at night is a plot, including the enemy's plot, which is to attack them at night. This is the saying of Ubaidah bin Hammam:

They came to me and I was not satisfied with what they spent the night with, and they brought me something strange

I will marry their orphan, but can a free man marry a free man?!

He means by his saying: **I was not satisfied with what they planned at night,** meaning: what they decided and resolved to do. From this is the saying of Al-Nimr bin Tulub Al-Akli:

You came to reproach me at night, listen! Foolishly, blame accuses you, so sleep.

God Almighty says: **And God records what they conceal,** meaning by that Almighty: God records what

they change of their intentions at night in the books of their deeds that His angels record. And the people of interpretation said something similar to what we said about that.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And they say, 'We obey,' but when they leave you, a party of them will say something other than what you say,** he said: They change what the Prophet of God, may God bless him and grant him peace, had promised.

Muhammad bin Abdullah bin Buzaie told me, he said, Yusuf bin Khalid told us, he said, Nafi' bin Malik told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **A group of them did not say what you say,** he said: Other than those, what the Prophet, may God bless him and grant him peace, said.

Muhammad bin Al-Hussein told us, he said, Ahmad bin Mufaddal told us, he said, Asbat told us, on the authority of Al-Suddi: **And they say, 'Obedience,' but when they leave you, a group of them says something other than what you say.** He said: Other than those, what the Prophet, may God bless him and grant him peace, said.

Muhammad ibn al-Husayn told us, Ahmad ibn al-Mufaddal told us, Asbat told us, on the authority of al-Suddi: "And they say, 'We obey,' but when they leave you, a party of them will say something other than what you say. And God records what they plan." He said: These are the hypocrites who say, when they are present with the Prophet, may God bless him and grant him peace, and he orders them to do something, they say, **We obey**. But when they leave him, a party of them will change what the Prophet, may God bless him and grant him peace, says. **And God records what they plan.** He said: What they say.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said, his statement: **And they say, 'We obey,' but when they depart from you, a party of them will say something other than what you say,** he said: They change what the Messenger of God, may God bless him and grant him peace, said.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And they say, 'We obey,' but when they leave you, a party of them will say something other than what you say,** and they are people who used to say in the presence of the Messenger of God, may God bless him and grant him peace, **We believe in God and His Messenger**, so that their blood and property would be safe. But when they left the presence of the Messenger of God, may God bless him and grant him peace, they would say something other than what they said in his presence, so God criticized them and said, **A party of them will say something other than what you say,** meaning they would change what the Prophet, may God bless him and grant him peace, said.

It was narrated on the authority of Al-Husayn bin

Surat al-Nisa 4:81

And they say, "We obey." But when they leave you, a party of them plots something other than what you say. And God records what they plot. So turn away from them and rely upon God. And sufficient is God as Disposer of affairs.

Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Al-Dahhak say regarding His statement: **A group of them have a house other than what you say**, they are the people of hypocrisy.

As for raising *obedience*, it is by the omitted word that is indicated by the apparent meaning of the statement, which is: Your command is obedience, or: From us is obedience.

As for his saying: **A group's house**, the *ta'* of *house* is moved with a fatha in all the readings of Medina, Iraq, and all other readings, because it is a lam of action.

Some of the Iraqi readers would pronounce it silently, then merge it with the letter *taa*, because they are similar in their point of articulation.

Abu Jaafar said: The correct reading in this regard is to omit the assimilation, because they - I mean the *ta'* and the *ta'* - are two different letters. If this is the case, then omitting the assimilation is the more eloquent of the two languages among the Arabs, and the other language - I mean the assimilation in this regard - is permissible and reported.

Abu Ja'far said: God Almighty says to Muhammad, may God bless him and grant him peace: **So turn away**, O Muhammad, from these hypocrites who say to you in what you command them: Your command is obedience, but when they leave you they disobey what you command them to do and change it to what you forbade them from doing, and leave them to what they are doing of misguidance, and be satisfied with me as a vengeance against them, **and trust**, O Muhammad, **in God**, meaning: and you entrust your matter to God, and trust in Him in your affairs, and entrust them to Him, **and God is sufficient as a Disposer of affairs**, meaning: and God is sufficient for you - that is: and God is sufficient for you - **as a Disposer of affairs**, that is: in what He commands you, and a Guardian for it, and a Defender of you and a Supporter.

Tafsir al-Qurtubi

The Almighty said: "And they say, 'We obey,' but when they go forth from you, a party of them will camp other than what you say. And God records what they plot." That is, our command is obedience. Obedience in the accusative case is permissible, meaning we obey in obedience. This is the reading of Nasr bin Asim, Al-Hasan and Al-Jahdari. This is about the hypocrites according to the opinion of most of the commentators, that is, they say when they are with you: our command is obedience, or we obey in obedience. Their statement is not beneficial because the one who does not believe in obedience is not truly obedient because God Almighty did not realize their obedience with what they showed. If it were obedience without belief in reality, He would have ruled it for them. So it is proven that obedience is by belief with its existence. **And when they go forth**, that is, they leave, **a party of them**

will camp. So he mentioned the group because it is in the meaning of men. The Kufians assimilated the *ta'* into the *ta'* because they are from the same point of articulation. Al-Kisa'i considered this ugly in the verb, but according to the Basrans it is not ugly. The meaning of *house* is false and deceptive. It was said: other, substitute and distortion. That is, they changed the words of the Prophet, may God bless him and grant him peace, in what he entrusted to them and ordered them to do. The word *al-Tabtib* means to change, and from this is the saying of the poet:

They came to me, and I was not satisfied with what they had planned, and they came to me with something reprehensible.

I will marry their orphan, and will a free man marry a free man?

last:

My verse is that Abdul Malik may God kill him, an ungrateful slave.

A man decides a matter at night. God Almighty said: **When they plan what is not pleasing to Him** (An-Nisa': 108). The Arabs say: He decided a matter at night, if he decided it. The night was specifically mentioned because it is a time when he is free. The poet said:

They decided their plan at night, and when morning came, they started to make noise.

From this is the house of fasting and the houses: the water stays at night, and the houses: the matter its owner stays at night concerned about it. Al-Hudhali said:

And I make its paragraph a provision if the houses of a difficult matter are afraid

And the night and the night is that the enemy comes at night and spends the night doing something if he does it at night, as it is said: he remained during the day and the night of something is estimated. If it is said: then what is the wisdom in starting it by mentioning all of them and then saying **the night of a group of them** it is said: it only expresses the state of one who knows that he will remain in his disbelief and hypocrisy and forgives one who knows that he will return from that. And it is said: it only expresses the state of one who witnessed and was confused about his matter, as for one who heard and remained silent, he did not mention him, and God knows best. **And God writes down what they spend the night** meaning He records it in their records of deeds to reward them for it. Al-Zajaj said: the meaning is that He sends it down to you in the book. And in this verse is evidence that mere saying does not benefit anything as we mentioned, for they said: obedience and they uttered it, and God did not verify their obedience nor did He rule for them that it is valid because they did not believe in it. So it is proven that the obedient one cannot be obedient except by believing in it with its existence.

God the Almighty says: "So turn away from them and

rely upon God, and sufficient is God as Disposer of affairs. Will they not then reflect upon the Qur'an?" God the Almighty says: **So turn away from them** meaning do not tell Ad-Dahhak by their names, meaning the hypocrites. It was said: Do not punish them. Then He ordered him to rely upon Him and trust in Him for victory over his enemy. It was said: This was abrogated by God the Almighty's saying: **O Prophet, strive against the disbelievers and the hypocrites** (al-Tawbah 9:73). Then He criticized the hypocrites for turning away from reflecting upon the Qur'an and thinking about it and its meanings. **To reflect upon something is to think about its consequences.** In the hadith:

Do not turn your backs on one another means that none of you should turn his back on another. The people turned their backs, and their affair went on until its end. Tadbeer means that a person tadbeer his affair as if he is looking at what his end will be. This verse and the Almighty's saying: **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** (Muhammad 47:24) indicate the necessity of reflecting upon the Qur'an in order to know its meaning. This was a response to the corruption of the statement of those who said: Nothing is to be taken from its interpretation except what was proven from the Prophet, may God bless him and grant him peace, and they forbade it from being interpreted in a way that is permissible in the Arabic language. It is evidence of the command to look and reason and invalidate imitation, and it is evidence of establishing analogy.

God the Almighty said: **And if it had been from other than God, they would have found within it much discrepancy.** That is, disparity and contradiction, according to Ibn Abbas, Qatadah, and Ibn Zayd. This does not include the difference in the words of the recitations, the words of the proverbs and the indications, and the lengths of the chapters and verses. Rather, what is meant is the difference of contradiction and disparity. It was said: The meaning is that if what you are reporting was from God, it would be different. It was said: There is no speaker who speaks much except that much discrepancy is found in his speech, either in the description and wording, or in the existence of the meaning, or in contradiction, or in falsehood. So God the Almighty revealed the Qur'an and commanded them to ponder it, because they do not find in it any discrepancy in its arrangement, or any rejection of its meaning, or any contradiction or falsehood in what they report of the unseen and what they conceal.

Tafsir Ibn Kathir

God the Almighty informs us about His servant and Messenger Muhammad, may God bless him and grant him peace, that whoever obeys him has obeyed God, and whoever disobeys him has disobeyed God. This is only because he does not speak from his own desires. It is only a revelation that is revealed. Ibn Abi Hatim said: Ahmad bin Sinan told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him

peace, said: **Whoever obeys me has obeyed God, and whoever disobeys me has disobeyed God, and whoever obeys the ruler has obeyed me, and whoever disobeys the ruler has disobeyed me.** This hadith is proven in the two Sahihs on the authority of Al-A'mash. And His statement: **And whoever turns away - then We have not sent you over them as a guardian.** That is, you are not responsible for him. You are only responsible for conveying the message. Whoever follows you will be happy and saved, and you will have a reward equivalent to what he has achieved. Whoever turns away from you will be disappointed and lose, and you are not responsible for anything in his affair, as came in the hadith: **Whoever obeys God and His Messenger has been guided, and whoever disobeys God and His Messenger will only harm himself.**

And His statement: **And they say, 'We obey,'** God Almighty informs us about the hypocrites that they show agreement and obedience. **But when they go forth from you,** that is, they go out and hide from you, **a party of them conceals something other than what you say,** that is, they conceal it among themselves at night, other than what they revealed to you. So God Almighty said: **And God records what they conceal,** that is, He knows it and writes it down for them according to what He commands His recording guardians who are entrusted with the servants. The meaning of this threat is that God Almighty informs us that He knows what they conceal and conceal among themselves, and what they agree upon at night of disobeying and disobeying the Messenger, may God bless him and grant him peace, even if they showed him obedience and agreement, and He will reward them for that, as God Almighty said: **And they say, 'We believe in God and the Messenger, and we obey,'** the verse. And His statement: **So turn away from them,** that is, pardon them and be patient with them and do not hold them accountable, and do not reveal their affairs to the people, and do not fear them either. **And put your trust in God, and God is sufficient as a guardian, supporter, and helper for whoever puts his trust in Him.** And I turn to Him.

Fath al-Qadir

This was abrogated by the verse of the sword 81 - **And they say, 'Obedience'** in the nominative case as the predicate of a deleted subject: meaning our command is obedience, or our affair is obedience. Al-Hasan, Al-Jahdari, and Nasr bin Asim read it in the accusative case as a source: meaning we obey obedience. This is about the hypocrites according to the opinion of most of the commentators: meaning they say when they are with you obedience **So when they go out from you** meaning: they leave you **A group of them has visited a house** meaning: a group of these speakers visited something other than what you tell them and command them to do, or something other than what they tell you of obedience to you, and it was said that its meaning is: they changed, altered, and distorted your statement regarding what you entrusted them with, and the overnight stay means the change, and from it is the saying of the poet:

They came to me, and I was not satisfied with what

Surat al-Nisa 4:81

And they say, "We obey." But when they leave you, a party of them plots something other than what you say. And God records what they plot. So turn away from them and rely upon God. And sufficient is God as Disposer of affairs.

they spent the night with, and they came to me with an unacceptable matter.

It is said that a man ponders the matter at night, and from this is the saying of God Almighty: **When they plotted by night that which does not please Him of speech.** "And God records what they plot" meaning: He records it in their records of deeds to punish them for it. Al-Zajjaj said: The meaning is: He sends it down to you in the book. His saying **So turn away from them** meaning: Leave them alone until you can take revenge on them. It was said that its meaning is: Do not reveal their names, and it was said that its meaning is: Do not punish them. Then He commanded him to put his trust in Him and have confidence in Him for victory over his enemy. It was said that this was abrogated by the verse of the sword.

Al-Nasa'i, Ibn Jarir, Ibn Abi Hatim, Al-Hakim **who authenticated it** and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Abbas: "Abdur-Rahman ibn Awf and his companions came to the Prophet (peace and blessings of God be upon him) and said: O Prophet of God, we were in glory while we were polytheists, but when we believed we became humiliated. He said: I have been commanded to forgive, so do not fight the people. When God moved him to Madinah, He commanded him to fight, but they refrained. Then God revealed: 'Have you not seen those who were told, "Restrain your hands?"' **1:100.** 'Abd ibn Humayd, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Qatadah in their interpretation of the verse something similar. 'Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid: It was revealed about the Jews. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas regarding His statement: 'But when fighting was prescribed for them, at once a party' **1:100,** he said: God forbade this nation from doing what they did. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi regarding His statement: 'Until a near term,' he said: It is death. And they narrated something similar to it on the authority of Ibn Jurayj. And Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Qatada, **In fortified towers,** he said: In fortified palaces. And Ibn al-Mundhir and Ibn Abi Hatim narrated something similar on the authority of Ikrimah. And Ibn Jarir and Ibn Abi Hatim narrated something similar on the authority of Abu al-Aliyah, he said: They are palaces in the sky. And Abd ibn Humayd and Ibn al-Mundhir narrated something similar on the authority of Sufyan. And Abd al-Razzaq and Ibn al-Mundhir narrated on the authority of Qatada, regarding his statement, **And if good befalls them,** he said: A blessing, **And if evil befalls them,** he said: A calamity, "Say: All is from God," he said: Blessings and calamities. And Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu al-Aliyah, regarding his statement, **And if good befalls them,** he said: This is in prosperity and adversity. And regarding his statement, **Whatever good befalls you,** he said: This is in good and bad deeds. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority

of Ibn Abbas regarding his statement, **Say, 'All is from God,'** meaning: The good and the bad are from God. As for the good, He bestowed it upon you, and as for the bad, He tested you with it. Regarding his statement, **And whatever evil befalls you,** he said: What befell him on the Day of Uhud, that his face was wounded and his front tooth was broken. Ibn Abi Hatim narrated on the authority of Al-Awfi on his authority regarding his statement, **And whatever evil befalls you is from yourself,** he said: This was on the Day of Uhud, meaning: Whatever calamity befell you, it was because of your sin, and I have decreed it for you. Ibn Al-Mundhir narrated on the authority of Mujahid that Ibn Abbas used to recite, **And whatever evil befalls you is from yourself, and I have decreed it for you.** Mujahid said: This is how Ubayy and Ibn Mas'ud read it. Ibn Al-Anbari narrated something similar to this statement of Mujahid in Al-Masahif. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas regarding his statement, **And they say, 'We obey.'** He said: They are people who used to say in the presence of the Messenger of God, may God bless him and grant him peace, **We believe in God and His Messenger,** so that their blood and property would be safe. **But when they went out** from the presence of the Messenger of God, **a party of them went to sleep,** meaning: They went against what they said in his presence, so God criticized them. Ibn Jarir narrated on his authority that he said: Other than those, what the Prophet, may God bless him and grant him peace, said.

Tafsir al-Baghawi

81- **And they say, 'We obey'** meaning: the hypocrites say with their tongues to the Messenger, may God bless him and grant him peace: We have believed in you, so command us, and your command is obedience. The grammarians said: meaning He commanded us and our business is to obey you. **Then when they come forth,** they go out, **a party of them will plot something other than what you say,** Qatada and Al-Kalbi said: *Plant* means: other than and instead of what the Prophet, may God bless him and grant him peace, entrusted to them, and tabyyat can mean substitution. Abu Ubaidah and Al-Qutaybi said: Its meaning is: they said and estimated at night other than what they gave you during the day, and everything that is estimated at night is tabyyat. Abu Al-Hasan Ibn Al-Akhfash said: The Arabs say for something when it is estimated, **Qad batyat,** likening it to estimating the verses of poetry. **And God writes** meaning: confirms and preserves **what they plot** what they forge, change and estimate. Ad-Dahhak said on the authority of Ibn Abbas: meaning what they conceal of hypocrisy **so turn away from them,** O Muhammad, and do not punish them. It was said: Do not tell their names. The Messenger, may God bless him and grant him peace, forbade telling the names of the hypocrites. **And put your trust in God, and God is sufficient as a Disposer**

of affairs. That is, take Him as a disposer of affairs, and God is sufficient as a disposer of affairs and a supporter.

Tafsir al-Baidawi

81 **And they say** when you command them to do something. *Obedience* means our command or from us to obey, and its origin is the accusative as a source and its nominative to indicate steadfastness. **So when they leave you** they go out. **Then a party of them has committed a sin** meaning they have fabricated something other than what you say, or what she said to you of acceptance and guarantee of obedience, and spending the night is either from spending the night because matters are managed at night, or from the house of poetry, or the built house because it is arranged and managed. Abu Amr and Hamza read **the house of a party** with assimilation because of their proximity in the exit. **And God records what they spend the night** He records it in their records for recompense, or in the sum of what is revealed to you so that you may know their secrets. **So turn away from them** pay little attention to them or avoid them. **And put your trust in God** in all matters, especially their affair. **And God is sufficient as a Disposer of affairs** He will suffice you from their harm and will take revenge on you from them.

Surat al-Nisa 4:82

Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much discrepancy.

Surat al-Nisa 4:82

Do they not then consider the Qur'an carefully? Had it been from other than God, they would surely have found therein much discrepancy.

Tafsir al-Jalalayn

Do they not then reflect ponder **the Qur'an** and the wonderful meanings it contains **and if it had been from other than God, they would surely have found within it much discrepancy** contradiction in its meanings and variation in its arrangement

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His saying: **Do they not ponder the Qur'an?** Do not those who spend the night ponder over what you say to them, O Muhammad, is the Book of God, so that they may know God's proof against them in obeying you and following your command, and that what you have brought them of revelation is from their Lord, because its meanings are consistent, its rulings are in agreement, some of it supports others in belief, and some of it testifies to others in verification. If that were from someone other than God, its rulings would differ, its meanings would contradict each other, and some of it would reveal the corruption of some, as:

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his statement: **Do they not then consider the Qur'an carefully? Had it been from other than God, they would surely have found within it much discrepancy.** That is, God's statement does not differ, and it is the truth, there is no falsehood in it, even though people's statement differs.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: The Qur'an does not contradict some parts of it, nor does it contradict some parts of it. Whatever people are ignorant of, it is only due to the shortcomings of their minds and their ignorance! And he recited: **And if it had been from other than God, they would have found within it much discrepancy.** He said: So it is incumbent upon the believer to say: All is from God, and to believe in what is ambiguous, and not to compare some parts with others. And if he is ignorant of a matter and does not know it, he should say: What God said is true, and he should know that God did not say a statement and then contradict it. He should believe in the truth of what came from God.

Yahya bin Abi Talib told me, he said, Yazid told us, he said, Juwaybir told us, on the authority of Ad-Dahhak, regarding his statement: **Do they not then reflect upon the Qur'an?** He said. **Focus upon** means to look into it.

Tafsir al-Qurtubi

God Almighty says: **Do they not then consider the Qur'an carefully? Had it been from other than God, they would surely have found therein much discrepancy.**

Tafsir Ibn Kathir

The Almighty says, commanding them to ponder the Qur'an and forbidding them from turning away from it and from understanding its precise meanings and eloquent words, and informing them that there is no difference, confusion, or contradiction in it because it is a revelation from the Wise, the Praiseworthy, so it is the truth from the truth. For this reason, the Almighty said: **Do they not then ponder the Qur'an, or are there locks upon their hearts?** Then He said: **And if it had been from other than God,** meaning if it had been fabricated and invented, as some of the ignorant polytheists and hypocrites say in their inner selves, they would have found in it discrepancy, meaning much confusion and contradiction. That is, this is free from difference, for it is from God, as the Almighty said, informing about those firmly rooted in knowledge when they said, **We believe in it, all is from our Lord,** meaning its clear and ambiguous verses are true. For this reason, they returned the ambiguous verses to the clear verses and were guided, and those in whose hearts is deviation returned the clear verses to the ambiguous verses and went astray. For this reason, the Almighty praised those firmly rooted in knowledge and condemned those who deviated. He said: Imam Ahmad: Anas bin Ayyad narrated to us, Abu Hazim narrated to us, Amr bin Shuaib narrated to us, on the authority of his father, on the authority of his grandfather, who said: My brother and I sat in a gathering in which I would not have liked to have red camels. My brother and I came and saw an old man from the companions of the Messenger of God, may God bless him and grant him peace, at one of his doors. We did not want to separate them, so we sat in a room when they mentioned a verse from the Qur'an and argued about it until their voices rose. Then the Messenger of God, may God bless him and grant him peace, came out angry until his face turned red, throwing dirt at them and saying: "Easy, O people, for this is how the nations before you were destroyed, because of their differences with their prophets and their contradiction of the books with one another. The Qur'an was not revealed to contradict one another, rather it was revealed to confirm one another. So whatever you know of it, act upon it, and whatever you do not know of it, refer it to its scholar." And this is how it was also narrated on the authority of Abu Mu'awiyah, on the authority of Dawud bin Abi Hind, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, came out one day while the people were

talking about predestination. It was as if pomegranate seeds were being burst in his face from anger. He said to them: **Why do you strike some parts of the Book of God with others? This is how those who came before you perished.** He said: "I have never been more envious of a gathering in which the Messenger of God, may God bless him and grant him peace, was present and I did not witness it than I was of that gathering that I did not witness it." Ibn Majah narrated it from the hadith of Dawud ibn Abi Hind, with a similar wording.

Ahmad said: Abd al-Rahman ibn Mahdi told us, Hammad ibn Zayd told us on the authority of Abu Imran al-Joni, who said: Abdullah ibn Rabah wrote to me, narrating on the authority of Abdullah ibn Amr, who said: I migrated to the Messenger of God, may God bless him and grant him peace, one day, and we were sitting when two people differed about a verse, and their voices rose, so he said: **The nations before you were destroyed only because of their differences in the Book.** Muslim and al-Nasa'i narrated it on the authority of Hammad ibn Zayd.

His saying: **And if there comes to them report of security or fear, they spread it around,** is a denunciation of those who rush into matters before they are confirmed, so they inform about them, divulge them, and spread them, even though they may not be true. Muslim said in the introduction to his Sahih: Abu Bakr ibn Abi Shaybah told us, Ali ibn Hafs told us, Shu'bah told us, on the authority of Khabib ibn Abd al-Rahman, on the authority of Hafs ibn Asim, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **It is enough of a lie for a man to narrate everything he hears.** Abu Dawud also narrated it in the Book of Etiquette of his Sunan on the authority of Muhammad ibn al-Husayn ibn Ashkab, on the authority of Ali ibn Hafs, on the authority of Shu'bah, with a chain of transmission. Muslim also narrated it on the authority of Mu'adh ibn Hisham al-Anbari and Abd al-Rahman ibn Mahdi, and Abu Dawud also included it on the authority of Hafs ibn Amr al-Namari, all three of them on the authority of Shu'bah, on the authority of Khabib, on the authority of Hafs ibn Asim, with a mursals chain of transmission. In the two Sahih, on the authority of al-Mughirah ibn Shu'bah: The Messenger of God, may God bless him and grant him peace, forbade gossip, meaning talking a lot about what people say without verifying, pondering, or clarifying. In Sunan Abu Dawud, the Messenger of God, may God bless him and grant him peace, said: **What a bad mount a man is, they claim.** In Sahih, **Whoever narrates a hadith while he knows that it is a lie, then he is one of the liars.** Let us mention here the hadith of Umar ibn al-Khattab, whose authenticity is agreed upon, when he was informed that the Messenger of God, may God bless him and grant him peace, had divorced his wives, so he came from his house until he entered the mosque and found the people saying that, so he could not wait until he asked permission to see the Prophet, may God bless him and grant him peace, and asked him, **Have you divorced your wives?** He said, *No*. So I said, **God is Great.** And he mentioned the hadith in full. And in Muslim, I said, **Have you divorced them?** He said, *No*. So I stood at the door of the mosque and called out at the top of my voice. The Messenger of God, may God bless him and grant him

peace, did not divorce his wives, and this verse was revealed, "And when there comes to them information about security or fear, they broadcast it. But if they had referred it back to the Messenger or to those in authority among them, then those among them who can extract it would have known about it." So I was the one who extracted that information, and the meaning of **extract** it is that they extracted it from its mines. It is said that a man extracted a spring if he dug it and extracted it from its bottom. And his statement, **You would have followed Satan, except for a few,** Ali ibn Abi Talhah said on the authority of Ibn Abbas: He means the believers. Abdul Razzaq said, on the authority of Muammar, on the authority of Qatada: **You would have followed Satan, except for a few,** meaning all of you. He cited as evidence for supporting this statement the words of Al-Tirmah bin Hakim in praise of Yazid bin Al-Muhallab:

I smell the dew of many clubs, but I have few faults and faults

It means that he has no faults or flaws.

Fath al-Qadir

The hamza in His statement 82- **Do they not then reflect?** is for denial, and the fa' is for connecting to something understood: that is, do they turn away from the Qur'an and not reflect on it? It is said that you reflected on something: you thought about its consequences and pondered it, then it is used for every reflection, and contemplation: is that a person contemplates his matter as if he is looking at what its consequences will lead to, and this verse and the statement of God Almighty **Do they not then contemplate the Qur'an, or are there locks upon their hearts?** indicate the necessity of contemplating the Qur'an in order to know its meaning. Meaning: If they had contemplated it properly, they would have found it to be harmonious and not contradictory, correct in meaning, strong in structure, and reaching the highest levels of eloquence. **And if it had been from other than God, they would have found within it much discrepancy,** meaning: disparity and contradiction. This does not include the difference in the amounts of verses and chapters, because what is meant is the difference of contradiction and disparity and the lack of conformity with reality. This is the nature of human speech, especially if it is long and its speaker is concerned with informing about the unseen, because nothing of it is found to be correct and conform to reality except a rare little.

Tafsir al-Baghawi

82- The Almighty's saying: **Do they not then reflect upon the Qur'an?** meaning: Do they not think about the Qur'an? Contemplation is looking at the end of the matter, and contemplating everything is its end. **Had it been from other than God, they would have found within it much discrepancy,** meaning much disparity and contradiction, as Ibn Abbas said. It was said: They would have found within it, meaning: in the information about the unseen, what was and what will be, much discrepancy. Do they not think about it and know - by

Surat al-Nisa 4:82

Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much discrepancy.

the absence of contradiction in it and the truth of what it informs - that it is the speech of God Almighty, because what is not from God is not free from contradiction and difference.

Tafsir al-Baidawi

82 **Do they not then reflect upon the Qur'an?** Reflect upon its meanings and consider what is in it? The root of contemplation is looking at the backs of something. **If it had been from other than God** meaning, if it had been the speech of humans as the infidels claim. **They would have found in it much discrepancy** in terms of contradiction in meaning and disparity in composition. Some of it is eloquent and some of it is weak, some of it is difficult to oppose and some of it is easy, some of its future report matches reality and some of it does not, and the mind agrees with some of its rulings and not others, as indicated by induction due to the deficiency of human power. Perhaps it is mentioned here to draw attention to the fact that the difference in the rulings that preceded it is not due to a contradiction in the ruling, but rather due to the difference in circumstances in the ruling and interests.

Surat al-Nisa 4:83

And when there comes to them information about security or fear, they broadcast it. But if they had referred it back to the Messenger or to those in authority among them, those among them who investigate it would have known about it. And were it not for the grace of God upon you and His mercy, you would have followed Satan, except for a few.

Tafsir al-Jalalayn

And when there comes to them a matter about the Prophet's expeditions, may God bless him and grant him peace, of what they have achieved **of security** of victory **or fear** of defeat **they broadcast it** they spread it. It was revealed to a group of hypocrites or to the weak believers who used to do that, so the hearts of the believers would weaken and the Prophet would be harmed. **And if they had referred it** that is, the report **to the Messenger and to those in authority among them** that is, those with opinion among the senior Companions, that is, if they had kept silent about it until they were informed about it **they would have known about it** whether it is something that should be broadcasted or not **those who deduce it** follow it and seek its knowledge, and they are the broadcasters **among them** from the Messenger and those in authority **and had it not been for the grace of God upon you** through Islam **and His mercy** to you through the Qur'an **you would have followed Satan** in what he commands you of immoralities **except a few**

Tafsir al-Suyuti

The Almighty said: And when there comes to them a verse Muslim narrated on the authority of Omar bin Al-Khattab who said: When the Prophet, may God bless him and grant him peace, had withdrawn from his wives, I entered the mosque and found the people poking with pebbles and saying: The Messenger of God, may God bless him and grant him peace, has divorced his wives. So I stood at the door of the mosque and called out at the top of my voice: He has not divorced his wives. So this verse was revealed: And when there comes to them a matter of security or fear, they broadcast it. But if they had referred it back to the Messenger or to those in authority among them, those among them who are able to investigate it would have known about it. So I was the one who investigated that matter.

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement: **And when there comes to them report of security or fear, they spread it around**, and if this group that had gone to bed had something other than what the Messenger of God, may God bless him and grant him peace, said, **a report of security**, then the ha' and the mim in His statement: **And when there comes to them**, are from mentioning the group that had gone to bed, He, the Most High, says: And when report comes to them about a raiding Muslim company that they have become safe from their enemy by defeating them,

or fear, he says: or their fear of their enemy by their enemy being afflicted by them, **they spread it around**, he says: they spread it and disseminated it among the people before the Messenger of God, may God bless him and grant him peace, and before the arrival of the raiding companies of the Messenger of God, may God bless him and grant him peace, and the ha' in His statement: **they spread it around**, is from mentioning the matter. Its interpretation is that they spread the matter of security or fear that had come to them.

It is said: So-and-so spread this report, and spread it. From this is the saying of Abu Al-Aswad:

He spread it among the people until it was as if there was a fire lit in the high places with holes.

And the people of interpretation said something similar to what we said about that.

Who said that?

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: **And when there comes to them information about security or fear, they broadcast it**, meaning: they hasten to spread it and diffuse it.

Muhammad bin Al-Hussein told us, Ahmad bin Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And if there comes to them report of security or fear, they spread it around**, meaning: If there comes to them report that they are safe from their enemy, or that they are afraid of them, they spread the report around until their enemy hears about them.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And when there comes to them information about security or fear, they broadcast it**, meaning: they spread it and spread it widely.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj: **And if there comes to them report of security or fear, they spread it around**. He said this in the report, if a group of Muslims went out to war and informed the people among themselves and they said: The Muslims suffered such and such from their enemy, and the enemy suffered such and such from the Muslims, so they spread it around among themselves, without the Prophet, may God bless him and grant him peace, being the one who informed them. Ibn Jurayj said: Ibn Abbas said, **They spread it around**, he said: They announced it and spread it around.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement, **They spread it**, he said: They disseminated it. He said: And those who spread it were al-Nas 114: either hypocrites, or others who were weak.

It was narrated on the authority of Al-Hussein bin Al-Faraj, who said: I heard Abu Muadh say: They spread it and circulated it, and they are the people of hypocrisy.

Abu Ja'far said: What He, the Most High, meant by His statement: **And if they had referred it**, the matter that

Surat al-Nisa 4:83

And when there comes to them information about security or fear, they broadcast it. But if they had referred it back to the Messenger or to those in authority among them, those among them who investigate it would have known about it. And were it not for the grace of Allah upon you and His mercy, you would have followed Satan, except for a few.

befell them from their enemy and the Muslims, to the Messenger of God, may God bless him and grant him peace, and to those in authority over them - meaning: and to their leaders - and remained silent and did not spread the report that came to them, until the Messenger of God, may God bless him and grant him peace, or those in authority over them, were the ones who would take charge of the report about that, after they had established its authenticity or length, and they would correct it if it was authentic, or invalidate it if it was false, **because those among them who extract it would know it**, meaning: because the truth of that report that came to them, those who search for it and extract it, **from them**, meaning: those in authority, and the ha' and the mim in His statement: **from them**, are from the mention of those in authority, meaning: because those in authority would know that from those in authority who extract it.

And whoever extracts something that was hidden from the sight of the eyes or from the knowledge of the hearts, then it is for him: extracted. It is said: he extracted the well, if he extracted its water, and he extracted it, and the extract is the water extracted from the ground, and from it the saying of the poet:

Close to his land, his enemies cannot reach him, he is a stubborn, stubborn man

Meaning: Nabatean, extracted water.

And the people of interpretation said something similar to what we said about that.

Who said that?

Muhammad ibn al-Husayn told me, he said, Ahmad ibn Mufaddal told us, he said, Asbat told us, on the authority of al-Suddi: **And if they had referred it back to the Messenger and to those in authority among them**, he says: And if they had been silent and referred the hadith back to the Prophet, may God bless him and grant him peace, and to those in authority among them so that he would speak about it, **those who extract it would have known it**, meaning: from the report, and they are those who investigate the report.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And if they had referred it back to the Messenger and to those in authority among them**, he says: to their scholars, **those among them who investigate it would have known it**, those who investigate it and are concerned with it would have known it.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **And if they had referred it back to the Messenger**, so that he would be the one to inform them, **and to those in authority among them**, jurisprudence in religion and reason.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **And if they had**

referred it back to the Messenger or to those in authority among them, knowledge, **who deduce it from among them**, they would have followed it up and investigated it.

Abu Kuraib told us, he said, Ibn Idris told us, he said, Laith told us, on the authority of Mujahid: **For those of them who seek to deduce it from Him**, he said: Those who ask about it and feel it out.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **They deduce it**, he said: Their saying: What was it? What did you hear?

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aaliyah: **Those who deduce it**, he said: They sense it.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **For the knowledge of those among them who seek to deduce it**, he said: For the knowledge of those among them who seek to discern it.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Al-Dahhak say regarding His statement: **They deduce it from them**, he said: They follow it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And when there comes to them information about security or fear, they broadcast it**, until he reached, **and to those in authority among them**, he said: The rulers who are in charge of war against them, who think and consider what report comes to them: Is it true or false? Is it false so they invalidate it, or is it true so they verify it? He said: This is in war, and he recited, **and they broadcast it**, and if they had done otherwise, and referred it back to God, to the Messenger, and to those in authority among them, the verse.

Abu Ja'far said: By that, may His praise be glorified, He means: Had it not been for the favor of God upon you, O believers, through His grace, guidance, and mercy, and had He not saved you from what He has afflicted these hypocrites with, who say to the Messenger of God, may God bless him and grant him peace, when he commands them to do something: *Obedience*, and when they leave him, a group of them does something other than what he says, you would have been like them, and you would have followed Satan, except for a few, just as those whose description He has described followed him.

And He addressed with His Most High's words: **And had it not been for the grace of God upon you and His mercy, you would have followed Satan**, those whom He addressed with His Most High's words: **O you who have believed, take your precautions and go forth in companies or go forth all together** (An-Nisa': 17). Then the people of interpretation differed regarding the few whom He excluded in this verse: Who are they? And from what attributes did He exclude them?

Some of them said: They are the infers among those in authority. He excluded them from his statement: **For His knowledge is for those among them who infer it**, and he denied that they know by inferring what others among the infers know of the report that comes to them of security or fear.

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: It is only: **Those who extract it from among them know it** - except for a few of them - **and had it not been for the grace of God upon you and His mercy, you would have followed Satan**.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **And had it not been for the grace of God upon you and His mercy, you would have followed Satan, except for a few**, he said: you would have all followed Satan. As for his statement: **except for a few**, it is like his statement: **those who seek to extract it from among them would have known it**, except for a few.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, reading, on the authority of Saeed, on the authority of Qatada: **And had it not been for the grace of God upon you and His mercy, you would have followed Satan, except for a few**, he said, he says: you would have all followed Satan. As for **except for a few**, it is like his saying: those who extract it from among them would have known it, except for a few.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, something similar to it - meaning something similar to what Qatada said - and he said: They would have known it except for a little.

Others said: Rather, they are the group that God described as saying to the Messenger of God, may God bless him and grant him peace, *Obedience*, and when they left him, they planned something other than what they said. The meaning of the statement is: And when something came to them about security or fear, they spread it around, except for a few of them.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his statement: **And had it not been for the grace of God upon you and His mercy, you would have followed Satan, except for a few**, is at the beginning of the verse about the hypocrites, he said: **And when there comes to them information about security or fear, they**

broadcast it. What is meant by a **few** are the believers, like the statement of God the Almighty: **Praise be to God, who has sent down upon His Servant the Book and has not made therein any crookedness** * [[right]] (al-Kahf 18:1-2) He says: Praise be to God, who sent down the Book as justice and uprightness, and has not made therein any crookedness.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: This verse is presented and followed, it is: They spread it, except for a few of them, and had it not been for the grace of God upon you and His mercy, neither few nor many would have been saved.

Others said: Rather, this is an exception to His statement: **You would have followed Satan**. They said: Those who were excluded were people who did not intend to do what the others intended to do, which was to follow Satan. So God recognized those whom He saved from that and the place of His grace towards them, and He excluded the others who did not do what the others did.

Who said that?

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us: I heard Ad-Dahhak ibn Muzahim say, regarding His statement: **And had it not been for the grace of God upon you and His mercy, you would have followed Satan, except for a few**, he said: They are the companions of the Prophet, may God bless him and grant him peace. They had told themselves about matters of Satan's matters, except for a group of them.

Others said that the meaning of this is: And had it not been for the grace and mercy of God upon you, you would all have followed Satan. They said: His statement, **except a few**, was used as an exception in the wording, and it is evidence of all and comprehensiveness, and that had it not been for the grace and mercy of God upon them, no one would have been saved from misguidance. So His statement, **except a few**, was made evidence of comprehensiveness, and they cited as evidence for that the statement of Al-Tirmah bin Hakim, in praise of Yazid bin Al-Muhallab:

I smell a lot of generosity, but few faults and faults

They said: The apparent meaning of this statement is describing the praised one as having faults and defects, and it is known that its meaning is that he has no faults or defects. Because whoever describes a man as having faults, even if he describes the faults he has as few, is only criticizing him and not praising him. But that is based on what we have described of denying all faults from him. They said: Likewise, his statement: **You would have followed Satan, except for a few**, means: You would all have followed Satan.

Abu Ja'far said: The most correct of these statements in my opinion is the statement of the one who said: **On my authority, except for a little of the broadcasting**. He said: The meaning of the statement is: **And if something of security or fear comes to them, they broadcast it except for a little, even if they refer it back to the Messenger**.

Surat al-Nisa 4:83

And when there comes to them information about security or fear, they broadcast it. But if they had referred it back to the Messenger or to those in authority among them, those among them who investigate it would have known about it. And were it not for the grace of Allah upon you and His mercy, you would have followed Satan, except for a few.

We said that this is more correct, because the statement on this matter is not without one of the statements we mentioned. And it is not permissible for it to be from his saying: **You would have followed Satan**, because whoever God has favored with His favor and mercy, it is not permissible for him to be from the followers of Satan.

It is not permissible to interpret the meanings of the Book of God in a way other than what is most commonly understood from the apparent meaning of the discourse in the speech of the Arabs. We have a way to interpret that in the most common sense of the speech of the Arabs, so we direct it to the meaning that was directed to it by those who said: The meaning of that is: You would all follow Satan. Then he claimed that his saying: **Except a few** is evidence of encompassing everyone. This is despite it being outside the interpretation of the people of interpretation.

Likewise, there is no reason to direct that to an exception from his statement: **For the knowledge of those among them who deduce it**, because if the knowledge of that is returned to the Messenger and to those in authority among them, and the Messenger of God, may God bless him and grant him peace, explains it to those in authority among them after it is clear to them, then everyone who deduces its reality is equal in his knowledge of that, so there is no reason to exclude some of those among them who deduce it, and to single out some of them with his knowledge, while all of them are equal in his knowledge.

Since there is no statement on this except what we have said, and these three statements include what we have explained of the defect, it is clear that the correct statement on this is the fourth, which is the statement that we have decided is correct in terms of the exception from broadcasting.

Tafsir al-Qurtubi

The Almighty's saying: **And when there comes to them information about security** "if" has the meaning of a condition and it is not rewarded with it even if *ma* is added to it, and *fi* is rarely used. Sibawayh said: What Ka'b ibn Zuhair said is good:

And if you wish, you can send it out from the sunset, active and terrified.

It means that the good does not make a definite judgment - if - as it was not made a definite judgment in the verse and it was mentioned at the beginning of Al-Baqarah and the meaning is that if they heard something about matters in which there was security such as the victory of the Muslims and the killing of their enemy **or fear** which is the opposite of this **they would spread it** meaning they would divulge it and show it and talk about it before they knew its truth so it

was said: This was from the weakness of the Muslims, from Al-Hasan, because they would divulge the matter of the Prophet, may God bless him and grant him peace, and they would think that there was nothing wrong with them in that and Al-Dahhak and Ibn Zayd said: It is about the hypocrites so they were forbidden from that because of what would befall them of lying in spreading rumors.

God the Almighty said: **And if they had referred it back to the Messenger or to those in authority among them** meaning, they would not have spoken of it or divulged it until the Prophet (peace and blessings of God be upon him) was the one who spoke of it and divulged it. Or those in authority, who are the people of knowledge and jurisprudence, according to Al-Hasan, Qatadah and others. As-Suddi and Ibn Zayd: the governors. And it was said: the commanders of the raiding parties. **The ones who extract it among them would have known about it** meaning, they would have extracted it. Meaning, they would have known what should be divulged and what should be concealed. Extraction is derived from the verb **istanabat al-ma'** meaning to extract it. The Nabataeans are called Nabataeans because they extract what is in the earth. Extraction in the language means extraction, and it indicates independent reasoning when there is no text or consensus, as mentioned above.

The Almighty's saying: **And had it not been for the grace of God upon you and His mercy** is raised by the beginning according to Sibawayh, and it is not permissible for the report to appear according to him. The Kufians say: **You would have followed Satan, except for a few** is raised in this verse. There are three sayings. Ibn Abbas and others said: The meaning is that they spread it except for a few of them. It was not spread or diffused. A group of grammarians said this: Al-Kisa'i, Al-Akhfash, Abu Ubaid, and Abu Hatim Al-Tabari. And in: The meaning is for his knowledge that they deduce from them except for a few of them, according to Al-Hasan and others. Al-Zajaj chose it. He said: Because this deduction is known to most, because it is a question of report. Al-Farra' chose the first. He said: Because the knowledge of the raids, if it appears, its knowledge is derived and others, and the broadcasting is in some and not in others. Al-Kalbi said about him: Therefore, I found the exception from the broadcasting to be good. Al-Nahhas said: These are two sayings based on metaphor, meaning that there is an advancement and delay in the speech. A third saying without metaphor: The meaning is: And had it not been for the grace of God upon you and His mercy, that He sent among you a Messenger who established the proof among you, you would have disbelieved and associated others with God, except for a few of you, because he was monotheist and in it. Fourth statement: Al-Dahhak said: The meaning is that you would have followed Satan except a few, meaning that the companions of Muhammad, may God bless him and grant him peace, told themselves about a matter from Satan except a few, meaning those whose

hearts God tested for piety. According to this statement, his statement **except a few** is an exception to his statement **you would have followed Satan**. Al-Mahdawi said: Most scholars rejected this statement, because if it were not for God's grace and mercy, all people would have followed Satan.

Tafsir Ibn Kathir

The Almighty says, commanding them to ponder the Qur'an and forbidding them from turning away from it and from understanding its precise meanings and eloquent words, and informing them that there is no difference, confusion, or contradiction in it because it is a revelation from the Wise, the Praiseworthy, so it is the truth from the truth. For this reason, the Almighty said: **Do they not then ponder the Qur'an, or are there locks upon their hearts?** Then He said: **And if it had been from other than God,** meaning if it had been fabricated and invented, as some of the ignorant polytheists and hypocrites say in their inner selves, they would have found in it discrepancy, meaning much confusion and contradiction. That is, this is free from difference, for it is from God, as the Almighty said, informing about those firmly rooted in knowledge when they said, **We believe in it, all is from our Lord,** meaning its clear and ambiguous verses are true. For this reason, they returned the ambiguous verses to the clear verses and were guided, and those in whose hearts is deviation returned the clear verses to the ambiguous verses and went astray. For this reason, the Almighty praised those firmly rooted in knowledge and condemned those who deviated. He said: Imam Ahmad: Anas bin Ayyad narrated to us, Abu Hazim narrated to us, Amr bin Shuaib narrated to us, on the authority of his father, on the authority of his grandfather, who said: My brother and I sat in a gathering in which I would not have liked to have red camels. My brother and I came and saw an old man from the companions of the Messenger of God, may God bless him and grant him peace, at one of his doors. We did not want to separate them, so we sat in a room when they mentioned a verse from the Qur'an and argued about it until their voices rose. Then the Messenger of God, may God bless him and grant him peace, came out angry until his face turned red, throwing dirt at them and saying: "Easy, O people, for this is how the nations before you were destroyed, because of their differences with their prophets and their contradiction of the books with one another. The Qur'an was not revealed to contradict one another, rather it was revealed to confirm one another. So whatever you know of it, act upon it, and whatever you do not know of it, refer it to its scholar." And this is how it was also narrated on the authority of Abu Mu'awiyah, on the authority of Dawud bin Abi Hind, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, came out one day while the people were talking about predestination. It was as if pomegranate seeds were being burst in his face from anger. He said to them: **Why do you strike some parts of the Book of God with others? This is how those who came before you perished.** He said: "I have never been more

envious of a gathering in which the Messenger of God, may God bless him and grant him peace, was present and I did not witness it than I was of that gathering that I did not witness it." Ibn Majah narrated it from the hadith of Dawud ibn Abi Hind, with a similar wording.

Ahmad said: Abd al-Rahman ibn Mahdi told us, Hammad ibn Zayd told us on the authority of Abu Imran al-Joni, who said: Abdullah ibn Rabah wrote to me, narrating on the authority of Abdullah ibn Amr, who said: I migrated to the Messenger of God, may God bless him and grant him peace, one day, and we were sitting when two people differed about a verse, and their voices rose, so he said: **The nations before you were destroyed only because of their differences in the Book.** Muslim and al-Nasa'i narrated it on the authority of Hammad ibn Zayd.

His saying: **And if there comes to them report of security or fear, they spread it around,** is a denunciation of those who rush into matters before they are confirmed, so they inform about them, divulge them, and spread them, even though they may not be true. Muslim said in the introduction to his Sahih: Abu Bakr ibn Abi Shaybah told us, Ali ibn Hafs told us, Shu'bah told us, on the authority of Khabib ibn Abd al-Rahman, on the authority of Hafs ibn Asim, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **It is enough of a lie for a man to narrate everything he hears.** Abu Dawud also narrated it in the Book of Etiquette of his Sunan on the authority of Muhammad ibn al-Husayn ibn Ashkab, on the authority of Ali ibn Hafs, on the authority of Shu'bah, with a chain of transmission. Muslim also narrated it on the authority of Mu'adh ibn Hisham al-Anbari and Abd al-Rahman ibn Mahdi, and Abu Dawud also included it on the authority of Hafs ibn Amr al-Namari, all three of them on the authority of Shu'bah, on the authority of Khabib, on the authority of Hafs ibn Asim, with a mural chain of transmission. In the two Sahih, on the authority of al-Mughirah ibn Shu'bah: The Messenger of God, may God bless him and grant him peace, forbade gossip, meaning talking a lot about what people say without verifying, pondering, or clarifying. In Sunan Abu Dawud, the Messenger of God, may God bless him and grant him peace, said: **What a bad mount a man is, they claim.** In Sahih, **Whoever narrates a hadith while he knows that it is a lie, then he is one of the liars.** Let us mention here the hadith of Umar ibn al-Khattab, whose authenticity is agreed upon, when he was informed that the Messenger of God, may God bless him and grant him peace, had divorced his wives, so he came from his house until he entered the mosque and found the people saying that, so he could not wait until he asked permission to see the Prophet, may God bless him and grant him peace, and asked him, **Have you divorced your wives?** He said, *No*. So I said, **God is Great.** And he mentioned the hadith in full. And in Muslim, I said, **Have you divorced them?** He said, *No*. So I stood at the door of the mosque and called out at the top of my voice. The Messenger of God, may God bless him and grant him peace, did not divorce his wives, and this verse was revealed, "And when there comes to them information about security or fear, they broadcast it. But if they had referred it back to the Messenger or to those in authority among them, then those among them who

Surat al-Nisa 4:83

And when there comes to them information about security or fear, they broadcast it. But if they had referred it back to the Messenger or to those in authority among them, those among them who investigate it would have known about it. And were it not for the grace of Allah upon you and His mercy, you would have followed Satan, except for a few.

can extract it would have known about it.” So I was the one who extracted that information, and the meaning of **extract it** is that they extracted it from its mines. It is said that a man extracted a spring if he dug it and extracted it from its bottom. And his statement, **You would have followed Satan, except for a few**, Ali ibn Abi Talhah said on the authority of Ibn Abbas: He means the believers. Abdul Razzaq said, on the authority of Muammar, on the authority of Qatada: **You would have followed Satan, except for a few**, meaning all of you. He cited as evidence for supporting this statement the words of Al-Tirmah bin Hakim in praise of Yazid bin Al-Muhallab:

I smell the dew of many clubs, but I have few faults and faults

It means that he has no faults or flaws.

Fath al-Qadir

His statement 83- **And if there comes to them report of security or fear, they broadcast it**. It is said: he broadcasted something and broadcasted it: if he disclosed it and made it known. These are a group of weak Muslims who, if they heard something about the Muslims that contained security, such as the victory of the Muslims and the killing of their enemy, or that contained fear, such as the defeat of the Muslims and their killing, they broadcast it, thinking that there is nothing wrong with that. His statement, **And if they had referred it to the Messenger or to those in authority among them**, and they are the people of knowledge and sound minds to whom they refer in their affairs, or they are the rulers over them, **then those who extract it from them would have known of it**, meaning: they would have extracted it through their planning and sound minds. The meaning is that if they had left broadcasting the report until the Prophet, may God bless him and grant him peace, was the one who broadcasted it or those in authority among them were the ones who took charge of that, because they know what should be disclosed and what should be concealed. And the deduction is taken from the word **istanabatt al-ma'** meaning to extract it. Nabat: The extracted water is the first thing that comes out of the well when it is dug. It was said that these weak people used to hear the rumours of the hypocrites against the Muslims and they would spread them, thus causing corruption. His statement, **And had it not been for the grace of God upon you and His mercy, you would have followed Satan, except for a few**. That is, had it not been for the grace of God upon you by sending His Messenger and revealing His Book, you would have followed Satan and remained in your disbelief except for a few of you, or except for a few of you following. It was said that the meaning is: They spread it except for a few of them, for it was not spread or diffused. This was said by Al-Kisa'i, Al-Akhfash, Al-Farra', Abu Ubaidah, Abu Hatim, and Ibn Jarir. It was said that the meaning is because those who extract it knew it

except for a few of them. This was said by Al-Zajaj.

Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada, **And if it had been from other than God, they would have found within it much contradiction**. He said: The word of God does not differ and it is the truth and there is no falsehood in it, but the word of people differs. Abd bin Hamid, Muslim and Ibn Abi Hatim narrated on the authority of Ibn Abbas on the authority of Umar bin Al-Khattab who said: When the Prophet, may God bless him and grant him peace, withdrew from his wives, I entered the mosque and found the people poking themselves with pebbles and saying: The Messenger of God, may God bless him and grant him peace, divorced his wives. So I stood at the door of the mosque and called out at the top of my voice: He did not divorce his wives. Then this verse was revealed: “And when there comes to them information about security or fear, they broadcast it. But if they had referred it back to the Messenger or to those in authority among them, the ones who are able to investigate it would have known about it.” So I was the one who investigated that information. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding the verse, he said: This is about informing when a Muslim army goes on a raid and informs the people about it, and they say: The Muslims have killed such and such from their enemy, and the enemy has killed such and such from the Muslims, so they spread it among themselves without the Prophet, may God bless him and grant him peace, telling them about it. Ibn Abi Hatim narrated on the authority of Ad-Dahhak, **And when there comes to them**, he said: They are the people of hypocrisy. Ibn Jarir narrated on the authority of Abu Muadh something similar. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And had it not been for the grace of God upon you and His mercy, you would have followed Satan**, he said: Then the speech was interrupted. His statement, **except a few**, is at the beginning of the verse informing about the hypocrites. He said, **And when there comes to them information about security or fear, they spread it around**, meaning about the few believers.

Tafsir al-Baghawi

83- The Almighty said: **And when there comes to them information about security or fear, they broadcast it**, that is because the Prophet, may God bless him and grant him peace, used to send out raiding parties, and when they were victorious or defeated, the hypocrites would rush to inquire about their situation, and they would spread it and talk about it before the Messenger of God, may God bless him and grant him peace, did /thus weakening the hearts of the believers. So God Almighty revealed: **And when there comes to them** meaning: the hypocrites **information about security**

meaning: conquest and spoils **or fear** killing and defeat **they broadcast it** they spread it and diffuse it, **and if they had referred it back to the Messenger** meaning: if they had not told it until the Prophet, may God bless him and grant him peace, was the one who told it **and to those in authority among them** meaning: those with opinion among the Companions such as Abu Bakr, Umar, Uthman and Ali, may God be pleased with them, **then those who extract it from them would have known about it** meaning: they extract it and they are the scholars, meaning: they knew what should be concealed and what should be divulged. And deduction means extraction. It is said: To extract water means to extract it. Ikrimah said: They extract it, meaning: they are keen on it and ask about it. Ad-Dahhak said: They follow it, meaning those who heard that report from the believers and the hypocrites. If they had referred it back to the Messenger, may God bless him and grant him peace, and to those with opinion and knowledge, those who extract it from them would have known it, meaning they would have loved to know it as it really is.

And had it not been for the grace of God upon you and His mercy, you would have followed Satan, all of you, **except a few**. If it is said: How did He exclude the few, and had it not been for His grace, all would have followed Satan? It is said: It goes back to what came before it. It is said: Its meaning is that they spread it out except for a few who did not divulge it. By the few he meant the believers. This is the statement of Al-Kalbi and the choice of Al-Farra'. He said: Because if knowledge of the secret is revealed, its knowledge is derived and others, and divulging it may be in some and not others. It is said: Because those who deduce it from among them knew it except a few. Then His statement: **And had it not been for the grace of God upon you and His mercy, you would have followed Satan**, is a complete statement.

It was said: God's grace is Islam, and His mercy is the Qur'an. He says, **If it were not for that, you would have followed Satan, except for a few**. They are people who were guided before the coming of the Messenger, may God bless him and grant him peace, and the revelation of the Qur'an, such as Zayd ibn Amr ibn Nufayl, Waraqa ibn Nawfal, and a group other than them.

The verse is evidence of the permissibility of analogy, as some knowledge is attained through recitation and narration, which is the text, and some knowledge is attained through deduction, which is analogy to the meanings contained in the texts.

Tafsir al-Baidawi

83 **And if there came to them report of security or fear** of what necessitated security or fear. **They broadcast it** they spread it as some of the weak Muslims used to do if they heard report of the expeditions of the Messenger of God, may God bless him and grant him peace, or the Messenger, may God bless him and grant him peace, informed them of what was revealed to him of a promise of victory, or a threat from the infidels, they broadcast it because of their lack of resolve. The *ba* is an additional letter or to include the

meaning of speaking. **And if they had referred it** that is, if they had referred that report. **To the Messenger and to those in authority among them** to his opinion and the opinion of his senior companions who were insightful in matters, or the princes. **For his knowledge** they would have known what they were told in whatever way it is mentioned. **Those who deduce it from among them** they extract its measures through their experiences and insights. It was said that they heard the rumours of the hypocrites and spread them, so they would have a bad effect on the Muslims. If they had referred it to the Messenger, may God bless him and grant him peace, and to those in authority among them so that they could hear it from them and wonder if it would have been spread, then those who deduce it from the Messenger, may God bless him and grant him peace, and those in authority would have known about it, meaning: they would have extracted its knowledge from their side. The origin of deduction is the extraction of Nabat: which is water, which comes out of the well when it is first dug. **And had it not been for the grace of God upon you and His mercy** by sending the Messenger and revealing the books. **You would have followed Satan** and disbelief and misguidance. **Except a few** meaning except a few of you whom God favored with a sound mind that guided them to the truth and right path, and protected them from following Satan, like Zayd ibn Amr ibn Nufayl and Waraqa ibn Nawfal. Or except a few followers, rarely.

Surat al-Nisa 4:84

So fight in the cause of God. You are not charged except with yourself. And urge on the believers. Perhaps God will restrain the violence of those who disbelieve. And God is stronger in violence and stronger in punishment.

Surat al-Nisa 4:84

So fight in the cause of God. You are not charged except with yourself. And urge on the believers. Perhaps God will restrain the violence of those who disbelieve. And God is stronger in violence and stronger in punishment.

Tafsir al-Jalalayn

Fight O Muhammad **in the way of God, you are not charged except with yourself** so do not worry about them lagging behind you, meaning: Fight even if you are alone, for you are promised victory **and urge the believers** urge them to fight and encourage them to do so **perhaps God will restrain the violence** of the war of **those who disbelieve, and God is more severe in violence** than them **and more severe in punishment** than them. So the Messenger of God, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, I will go out even if I am alone** so he went out with seventy riders to Badr the Lesser, so God restrained the violence of the disbelievers by casting terror into their hearts and preventing Abu Sufyan from going out as mentioned in Al Imran.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He meant by His Most High's words: "So fight in the cause of God. You are not charged with anything except yourself," is that you strive, O Muhammad, against the enemies of God among the polytheists, **in the cause of God**, meaning: in His religion that He has prescribed for you, which is Islam, and fight them in it with yourself.

As for his saying: **You are only charged with yourself**, it means: God does not charge you with what He has imposed upon you in terms of jihad against His enemy and your enemy, except what He has charged you with, not what others have charged you with. That is, you are only subject to what you have acquired, not what others have acquired, and you are only subject to what you have been charged with, not what others have been charged with.

Then he said to him: **And urge the believers**, meaning: and urge them to fight those whom you have ordered to fight with you, **perhaps God will restrain the violence of those who disbelieve**, meaning: perhaps God will restrain the fighting of those who disbelieve in God and deny His oneness and reject your message, from you and from them, and their harm.

We have previously explained that *may* from God is obligatory, which makes it unnecessary to repeat it in this place.

And God is more severe in punishment and more severe in retaliation, meaning: God is more severe in punishment of His enemy than the disbelievers in Him, than they are in you, O Muhammad, and your companions, so do not refrain from fighting them, for I am watching them with punishment, retaliation, and chastisement, to weaken their plot, weaken their strength, and make the truth prevail over them.

And the word *tankil* is derived from the saying: **I punished so-and-so**, so I punish him with *tankil*, if I inflicted pain on him, as in:

Bishr bin Muadh told us, Yazid bin Zari' told us, Saeed told us, on the authority of Qatada, regarding his statement: **and more severe punishment**, meaning punishment.

Tafsir al-Qurtubi

The Almighty's saying: **So fight in the cause of God** This *fa* is related to His saying: **And whoever fights in the cause of God and is killed or is victorious, We will give him a great reward**. "So fight in the cause of God" means for this reason, fight. It was said: It is related to His saying: **And what is the matter with you that you do not fight in the cause of God?** "So fight" as if this meaning is: Do not abandon jihad against the enemy and seeking victory over them for the weak believers even if you are alone because victory has been guaranteed to him. Ibn Atiyah said: This is the apparent meaning of the wording, except that it has never come in any report that fighting was made obligatory for him but not for the nation for a period of time. So the meaning, and God knows best, is that it is addressed to him in the wording, and it is an example of what is said to each person in particular, meaning you, O Muhammad, and to each one of your nation, the saying to him: **So fight in the cause of God, you are only responsible for yourself**. For this reason, every believer should strive even if he is alone. Among that is the saying of the Prophet, may God bless him and grant him peace:

By God, I will fight them until my forelock is separated." And Abu Bakr's saying at the time of apostasy: **If my right hand opposes me, I will fight it with my left**. It was said that this verse was revealed during the season of Badr al-Sughra, for when Abu Sufyan returned from Uhud, he made an appointment with the Messenger of God, may God bless him and grant him peace, for the season of Badr al-Sughra. When the appointed time came, the Messenger of God, may God bless him and grant him peace, went out to it with seventy riders, but Abu Sufyan did not attend and no fighting took place. This is in the meaning of what Mujahid said, as mentioned previously in Al Imran. The point of arrangement in this and the connection with what came before is that he described the hypocrites as being confused and spreading rumors, then he

ordered the Prophet, may God bless him and grant him peace, to turn away from them and to be serious in fighting in the way of God, even if no one helped him in that.

The Almighty said: **You are not charged except with yourself.** "You are charged" is in the nominative case because it is a future tense and it is not in the subjunctive mood because it is not the cause of the first. Al-Akhfash claimed that it is permissible to make it in the subjunctive mood. **Except yourself** is the predicate of what its agent is not named, and the meaning is that you are not obligated to do the actions of anyone other than yourself and you are not held accountable for them.

There are three issues:

The first - the Almighty's saying, **And urge the believers**, meaning urge them to jihad and fighting. It is said, **I urged someone to do something**, if you ordered him to do it. And someone urged someone to do something, and he devoted himself to it, and he persevered, have the same meaning.

The second - the Almighty's saying: **Perhaps God will restrain the violence of those who disbelieve** is a desire, and desire from God Almighty is obligatory, although desire has come in the speech of the Arabs as an obligation, including the Almighty's saying: **And the one I hope will forgive me my sin on the Day of Judgment** (Ash-Shu'ara': 82). And Muqbil said:

My opinion of them is that they are in Tanufah, competing for the prizes of proverbs.

God Almighty says: **And God is more severe in attack** meaning in power, greater in authority, and more capable of attacking what He wants. **And more severe in punishment** meaning in punishment. According to Al-Hasan and others, Ibn Duraid said: God struck him with a punishment, meaning He struck him with something that He punished him with. He said: And I punished the man with a punishment from punishment, and punishment is the thing that is inflicted on a person. He said:

And throw a whip at their backs

Third: If someone says: We see the infidels in distress and hardship, and you say: If 'asa means certainty, then where is that promise? It is said to him: This promise has existed, and its existence is not necessarily continuous and permanent. So whenever it exists, even for a moment, for example, then the promise has been fulfilled. So God restrained the infidels' distress at Badr al-Sughra, and they broke their covenant of war and fighting. **And God spared the believers the fighting.** (al-Ahzab 33:25) and at al-Hudaybiyah also from what they sought of treachery and seizing the opportunity. So the Muslims became aware of them, so they went out and took them captive. This was while the ambassadors were walking among them in the peace treaty, and this is what is meant by the Almighty's saying: **And it is He who restrained their hands from you.** (al-Fath 48:24), as will come. And God cast terror into the hearts of the parties, and they turned away without killing or fighting, as the Almighty said: **And God spared the believers the fighting.** And the Jews left their homes and their wealth without the

believers fighting them. So all of this is distress, and God restrained the believers, even though a large number of Jews and Christians entered under the jizyah, humiliated, and they left the fighting, humiliated. So He restrained... May God protect the believers from their wrath, and praise be to God, Lord of the Worlds.

Tafsir Ibn Kathir

God the Almighty commands His servant and Messenger Muhammad, may God bless him and grant him peace, to directly fight himself, and whoever refrains from doing so, then he is not responsible for it. That is why He said, **You are only charged with yourself.** Ibn Abi Hatim said: My father told us, Muhammad ibn Amr ibn Nabih told us, Hakam told us, Al-Jarrah Al-Kindi told us on the authority of Abu Ishaq, who said: I asked Al-Bara' ibn Azib about a man who encounters a hundred enemies and fights, and is he among those about whom God said, **And do not throw yourselves with your own hands into destruction?** He said: God the Almighty said to His Prophet, "Then fight in the cause of God. You are not charged with anyone but yourself, and urge the believers on." Imam Ahmad narrated it on the authority of Sulayman ibn Dawud, on the authority of Abu Bakr ibn Ayyash, on the authority of Abu Ishaq, who said: I said to Al-Bara': Is a man who attacks the polytheists among those who throw himself into destruction? He said: No, God sent His Messenger, may God bless him and grant him peace, and said: **Then fight in the way of God; you are not charged except with yourself.** This only concerns spending. And Ibn Mardawayh narrated it in this way on the authority of Abu Bakr ibn Ayyash and Ali ibn Salih, on the authority of Abu Ishaq, on the authority of Al-Baraa' with it. Then Ibn Mardawayh said: Sulayman ibn Ahmad told us, Ahmad ibn Al-Nadr Al-Askari told us, Muslim ibn Abd Al-Rahman Al-Jarmi told us, Muhammad ibn Himyar told us, Sufyan Al-Thawri told us, on the authority of Abu Ishaq, on the authority of Al-Baraa', who said: When the verse "Then fight in the way of God; you are not charged except with yourself. And urge the believers on," was revealed to the Prophet, may God bless him and grant him peace, he said to his companions: **My Lord has commanded me to fight, so fight.** A strange hadith.

And his saying: **And he urged the believers** means to fight and encouraged them to do so, as he (peace and blessings of God be upon him) said to them on the day of Badr while he was straightening the rows: **Stand up for a Paradise whose width is that of the heavens and the earth.** Many hadeeths have been narrated encouraging this, including what al-Bukhari narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: "Whoever believes in God and His Messenger, establishes prayer, pays zakaah, and fasts Ramadan, God will have a right to admit him into Paradise, whether he migrates in the cause of God or remains in the land in which he was born." They said: O Messenger of God, should we not give people good report of that? He said: "Indeed, in Paradise there are one hundred levels that God has prepared for those who strive in the cause of God, between each two

So fight in the cause of God. You are not charged except with yourself. And urge on the believers. Perhaps God will restrain the violence of those who disbelieve. And God is stronger in violence and stronger in punishment.

levels is like the distance between the heaven and the earth. So if you ask God for something, then ask Him for al-Firdaws, for it is the middle of Paradise and the highest part of Paradise, and above it is the Throne of the Most Merciful, and from it flow the rivers of Paradise.” And something similar has been narrated from the hadeeth of ‘Ubadah, Mu’adh and Abu al-Darda’. On the authority of Abu Saeed Al-Khudri that the Messenger of God, may God bless him and grant him peace, said: “O Abu Saeed, whoever is satisfied with God as his Lord, Islam as his religion, and Muhammad, may God bless him and grant him peace, as his Messenger and Prophet, Paradise is guaranteed for him.” Abu Saeed was amazed by that and said: **Repeat it to me, O Messenger of God.** So he did, and then the Messenger of God, may God bless him and grant him peace, said: **And another by which God will raise the servant one hundred degrees in Paradise, between each two degrees is like the distance between the heavens and the earth.** He said: **What is it, O Messenger of God?** He said: **Jihad in the way of God.** Narrated by Muslim. And His statement: **Perhaps God will restrain the violence of those who disbelieve** means that by inciting them to fight, their resolve will be aroused to confront the enemy and defend the territory of Islam and its people, and to resist and be patient with them. And the statement of God, may He be exalted, **And God is mightier in assault and more severe in punishment** means that He is able to defeat them in this world and the hereafter, as God, may He be exalted, said: “That is so. And if God had willed, He could have taken vengeance upon them, but that He may test some of you by means of others.”

And His statement: **Whoever intercedes with a good intercession will have a share of it** meaning whoever strives for something and good results from it will have a share of it, **and whoever intercedes with an evil intercession will have a share of it** meaning he will bear the burden of that matter which resulted from his striving and intention, as is proven in the Sahih from the Prophet, may God bless him and grant him peace, that he said: **Intercede and you will be rewarded, and God decrees through the tongue of His Prophet what He wills.** And Mujahid bin Jabr said: This verse was revealed regarding people’s intercessions for one another. And Al-Hasan Al-Basri said: God the Most High said: **Whoever intercedes** and did not say **who intercedes.** And His statement: **And God is ever, over all things, a Guardian.** Ibn Abbas, Ata’, Atiyyah, Qatadah, and Matar Al-Wariq said: **A Guardian** means a Preserver. And Mujahid said: A Witness, and in a narration from him: A Reckoner. And Sa’id bin Jubayr, As-Suddi, and Ibn Zayd said: Able. Abdullah bin Katheer said: Al-Muqit is Al-Wasib. Ad-Dahhak said: Al-Muqit is Al-Razzaq. Ibn Abi Hatim said: My father told us, Abdul Rahim bin Mutraf told us, Issa bin Yunus told us, on the authority of Ismail, on the authority of a man, on the authority of Abdullah bin Rawahah, and a man asked him about the statement of God Almighty: **And God is ever, over all things, a Guardian.** He said: He is a Guardian for every person according to his

deeds.

And his saying: **And when you are greeted with a greeting, greet in return with one better than it, or return it equally,** meaning if a Muslim greets you, then respond to him with something better than the greeting he greeted, or respond to him with something similar to what he greeted. So the increase is recommended, and the reciprocity is obligatory. Ibn Jarir said: Musa bin Sahl al-Ramli told us, Abdullah bin al-Sarri al-Antaki told us, Hisham bin Lahiq told us, on the authority of Asim al-Ahwal, on the authority of Abu Uthman al-Nahdi, on the authority of Salman al-Farisi, who said: A man came to the Prophet, may God bless him and grant him peace, and said: Peace be upon you, O Messenger of God. So he said: “And upon you be peace and the mercy of God.” Then another came and said: Peace be upon you, O Messenger of God, and the mercy of God. So the Messenger of God, may God bless him and grant him peace, said to him: “And upon you be peace and the mercy of God and His blessings.” Then another came and said: Peace be upon you, O Messenger of God, and the mercy of God and His blessings. So he said to him: **And upon you.** The man said to him: O Prophet of God, may my father and mother be sacrificed for you, so-and-so and so-and-so came to you and greeted you, and you responded to them more than you responded to me. So he said: **You did not leave anything for us.** He said: God the Almighty said: “And when you are greeted with a greeting, greet in return with one better than it, or **at least** return it i.e., **the same.** We will return it to you.” This is how Ibn Abi Hatim narrated it in a suspended form, saying: It was mentioned on the authority of Ahmad ibn al-Hasan al-Tirmidhi that Abdullah ibn al-Sarri Abu Muhammad al-Antaki told us. Abu al-Hasan said, and he was a righteous man: Hisham ibn Lahiq told us, and he mentioned it with his chain of transmission similarly. Abu Bakr ibn Mardawayh narrated it: Abdul-Baqi ibn Qani’ told us, Abdullah ibn Ahmad ibn Hanbal told us, my father told us, Hisham ibn Lahiq Abu Uthman told us, and he mentioned it similarly. I did not see it in al-Musnad, and God knows best.

This hadith indicates that there is no increase in the greeting of peace beyond this description, “Peace be upon you and the mercy of God and His blessings,” because if more than that had been prescribed, the Messenger of God, may God bless him and grant him peace, would have increased it. Imam Ahmad said: Muhammad ibn Katheer, the brother of Sulayman, told us on the authority of Katheer, Ja’far ibn Sulayman ibn Awf told us, on the authority of Abu Raja’ al-Attardi, on the authority of Imran ibn Husayn, that a man came to the Messenger of God, may God bless him and grant him peace, and said: “Peace be upon you, O Messenger of God,” so he responded to him, then he sat down and said: *Ten*, then another came and said: “Peace be upon you and the mercy of God, O Messenger of God,” so he responded to him, then he sat down and said: *Twenty*, then another came and said: “Peace be upon you and the mercy of God and

His blessings," so he responded to him, then he sat down and said: *Thirty*, and Abu Dawud narrated it in the same way on the authority of Muhammad ibn Katheer, and it was included by al-Tirmidhi, al-Nasa'i and al-Bazzar from his hadith, then al-Tirmidhi said: Hasan Gharib from this chain of transmission. And in the chapter on the authority of Abu Saeed, Ali, and Sahl bin Hanif, and Al-Bazzar said: This has been narrated on the authority of Al-Bani, may God bless him and grant him peace, from various sources, this is the best of them in chain of transmission. And Ibn Abi Hatim said: Ali bin Harb Al-Mawsili told us, Hamid bin Abdul Rahman Al-Ru'asi told us on the authority of Al-Hasan bin Salih, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Whoever from among God's creation greets you, then return it to him even if he is a Zoroastrian, because God says: **Then greet with something better than it or return it.** And Qatada said: **Then greet with something better than it**, meaning for the Muslims, or return it, meaning for the People of the Covenant. And this revelation is questionable, as was mentioned previously in the hadith, that what is meant is that he should respond with something better than what he greeted him with. So if the Muslim reaches the limit of what is prescribed in greeting, he should respond to him like what he said. As for the People of the Covenant, they should not initiate the greeting nor should they be increased, rather he should respond to them with what was established in the two Sahih on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, said: "If the Jews greet you, one of them only says: 'Death be upon you,' so say: 'And upon you.'" In Sahih Muslim on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: God's Messenger (may God's peace and blessings be upon him) said: **Do not initiate greetings to Jews and Christians, and if you meet them on the road, force them to the narrowest part of it.** Sufyan al-Thawri said, on the authority of a man, on the authority of al-Hasan al-Basri, who said: Greeting is voluntary and responding is obligatory. What he said is the opinion of all scholars, that responding is obligatory upon the one who greets him, and he is sinful if he does not do so, because he has disobeyed the command of God in His saying: **Then greet with something better than it or return it equally.** It came in the hadith narrated by Abu Dawud on the authority of Abu Hurayrah, who said: The Messenger of God (may God's peace and blessings be upon him) said: "By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not guide you to something which, if you do it, you will love one another? Spread peace among yourselves."

His saying: **God, there is no god but He** is a statement of His Oneness and His uniqueness in divinity for all creatures, and it includes an oath in His saying: **He will surely gather you together on the Day of Resurrection, about which there is no doubt.** This *lam* is used to introduce an oath, so His saying: **God, there is no god but He** is a statement and an oath that He will gather the first and the last on one plain, and He will reward every worker for his work. And His saying: **And who is more truthful than God in statement?** That is, no one is

more truthful than Him in His statement, His report, His promise, and His threat, for there is no god but Him and no lord but Him.

Fath al-Qadir

The Fa' in His statement 84- **Then fight** It was said: It is related to His statement **And whoever fights in the cause of God** etc.: meaning for this reason, then fight. It was also said: It is related to His statement **And what is the matter with you that you do not fight in the cause of God?** So fight. It was also said: It is the answer to an omitted condition indicated by the context, which is: If the matter is what was mentioned about not obeying the hypocrites, then fight, or if they single you out and leave you, then fight. Al-Zajaj said: God commanded His Messenger, may God bless him and grant him peace, to wage jihad even if he fought alone, because He has guaranteed him victory. Ibn Atiyyah said: This is the apparent meaning of the wording, except that it has never been reported that fighting was made obligatory for him but not for the nation. So the meaning, and God knows best, is that it is addressed to him in wording, and in meaning to him and his nation: that is, you, O Muhammad, and every one of your nation, it is said to him, "Fight in the way of God. You are not charged except for yourself." That is, you are not charged except for yourself, and you are not obligated to do the actions of anyone other than yourself. This is a resumption confirming what came before it, because the obligation to do one's own actions is one of the reasons for him to directly fight alone. **Do not be charged** was read with the subjunctive mood indicating prohibition, and it was read with the letter *nun*. His statement, **and incite the believers**, that is, he urged them to fight and jihad. It is said, **I incited so-and-so to such-and-such**, if you commanded him to do it. And inciting so-and-so to do something, devote himself to it, and persevere in it have the same meaning. His saying, **Perhaps God will restrain the violence of those who disbelieve**, is a hope for the believers that the violence of those who disbelieve will be restrained from them, and hope from God, the Almighty, is obligatory, for it is a promise from Him, and His promise will inevitably come to pass. **And God is more severe in violence**, meaning more powerful and greater in authority. **And more severe in punishment**, meaning more severe in punishment. It is said: **I punished the man severely**, from *punishment*, which is torment. *Munkal* is the thing that is inflicted on a person.

Tafsir al-Baghawi

84- The Almighty said: **So fight in the cause of God, you are not charged except with yourself**, and that is because the Prophet, may God bless him and grant him peace, made an appointment with Abu Sufyan after the Battle of Uhud during the season of Badr Al-Sughra in Dhul-Qi'dah. When the appointed time came, he called the people to go out, but some of them disliked him, so God Almighty revealed: **So fight in the cause of God, you are not charged except with yourself**, meaning: Do not abandon jihad against the enemy and victory for the weak believers, even if you

Surat al-Nisa 4:84

So fight in the cause of God. You are not charged except with yourself. And urge on the believers. Perhaps God will restrain the violence of those who disbelieve. And God is stronger in violence and stronger in punishment.

are alone, for God has promised you victory and has rebuked them for abandoning the fight. The fa' of the Almighty's saying: **So fight** is an answer to His saying: **And whoever fights in the cause of God and is killed or is victorious, We will give him a great reward**, so he fought, **and urged the believers**, to fight, meaning he urged them to jihad and encouraged them to receive the reward, so the Messenger of God, may God bless him and grant him peace, went out with seventy riders, and God spared them from fighting, so He, may He be glorified and exalted, said: **Perhaps God**, meaning: perhaps God, **will restrain the violence of those who disbelieve**, meaning: the fighting of those who disbelieved, the polytheists, and perhaps from God Obligatory, **And God is more severe in punishment**, meaning: more powerful and greater in power, **and more severe in punishment**, meaning: more severe in punishment.

Tafsir al-Baidawi

84**Then fight in the cause of God** lest they become discouraged and leave you alone. **You are not tasked with anything but yourself** except your own actions. It does not harm you to oppose them and stay behind, so go forward to jihad even if no one helps you, for God will support you, not the soldiers. It was narrated that "he, peace and blessings be upon him, called the people in the Battle of Badr al-Sughra to go out, but some of them disliked him, so it was revealed. So he, peace and blessings be upon him, went out, and with him were only seventy, not looking back on anyone." It was read **La takalluf** in the jussive mood, and **La nakalluf** with the nun in the active voice, meaning we do not task you with anything but your own actions, not I do not task anyone but yourself, because of his saying: **And urge the believers** to fight, since you are only responsible for their matter with the incitement. **Perhaps God will restrain the violence of those who disbelieved** meaning Quraysh, and he did so by casting terror into their hearts until they returned. **And God is more severe in violence** than Quraysh. **And more severe in punishment** in torment than them, and it is a rebuke and threat to those who do not follow him.