MUQATIL IBN SULAYMAN,

AN EARLY ZAIDI THEOLOGIAN,

WITH SPECIAL REFERENCE TO HIS

TAFSIR

AL-KHAMSMI'AT AYA

Being

A Thesis submitted for the Degree of

Doctor of Philosophy

by

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For quotations from the Qur·ān I have followed the numbering of the standard Egyptian edition. For the English of Qur·ānic passages I have based myself on Arberry, The Koran Interpreted, with occasional slight amendments.

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ABSTRACT

The thesis consists of two parts:

Part One.

Introduction: Tafsīr up to 150/767, an historical study of tafsīr until the death of Muqātil b. Sulaymān.

Chapter One is of six sections:

i. Muqātil's name and life, which presents the available biographical data.

ii. His sect: Muqātil and Sufism; the murji·a; the anthropomorphists; Muqātil and Jahm b. Ṣafwān; al-Muqātilīya; the Zaidis and one of their branches, al-Butriya.

iii. The qussās and the relation between the qussās and tafsīr.

iv. The isrā·īlīyāt, including a comparison between the quotations of Muqātil from the Jewish sources and the Jewish sources themselves.

v. Muqātil's place in tradition, in which the views of various authorities about Muqātil are examined.

vi. Muqātil's works, a description of all those extant, viz. al-Kabīr, Mutashābih al-Qur·ān, Tafsīr al-Khamsmi·a, and al-Wujūh wal-Nazā·ir.

Chapter Two is on Muqātil's place in commentary, with a comparative study illustrated by quotations, of books of

commentary which belong to many sects and the works of Muqātil himself.

Chapter Three is on Muqātil's views on certain doctrinal questions as compared with the prevailing Sunnī and Shī·ī views. It is of nine sections.

I. The legend of al-Sufyānī.

II. Sihr and the tradition of the bewitching of the Prophet.

III. Can Satan take the shape of Gabriel?

IV. Whether the Jews and the Christians are idolators, and the legitimacy of the marriage of their women to Muslims.

V. Will God be seen? Did Muḥammad see God in his earthly life?

VI. Adhān and the disagreement of Muqātil with certain Zaidis.

VII. The perpetuity of the people of hell in hell.

VIII. Muḥammad and Mary the Mother of Jesus.

IX. The parents of the Prophet and the state of ahl al-fatra.

Part Two.

An edition of Muqātil's Kitāb al-Khamsmi·at Aya, followed by a summary translation, notes and indices.

The results of our research are:

1. Muqātil is a scholar who may be considered as a mujtahid. He is not a Murji'ī as some state, but he is an anthropomorphist. Himself a member of the Butrīya, he does not agree slavishly with them; for example he believes in the Mahdī while they do not. He was the founder of a sect, the Muqātilīya.

2. The traditions which he relates from the Prophet are worthy of credence and he is not 'a liar or abandoned', as some authorities state.

3. He uses the Jewish sources as a source for his commentary. He quotes the Jewish traditions as they are in the original sources unless there is a disagreement between the latter and the Islamic view, in which case he adheres to the Islamic view.

4. Muqātil is a qāss, but an educated one. This can be seen in his work and it has an influence on his style.

5. His commentary has a deep influence on later tafsīrs, where many of his views are cited. He has a great place in commentary and many scholars go as far as to say that he is the commentator all men are dependent on.

It emerges clearly that qissa and the Isrā'īlīyāt were among

the sources of commentary, and that scholars of the second century A.H. used not to turn to the Qur·ān to justify their views as automatically as people of later centuries.

PART ONE

INTRODUCTION

Tafsīr up to 150 A.H.

To speak about tafsīr, one must first appreciate the early years of Islam in terms of the need for tafsīr or the understanding of the Qur·ān without it. The great historian Ibn Khaldūn said, "The Qur·ān was revealed in Arabic, and according to their [the Arabs'] style of literature; all of them used to understand it and know its meanings in words and sentences."[1] Naturally one cannot be expected to understand everything merely because it is written in one's own language; even the companions of the Prophet, although they were Arabs, found it sometimes difficult to understand parts of the Qur·ān. For example, Ibn ·Abbās said, "I did not know the meaning of fāṭir until two beduins came to me quarrelling about a well; one of them said, 'Ana faṭartuha', and he meant, 'I originated it'."[2] Again, ·Umar b. al-Khaṭṭāb recited once when he was standing on the minbar, "wafākihata wa abbā", (80:31) and he said, "The fākiha we know, but what is abbā?" Then he had second thoughts and said, "This is a nuisance, O ·Umar."[3] It can be assumed that some of the companions did not know the meaning of some verses and words, but they did not ask the Prophet because of the verse, "O believers, question not concerning things which if they were revealed to you, would vex you." (5:101). But others of the companions used to ask him.

One finds in the Qur·ān some verses which help to explain other verses, so in the Qur·ān itself there is a kind of commentary, such as is found in the story of Adam and Eve. In some places brief reference is made to the story of Adam and Eve, while in other sūras there is more detail.[4] It is part of the commentary of the Qur·ān by the Qur·ān to explain the generalized (mujmal) by the specific (mubayyan), such as His saying in (5:1), "Permitted to you is the beast of the flocks, except that which is now recited to you." In the same sūra is another verse which further explains it: "Forbidden to you are carrion, blood, and the flesh of swine." Similarly, explaining the absolute (muṭlaq) by the restricted (muqayyad) and the general (·āmm) by the particular (khāṣṣ), are part of the commentary of the Qur·ān by itself. Another object of tafsīr of the Qur·ān by itself is to clarify those verses which appear to be in contradiction; Muqātil's work on Mutashābih al-Qur·ān is a good example of this.[5]

In the Qirā·āt there is a kind of tafsīr: the qirā·a of Ibn Mas·ūd, "Or till thou possessest a house of gold (dhahab)" explains the famous qirā·a which is "a house of zukhruf"[6] In some other qirā·āt there are certain explanatory additions which sometimes can help to clarify the ambiguity in the text and which specify the required meaning, so as to avoid confused interpretation.[7] An example of this is the qirā·a of Sa·d b. Abī Waqqās: "If a man or a woman

has no heir direct, but has a brother or a sister - on the maternal side - to each of the two a sixth." In this, "on the maternal side" is added and explains the famous qirā·a (4:12).[8] Mujāhid b. Jabr states after reading the qirā·a of Ibn Mas·ūd, "Would I had read the qirā·a of Ibn Mas·ūd before. I would not have asked Ibn ·Abbās about many things which I asked him about."[9] This is a very substantial proof that qirā·a might fill the place of tafsīr and answer many questions which the commentators asked.

God says, "We have sent down to thee the Remembrance that thou mayest make clear to mankind what was sent down to them; and so haply they will reflect." (16:44). Thus it was the duty of the Prophet to clarify the meaning of some verses and comment on others. Ibn Khaldūn said, "The Prophet used to clarify the mujmal and distinguish between abrogating verses and the abrogated, and make it clear to his companions."[10] Tradition tells us that the Prophet sometimes used to explain some verses. For example, in al-Fātiha he explained, "those with whom thou art wrathful" as meaning the Jews. Again, "Nor of those who are astray" , he explained as meaning the Christians,[11] and there are many other similar instances.

The Prophet used to be asked by some Muslims about some verses and his answers were a kind of commentary. Thus, when verse 6:82 was revealed the people found it difficult,

and they said, "O Prophet of God, who of us is not committing injustice against himself?" The Prophet said, "It is not what you mean; have you heard what the good slave said, 'To associate others with God is a mighty wrong (31:13)', so the injustice is associating others with God."[12]

There were occasions when the companions consulted the Prophet and his silence or his corrections were considered a kind of commentary. "When verse 2:187 was revealed, 'And eat and drink, until the white thread shows clearly to you from the black thread at the dawn', ʿAdī b. Ḥātim took two robes, one white and the other black, and he looked at them in the night but could not distinguish between them. Then he went to the Prophet in the morning and told him, and the Prophet explained that the meaning is the day and night."[13] This prophetic commentary (al-Tafsīr al-Nabawī) is to be found in the collections of ḥadīth such as that of al-Bukhārī, Muslim, Tirmidhī, and others.[14]

One finds that these traditions are not all on the authority of the Prophet, indeed, some of them are from Ibn ʿAbbās,[15] or ʿĀʾisha,[16] and some are even the sayings of al-tābiʿūn such as those of Mujāhid. The commentary of the Prophet on the Qurʾān is not a complete one, although al-Bukhārī and others arranged it according to the sūras of the Qurʾān. Three of four verses might have a commentary, while

the rest of the sūra is left. There are some Muslims who believe that the Prophet commented on the whole Qur·ān, among them the famous scholar Ibn Taymiyya.[17] However, more likely is the validity of ·Ā·isha's statement: "The Prophet used not to comment on the Book of God, but on some verses which Gabriel had taught him."[18] A possible objection to this is found in the tradition in which the Prophet states, "I have been given the Book and as much again with it. Will a well-fed man resting on his sofa not say, 'Take the Qur·ān, permit what it permits and forbid what it forbids'...."[19] The implication is that the man who is comfortably situated will think he is doing his duty if he obeys the Qur·ān while neglecting the Tradition. This particular hadīth has been used in modern times by the Ahl al-Sunna against those who neglected it of Ahl al-Qur·ān, as they call themselves in Pakistan. It will be noticed, however, that this hadīth does not refer in particular to 'prophetic commentary'.

When the Prophet died, the companions were left alone to face new problems and there grew a need for clarification of more verses. As with any new thing, one finds people who welcome it and others who reject it. Tafsīr faced difficulties in its beginning. Some of the companions feared to explain anything in the Qur·ān. It might be because they thought it was the duty of the Prophet only. It was

related that Abū Bakr was asked about the meaning of verse 4:85, and his answer was, "Which sky could be my shadow, and which earth could carry me, if I say concerning the Book of God what I do not know?"[20] On the other hand there were people who used to comment on the Qur·ān even in the presence of the companions. "·Umar b. al-Khaṭṭāb used to give priority to Ibn ·Abbās over the companions, so they complained to him about this. ·Umar called Ibn ·Abbās, and asked the companions about the commentary of sūra 110, 'When comes the help of God and victory'. The companions kept silence. Then Ibn ·Abbās said, 'It is the time of death of the Messenger of God'. ·Umar said, 'I know nothing of its meaning but what you know', and he told the companions, 'Therefore I prefer Ibn ·Abbās the young.'"[21] There is in fact no mention of the time of death of the Prophet; but Ibn ·Abbās clearly implied that when victory comes everything is completed, meaning that the Prophet has completed his task. Then one thing only is waiting for him; it is his time of death. This we should call <u>ta·wīl</u> rather than <u>tafsīr</u>.

Then, after a time Abū Bakr himself changed his view on <u>tafsīr</u> and he began to comment on some verses, as is found in his commentary on <u>kalāla</u>, when one dies leaving no direct heir.[22] Likewise, many companions commented on verses, but one still finds some people rejecting this even up to 210/831,

such as al-·Aṣma·ī who kept apart from tafsīr because of his piety and godfearing.[23] Nevertheless, the writing of tafsīr was increasing, and from time to time books of tafsīr were added to the libraries.

Among the names of the companions who commented on the Qur·ān are those of the four caliphs,[24] although the riwāyāt from the first three of them were few; but their names took the first place in the list of commentators. As, according to the Sunnis, they are the best people after the Prophet, one would expect to find their names as authorities in many fields. Commentary was one of these fields. It is said that the paucity of riwāyāt from the three caliphs is due to their early death and their being preoccupied with ruling the state. The riwāyāt from ·Alī are numerous, especially within Shī·ī circles. "He was preaching once and he said, 'Ask me about the Book of God. By God, there is no verse but I know whether it was revealed at night or in the day time, and whether it was revealed on a mountain or plain.'"[25] Although one agrees that ·Alī was a great scholar of Qur·ān, one cannot agree that ·Alī wrote a tafsīr (which has been attributed to him), the Jam· al-Qur·ān wa ta·wīlih.[26] In this alleged work, ·Alī organized the Qur·ān according to its time of revelation. Several points make this doubtful; ·Uthmān burnt all the copies of the Qur·ān which existed,

and when ʿAlī came to power he scarcely could have had time to write a full commentary on the Qurʾān, in view of his many political and military involvements. But his views on the matter of commentary are recorded in the Sunnī and Shīʿī collections of ḥadīth, and even if they were collected they would not form a complete tafsīr. Nevertheless, the Shīʿīs have attributed some other books to ʿAlī besides the one previously mentioned; one of them is a work which includes sixty sciences of the Qurʾān.[27] Another, al-Jāmiʿa, is a book seventy dhirāʿ long which the Prophet is said to have dictated and ʿAlī is said to have written, and it was counted among ʿAlī's works because he had written all the forbidden and the permitted.[28]

The recognised scholars of tafsīr after the four caliphs were: ʿAbd Allāh b. ʿAbbās (d.68/~~687~~), ʿAbd Allāh b. Masʿūd (d.32/653), Ubayy b. Kaʿb (d.20/640), Zaid b. Thābit (d.45/665), Abū Mūsā al-Ashʿarī (d.44/664), and ʿAbd Allāh b. al-Zubair (d.73/692).[29] The leaders of riwāyāt in tafsīr, in order of the amount they related, were: Ibn ʿAbbās, Ibn Masʿūd, ʿAlī and Ubayy b. Kaʿb. Ibn ʿAbbās was called the rabbi of the community (ḥibr al-ʿumma), Tarjumān al-Qurʾān, and the sea (al-baḥr). It was related that Gabriel told the Prophet that Ibn ʿAbbās was the best (khair) of the community.[30] Ibn ʿAbbās, in Goldziher's term, was the father of tafsīr.

His wide knowledge in many things assisted him in this. An illustration is when Nāfi· b. al-Azraq told him, "We are going to ask you about things in the Book of God and we want the answer as well as parallels from Arabic poetry." Ibn ·Abbās gave the meanings of many words and a verse of poetry for each in proof of their correct meaning.[31]

Many companions of the Prophet were proud of Ibn ·Abbās and praised him; among them was ·Alī b. Abī Ṭālib, who said about his tafsīr, "It is as if he were looking at the unseen through a thin veil", and Ibn ·Umar, who said, "Ibn ·Abbās is the most knowledgeable person of the community of Muḥammad about what was revealed to Muḥammad.[32] His being the forefather of the ·Abbāsids no doubt played a part in the attribution to him of so many traditions.

The views of Ibn ·Abbās on tafsīr are to be found in all the books of commentary and the collections of tradition. There is even a book entitled Tanwīr al-Miqbās which exists in several editions and purports to be the tafsīr of Ibn ·Abbās. As Goldziher says, however, "Nothing could be said about the authenticity of this tafsīr and its belonging to Ibn ·Abbās." He goes on to say that serious research needs to be done on this tafsīr and its relation to Ibn ·Abbās.[33] But M.H. al-Dhahabi definitely states that this is not the work of Ibn ·Abbās.[34] Then the authenticity and reliability

of this tafsīr is disputed and challenged by such an important thinker as al-Shāfi·ī. It has been stated that al-Shāfi·ī was unable to authenticate more than one hundred traditions from Ibn ·Abbās.[35] But, as Goldziher has said, this book needs a comparative study in terms of the quotations from Ibn ·Abbās in later tafsīrs, and it would be unwise to judge its authenticity before such a study is undertaken.* Not all scholars agree with al-Shāfi·ī about which of the traditions of Ibn ·Abbās are to be taken as authentic.

Ibn Mas·ūd is recognised as the second scholar in tafsīr after Ibn ·Abbās. He is well known in commentary and the companions agreed about his knowledge. ·Alī said, when asked about Ibn Mas·ūd, "He knows the Qur·ān and the sunna, and his knowledge is the best."[36] His qirā·a is well known, and his views on tafsīr are to be found in the books of tradition and commentary.

After Ibn Mas·ūd comes ·Alī (see above), followed by Ubayy b. Ka·b. Ubayy was a rabbi who converted to Islam, and this gave him an advantage in that he knew another language as well as the Jewish sources and traditions. Ubayy was one of the Prophet's amanuenses, and therefore he is a great authority in commentary. Ḥajjī Khalīfa states, "There is a big copy which Abū Ja·far al-Rāzī related from al-Rabī·

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* The present writer hopes to do this in the future.

b. Ans from Abū al-ʿĀliya from Ubayy b. Kaʿb".[37] Nothing is known of what happened to this copy but his commentary is found in the books of commentary and tradition. Those four companions were the greatest of the companions in commentary, and they related more than anybody else. There are some companions who related some few riwāyāt in tafsīr, like ʿĀʾisha (d.58/675), Abū Huraira (d.57/676), ʿAbd Allāh b. al-ʿĀṣ (d.63/682), ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb (d.73/692), Jābir b. ʿAbd Allāh al-Anṣārī (d.74/693), Ans b. Mālik (d.91/709), and others.[38]

The tafsīr of the companions enjoyed a great respect among Muslim scholars. Ibn Kathīr says, "If we do not find the commentary of the Qurʿān in the Qurʿān itself, or in the traditions, we should return to the sayings of the companions, who best knew about it. This is because of the evidence they had seen and the conditions they had known, and because of what they had in them of the true nature of understanding, right knowledge and good deeds."[39]

The companions did not comment on the Qurʿān as a whole, but they did comment on some verses, and they did not write their commentary. Still, at this time commentary was a branch of tradition.

Time passed, and a commentary was felt to be necessary by the community on those verses which the companions did not

comment upon. The companions were dead, and the tābi·ūn (followers) took upon themselves this responsibility. Some of the great companions had students whom they used to teach. There were three main schools of commentary which had evolved by the end of the first and beginning of the second century; that of Mecca, whose master was Ibn ·Abbās, and whose students were Sa·īd b. Jubair (d.94 or 95/712 or 713), Mujāhid b. Jabr al-Makkī (d.104/722), ·Ikrima the mawlā of Ibn ·Abbās (d.105/723), Ṭawūs b. Kīsān al-Yamānī (d.106/724), and ·Aṭā· b. Abī Rabāḥ (d.114/732).[40]

Secondly, the school of Kūfa (Iraq) recognised Ibn Mas·ūd as master (with him were some other companions, but the school belonged to him more than anyone else). Its students were ·Alqama b. Qais (d.102/720), al-Aswad b. Yazīd (d.75/694), Masrūq b. al-Ajda· (d.63/682), Mara al-Hamadānī (d.76/695), ·Āmir al-Sha·bī (d.105/723), al-Ḥasan al-Baṣrī (d.121/738), Qatāda al-Sadūsī (d.117/735), and Ibrāhīm al-Nakha·ī (d.95/713).[41]

Finally, the school of Medina which, as the capital of the Islamic caliphate, was full of companions and Muslim scholars, the most famous being Ubayy b. Ka·b. His students were Abū al-·Āliya (d.90/708), Muḥammad b. Ka·b al-Qarẓī (d.117/735), Zaid b. Aslam (d.130/747), under whom his son ·Abd al-Raḥman b. Zaid, and Mālik b. Ans studied.[42] These schools

were not in rivalry with each other, nor was there a great distinction in their separate methods of commentary. However, the schools of Mecca and Medina were closer to each other in comparison to "the school of Iraq, which was famous as the school of Ahl al-ra'y; the scholars say that Ibn Mas'ūd was the man who built the base of this school".[43] The commentary at this time included more verses than before, and the followers began to record their commentary as well. Although some of them related from companions outside their school, most related from the master of their own school. Later other scholars of commentary were, Ismā'īl al-Suddī (d.128/745), al-Ḍaḥḥāk b. Muzāḥim (d.105/723), al-Kalbī (d.146/763), Muqātil b. Ḥayyān (d. before 150/767), and Muqātil b. Sulaymān (d.150/767).

During the reign of 'Ali,
~~In the year 41/661,~~ the Muslims separated into three sects: Shi'īs, Sunnīs, and Khawārij. This separation affected many things, including commentary. One finds from this time different views among scholars and commentators, who attempted to justify their own sect's interpretation of the Qur'ānic texts. Goldziher aptly summarises this situation when he says, "It could be said about the Qur'ān, what the evangelist theologian who belonged to the new church, Peter Werenfels, said, 'Everyone searches for his view in this Holy Book.'"[44] These three schools of thought evolved

and in time branched into many sects. All of them justified their views from the Qur·ānic texts, It is said that Qatāda was a Qadari [asserting man's free will] and that this affected his commentary; one finds some people who are embarrassed about relating from him. al-Ḥasan al-Baṣrī comments on the Qur·ān in an effort to prove predestination.[45] Goldziher's work on Islamic sbhools of thought in commentary is one of the best sources for illustrations of this kind of commentary. As we are concerned with an historical account we shall not deal in detail with what Goldziher has written.

In order to see when commentary began to separate from tradition, one has to determine when commentary was first written and who was the first commentator. According to M.H. Al-Dhahabī, "The separation of commentary from tradition, and the former's becoming a science sufficient unto itself, was a development which was completed by Ibn Māja (d.273/886), Ibn Jarīr al-Ṭabarī (d.310/922), Abū Bakr b. al-Mundhir al-Naisābūrī (d.318/930), Ibn Abī Ḥātim (d.327/938), Abū al-Shaikh b. Ḥibbān (d.369/979), al-Ḥākim (d.405/1014), Abū Bakr b. Mardawaih (d.410/1019), and others".[46] One cannot agree with M.H. al-Dhahabī, whose date for the separation of the commentary from tradition appears to be too late. It can be said that commentary separated from tradition when the first

book of commentary was written, although the collections of tradition used to incorporate commentary on some verses as tradition. Examples of this may be found in: Yazīd b. Hārūn al-Sulamī (d.117/735), Shu'ba b. al-Ḥajjāj (d.160/776), Wakī' b. al-Jarrāḥ (d.197/812), and Sufyān b. 'Uyaina (d.198/813).

One cannot accept Ḥājjī Khalīfa's statement that these men were the first scholars who wrote on commentary.[47] If one is to consider as commentators those who collected commentary on some verses of tradition, in this case one must start with Ibn 'Umar (d.65/684); it is said that he wrote al-Ṣādiqa from the Prophet of God, and Mujāhid asserts that he saw it in the possession of its compiler.[48] Commentary on some verses might have existed there. However, the chapters on commentary in these collections cannot be considered as books of tafsīr.

Some scholars claim that the first commentator was al-Farrā' (d.207/822). Ibn Abī Mulaika said, with reference to him, 'I have seen a complete book of commentary'.[49] This date appears to be very late. Mujāhid b. Jabr asked Ibn 'Abbās about commentary, carrying his tablets. Ibn 'Abbās said, 'Write!' and Mujāhid asked him about all the commentary of the Qur'ān".[50] It could be derived from this statement that Mujāhid used to write the tafsīr of Ibn 'Abbās, not his

own, therefore it could be assumed that he wrote his own tafsīr after the death of Ibn ʿAbbās. ʿAbd al-Malik b. Marwān (d.86/705) asked Saʿīd b. Jubair to write a commentary on the Qurʾān.[51] Aḥmad Riḍā says, "The first book of commentary to appear was by Saʿīd b. Jubair".[52] This commentary should have been written before 86/705, as Ibn Marwān died in this year; Saʿīd b. Jubair was killed in either 94 or 95/712 or 713.

It is difficult to state who was the first commentator, since we have no copies of the old commentators. For our purposes here, it can be said that commentary separated from tradition in the second half of the first century A.H., but no exact date can be given.

After Ibn Jubair's commentary many scholars of tafsīr wrote their commentary between the years 86/705 and 150/767, the year in which Muqātil died.

It ~~is~~ used to be a widely held opinion that the oldest commentary we have is that of al-Ṭabarī (d.310/922), and that all those books of commentary which were written before this were lost.[53] However, an earlier commentary than that of al-Ṭabarī is available to us, namely Muqātil's, which is edited here. It remains a possibility that one might find in the large numbers of unlisted or uncatalogued manuscripts earlier commentary than that of Muqātil, but as far as we know the commentary of

Muqātil is the earliest we have.

Jurisprudential commentary.

In the Qur·ān there are "about six hundred verses"[54] which are concerned with the religious duties, almsgiving, prayer, fasting, pilgrimage, holy war, civil and penal law, inasmuch as the Qur·ān prescribed specific behaviour for the Muslim state in its relations with other states and external foreign communities in peace and war. This may adequately be described as international law.[55] When any new thing took place in the Prophet's lifetime, either a verse was revealed on the matter or the Prophet judged it. But when the Prophet died, the companions were left with the Qur·ān, Sunna and ijtihād which, according to Muslim scholars, was approved by the Prophet. "Mu·ādh b. Jabal was appointed by the Prophet as a judge in the Yemen. On the eve of his departure to assume his office there the Prophet asked him, 'According to what shall you judge?' He replied, 'According to the Book of God,' 'And if you find naught therein?' 'According to the Sunna of the Prophet of God.' 'And if you find naught therein?' 'Then I will exert myself to my own judgement.' And thereupon the Prophet said, 'Praise be to God Who has guided the messenger of His Prophet to that which pleases His Prophet.'"[56]

The companions were left with these three principles with which to face new problems, though not many of the companions in fact took an interest in such matters. Sometimes two companions reached two different conclusions. ʿUmar and ʿAlī disagreed about the ʿidda of the pregnant woman whose husband has died. ʿUmar said, "Her ʿidda is when she gives birth to her child", while ʿAlī said, "Her ʿidda is four months and ten nights after she gives birth to her child". The basis for this disagreement is found in two verses in the Qurʾān: one of them [2:234] states that the woman should stay four months and ten nights when her husband dies, while the other [65:4] states that the ʿidda of those who are pregnant is completed after they give birth to their children. ʿAlī reached his conclusion by saying one should take the two verses together, each one particularising the general principle of the other. ʿUmar, on the other hand, thought that only verse 65:4 particularised the other. His view was strengthened by the tradition: "The husband of Sabīʿa bint al-Ḥarīth al-Aslamī died while she was pregnant. She gave birth to her child twenty-five days after his death. The Prophet said, 'She is allowed to have a husband'.[57]

When the Muslims left the Arabian peninsula and mixed with other peoples , many other problems arose. The companions dealt with some of these problems, each one according

to his own knowledge of the Qur·ān and tradition and his own ijtihād. Of the Islamic schools of thought which evolved, some have survived up to the present, while others disappeared such as that of al-Ṭabarī.[58]

M.H. al-Dhahabī says, "If we search for books of jurisprudential commentary we find nothing before ~~the time of the writing~~ of Qaṭi Qarion (·aṣr al-tadwīn), except some problems from the fuqahā· of the companions and the followers. Various authors relate them. Then after the age of writing many scholars of different schools of fiqh wrote jurisprudential commentary."[59]

"The first jurisprudential commentary was Kitāb al-Aḥkām, which al-Kalbī related from Ibn ·Abbās".[60] But according to Ḥājji Khalīfa, al-Shāfi·ī (d.204/819) was the first author in this field.[61] Muqātil's work was certainly written before al-Shāfi·ī's; one cannot be sure about al-Kalbī's book or its attribution to Ibn ·Abbās. Nevertheless, M.H. al-Dhahabī mentions the names of some writers, Ḥanafī: the first was Abū Bakr al-Rāzī, known as al-Jaṣṣaṣ (d.370/980). Shāfi·ī; Abū al-Ḥasan al-Ṭabarī, known as al-Kiā al-Harāsī (d.504/1110). Mālikī; Abū Bakr b. al-·Arabī (d.543/1148). Zaidī; Ḥusain b. Aḥmad al-Najrānī, of the eighteenth century; this book is not extant. Shi·ī; Muqdād al-Sirī, of the eighth century.

All these dates are too late. Nevertheless, the work of Muqātil, al-Khamsmi·at āya, is the earliest book in Zaidī fiqh known to be extant, and it may well be one of the earliest extant works in the whole field of jurisprudential commentary.

Notes: Tafsīr up to 150 A.H.

(1) al-Muqaddima, p.382.

(2) al-Suyuṭī, Itqān, p.267, see more words in it.

(3) Ibid. and Kitāb al-mabānī, p.183.

(4) Qur'ān 2:30-38, 7:11-24, 17:61, 18:50, 20:116-123.

(5) For the commentary of the Qur'ān by itself see al-Zarkashī, al-Burhān vol.2 p.175, and M.H. al-Dhahabī, al-Tafsīr wal Mufassirūn, vol.1 pp.38-39.

(6) M.H. al-Dhahabī, op.cit. vol.1 p.40.

(7) Goldziher, Madhāhib al-tafsīr, p.16.

(8) M.H. al-Dhahabī, op.cit. vol.1 p.40.

(9) al-Tirmidhī, Sahīh, p.480.

(10) Ibn Khaldūn, al-Muqaddima, p.382.

(11) Tirmidhī, op.cit. p.48.

(12) al-Dhahabī, op.cit. vol.1 p.46.

(13) Bukhārī, vol.3 p.64, and al-Jaṣṣāṣ, Ahkām al-Qur'ān, vol.1 p.228.

(14) Bukhārī, op.cit. vol.3 pp.60-137, Muslim vol.2 p.398, and Tirmidhī pp.480-561.

(15) Bukhārī, vol.3 p.63, and Muslim vol.2 pp.400-401.

(16) Ibid. vol.3 p.65 and vol.2 p.399.

(17) al-Suyūṭī, Itqān, p.882, and M.H. al-Dhahabī, op.cit. vol.1 p.49. See his discussion with them and his view.

(18) al-Mabānī, p.182, and Ibn 'Aṭiya, al-Muqaddima, p.263.

(19) M.H. al-Dhahabī, op.cit. vol.1. p.45.

(20) al-Mabānī, p.187, and the incident of ·Umar which we stated before is a good example.

(21) al-Sāyīs, Āyāt al-Ahkām, vol.4 p.128.

(22) al-Mabānī, p.187.

(23) Brockelmann 1, 105 Anm:1, and Goldziher, op.cit. p.74.

(24) Ḥajjī Khalīfa, Kashf al-Zunūn, vol.1 p.480, al-Ṣuyuṭī, op.cit. 909, and M.H. al-Dhahabī, op.cit. vol.1 p.63.

(25) al-Suyūṭī, op.cit. pp.908-909.

(26) al-Ḥusainī, A·yān al-Shi·a, vol.1 p.154.

(27) Ibid. vol.1 pp.154-155.

(28) Ibid. vol,1 p.166.

(29) al-Suyūṭī, op.cit. p.908.

(30) Ibid. p.909.

(31) Ibid. pp.282-309.

(32) M.H. al-Dhahabī, op.cit. vol.1 p.69.

(33) Op.cit. p.97.

(34) op.cit. vol.1 p.82.

(35) al-Sharabāṣī, Qissat al-Tafsīr, p.68.

(36) M.H. al-Dhahabī, op.cit. vol.1 p.86.

(37) Kashf al-Zunūn, vol.1 p.429.

(38) Ibid. vol.1 p.430.

(39) Tafsīr, vol.1 p.3.

(40) Ḥajjī Khalīfa, op.cit. vol.1 p.430, and M.H. al-Dhahabī, op.cit. vol.1. p.101.

(41) Ibid. M.H. al-Dhahabī, vol.1 p.118.

(42) Ibid. M.H. al-Dhahabī, op.cit. vol.1 p.114.

(43) M.H. al-Dhahabī, op.cit. vol.1. p.118.

(44) Goldziher, Madhāhib al-tafsīr. p.3.

(45) M.H. al-Dhahabī, op.cit. vol.1 p.131.

(46) op.cit vol.1 p.141.

(47) Ḥājjī Khalīfa, op.cit. vol.1 p.430, and Aḥmad Amīn, Fajr al-Islām, vol.1 p.247.

(48) Guillaume, The Traditions of Islam, p.16.

(49) Aḥmad Amīn, Ḍuḥā al-Islām, vol.2 p.141.

(50) Ibn Kathīr, Tafsīr, vol.1 p.4.

(51) Ibn Ḥajar, Tahdhīb al-Tahdhīb, vol.7 p.198.

(52) Kalima fī al-tafsīr, an introduction article to Tafsīr al-Tabarsī, vol.1 p.7.

(53) Aḥmad Amīn, Fajr al-Islām, vol.1 p.274, and M.H. al-Dhahabī, op.cit. vol.1. p.209.

(54) Coulson, A History of Islamic Law, p.12. Muqātil and the Zaidis generally would make this figure five hundred. See Ibn al-Murtaḍā, al-Munya ḥal-Amal, fol.36.

(55) For similar conceptions of international law derived from other religions, see the classic work of Oppenheim, ed. Sir J. Lauterpacht, which reflects Jewish international law. See also Brownley, International Law, (Oxford University Press, 1966), and the references cited therein which speak of Catholic international law.

(56) This tradition is genuine according to Muslim scholars. J. Schacht thinks it is a false one. This difference reflects a fundamental difference of approach between

Muslim and non-Muslim scholars, which is basically a matter of faith and therefore unprofitable to discuss.

(57) al-Khuḍarī, Tarikh al-Tashrī', p.113.

(58) Goldziher, op.cit. p.107.

(59) op.cit. vol.3 p.101.

(60) Ibn al-Nadīm, al-Fihrist, p.39.

(61) Ḥajjī Khalīfa, op.cit. vol.1. p.20.

(62) op.cit. vol.3 pp.101-103.

His Name.

Most of the sources agree that Muqātil's full name is: Abū al-Ḥasan Muqātil b. Sulaymān b. Bashīr al-Balkhī al-Khurāsānī, al Marwazī.[1] According to some he is al-Buljī[2] instead of al-Balkhī, and in Mulhaqāt al-Sarāh he is Muqātil b. Sulaymān b. Zaid b. Adrak b. Bahmin al-Kāzī.[3] The weight of the evidence is in favour of the first version.

According to many sources he was an Azdī by adoption[4], but Ibn Duraid and al-Baghdādī say that he was an Asadī by adoption.[5] Muqātil was known as Ibn Dawāl Dūz[6], or al-Dawāl Dūn[7], or Jawāl Dūz[8], or Dawāla Dūzū[9], or Dawān Dūn.[10]

But al-Dhahabī says, "Ibn Dawāl Dūz is someone else, not Muqātil b. Sulaymān. I found this in an old copy of Mu'jam al-Tabarānī al-Awsat, and this man is unidentified, but it was said that he is Muqātil b. Ḥayyān."[11] Then al-Dhahabī mentions a tradition related from Muqātil b. Dawāl Dūz. In the same work al-Ṭabarānī says that this Muqātil did not relate any other tradition. Yet al-Dhahabī mentions this very tradition in the biography of Muqātil b. Sulaymān. al-Bukhārī says, "al-Muḥāribī related a tradition from Muqātil b. Sulaymān and named his father as Dawāl Dūz. This shows that those who thought that Ibn Dawāl Dūz was Ibn Ḥayyān or another one were mistaken."[12] One could say that those

were five different ways of writing this Persian name in Arabic.[13]

His Life.

Nothing is known about Muqātil's birth date or childhood. He was born at Balkh,[14] and attended school,[15] but the dates are not known. It may be assumed that he studied the Qur'ān, Tradition, and Arabic. Then he became the imām of a mosque in Balkh,[16] and it is reported that he was famous in his city and was one of its leading men.[17] He met Jahm b. Ṣafwān in Balkh, and he went to Marv.[18] In 128/745 he was involved in the dispute between al-Ḥārith b. Suraij and Naṣr b. Sayyār. His role in this was not in fighting but in arbitration. Envoys of Naṣr and al-Ḥārith decided to leave the decision to those who worked according to the Qur'ān and followed the Sunna of the Prophet.[19] Naṣr chose Muqātil b. Sulaymān and Muqātil b. Ḥayyān, and al-Ḥārith chose al-Mughīra b. Shu'ba, and Mu'ādh b. Jabala.[20] The case was before those four men, as were the hopes of all the people who wished to bring an end to this trouble among the Muslims.

al-Ḥārith started his revolution in 116/732.[21] He was a good Muslim, an ascetic who wanted the people to follow the Qur'ān and Traditions, and who used to say, "I am the man of the Black Flags."[22] al-Ḥārith asked people to give allegiance

to al-Riqā[23] and he captured Balkh, Juzjān, al-Faryah, and al-Ṭāliqān.[24] He wanted to take Marv, but ʿĀṣim b. ʿAbd Allāh, the governor of Marv, overcame al-Ḥārith and his army, and ordered him to leave, and he went to the 'country of the Turks', Bilād al-Turk, in 116/734.[25]

When Naṣr received Khurāsān from ʿAbd Allāh b. ʿUmar b. ʿAbd al-ʿAzīz, the governor of Iraq, Judaiʿ b. ʿAlī al-Karmānī rebelled for personal reasons in 127/744.[26] Naṣr was frightened that al-Karmānī would ask al-Ḥārith, who had been in the country of the Turks for twelve years, to help him. So he sent Muqātil b. Ḥayyān to al-Ḥārith to persuade him to return, and sent Khālid b. Zaid to ask security for al-Ḥārith from the Caliph Yazīd b. al-Walīd. So al-Ḥārith returned.[27] Naṣr was vegy kind to al-Ḥārith, and housed him in a palace, with a daily allowance of fifty dirhams. Further, Naṣr freed all his friends and relatives who were in prison, gave him money and clothes and asked him to be a Wālī, (governor) of any Wilāya he wanted, in return for which he would give him a hundred thousand dinars. But al-Ḥārith refused, saying, "I do not want anything in this life but to work according to the Qurʿān and Tradition."[28]

al-Ḥārith then wrote to al-Karmānī, who was a rebel, stating that if Naṣr worked according to the Qurʿān and Sunna, he would help him, but if he did not he would ask al-Karmānī

to help him against Naṣr.[29] Naṣr proved to be unjust, and as a result of this al-Ḥārith sent al-Karmānī a message declaring that Naṣr was unjust and wanted him to acquiesce in his unjust conduct. Three thousand people gave their allegiance to al-Ḥārith.[30]

When Marwān b. Muḥammad (al-Ḥimār) was recognized as caliph, al-Ḥārith said, "I have security from Yazīd but not from Marwān."[31] So he did not give his allegiance but started his revolution, and made an agreement with al-Karmānī. It has been noted that people were looking forward to seeing the result of the meeting between the four envoys. Naṣr gave them the authority to recognise anybody they liked as governors of Samarqand and Ṭokharistān.[33] Unfortunately the historians give no information about the result of that meeting. It is assumed that there was no result and the fighting continued. And when al-Karmānī conquered Marv, Naṣr escaped.

During al-Karmānī's conquest of Marv, he plundered money, which brought al-Ḥārith's disapproval. Bishr b. Jurmūz al-Ḍabbī separated from al-Ḥārith at this point, saying, "We used to fight with you for justice, but if you follow al-Karmānī for factional loyalty (<u>ʿAṣabīya</u>) we are not fighting with you." al-Ḥārith asked al-Karmānī to council (<u>shūrā</u>) but he refused, so al-Ḥārith left him. He dug through the city wall and

entered Marv and al-Karmānī fought him. al-Ḥārith was killed in 128/745 in this battle.[34]

It is not known how and why Muqātil, who was with Naṣr (who chose him himself) changed sides and became administrator of al-Karmānī's army.[35] Might this have happened because of his adoption to Azd who were fighting against Naṣr, or because al-Karmānī took power over Marv, in which Muqātil used to live? This question cannot be answered at present, for lack of information. One might think that Muqātil followed his clan al-Azd and helped them against Naṣr and the Muḍarīya, not because they are Muḍarīya, but because of their unjust behaviour towards the House of the Prophet. Nevertheless, when al-Ḥārith was killed, Marv was under al-Karmānī and Naṣr went to Abershahar.[36] In 129/746 Abū Muslim al-Khurāsānī went to Marv,[37] when al-Karmānī and Naṣr were fighting each other and Abū Muslim became increasingly stronger. He sent word to al-Karmānī that he would ally with him, an offer which al-Karmānī accepted. So Abū Muslim joined him and it became very difficult for Naṣr, who sought to break this alliance. He sent word to al-Karmānī, saying, "Woe to you; do not be proud. I fear for you and your followers because of Abū Muslim. Come to peace. We will enter Marv and will write a treaty to set things right." al-Karmānī went to him with a hundred knights, while Abū Muslim stayed at the army's

headquarters. al-Karmānī sent to Naṣr saying, "Come out and let us write that treaty." Naṣr saw that he was off his guard, so he sent the son of al-Ḥārith b. Suraij with three hundred knights to attack him. They fought at al-Raḥba for a long time, at the end of which al-Karmānī was killed (129/746).[38]

Although that was the end of al-Karmānī, nothing is known about Muqātil, the administrator of his army. Whether he stayed with al-Karmānī's sons who were with Abū Muslim, or what happened to him after they were killed by Abū Muslim[39] is not known. Indeed virtually nothing is known of that troubled period which ended when the Umayyad empire collapsed and the Abbasids took power in 132/749.

All that is known of Muqātil is that when he went to Marv he was a guest of al-Zuraiq and married Umm ʿUṣma bint Abī Maryam Nūḥ al-Jāmiʿ,[40] but there are no details of when the marriage took place. He went to Baṣra and then he went to Baghdad,[41] where he had a good relationship with the caliph Abū Jaʿfar al-Manṣūr. al-Manṣūr was once sitting and being disturbed by flies. He asked to see who was at the door and was told it was Muqātil b. Sulaymān, and he asked that Muqātil be brought to him. When he was brought, al-Manṣūr asked him, "Do you know why God created flies?" Muqātil said, "Yes, to obscure thereby the powerful (al-jabābira).[42] From this it

may be assumed that Muqātil was on good terms with al-Manṣūr, and that he used to visit him. This incident is also evidence for his straightforwardness.

Then he went to Mecca[43] where he was on good terms with al-Mahdī. Abū Ja·far al-Manṣūr sent Aslam to see al-Mahdī in his majlis. Aslam found al-Mahdī was becoming close to Muqātil; he told Abū Ja·far, who then wrote: "O son, I was told about your coming close to Muqātil, and I was happy. Tomorrow you will work according to what you hear today, so do not come close to Muqātil but to al-Ḥasan b. ·Amāra.[44] It is not known what made al-Manṣūr say that, whether it was because of political differences or other reasons.

Muqātil went to Beirut, and was preaching there[45] when a man asked him an amusing question: "How much is your inheritance from your two grandmothers?" Muqātil could not answer him and was very much abashed. The question was suggested by al-Awzā·ī to disturb Muqātil after he had said, "Ask me about what is under the Throne and above the earth." Muqātil did not stay in Beirut for more than a day.[46] He went to Wāsiṭ,[47] and then to Baṣra, where he died.[48] Abū ·Abd Allāh said, "al-Mahdī told me that when he heard of Muqātil's death he was very sorry and felt extremely sad."[49] Since he expressed such an emotional and sentimental remark about the man, one can assume that he was in some degree

attached to him.

Muqātil was a great and famous scholar, to meet or see whom students used to travel.[51] ʿAlī b. al-Ḥusain b. Wāqid related from Abū ʿIṣma that Muqātil told him, "I am afraid that my knowledge will die, and I hate anybody to write it but you." So he used to dictate near the light, one page or two each night, until he finished the Tafsīr." It may be assumed that that Tafsīr was al-Tafsīr al-Kabīr, but it is not known whether Abū ʿIṣma wrote any at all of Muqātil's other books.

After a long scholarly life[52] Muqātil died at Baṣra in the year 150/767.[53]

His Sect.

Muslim scholars have reached different and often contradictory conclusions in the assessment of the sect to which Muqātil really belongs. It is not an easy task to speak about the sect of somebody who lived as early as Muqātil. In this chapter an attempt will be made to ascertain Muqātil's sect.

Muqātil and Asceticism or Sufism.

Abū Naṣr says, "I followed Muqātil thirteen yeaṗs; I never saw him, during that period, wearing a shirt without wearing a woollen under garment beneath it."[1] Here, Abū Naṣr means that Muqātil was an ascetic or a ṣūfī, but not of the type who wants to show only; he was one of the real ṣūfīs who wear the woollen under garment underneath the shirt where no one can see it. Wearing wool is one of the marks of asceticism, but was Muqātil a ṣūfī?

•Abd Allāh b. al-Mubārak, when asked about Muqātil, said twice, "God rest his soul, his worshipping was mentioned to us."[2] In Muqātil's work there is a chapter on mentioning God,[3] the word used being al-Dhikr which is known as a typical ṣūfī word. In one of the manuscripts one finds this prayer by the Imām Muqātil b. Sulaymān, "O Lord, how could I ask You, I being what I am. And how could I give up my hope

from You, You being what You are. If I do not beg You, and You give me mercy, whom am I to beg and from whom get mercy? My Lord, if I do not ask You and You answer me, whom am I to ask? My Lord, as you parted the sea for Moses and rescued him, so I ask You to rescue me from the state I am in, and release me quickly from suffering, by Your mercy, O most Merciful of the merciful, O most Merciful of the merciful."[4] This is a ṣūfī prayer, but one does not know whether it was due to Muqātil, or whether his name, being famous, was attached to it. Nevertheless, in Ṭabaqāt al-Ṣūfīya, his name is not mentioned as a ṣūfī. So wearing the woollen underwear does not in itself mean that the man is a ṣūfī.

Although he mentions the word dhikr many times in his commentary, on the other hand he writes a chapter on the good things which the Muslims were ordered not to forbid, such as food, clothes, and sexual intercourse.[5] In that chapter one finds Muqātil as a man who believes in following the prophetical practice and not living as a monk or ṣūfī. It is quite obvious that Muqātil was aḥ·Ābid, with his knowledge of Qur·ānic studies, and his being a leader of the people and being the Imām of a mosque in Merv, but one cannot say that he was a ṣūfī.

Muqātil and the Murji·ites.

The Murji·a is one of the earliest Islamic sects, and for this

reason it is difficult for one to say who is a Murji·ī and who is not. "Abū Ḥanīfa and his followers were considered, according to ashāb al-maqālāt as being Murji·ites, perhaps because al-Mu·tazila used to consider anyone who disagreed with them concerning destiny as Murji·ī."[6] Some sources state that Muqātil was a Murji·ī.[7] Ibn Ḥazm says that he was of the great Murji·ites,[8] while al-Nisābūrī states that he was the Shaikh of the Murji·ites.[9]

Unfortunately some of the authors assert this without giving any reason. One has to prove whether Muqātil was a Murji·ī or not. According to Ibn al-Mubārak, "He who says that faith is intending, saying and practising and that faith does increase and decrease is not a Murji·ite."[10] On faith we may cite Muqātil's comment on 63:9, "O believers": "It was revealed about the hypocrites who believe with the tongue."[11] So Muqātil believes first that faith is not saying only but practising as well. Muqātil says that faith is meant in 19:76: "And God shall increase those who were guided in guidance."[12] So he believes secondly that faith increases or, presumably, decreases. So according to Ibn al-Mubārak's classification of the non-Murji·ite Muqātil is not a Murji·ite, but one has to see what other authors say.

al-Nisābūrī cites verse 39:53, "Say: O my people who have been prodigal against yourselves, do not despair of God's mercy; Surely God forgives sins altogether; Surely He is

the All-forgiving the All-compassionate." Muqātil, the Shaikh of the Murji'ites, takes this verse as a proof that if a man believes in the prophets God will forgive all his sins which he commits after accepting the faith, even disobedience to God and not being godfearing, but this view is questionable."[13] In fact, Muqātil does not say this; he says that this verse was revealed about the unbelievers of Mecca who thought, in the absence of any revelation about them, that the repentance of Waḥshī, the killer of Ḥamza, the Prophet's uncle, was accepted, so this verse (39:53) was revealed about them. "He means by 'being prodigal', associating another with God, killing, and committing fornication; there is no sin more grave than associating another with God. 'Do not despair of God's mercy', because they thought that there was no repentance for them. 'Surely God forgives sins altogether', meaning associating another with God, killing and committing fornication."[14] Connecting these sins with the unbelievers of Mecca does agree with what is well known and generally accepted, namely that Islam forgives or covers what was before it,[15] and therefore the Prophet did nothing to Waḥshī the killer of Ḥamza his uncle, nor did the companions do anything to those who killed their relatives.

Muqātil writes on another verse, 4:47 (repeated in 115), concerning the believers, "God forgives not that aught should

be with Him associated"; 'and he died committing this, meaning Jews'; "less than that He forgives to whomsoever He will", "less than this, than association, for him who died believing in the unity of God." The will of God to forgive is for those who believe in monotheism. "Muqātil from Mujāhid, that the exception is for the people of monotheism."[16] Muqātil does not say that they will go to paradise or hell but he leaves it to the will of God. Ibn Ḥazm says, "Muqātil, who was of the great Murji'ites, says, 'A sin small or grave does not harm if accompanied by faith and no good deed is of use if the doer associates others with God'".[17] Muqātil states that he who repents from grave sins before he dies will go to paradise.[18] So it is not faith alone which will cause his going to paradise, but repentance. One cannot call this a Murji'ite view.

al-Bazdawī says, "Some of the Murji'ites, and Muqātil b. Sulaymān is one of them, say, 'A believer will not enter hell even if he committed many sins, grave or small, and departed this life without repentance; the injustices will be taken from him and then he will enter paradise.'"[19] Muqātil does not say that but, "Then he will pass to the seven bridges of hell where he will be asked about his injustices; if he used not to commit any towards anybody he will go to paradise."[20] Muqātil mentions nothing about the people of grave sins, he is speaking about every servant of God. And one cannot consider

this as Murji'ī.

In a Turkish manuscript whose author is unknown the view of Muqātil is cited with the view of the Murji'ites: "The school of the Murji'ites, including Sulaymān b. Muqātil,[21] says, that fussāq and fujjār would not be given chastisement because of their disobedience; chastisement is for the Kāfirs alone. They bring some verses from the Qur'ān to make their allegation true. The verses are 20:48, 'It has been revealed to us that chastisement shall light upon him who cries lies and turns his back', and 92:14-15, 'Now I have warned you of a fire that flames, whereat none but the most wretched shall be roasted, even he who cried lies, and turned away'. These verses indicate that chastisement is but for the ubbelievers."[22] Muqātil says on the first verse, "'who cries lies' about monotheism".[23] There is no mention in this verse of those who commit grave sins and Muqātil does not say that chastisement is but for the unbelievers. On the second verse Muqātil says "O people of Mecca I have warned you of a fire that flames, whereat none but the most wretched shall be roasted' meaning those people of Mecca who did not believe in the Qur'ān."[24] Muqātil does not state that nobody of the people of monotheism will enter hell.

Ibn Taymiyya is very careful to state: "And the saying that nobody of the people of monotheism will enter hell I do not know it as being certainly from a particular person so

that I might relate it from him, but it is so related from Muqātil; he who related it takes verse 92:14-15 as a proof."[25] Muqātil says, "He who will be a miser in alms-giving will have a smake around his neck....It will remain with him until he will be taken to hell."[26] This view for sure is not Murji·ī.

The author of the Turkish manuscript quotes another verse, 66:8: "'Upon the day when God will not degrade the Prophet and those who believe with him', this verse signifies that chastisement is but for those who deny our Prophet. It makes it clear that nobody will enter hell but he who refused our Prophet."[27] Muqātil says, "'Upon the day when God will not degrade the Prophet' chastises the Prophet and those who believe with him, as He degrades the unjust."[28] There is no mention of what is in the Turkish manuscript.

All this is scarcely evidence for calling Muqātil a Murji·ī One agrees with those scholars who say, "the third branch of the Murji·a, those whom Ahl al-Ahwā· call the Murji·ā, while their belief is that of the sunna and jamā·a, their saying is the truth; they say that they are real believers by the standards of earth, heaven and according to God; there is no doubt in our faith, Faith is saying with the tongue, knowing with the heart, saying alone is denying. He who gives up practising the religious duties is a sinner, but he is not a Kāfir unless he denies that they are religious duties."[29] Muqātil agrees on some of this. He agrees that faith is not

saying with the tongue only, and on religious duty he says, "He who thinks that pilgrimage is not a religious duty is an unbeliever."[30]

al-Shahrastānī says that all that third branch, Muqātil being one of them as well as Abū Ḥanīfa, are the people of tradition. They do not say that those people who commit grave sins are Kāfiɛs and they do not say that they will dwell in hell for ever.[31] But still a modern scholar, Aḥmad Amīn, says, "Muqātil used to ssy that the sinnerɔbeliever will be chastised on the sirāt; the flame of fire will hurt him in the measure of the gravity of the sin; then he will enter parsdise."[32] Unfortunately no source is given for this saying and it does not appear in Muqātil's work.

Muqātil has some views which are very near to the Murji›ite, such as "The injustice which God judges is the one between the slaves themselves; the great one is the slaying of a believer and taking his possessions".[33] and "The Muslims should pmay over the soul of him who dies of the people of monotheism who committed grave sin."[34] Then ›Atā› is quoted as saying, "Three things are of the roots of the sunna: Jihād with every caliphate, prayer with every imāra, and the prayer over the soul of every one who dies of the people of the qibla."[35] Then concerning one of the people who commits grave sin, Muqātil says on verse 2:178, "But if aught is pardoned a man by his brother", "so He makes both the guardian

of the murdered man and the killer brothers in religion and He does not name the killer as a kāfir."[36] But similar views are attributed to the companions, who used to say, "Jihād with the people of the qibla, prayer over the soul of him who died of the people of qibla....And do not say that anyone of the people of monotheism will be in hell or paradise, and do not call onyone of them a Kāfir even if he commits grave sin."[37] One would not therefore call the companions Murji'a and similarly one cannot say that Muqātil was a Murji'i. The scholars who say that he was, do so either because some of his views are close to those of the Murji'a, or because of misquotations of his words.

Muqātil and tashbīh (anthropomorphism).

The term tashbīh, comparing God to man, is somewhat vague. Muslim scholars were very sensitive on the question of anthropomorphism; some think that he who says, "God will be seen by the blessed in the hereafter" is an anthropomorphist.[38] According to this view all the Sunnīs are anthropomorphists. Some scholars try to add definition to this term 'tashbīh' by saying that the creator looks like the creature,[39] but there is still a confusion. "Jahm b. Ṣafwān was described by the Shī'ī Ibn al-Rawandī as a Mu'tazilite and was refected by the Mu'tazila as the Imam of the Mushabbiha' by the Mu'tazilite Abū al-Ḥusain al-Khayyāṭ."[40] And the Imām Aḥmad b. Ḥanbal with other scholars of tradition such as Isḥāq b. Rāhawayh

and Yaḥyā b. Ma•īn were accused of being anthropomorphists by some Mu•tazilites.[41] So what some people consider anthropomorphism is not so according to others.

About Muqātil in particular the scholars are in dispute. Many of them say that he used to compare God to the creatures.[42] Others state that he used to speak about God's attributes in a way which one is not allowed to relate from him.[43] On the other hand, there are some scholars who do not believe that Muqātil is an anthropomorphist, such as Ibn Khallikān,[44] and al-Maqrīzī, who states: "The followers of Hishām b. al-Ḥakam accuse Muqātil of saying that God is flesh and blood in the shape of man and that He is long, wide and deep. His length is as His width and His width is like His depth, and He has colour, taste and smell. He is seven spans of the spans of His own hand. This saying is not genuinely from Muqātil."[45] Some of these sayings were current during Muqātil's lifetime, which is why the caliph asked Muqātil, "I have heard that you anthropomorphize." Muqātil said, "I say, 'He is God, one God, the Everlasting Refuge, Who has not begotten, and has not been begotten, and equal to Him is not anyone.' He who says anything else is a liar."[46]

It is not anthropomorphism alone which Muqātil is said to believe, but <u>tajsīm</u> as well.[47] <u>Tajsīm</u> according to some is a branch of anthropomorphism,[48] while others say that God

is a body but not like every body.[49] Before stating anything one ought to return to Muqātil's works, to the verses which one expects an anthropomorphist to comment on according to his own way of belief. On verse 20:5: "Sat Himself upon the throne", Muqātil and al-Kalbī related from Ibn ʿAbbās that it means settled firmly (istaqarra).[50] This meaning needs an interpretation, according to al-Zarkashī because it gives a sense of tajsīm,[51] while al-Kawtharī cites, "Giving istiqrār as a meaning for sat Himself' is a real anthropomorphism, it is said by those storytellers who derive their knowledge from the writings of the people of the Book. Relating this from Ibn ʿAbbās is a false riwāya; in its chain is Muqātil, the Shaikh of the Mujassima, and al-Kalbī."[52] The author of Mafātīh al-Ghaib lists ten points to prove that giving istiqrār as the meaning of "Sat Himself" is invalid:

1. God was when there was no throne, so when He created the creatures He does not need what He did not need before.
2. The one firmly settled on the throne must be composite (muʿallaf) because His part on His right is not that which is on the left. Being composite is impossible in His case, glory be to Him, because then He would be a creature.
3. The one firmly settled on the throne will either be capable of transportation and movement, in which case God would

be the locus of transportation and movement and this implies that God is subject to occurrence (hudūth), or He is not capable of that, in which case God will be like a cripple of worse.

4. If it is said that God is particularly in this place which is the throne, He needs this particularity and that is a need, which God is above, while if it is said that God is in every place, no sensible man says it.

5. His saying 48:11, "Like Him there is naught", is general denial of resemblance; if He was sitting it will happen that somebody resembles Him in sitting, and then the verse will be in vain.

6. If he was firmly settled on the throne, He would be carried by the angels, because of His saying, "And upon that day eight (angels) shall carry above them the throne of thy Lord" (69:17). So the carriers of the throne which carries God are carrying what is on the throne (God), and how can a creature carry his Creator?

7. If the one firmly settled in a place is deity, one cannot reject the deity of the sun and the moon.

8. The universe is a globe. The side which is up according to some is down according to others, and vice versa. If one says that the Worshipped is up the corollary is that he is down. All the sensible agree that one cannot say that the Worshipped is down.

9. The community agreed that sūra 112 is of the muḥkamāt. The act of firmly settling on the throne necessarily involves division and being compound; then God will not be One and the Muḥkam will be false.

10. Abraham says, "I love not the setters"; (6:76) had God been firmly settled on the throne He would have been a setting body and would be included under Abraham's saying.[53]

These arguments are in the main so weak (notably No.7 which appears to be saying that if all A is B then all B is A), that they do not merit discussion. There does not seem to be anything more anthropomorphic in istiqrār than is istiwā', and many scholars besides Muqātil use the word in this context, among them Ibn Qutaiba,[54] al-Ḥasan[55] and al-Kalbī.

On verse 28:88 "All things perish, except His face", Muqātil says, "Everything alive will perish, then He excepts Himself. He is alive everlastingly and will never die. He says, 'Except His Face' meaning except Him".[56] The commentary of Muqātil on this verse is quoted by al-Baghdādī as "Everything that has spirit will perish"[57] and this quotation makes some people say that this commentary leads to tajsīm.[58] Muqātil's commentary on the verse does not have any sense of tajsīm or anthropomorphism. It is well known that God is the Living.[59]

Muqātil gives three meanings for Yad:

1. "the hand itself".

2. "an example of giving".

3. "performing".

The second and third meanings seem blameless. On the first, his words are: "Said He, 'Iblis, what prevented thee to bow thyself before that which I created with My own hands?'" (38:75) meaning by the hand of the Merciful. He created Adam by His hand in which He holds heavens and earth, meaning the hand itself and He said in sūra 5:67, "Nay, but His hands are outspread" meaning the hand of the Merciful, meaning the hand itself; and He said about Moses, "And he drew forth his hand, and lo, it was white to the beholders".[60]

It is hard to absolve Muqātil here of the charge of anthropomorphism; to gloss the unimaginable hand of God by "the hand itself" is, for most Muslim theologians, unquestionably anthropomorphism. This is the only place which shows that Muqātil believes that God has a hand like ours. It might have been after an argument between him and Jahm b. Ṣafwān that he came to hold this view, or it might have been through contact with the people of the Book.[61] Whatever the reason, it does not change the fact that he was an anthropomorphist, and this fact takes him out of the circle of the

Ahl al-Ḥadīth. Whether he believed, as his enemies alleged, that God has hair, blood or flesh is not clear from his extant works, but that 'hand itself' is enough to condemn him in orthodox eyes.

Muqātil and Jahm b. Ṣafwān.

al-ʿAbbās b. Maṣʿab says in Tārīkh Marw that Muqātil b. Sulaymān used to relate stories in the mosque of Marv. Jahm came and sat with Muqātil and faction arose between them, each one writing a book against the other.[62] The book of Muqātil is one of the first, if not the very first, on the theme of al-Radd ʿalā al-Jahmīya, but unfortunately it is lost, as is Jahm's book. Had we got them we would have known many things about the two thinkers.

One cannot accept what al-ʿAbbās b. Maṣʿab states; the hate between the two scholars cannot just be faction, and must have been deeper than professional jealousy between two qussās. Ibn Kathīr asserts that Jahm lived in Balkh and used to pray with Muqātil at his mosque and they used to argue until Jahm was dismissed to Tirmidh.[63] The nature of the argument had not come down to us, but one assumes that the differences were dogmatic. It is certain that Muqātil was opposed to Jahm and therefore gave an unfavourable view of him. "By God, Jahm never performed the pilgrimage and never sat with the scholars: all he was was an eloquent man."[64]

It is not Muqātil alone who expresses this view about Jahm; many scholars attacked Jahm and his followers. Thus al-Bukhārī says, "I have read the dogmatic theology of the Jews, Christians and the Magians but I have never seen a people more astray in their Kufr than the Jahmīs; he who does not recognize their Kufr is an ignoramus."[65] Then he says, "They should not be saluted, nobody should visit them when they are sick; do not marry any of them or ask them to witness; the animal which they kill should not be eaten." In other words they are Kāfirs. The people of Medina held the view that the Jahmīs should be killed without asking them to repent.[66] Many scholars spoke against the Jahmīs, but it was Muqātil who first sounded the alarm in Khurasān.

As the work of Jahm has not reached us and all that we know about him is through the works of others, one cannot add to what the scholars say; "Jahm was a mu'attil (divesting God of all attributes) while Muqātil was an anthropomorphist."[67]

al-Muqātilīya

The writers on Islamic creeds continually return to the tradition which was related from the Prophet that the Muslim community will split into seventy-three parties (firqa),[68] and therefore they try their best to make the number of these sects seventy-three, neither more nor less. This may sometimes lead them to neglect some sects, and sometimes to elevate

to the rank of 'sect' some people who differed from the ijmā• only on trivialities. Some sources speak about al-Muqātilīya the sect which belongs to Muqātil b. Sulaymān, but nothing much is known about it. Was it a great sect which spread in many places in the world of Islam, or only a provincial sect in Marv, Balkh and Khurasān? Did it survive after Muqātil's death or did it die with him? What were its characteristics and doctrines?

Abū Yusūf, Abū Ḥanīfa's follower and student, said, "There is nothing on the surface of the earth that I hate more than two kinds of people in Khurasān, the Muqātilīya and the Jahmīya."[69] This is at least evidence that al-Muqātilīya existed in Khurasān, but one is not sure whether the city or the province is meant by Khurasān. Nor does one know the reason for Abū Yusūf's hatred, though it can be assumed that it was because of the extreme views they held. One is told, "al-Muqātilīya are the followers of Muqātil b. Sulaymān, who claim that God is a body, flesh and blood, and that He is seven spans by His own spans."[70]

This view is said to be that of their leader. al-Karmānī says, "The anthropomorphists are three branches, al-Hishāmiya, al-Muqātilīya which thinks God, glory be to Him, is in the shape of man in His parts and is flesh and blood, and al-Ismīya."[71] al-Ash•arī agrees that they believe in anthropomorphism; he says, "The Murji•ites disagree, some of them

become anthropomorphists and they are the first of these, the followers of Muqātil b. Sulaymān. God is a body; He has a frame and is in the shape of a human being, with flesh, blood, hair, bones and members, hands, feet, head, eyes, He is solid not hollow, even though He does not look like anybody and nobody looks like Him."[72] So al-Ash·arī regards them as the Mushabbiha of the Murji·a, but since it has been shown above that their leader was not a conventional Murji·ī it can safely be said that they are more anthropomorphists than Murji·ite. It is noticeable that no writer connected them with the Zaidīs or Shī·Īs. Very little is known about them, probably because their doctrines were Kufr, to which the scholars did not want to give publicity. Since we lack sources, one is not able to write more about them, beyond suggesting that they stood with their leader against the Jahmīs, and made it clear to the Muslims that the Jahmiya was a sect which they ought to be wary of and stand against. Probably, too, one may say that they did not last very long.

Muqātil and al-Zaidīya.

Many sources state that Muqātil was a Zaidī and in particular a Butrī. Before examining the references one has to know something about al-Butrīya.

al-Butrīya.

Their name. This sect has two names deriving from the

two men who founded it. The first is al-Butrīya from Kuthair al-Nawwā',[73] who was known as al-Abtar (curtailed).[74] The form al-Abtarīya is also used,[75] and this is the correct relative adjective (nisba) of al-Abtar, made by adding yā' al-Nasab. al-Sayyid al-Jurjānī uses the name al-Butairīya[76] which is the diminutive of al-Butrīya. On the other hand, Ibn al-Murtaḍā states, "They were called al-Butrīya because of their abandoning the words 'In the name of God the Merciful the Compassionate' between two sūras of the Qur'ān, and it was said that when Sulaymān b. Jarīr denied that the Qur'ān ever referred by implication to the caliphate of 'Alī, al-Mughīra b. Sa'īd called him Abtar."

The first reason might be taken into consideration, but the second reason is very weak; the author is confusing al-Jarīrīya and al-Butrīya, which are two branches of Zaidism not one. al-Kabbashī and al-Majlisī have another view: "They were called al-Butrīya because of Zaid b. 'Alī, on the authority of Sudair who says that he went to Abū Ja'far - peace be upon him - with Salmān b. Kuhail, Abū Miqdām, Thābit al-Ḥaddād, Sālim b. Abī Ḥafṣa, Kuthair al-Nawwā',[78] and others; with Abū Ja'far was his brother Zaid b. 'Alī. They told Abū Ja'far, 'We follow 'Alī, al-Ḥasan and al-Ḥusain, and we like to be free from their enemies.' 'Yes', said he. Then they said, 'We follow Abū Bakr and 'Umar, and we are quit of their

enemies'. Zaid turned towards them and said, 'Are you going to be quit of Fāṭima? You are cutting off our position; may God cut you off (Batartum amrana batara Allahu amrakum)', so they have been called al-Butrīya since then."[79] One may ask why Zaid said that, when they spoke of following Abū Bakr and ʿUmar, whereas he did not say a word against them when he was fighting against Hishām's army; when he was asked about Abū Bakr and ʿUmar, his answer made the Iraqis angry.[80] Although he was in need of them, yet he did not care, he did not use taqiya. One can suppose that the Shīʿīs wanted to attack al-Butrīya through this story, on the other hand they imply that Fāṭima is an enemy of the two caliphs. Anyone who knows Zaid's life and belief will agree that Zaid could not have said this. It is most likely that they were called al-Butrīya after al-Nawwāʾ, but the reason why al-Nawwāʾ had this nickname must remain an open question.

Another name is given by al-Fākihī, which is al-Kanzīya, related to Kanz al-Nawwāʾ.[81] As al-Fākihī alone mentions this name, it may be assumed that the name was really al-Kuthairīya, relating to Kuthair, and that a copyist's error was responsible for the form he gives.

Since al-Butrīya had two leaders, Kuthair and al-Ḥasan b. Ṣāliḥ b. Ḥayy,[82] they were also called al-Ṣālihīya[83] after the second leader. Ibn Taimiyya called them al-Ṣāliḥā.[84]

Although al-Shahrastānī speaks about al-Butrīya and al Ṣāliḥīya as if they were two branches not one,[85] the weight of the evidence indicates that al-Butrīya had two names not two bodies. Ibn al-Murtaḍā says, "al-Butrīya is Jarīrīya and Ṣāliḥīya."[86] The former is known as al-Sulaymānīya, which is the nearest Zaidi branch to al-Butrīya but it is not a branch of it.

The Origin.

Most of the sources say that al-Butriya is a branch of al-Zaidīya, but none of them gives any idea about their separation from al-Jarārīya and al-Sulaymānīya. They disagree with al-Jarīrīya because of their saying, "Abū Bakr and ·Umar are Kāfirs."[87] al-Sulaymānīya say, "·Uthmān, ·Ā·isha, al-Zubair and Ṭalḥa are Kāfirs",[88] but al-Butrīya disagree with them. It can be assumed that these disagreements are the reason for the separation.

Their view on <u>Imāma</u>.

They allow the <u>Imāma</u> of the preferred (<u>al-mafḍūl</u>) while leaving the better (<u>al-Fāḍil</u>) and the best (<u>al-Afḍal</u>) if the best agrees. As a result of their belief, they think that the Imāma of Abū Bakr and ·Umar was not invalid.[90] They believe that ·Alī is the best one after the Prophet (<u>·Afḍal al-nās</u>)[91] and had a strong right in the Imāma but left it

willingly; he left it to the other two by his own choice, so he abandoned his rights. Because of his consent to that, we have to consent too. If he had not consented Abū Bakr would have been damned.[92] Ibn al-Murtaḍā gives more details about their view on ʿAlī. He quotes ʿUmar b. Mūsā as saying, "I asked Zaid b. ʿAlī, 'Was ʿAlī an Imām?' He said, 'The Prophet is a Messenger and nobody of mankind ever was in the rank of the Prophet. Nothing of what the Ghāliya mention belongs to ʿAlī. When the Prophet died, ʿAlī was an Imām for the Muslims in the permitted and forbidden and in the sunna of the Prophet, and in commenting on the Book of God. Whatever ʿAlī claims of the permitted and forbidden, the Qurʾān, the sunna, ordering and banning, if somebody rejects that, claiming that it is neither from God nor from the Prophet, his rejection is Kufr. ʿAlī remained like that until he drew his sword and made clear his right; then obedience to him became a duty'".

Ibn al-Murtaḍā says that ʿAlī, during the reign of the first two caliphs, was an Imām of knowledge not an Imām of permitting and forbidding; obedience to him did not become a duty until he drew his sword."[93]

The view of al-Butrīya on the Imāma is similar to that of al-Sulaymānīya but they do not say that ʿUthmān is a Kāfir[94] but, "If we hear the traditions in which ʿUthmān is mentioned, such as 'he is one of those ten who are going to paradise' we

would say his Islam and faith is right, he is one of the people of paradise; but if we look at the problems which occurred because of his mischief with Banū Umayya , and Banū Marwān and his autocracy in many cases which disagreed with the way of life of the Prophet's followers, we would say that he is Kāfir; we are perplexed in his case, we cannot say anything, so we will leave him to God."[95] This view is held by Wāṣil b. ʿAṭā' and the Muʿtazilites.[96]

Some scholars give many details about the Butrīya's view on the Imāma such as, "whoever of the offspring of al-Ḥasan or al-Ḥusain draws his sword, he is a scholar, brave and abstemious, he will be the Imām."[97] al-Masʿūdī says, "Those who say that al-Imāma is lawful both in Quraish and in other peoples are the Muʿtazilites; all the branches of the Zaidis like al-Ḥasan b. Ṣāliḥ b. Ḥayy and those who followed him; the Khārijites agree on this except al-Najidāt."[98] Although this view is cited by al-Masʿūdī alone, it is possible, since they agree on the Imāma of the mafdul if the fadil and afdal agree. They reach a point, where if two Imāms have the same qualifications and both draw their swords, the best and the most abstemious must be chosen; if they are on the same level they must choose the wiser, if they are still on the same level they have to meet in war, but if they are in two places, each one of them can rule his own country. His people must obey

him. But both Imāms are right even if they say the blood of the other Imām is lawful.[99]

Some Other Views.

As a branch of al-Zaidīya, they do not believe in many things in which the Shī·Īs believe, such as al-Budā·,[100] al-Raj·a,[101] al-Mahdiya and the immunity of the Imām. al-Ash·arī states, "They did not believe in the Imāma of ·Alī until he was recognised as a Caliph."[102] Far away from the Shī·Īs and even some Zaidīs, al-Ḥasan b. Ṣāliḥ b. Ḥayy (Yahtal) accepts the views and traditions of Mu·āiya and ·Abd Allāh b. al-Zubair; this is clear from his own work and the works of those who related from him. This might be the reason why the author of al-Bahr al-Zakhkhār mentions them with the non-Zaidīs.[104]

Tritton in his Muslim Theology confuses al-Ṣaliḥīya, the followers of Ṣāliḥ b. Ḥayy and the followers of the man known as al-Ṣāliḥī who used to claim that a substance might be void of accidents which could afterwards originate in it. Knowledge, ability, hearing, seeing may occur in the dead.[105] Then al-Sam·Ianī says, "According to this one could imagine that all people are dead."[106] al-Kashshī reported that they rejected ·Uthmān, Ṭalha, al Zubair and ·Ā·isha.[107] We have seen above that they reserved judgement on ·Uthmān. From the statement of Ibn Ḥazm that they take this view of Mu·āwiya

and others one may say that al-Kashshī is mistaken; why should they reject ʿĀʾisha and accept Muʿāwiya?

Their fiqh.

Ṣāliḥ b. Ḥayy is the author of al-Jāmiʿ Fī al-Fiqh.[108] Some of his views on fiqh are to be found in al-Baḥr al-Zakhkhār and other books of fiqh; he agrees sometimes with the Zaidīs, and at other times has his own views. As al-Baramghānī states, "He is one of Zaid's followers and a many-sided scholar in fiqh:[109] wiping on the covered foot (al-mash ʿalā al-Khuffain) is one of the points of disagreement with the Zaidīs; the Butrīs allow it,[110] while the Zaidīs reject it. It can be assumed that that is what makes al-Shahrastānī say, "They are with the school of thought of Abū Ḥanīfa, but there are some points where they agree with al-Shāfiʿī and the Shīʿīs."[111] According to al-Nawbakhtī they are real Ḥanafīs; "They take the orders of Abū Bakr and ʿUmar, they allow the wiping over the socks, the drinking of date wine (nabīdh) and the eating of eels", [112] all of which are forbidden by Shīʿīs. It can be said that they have their own fiqh, which is between Shīʿīs and Sunnīs, but nearer to the latter.

al-Butrīya and the Muʿtazilites.

The relations between the Muʿtazilites and the Zaidīs

began when Zaid b. ‹Alī met Wāṣil b. ‹Aṭā›.[113] al-Butrīya has no specific relationship with the Mu‹tazilites. Ibn al-Jawzī, on the other hand, thought the relationship so close that he counted the Butrīya as one of the branches of al-Mu‹tazila.[114] What was the basis for this view? What is known to us is their saying that the people who commit grave sins shall remain in hell forever.[115] And this view is certainly similar to that of the Mu‹tazilites. But they have a similar view to the Khārijites: "The Fussaq of the community shall remain in hell forever."[116] Can one say, on that account that they are a branch of the Khārijites? Their view of Imāma in allowing two Imāms at the same time is similar to that of the Murji‹ites.[117] One may say it is not possible to count them with any of these sects, although al-Nawbakhtī says, 'The Murji‹a branched into four: al-Jahmīya, al-Ghilanīya, al-Masrīya and al-Shukak or al-Butrīya, the people of Ḥadīth of them are Sufyān al-Thawrī, Ibn Abī Laila, al-Shāfi‹ī and Malik b. Anas",[118] His giving the names of these scholars is a good proof that he is mixing up Shī‹īs and Sunnīs. "al-Butrīya return to the Mu‹tazilite view step by step, and they respect the leaders of al-Mu‹tazila more than the people of the Prophet's house."[119] Although al-Shahrastānī was speaking about them in the sixth century A.H., it can be said that "their view is near that of al-Mu‹tazila"[120], as indeed says al-Rāzī.

al-Butrīya and Other Sects.

The accusation of Abū Bakr and •Umar as being Kāfirs made the three branches of al-Zaidīya deny each other. al-Butrīya and al-Sulaymānīya say "al-Jarūdīya are unbelievers because they deny the two caliphs", while al-Jārudīya say, "because al-Butrīya and al-Sulaymānīya refuse to deny the two caliphs they are unbelievers."[121] The Shī•īs believe that the Butrīs are unbelievers; when Ja•far al-Ṣādiq, one of their Imāms, mentioned Kuthair al-Nawwā•, Sālim b. Abī Ḥafṣa and Abū al-Jārūd, he said, "Liars! Kāfirs! The damnation of God be upon them."[122] al-Majlisī quotes Abū •Abd Allāh as saying, "If the Butrīs were arrayed in one line, from the east to the west, God would never give power to any religion which they professed."[123] The Sunnīs regard the Butris as being the nearest Shī•īs to them.[124] Ibn Taymiyya says, "They are the best Zaidī branch."[125] One can say that the Sunnīs like them but the Shī•īs do not.

Many scholars say that Muqātil was a Zaidī,[126] while most of the Shī•ī sources say he is a Butrī:[127] these statements are not irreconcilable - a man may be both European and French.

Muqātil was a man of independent mind. He did not follow the Butrīya step by step; he sometimes disagreed with them, for example about anthropomorphism. But after all he was one of them.

The Qussās.

Arabic prose in pre-Islamic times is not as well known to us as poetry of that period, because of the limited nature of the sources. As story (qissa) is part of prose, it is a fortiori difficult to write about it. Nevertheless, some critics believe that story is as old as poetry,[1] while others believe that it is relatively recent in Arabic literature.[2] Since stories do not here concern us from a literary point of view, this argument of their dating is best left to the critics themselves. However, the qussās did exist in pre-Islamic times, and some stories were known to the Arabs, whether they were Arabic stories or translated from other languages. Examples of these stories to be found in pre-Islamic poetry are those of Aḥmar ʿĀd, Aḥmar Thamūd and the stories of the Jinn and Solomon.[3]

It was said of a qāṣṣ called Khurāfa (who was, according to the Prophet, of Banū ʿUdhra[4] and, according to Ibn al-Kalbī, of the Banū ʿUdhra or Juhina,[5]) that the Jinn kidnapped him in pre-Islamic times. Then, when he came back to the people, he used to tell them what strange things he had seen, whence the expression "Khurāfa's tale" (Ḥadīth Khurāfa).[6]

In the Qurʾān, qāṣṣ and the verb qāṣṣa occur some twenty times, and sūra 28 is called 'al-Qaṣṣāṣ', "We will relate to thee the fairest of stories in that we have revealed to thee

this Qur·ān."[7] The Qur·ān uses many stories - of the Prophets The Qur·ān drew the attention of the Arabs to Muḥammad. A clever man of Quraish realized that he too could draw the attention of the Arabs. So when the Prophet used to preach Islam, he would take his place after him saying, "O Quraish, come to me, I will tell you better tales than those he tells." Then he would talk to them about the kings of Persia, Rustam and Isbanyār (son of Gushtasp).[8] This clever man was al-Naḍr b. Ḥārith, who lived in Ḥīra, where he learned the stories; he used to buy Persian books from which he would tell Quraish the tales.

The Prophet himself used <u>qissa</u>, although he cannot be called a <u>qāṣṣ</u>.[9] Many of these stories are found in traditions such as: "The story of Juraij the worshipper of the children of Israel",[10] "The story of the three people of the cave",[11] "The story of the bold man, the leprous man and the blind",[12] and "the story of the young man who had been taught knowledge."[13]

Some scholars do not believe that the <u>quṣṣāṣ</u> did exist in pre-Islamic times or in the time of the Prophet, Abū Bakr, or ·Umar. One of these is al-Ghazālī, who related from al-Suyūṭī that Mu·āwiya invented story-telling.[14] On the same page he says, "the first one who related stories was Tāmīm al-Dārī who asked ·Umar's permission to relate stories

while standing , and ʿUmar gave him permission."[15] Tamīm related the story of al-Jassāsa to the Prophet who related it himself.[16] Thus ʿUmar's permission might be considered as giving Tamīm a certain standing in the mosque to relate stories. This certainly was before Muʿāwiya's time. Al-Naḍr too, related stories before the time of Tamīm, as we have seen above, but Tamīm seems to be the first man known to have related stories to the people in Islam.

Quṣṣās were evidently important in the Umayyad period, when, as Goldziher tells, they took the place of the poets.[17] The poets played many roles in society; they were either with the government or with other parties against the government. One may therefore question Goldziher's further statement: that the quṣṣās had no political and party tendency; they were there to provide education and amusement and to collect money.[18] One could say that Goldziher went too far in interpreting the Arabic proverb, "one qāṣṣ does not love another"[19] as meaning that because they have this material outlook they seem not to like each other.[20] It would appear at least as likely that the rivals did not like each other, not because of material things, but because of the knowledge or fame in which one excelled another.

The quṣṣās were not welcomed in many circles, especially those of the traditionists. Many traditions condemn them:

'The Prophet says, "Nobody should relate in my mosque but an Amīr or a commissioned man (ma·mūr) or an arrogant man." An Amīr is a person who rules the Muslims, the commissioned man is his deputy or anyone whom he authorises, and a qāss relates to display arrogance, and his stories are not true.'[21] In another tradition, '"The qāss is waiting for the loathing [of God] (al-maqt) because of what he deletes from and adds to his stories"[22] and "the children of Israel ruin themselves by relating stories", a reference to their relating but not practising.'[23] These traditions illustrate the poor opinion the traditionists had of the qussās. Ibn ·Asākir says, "The qussās searched for traditions which make the hearts soft. In authenticated traditions this is seldom the case; memorisation is very difficult for the qussās and because they are not pious and they address ignorant and foolish people they tell them what pleases them."[24] Ibn Qutaiba says, "They used to search for popularity and won it for themselves with their stock of disapproved, strange and false traditions. It is the habit of common people to hear the qāss when his tale is strange and beyond other men's imagination, or very tragic which causes a kind of sadness."[25]

One could say that qussās were people, like any other people; among them were some who were ignorant and liars, "Who used to sit on chairs and engaged people with their

stories of former nations, and kept them away from mentioning God."[26] These practices of the qussās resulted in their being disliked by some people, for example Ibn ʿUmar. It was related that a qāss used to sit in the room of ʿĀʾisha..., she sent to Ibn ʿUmar telling him that the qāss was disturbing her with his stories and keeping her away from performing her voluntary prayers. So Ibn ʿUmar hit him and even broke his stick over his back, and sent him away."[27] Similarly, Ibn ʿAbbās passed by a qāss and kicked him and said, 'Do you know the abrogating and the abrogated?' He said, 'No.' Ibn ʿAbbās said, 'You are degenerate and you will corrupt the people.'[28] ʿAlī b. Abī Ṭālib sent the qussās out of the mosque of Baṣra but when he heard al-Ḥasan al-Baṣrī he did not send him out of the mosque because he used to speak about eschatology.[29]

It was because of these ignorant qussās that Ibn Qalāba declared, "Nobody destroys knowledge but the qussās;"[30] and Ibn Ḥanbal says, "The greatest liars of the people are the qussās."[31] Indeed, some of the qussās were liars. al-Aʿmash entered the mosque of Baṣra and found a qāss relating stories, saying, 'al-Aʿmash related to me.' al-Aʿmash sat in the midst of the people and began to pluck the hair beneath his arms. The qāss said, 'Are you not shameful, O shaikh!' al-ʿAmash said, 'I am practising sunna and you are practising

lies. I am al-A'mash and I have not related to you.'"[32] Again, Ibn 'Umar went to his place in the mosque and saw a qāss occupying it. He asked him to give up the place, but the qāss refused, saying, 'I am not leaving the place and I have taken it before you.' Ibn 'Umar told the police and they had the place cleared.[33]

One cannot generalise and say all qussās were liars or ignorant; obviously, for, as we have seen, the term qassa was used even of the Prophet as well as of scholars. Many people used to attend the majlis of the qāss, and even the Prophet himself heard the story told by Tamīm; 'Umar b. 'Abd al-'Azīz too was one of those who attended the majlis of the qāss.[34] The preachers were also called qussās. Ibn al-Jawzī says, "It is the product of the confusion of Satan for the fuqahā', that he [Satan] will make it reason for them to despise the preachers and stop them attending their preaching. Then they say, 'Who are those? They are only qussās.'"[35]

From this, one can agree with Pederson[36] that the name qussās was commonly used for the preachers.

The qussās themselves used to have the same view about the theologians and made people laugh at them.[37] Their view about their own work is exemplified in a tradition related from 'Abd al-Malīk b. Maisara who said, "I heard Kardūs, who was a qāss, saying, 'A man of Badr told me that he heard the Prophet saying, 'I would rather sit in a meeting like

this, than free four slaves.' When he was asked, 'What meeting?', he replied, 'He was at that time relating stories.'"[38]

The qussās used to tell the stories of the lives and raids of the Arabs in pre-Islamic times, of the people outside Arabia, the Islamic raids,[39] "and the Biblical stories."[40] The Qur'ān contains many stories and the qussās dealt with the Qur'ānic material and of course they drew from the Bible.

The relationship between the qussās and the commentators started very early. "Ibn 'Abbās used to devote one day a week to talking about the wars of the Arabs."[41] This could be considered as a kind of story, and it was related that Ka'b al-Aḥbār (d.32/652) used to relate stories in the mosque, and Ka'b was a great scholar of commentary.[42] Likewise Sa'īd b. Jubair, who used to sit after the dawn and afternoon prayers to relate stories to people, and his student al-Ḍaḥḥāk b. Muzāḥim had a school at which he used to teach reading and writing, commentary and stories.[43] "The information about the older qussās shows that their activity consisted in interpreting the Qurān."[44] In the meantime the commentators used qissa in their work, and qissa was one of the fifteen sciences which a commentator needed.[45]

One finds some people who commented on the Qur'ān during their qissa lessons, such as Abū 'Alī al-Aswārī, who spent thirty-six years commenting on the Qur'ān.[46] This

relationship between commentary and qissa grew clearer, as is evidenced by al-Tha·labī (d.427/1035) who wrote his commentary and the Story of the Prophets; but even in the former the stories dominate the commentary.[47] al-Fākihī mentions the great influence of the qussās over the commentators, "And know that most of the commentators are restricted to the art which is subordinated to stories."[48] Through qissa and the qussās the Isrā·īlīyāt took their place in commentary, though Goldziher somewhat overstates the relationship in saying, "A group of inquisitive commentatoss was found. This group filled the gaps of the Qur·ān with what they knew from mixing with the Jews and Christians. They depended upon stories which they had studied under them and they mostly repeated with a degree of misunderstanding, and according to their own imagination, and they left this as a commentary for the Qur·ān. An example of this is Muqātil b. Sulaymān."[49] Unfortunately Goldziher offers neither example nor proof to support this conclusion. As will be discussed in the following section on al-Isrā·īlīyāt, the examples shown in Muqātil's work of the disagreement of various stories with their Jewish originals are not due to misunderstanding but rather to his Islamic point of view. In fact one can see a consensus among the Muslims on the Isrā·īlīyāt which they accept, which differ from those in the Jewish sources.[50]

From al-ʿAbbās b. Maṣʿab comes a reference in the Taʾrīkh Marv that Muqātil used to relate stories in the mosque of Marv.[51] Similarly from ʿAbd al-Raḥmān b. al-Ḥakam b. Bashīr is a statement that Muqātil was a qāṣṣ.[52]

When one examines Muqātil's works one will find him a qāṣṣ,[53] but not one of the ignorant ones, and he was obviously aware of al-Nāsikh wal-Mansūkh. Thus he cannot be counted among those of whom the Zaidī Imām al-Nāṭiq bi al-Ḥaqq said, "it is the duty of the Muḥtasib to discourage people from attending the quṣṣās unless they relate fiqh."[54] Muqātil has a book of Qurʾānic fiqh which is al-Khamsmiʾat. It could be assumed that not all the theologians were against the quṣṣās, but some theologians preferred to take a middle line between the ignorant quṣṣās and the most learned theologians.[55] Theologians like Muqātil found it of benefit for the people to use qiṣṣa to draw their attention to the more demanding science of theology and Qurʾānic studies. This was very practical, in that he did not antagonize the people by attacking the quṣṣās, but rather used their own technique to preach to the people.

The Isrā'īlīyāt.

The Qur'ān throws light on certain points on its stories, but does not mention any further details. All the light is thrown on the people and the prophets, showing the struggle between the two parties, the good and the evil; the result of their work is different from one to the other. Many prophets were killed,[1] the people of Noah were drowned,[2] the men of the Pit were slain, but nothing is known about the unjust who slew them;[3] Moses freed the people of Israel while Pharaoh and his army were drowned.[4] The struggle of those people is not a struggle of good with evil only but is a struggle between the Muslims and non-Muslims, between the believers in God (the one God) and the unbelievers. Abraham was not a Jew or a Christian, but a Muslim,[5] who prayed with his son Ishmael after building the Ka'ba. They asked God to make them Muslims,[6] and then Abraham charged his sons to be Muslims;[7] When Jacob asked his sons they answered him that they were Muslims.[8] Even those magicians who believed in Moses,[9] even the Apostles of Jesus, were Muslims,[10] and the believers in Lot were Muslims as well.[11]

The Bible throws light on many points and gives more details. In the Bible there is a Book entitled Jonah, a name also given to sūra 10 in the Qur'ān.[12] In sūra 10 there is one verse only (10:98) about Jonah's people. His name is

mentioned in sūra 4:163 and sūra 6:86 as being one of the prophets. In 21:87 "When he went forth enraged and thought that We would have no power over him, then he called out in the darkness, There is no God but Thou. Glory be to Thee, I have done evil. So We answered him, and delivered him out of grief, even so We deliver the believers." More detail is to be found in sūra 37:139-148, but nothing about the name of his father or where the boat was going to.

In the Book of Jonah are four chapters; in 1:1 "Jonah the son of Amittai; 1:2 "Go to Nineveh"; 1:3 "And went down to Joppa; and he found a ship going to Tarshish." His prayers are found in chapter two, and in chapter three the story of the people of Nineveh. In 4:6 "And the lord God prepared a gourd." The gourd is mentioned in the Qur·ān 37:146, but we are told nothing about it. In the Bible we read (4:7) "But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered," and in 4:10 "Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in the night, and perished in a night"; 4:11 "And should I spare Nineveh that great city." Thus in many places the Bible has more details than the Qur·ān. It is clear that some of the Biblical stories were not unknown to the Arabs.[13]

Many times the Prophet wasquestioned by the Arabs with

the help of the Jews or by the Jews themselves.[14] It was clear that the Muslims wanted to know more about the prophets of God, and the stories which were mentioned in the Qur·ān as well as the Bible. So they returned to the people of the Book. The Prophet says, "Neither believe the people of the Book nor disbelieve them and say, 'We believe in God and in that which has been sent down on us[15]!." [16] ·Umar b. al-Khaṭṭāb brought to the Prophet a book which he got from the people of the Book; he read it to him and the Prophet became angry and said, "Are you doubtful about it? O son of al-Khaṭṭāb. By Him Who owns my woul, I brought it [Islam] to you clear white. Do not ask them, for they might tell you the truth and you might disbelieve them, or a falsehood and you might believe them. By Him Who owns my soul, if Moses was alive he would have no other possibility than to follow me."[17]

al-·Asqalānī quotes al-Muhallab as saying, "This prohibition is applied when there is no [Islamic] text, because our law is sufficient by itself. If there is no text we have no need to ask them if we consider and find proofs. Asking them about the information which agrees with our law, and the stories of the previous nations, are not counted with the forbidden things. His saying - glory be to Him - 'Ask those who recite the Book before thee', [18] meaning those of them who believe:

it is forbidden to ask those of them who did not believe."[19]

When al-ʿAsqalānī speaks about the tradition which was related on the authority of Abū Huraira, he says, "There is no disagreement between the two traditions; the first one forbade them to ask, and the second not to believe them or disbelieve them."[20]

Many of the People of the Book were converted to Islam, and they were taken as reliable by the Muslims, who questioned them about many things.[21]

According to all the sources, Muqātil used to obtain his information from the people of the Book. This is best seen in the following comparison between Muqātil's work and Jewish tradition. There are, of course, variants in the latter; we have selected those which come closest to Muqātil's views. Muqātil says,

> Eve gave birth to twins, a boy and a girl, Cain[22] and Iqlima, then another set of twins, a boy and a girl, Abel and Lyudha. Cain's twin was more beautiful than Abel's. When they reached puberty Adam said, "Let each one of you get married to the other's twin sister." Cain, who was a tiller of the ground, brought an offering to God, which was of his bad fruit. Abel, who was a shepherd, brought an offering to God of his best sheep with butter and milk. They put the offering on a mountain and stood up praying. A fire took

> Abel's offering and left Cain's....Cain killed Abel with a stone.[23]

In the Jewish sources one reads,

> A girl destined to be his wife, was born together with each ofthe sons of Adam. Abel's twin sister was of exquisite beauty, and Cain desired her.[24] "And Abel was a keeper of sheep but Cain was a tiller of the ground."[25] Abel selected the best of his flocks for his sacrifbe, but Cain ate his meat first, and after he had satisfied his appetite, he offered unto God what was left over, a few grains of flax seed. God had respect unto the offering of Abel and accepted it by sending heavenly fire down to consume it while the offering of Cain was rejected.[26] The stme is not mentioned in the account in Genesis; it appears in a Midrash.[27]

Muqātil says in his commentary on 78:6 and 78:12,

> Between the heavens is a walk of five hundred years, and the breadth of every heaven is a walk of five hundred years, and between each one is the same.[28]

In the Jewish sources,

> It takes five hundred years to walk from the earth to the heavens, and from one end of a heaven to the other, and also from one heaven to the next, and it takes the same length to travel from east to west.[29]

Muqātil says,

> David said, "O Lord, You took Abraham as a friend, and you have spoken to Moses, I wish you gave me of remembrance as you did give them." God told him, "They were tried by Me and you have not been tried. If you wish I will try you as I did with them and give you what I gave them." He said "Yes."[30]

In the Jewish sources,

> He [David] once complained to God: "O Lord of the world, why do people say God of Abraham, God of Isaac, God of Jacob, and why not God Of David?" The answer came: "Abraham, Isaac, and Jacob were tried by Me, but thou hast not yet been proved." David entreated: "Then examine me, O Lord, and try me." And God said: "I shall prove thee, and I shall even tell thee beforehand that thou wilt fall into temptation through a woman."[31]

It is noteworthy that Muqātil replaces Isaac and Jacob by Moses, a greater name in Islamic belief.

In the Talmud, David is given advance warning of the nature of his trial. Muqātil's account is more dramatic; David does not know what to expect:

> As he prayed in the <u>miḥrāb</u>, a beautifully coloured bird came near him. He wanted to catch it but it went to the

window. David stood up to get it and the bird fell into an orchard. When David looked there he saw a woman washing herself and he admired her beauty. The woman saw his shadow so she let down her hair, and covered her body with it, which increased his admiration. She entered her house. David sent a youth after her and learned that she was Bath-Sheba[32] the wife of Uriah the Hittite.[33]

This combines elements from different Jewish sources,

> Once Satan appeared to him in the shape of a bird. David threw a dart at him. Instead of hitting Satan it glanced off and broke a wicker screen which hid Bath-Sheba combing her hair.[34] "And from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman, and one said, "Is not this Bath-Sheba the daughter of Eilam, the wife of Uriah the Hittite?"[35]

Muqātil does not imply that the bird was Satan.

David's sin: According to the Bible, David committed two sins, sleeping with Bath-Sheba[36] and being responsible for Uriah's death[37] by writing the letter to Joab.

As a Muslim believes in a prophet's immunity from sin and as David is one of the prophets[38] he is infallible; also adultery is one of the grave sins which no prophet commits, and so there is nothing in Muqātil's works about the first sin of David.

Although Muqātil does not say so, this point, according to Muslim belief, marks one of the changes made by the Jews in the Bible.

Muqātil thinks that David committed one sin, which was the letter to Joab. After the killing of Uriah, and after the ʿidda of Bath-Sheba was finished, David married her and she gave birth to Solomon.[39] Since there is no mention of the first sin, the son of David who died[40] is not mentioned.

It is clear that al-Isrāʾīlīyāt was one of Muqātil's sources in tafsīr, but when a matter comes into disagreement with the Islamic views or doctrine he does not care for Jewish tradition but takes the Islamic view; this is clear with regard to David's sin.

Many people attacked Muqātil for taking al-Isrāʾīlīyāt as one of the sources for his commentary. Those people neglected the truth that this was not Muqātil's source done. al-Balkhī says, "He created heavens and earth....the riwāyāt are different in this matter from Ibn ʿAbbās, Mujāhid, Ibn Isḥāq, al-Ḍaḥḥāk, Kaʿb al-Aḥbār, Wahb b. Munabbih. ʿAbd Allāh b. Salām, al-Suddī, al-Kalbī, Muqātil b. Sulaymān and others who look for this kind of knowledge."[41] He means the Isrāʾīlīyāt because the details about the creation of heavens and earth and the beginning of the world are more in the Bible than the Qurʾān. So the people who are interested ought to

return either to the Bible or to the Jews and Christians. Among these names are some of the important companions like Ibn ·Abbās[42] whom Goldziher called the father of commentary. Some people go so far as to say that no commentary is without Jewish tradition.[44]

One could say that the Isrā·īlīyāt was one of the sources of many Muslim commentators,[45] therefore if Muqātil is attacked because he took from the people of the Book, many commentators should be attacked with him, including such men as al-Ṭabarī, al-Zamakhsharī and al-Khāzin.

Unfortunately, none of the sources gives any idea about the people of the Book who were teaching Muqātil. It can be assumed that he used to have recourse to some ex-Jews and ex-Christians, as Ibn. ·Abbās used to do.

Muqātil's Place in Tradition.

A. He related from:

1. Thābit al-Banānī (d.127/744).
2. Zaid b. Aslam b. Sa·īd al-Maqbarī.
3. Sharaḥbīl b. Sa·d Mawlā al-Anṣār (d.123/740).
4. al-Ḍaḥḥāk b. Muzāḥim (d.105/723).[1]
5. ·Abd Allāh b. Burayda.
6. ·Abd Allāh b. Abī Bakr b. Anas b. Mālik.
7. ·Aṭā b. Abī Rabāḥ (d.114/732).[2]
8. ·Aṭiya b. Sa·d al-·Ūfī.[3]
9. ·Amr b. Shu·aib (d.118/736).[4]
10. Mujāhid b. Jabr al-Makkī (d.104/722).[5]
11. Muḥammad b. Sīrīn (d.110/728).
12. Muḥammad b. Muslim b. Shihāb al-Zuhrī (d.124/741).[6]
13. Nāfi· Mawlā Ibn ·Umar (d.117/735).
14. Abū Isḥāq al-Sabī·ī.[7]
15. Abū al-Zubair al-Makkī (d.126/743).[8]
16. Sa·dān al-Ḥilmī.[9]
17. Sa·īd al-Maqbarī.[10]

B. Those who related from him:

1. Ismā·īl b. ·Ayyāsh.
2. Buqya b. al-Walīd al-Ḥimṣī.[11]
3. Harmī b. ·Amara b. Abī Ḥafṣa.[12]
4. Ḥammād Qubrāṭ al-Naisābūrī.

5. Ḥammad b. Muḥammad al-Fazārī.[13]

6. Ḥamza b. Ziyād al-Ṭūsī.[14]

7. Sa•d b. al-Ṣalt, the judge of Shīrāz.

8. Abū Naṣīr Sa•d b. Sa•īd al-Balkhī.

9. Sufyān b. •Uyaina.[15]

10. Shabāba b. Sawād.[16]

11. Abū Ḥiwa Shuraiḥ.

12. Yazīd al-Ḥumṣī.

13 . •Abd Allāh b. al-Mubārak.

14. •Abd al-Raḥmān b. Sulaymān b. Abī al-Jawn.

15. •Abd al-Ṣamad b. •Abd al-Wārith.

16. •Attāb b. Muḥammad b. Shawrab.

17. •Alī b. al-Ja•d.[17]

18. •Isā b. Abī Fāṭima; Ibn Ṣubaiḥ.

19. •Isā b. Yunus.

20. Abū Naṣr Manṣūr b. •Abd al-Ḥamīd al-Barūdī.

21. Naṣr b. Ḥammad al-Warrāq.

22. al-Walīd b. Marthid al-Bairūnī.

23. al-Walīd b. Muslim.

24. Yaḥya b. Shu•aib.

25. Yūsuf b. Khālid al-Samtī.

26. Abū al-Junaid al-Ḍarīr.[18]

27. Abū Yaḥya al-Hammānī.

28. •Abd al-Raḥmān b. Muḥammad al-Muḥāribī.[20]

29. ʿAbd al-Razzāq b. Humām al-Ṣanʿānī.[21]

30. Isḥaq b. Bishr b. Muḥammad b. ʿAbd Allāh b. Salīm (d.206/821)[22]

C. Muqātil and al-Ḍaḥḥāk b. Muzāḥīm.

The testimony of Ibrāhīm al-Ḥarbī and Abū Khālid al-Aḥmar would, if accepted (as indeed Goldziher accepted it), remove from the first list above the names of al-Ḍaḥḥāk and Mujāhid b. Jabr al-Makkī (respectively Nos.4 and 10 in that list). al-Ḥarbī denied that Muqātil ever heard tradition from al-Ḍaḥḥāk , "because al-Ḍaḥḥāk died four years before Muqātil's birth".[23] He further denied that Muqātil heard tradition from al-Makkī.[24] Abū Khālid is reported by al-Nawawī[25] as saying, "By God, when al-Ḍaḥḥāk died Muqātil was at school (al-kuttāb), a child with two earrings in his ears."

These two statements clearly contradict each other, and both are contradicted by the evidence of the authorities cited in note 1. Against them also is Muqātil's own evidence as quoted by Ibn ʿAdī and al-Sabṭī:[26] when Sufyān al-Thawrī suggested to Muqātil that some people had claimed he was not the contemporary of al-Ḍaḥḥāk, Muqātil replied, "Glory be to God! By God, I used to see him with my father; he used to close one door behind me and him." Sufyān appeared to believe him without showing any doubt, whereas Ibn ʿUyayna, who was also present at the interview, said, "in his soul" (one wonders

why he did not say it aloud), "Between the grave and the surface of the earth",[27] By this he means that the door which stood between al-Ḍaḥḥāk and Muqātil was the door of death. Ibn ʿUyayna was not, however, a reliable witness.[28]

al-Mizzī quotes ʿUbaid Allāh b. Salmān as saying, "Muqātil's tafsīr was shown to al-Ḍaḥḥāk, who did not like it, and said, 'Muqātil has given an exegesis of every letter.'" When ʿUyaid Allāh told ʿAlī b. al-Ḥusain b. Wāqid this story, the latter said, "We were doubtful whether Muqātil met al-Ḍaḥḥāk or not. If Muqātil had the standing to write a tafsīr in al-Ḍaḥḥāk's time, then he is a great man."[29] If we accept ʿUbaid'Allāh's statement, as ʿAlī b. al-Ḥusain appears to have done, it does not confirm that Muqātil heard tradition from al-Ḍaḥḥāk, but it does disprove the suggestion that he could not have done so.

Moreover, the statement of Abū Ṣāliḥ al-Zaydanī, one of those who related from Muqātil, that Muqātil "lived a long life and heard from the oldest and the youngest"[30] is scarcely consistent with Muqātil's having been only 41 when he died in 150/767, as he would have had to be if he was born four years after al-Ḍaḥḥāk's death in 105/723. While it is impossible to say what the motives were for al-Ḥarbī and Abū Khālid's impugning Muqātil's honesty in this matter, we seem to be safe in rejecting their statements.

Muqātil's reliability.

Defining a man's reliability is a very difficult and sensitive task. A human being is a compound of sentiments to which some consideration must be given, such as friendship, kinship, following the same sect, and so on. Muslim scholars of ḥadīth tried their best to be just when they judged a person's reliability, but it must be remembered that the scholars too were human beings, and subject to error themselves.

Many people accused Muqātil of being a liar; it is generally agreed that anyone who accuses a man of being a liar should give a reason for his accusation; some of his detractors gave no reasons; others did, and these will now be discussed.

"We were told by Muḥammad b. Ismā'īl al-Tirmidhī....Mālik told him that he was told that a man came to Muqātil and told him that he had been asked, 'What is the colour of the dog of the people of the cave (aṣḥāb al-Kahf)?' and did not know what to answer. Muqātil said, 'Had you said it was spotted nobody would have said no.' In an alternative version, Muqātil said, 'O stupid, had you said yellow, or such-and-such, who would have doubted it?'" Na'īm b. Ḥammād said this was Muqātil's first lie.[32] This judgement seems excessively harsh; what Muqātil clearly meant was that this was a

silly question, as the answer was unknowable and of no importance in any case.

In al-ʿIqd al-Farīd is found: "Muqātil said, when the pride of knowledge overtook him, 'Ask me about what is under the Throne and under the ground'. A man stood up and said, 'We are not going to ask you about what is under the Throne or under the ground, but we shall ask you about what was on earth, and God has mentioned it in His Book; tell me about the dog of the people of the cave; what colour was it?' And he silenced Muqātil."[33]

The hostile tone of the story perhaps gives ground for not accepting it as genuine, but at worst it shows Muqātil as proud, not as a liar. There is, incidentally, no mention of the colour of the dog in Muqātil's work.[34]

al-Baghdādī says, "Muḥammad b. Ismāʿīl al-Bukhārī related to us and said, 'I heard Ibn ʿUyayna who heard Muqātil saying, 'If the last Dajjāl will not come in the year 105/723; then know that I am a liar.'"[35] Muqātil might have been basing this probability on the tradition that the Prophet said "After a hundred years no spirit will remain alive on the surface of the earth."[36] The fact that the prediction in this tradition was proved wrong is evidence for its having originated during the first century, if not in the lifetime of the Prophet. Clearly no Muslim would have invented it

after the crucial year. There is, however, an alternative explanation of the tradition, that the Prophet simply meant that none of his followers would still be alive in a hundred years.[37] A Muslim can hardly accuse another Muslim of being a liar because he takes a tradition at its face value.

Muqātil was accused of not being accurate in his memorisations of the tradition. When ʿĪsā b. Anas was asked about Muqātil, he said, "I went to him with Ḥafṣ b. Ghiyāth and we asked him about a tradition. He said, 'al-Ḍaḥḥāk told it to me'; then I left him for some days and I returned to him and he answered, 'Abū Jaʿfar or so-and-so told it to me'. ʿĪsā said, 'Muqātil had a bad memory'."[38]

ʿAbd al-Ṣammad b. ʿAbd al-Wārith said, "Muqātil came to us and began to relate to us from ʿAṭāʾ b. Abī Rabāḥ, then he related the same traditions from al-Ḍaḥḥāk b. Muzāḥim, then he related them from ʿAmr b. Shuʿaib. We asked him, 'From whom did you hear them?' and he answered, 'From them all'; then he said, 'By God, I do not know from whom I heard them.'"[39] One does not know when these incidents occurred; they might have been when Muqātil was old and had forgotten the chain of transmission for these traditions. It is not straining charity too hard to say that if the above incidents in fact happened, and especially if they happened when he was old, one cannot call him a liar on these grounds. Many reliable

men are reported to have become forgetful towards the end of their lives, such as ʿAṭāʾ b. al-Sāʾib, Saʿīd b. Abī ʿArūba, and ʿAbd al-Razzāq b. Hummām.[40] Moreover, it is positively to his credit that he did not manufacture a chain of transmission for these traditions, as he could easily have done had he really been a liar.

"Khārija said, 'I passed with al-Kalbī while Muqātil was preaching to the people, and mentioned that Abū al-Naḍr [al-Kalbī] had related tradition to him. al-Kalbī stood and said, 'O Abū al-Ḥajjāj [Khārija] I have never related this tradition which he is relating from me.' al-Kalbī asked me to stay in my place as I was, and he went near Muqātil and said, 'O Abū al-Ḥasan, I am al-Kalbī, and I have never related this tradition to you.' Muqātil said, 'Silence, O Abū al-Naḍr; the ornament of traditions is by the names of men.'"[41]

al-Kalbī himself is accused of being a liar,[42] which places some doubt on the entire story. al-Kalbī was one of Muqātil's opponents, though Muqātil praised him in tafsīr, as is reported in the following incident. Sufyān b. ʿUyaina said, "I wanted to go to Kūfa, and Muqātil told me, 'If you want to ask about tafsīr, ask about al-Kalbī.' When I went to Kūfa I met al-Kalbī and told him that there was a man in Mecca praising him; he asked, 'Who is that man?' and I said, 'Muqātil b. Suyalmān.' al-Kalbī did not praise him."[43]

These last words - lam yamdahhu - are a regular euphemism implying that al-Kalbī actually abused him. A man who held such a view about another who was praising him, cannot be regarded as an impartial critic of that man. One has to remember the saying of al-Dhahabī, "Opponents' judgement of each other should not be taken into consideration, escpecially if it appears that it is because of differences in the school of thought, or because of jealousy. Nobody is saved from that, but him whom God saves; I do not know of any generation of people who were saved except the generation of the Prophet."[44]

From Abū ʿUbaid Allāh, the Wazīr of al-Mahdī, comes the story that al-Mahdī asked him, "Have you heard what Muqātil told me? He said, 'If you want me to invent a false tradition about al-ʿAbbās, I will.'" al-Mahdī said, "I answered him, 'No, I do not need them.'"[45] Again, Abū ʿUbaid Allāh quotes Abī Jaʿfar al-Mansūr as saying, "Muqātil used to tell me, 'Show me what you want me to relate and I will relate it."[46]

There is no clear implication in the second statement that he was speaking of tradition; it might have been tales which al-Mansūr wanted the people to know. There is an accusation in the first statement, but one does not know the reliability of Abū ʿUbaid Allāh, the Wazīr of al-Mahdī. Nevertheless, al-Zuhrī was accused of fabricating false tradition, but this accustion did not put his name on the list of liars. so one cannot put the name of Muqātil with the liars because of this.

Wahb b. Zam•a reported from Ibn al-Mubārak that he abandoned the traditions of Muqātil.[47] This cannot be accepted at all, because •Abd Allāh b. al-Mubārak is among those who related from Muqātil, and if one turns to Ibn •Adī's book one will see a tradition which Ibn al-Mubārak related from Muqāti l.[48]

al-•Abbās b. Mag•ab says, "Muqātil used not to master the isnād.[49] al-•Abbās states that Muqātil was a qāss,[50] and it is well known that the qussās used not to master the isnād. The circularity of the argument scarcely needs to be pointed out.

The views of the scholars about Muqātil's reliability differ from one another. al-•Īnī says, "The scholars disagreed about Muqātil's reliability; some of them counted him as reliable while others as a liar."[51] Muqātil b. Ḥayyān says that Muqātil b, Sulaymān was a truthful man.[52] Buqya said, "I heard Shu•ba when he was asked about Muqātil many times, and I have never heard him but mentioning him in good terms."[53]

We shall state the views of those scholars who say Muqātil was unreliable, and under which of the scholarly categories of jarh and ta•dil their criticisms come.

First, the views which come under Ibn Abī Ḥātim's fourth division: "If they say that a man is a liar, or his tradition

is abandoned, or dhāhib al-ḥadīth, his tradition will be dropped (sāqit) and is not to be written."[54] But Aḥmad b. Ṣāliḥ says, "No tradition of a man should be abandoned unless all the scholars agree that it should be. One may say so-and-so is weak, but it cannot be said that so-and-so is abandoned until they all agree."[55] The scholars did not all agree to abandon Muqātil's tradition, therefore his tradition cannot be ignored.

The criticisms are:

al-Nasā'ī - "The liars known to have put false sayings in the mouth of the Prophet are four in number: Ibn Abī Yaḥyā in Medina, al-Wāqidī in Baghdad, Muqātil b. Sulaymān in Khurāsān, and Muḥammad b. Sa'īd al-Maṣlūb in Damascus."[56]

Wakī' b. al-Jarrāḥ - "He was a liar."[57]

Abū Ḥātim - "He used to lie in ḥadīth."[58]

'Amr b. al-Qallās - "Muqātil is a liar."[59]

Isḥāq b. Ibrāhim al-Ḥarbī - "Khurāsān produced three who have no equal in life in their lying and innovation: Jahm b. Ṣafwān, 'Umar b. Ṣubḥ and Muqātil b. Sulaymān."[60]

Ibn al-Jawzī - "He had put false sayings in the mouth of the Prophet."[61]

Ibn Ḥajar - "They accused him of being a liar and they abandoned him."[62]

al-Suyūṭī - "Muqātil is a liar."[63]

Khārija b. Maṣ·ab - "Jahm and Muqātil were fāsiqs, liars."[64]

al-Dhahabī - "Muqātil is abandoned."[65]

Sulaymān b. al-Ash·ath - "They abandoned his traditions."[66]

·Abd al-Raḥmān b. al-Ḥakam - "People abandoned his traditions."[67]

Aḥmad b. Sayyār - "He is suspected, his traditions are abandoned."[68]

Many accusations of Muqātil's unreliability are without any accompanying reasons; Ibn al-Ṣalāḥ said, "Jarḥ is not to be accepted unless with some explanations, and the reason is well known; it is because people disagree over how the jarḥ takes place. Some of them mention al-jarḥ because of a matter which they thought was jarḥ but it was not, so some explanations should be submitted to show whether it is jarḥ or not."[69] To give some examples of what some scholars call jarḥ, Ibn ·Asākir said, "The scholars have equated grammatical mistakes in traditions with lies placed in the mouth of the Prophet. al-Aṣma·ī said, 'I am afraid that if the scholar does not know grammar, he will come under the terms of the Prophet's saying, 'Whoever shall repeat of me that which I

have not said, his resting-place shall be in hell', because the Prophet used not to commit grammatical mistakes. When a narrator commits one, he puts a lie in the Prophet's mouth."[70]

Shu·ba was asked, "Why did you abandon the traditions of so-and-so?" He answered, "I saw him riding back (birdhawn)",[71] which is a very funny reason. al-Shafi·ī knew that a man had accused another. When he asked him why, he answered, "I saw him passing water standing." He was asked whether this was a reason for jarh, and he said, "Yes, because the drops will be on him and his garment and then he prays." He was asked whether he had seen him praying, and he said, "No."[72]

Some scholars became doubtful, such as Ibn al-Jawzī, who enumerated in his work al-Mawdū·āt many traditions concerning which there is no evidence that they were ever put into the mouth of the Prophet.[73] Incidentally, Ibn al-Jawzī quotes Muqātil often in his works. We may perhaps be permitted to set aside the judgement of Khārija b. Mus·ab: "I have not thought that the blood of a Jew or a dhimmī is permitted, but if I could see Muqātil in a place alone, in which no one could see me, I would kill him."[74]

The second category we shall define according to Ibn al-Ṣalāḥ, who said, "It is, in jarh, anything less than the scholars' verdict, 'So-and-so is weak in tradition', or,

'there is no harm in quoting him', and, in ta·dīl, anything less than the verdict, 'He is unobjectionable.'"[75]

The scholars' verdicts on Muqātil are:

al-Bukhārī - "Muqātil is nothing at all."[76]

·Ammār - "Muqātil is nothing."[77]

al-Baghdādī - "He was not that much in ḥadīth."[78]

Tashköprüzade - "Some people related from him."[79]

Yaḥyā b. Ma·īn - "His ḥadīth is nothing."[80]

The third category here are the views that he is weak in ḥadīth, which is the third grouping of Ibn Abī Ḥātim, who defined it as "The traditions are not to be rejected but are to be taken into consideration."[82]

Ibn Ḥajar - "They agree unanimously that he is weak."[83]

Ibn al-Athīr - "He was weak in tradition."[84]

The third category expresses views in a terminology which al-Dhahabī[81] recorded under the fourth grouping of Ibn Abī Ḥātim: "If they say, 'layyin al-ḥadīth, flabby in tradition', then his ḥadīth is to be written and to be taken into consideration."[85]

al-Bukhārī - "They were silent about him."[86]

Aḥmad b. Ḥanbal - "I do not like to relate from him."[87]

Ya·qūḅ b. Sufyān - Mentioned Muqātil in the chapter in which he mentioned people from whom he does not want to relate.[88]

Ibn Taymiyya - "The report of Muqātil alone is of a class which one cannot depend upon, according to the agreement of the people of ḥadīth."[89]

These views are all from Sunnī scholars.

As for Shī·ī views of him, in al-Ḥāwī Muqātil is mentioned in the chapter on weak narrators of tradition, and in al-Wajīza it is also said that he is weak.[90] al-Barqī mentions him, but without any comment.[91] Although Ibn Dā·ūd mentions Muqātil's name in the second part of his book, which is about the majrūḥūn and unidentified narrators, he gives no comment.[92] In al-Ta·liqa one finds that al-Ḥasan b. Maḥbūb related from him in the genuine (al-Ṣaḥīḥ).[93] al-Māmaqānī's view is that Muqātil is weak, but because al-Ḥasan b. Maḥbūb was of the people of ijmā·, what he related from Muqātil is to be taken as genuine."[94] The view of this Shī·ī scholar is near to that of a Sunnī scholar, Ibn ·Adī, who said, "Muqātil has good traditions, although most of his traditions are not to be followed, but many reliable people related from him. In spite of his weakness, his traditions are to be written."[95]

Before concluding this account of the Sunnī and Shī·ī

views on the traditions of Muqātil, one has to remember that Muqātil was of the Ahl al-Ahwā'.[96] There is an allusion to this in Ḥajjī Khalīfa's statement, "The channel of Muqātil from Ibn ʿAbbās is less than that of al-Kalbī, because of what Muqātil has had of the bad school of thought."[97] Muqātil might have suffered because of his point of view, as did many Zaidīs. One may instance Abū Khālid al-Wāsiṭī, the narrator of al-Majmūʿ from Zaid b. ʿAlī,[98] and Naṣr b. Muzāḥim, who was taken by the Sunnīs as a liar, and his tradition abandoned. The Zaidī view, however, was that the association of Naṣr with lying was a certain ḥarḥ. "They [the Sunnīs] abandoned a lot of the pious of the community under this description, and God is the helper."[99]

The Zaidis themselves are doubtful about the reliability of the Twelve Shīʿīs. It is reported, "If it is said that al-Bāqīr and his brother Zaid studied under their father, how did the differences come? The answer is that those who related from Zaid were the just (ʿUdūl) of the Zaidīs, who are above criticism, while those who related from al-Bāqir were the Imāmīya, whose reliability is not certain to us."[100]

The books of Rijāl are full of statements like these.

It may well be that some of the unfavourable judgements on Muqātil were due rather to his madhhab than to any fault

in himself, though, as we have seen, he seems to have taken a rather light-hearted view of the importance of the isnād. Since we lack Zaidī sources the view which it is suggested should be taken about Muqātil is that of Ibn ʿAdī. Following him, we conclude that Muqātil's .hadīth was in fact written, i.e. acceptable.

Muqātil's Works.

His known works number thirteen books:

1. al-Tafsīr al-kabīr.[1]
2. Tafsīr al-Khamsmi·at āya.
3. al-Nāsikh wal-Mansūkh.
4. al-Qirā·āt.
5. Mutashābih al-Qur·ān.
6. Nawādir al-Tafsīr.
7. al-Jawābāt fī al-Qur·ān.[2]
8. al-Wujūh wal-Nazā·ir.
9. al-Radd ·alā al-Qadarīya.
10. al-Aqsām wal-lughāt.
11. al-Taqdīm wal-ta·khīr.
12. al-Āyāt al-Mutashābihāt.[3]
13. Nazā·ir al-Qur·ān.[4]

All that remain of his works are three complete books, Nos. 1, 2 and 8 in this list, and twenty pages of No.5.

His works may be categorised into:

1. Tafsīr: A. al-Tafsīr al-kabīr.
   B. Nawādir al-Tafsīr.
   C. al-Āyāt al-Mutashābihāt.
   D. Nazā·ir al-Qur·ān.

2. Language, or combined Tafsīr and language:

A. Mutashābih al-Qur·ān.

B. al-Wujūh wal-Naẓāir,

C. al-Jawābāt fī al-Qur·ān.

D. al-Aqsām wal-lughāt.

E. al-Taqdīm wal-Ta·khīr.

3. Qir·āt: A. al-Qirā·āt.

4. Qur·ānic sciences:

A. al-Nāsikh wal-Mansūkh.

5. Theology: A. al-Radd ·alā al-Qadarīya.

6. Jurisprudential Commentary:

A. Tafsīr al-Khamsmi·at ·āya.

We shall now discuss the extant works.

A. <u>al-Tafsīr al-kabīr</u>.[5]

This commentary is a complete exegesis of the Qur·ān; it begins with al-Fātiḥa, sūra 1, and ends with al-Nās, sūra 114.

This is Muqātil's major work. His sources of <u>tafsīr</u>, besides traditions and Isrā·īlīyāt, are thirty men under whom he studied commentary. Twelve of them are Tābī·ūn. The twelve are: 1. ·Aṭā b. Abī Rabāḥ. d.114/732.

2. al-Ḍaḥḥāk b. Muzāḥim. d.105/723.

3. Nāfi· Mawlā Ibn ·Umar. d.117/735.

4. al-Zubair.

5. Muḥammad b. Shihāb al-Zuhrī. d.124/741.

6. Muḥammad b. Sīrīn. d.110/728.

7. Ibn Abī Mulaika. d.117/735.

8. Shahr b. Ḥawshab. d.100/718.

9. ʿIkrima Mawlā Ibn ʿAbbās. d.105/723.

10. ʿAṭiya.

11. Abū Isḥāq al-Shaʿbī. d.103/721.

12. Muḥammad b. ʿAlī b. al-Ḥusain b. ʿAlī. d.114/732.

The remainder of the thirty are:

13. Qatāda b. Diʿāma. d.118/726.

14. Sulāyman b. Muhrān al-Aʿmash. d.148/765.

15. Ḥammād b. Abī Sulaymān.

16. Ismāʿīl b. Abī Khālid.

17. Ibn Ṭāʿūs al-Yamānī.

18. ʿAbd al-Karīm "the follower of al-Ḥasan".

19. ʿAbd al-Quddūs "the follower of al-Ḥasan".

20. Abū al-Rawq.

21. Ibn Abī Nujaiḥ.

22. Laith b. Sālim.

23. Ayyūb.

24. ʿAmr b. Dīnār. d.126/743.

25. Dāʿūd b. Abī Hind.

26. al-Qāsim b. Muḥammad.

27. ʿAmr b. Shuʿaib. d.118/736.

28. al-Ḥakam.

29. Hishām b. Ḥassān.

30. Sufyān al-Thawrī. d.161/777.[6]

Of those who can be identified, No.1 and No.9 are of the Meccan School of Tafsīr.

The copy which we have includes the samāʿ: "ʿAbd Allāh b. Thābit says, 'I heard my father saying, I heard this book from its beginning till its end from al-Hudhail b. Ṣāliḥ on the authority of Muqātil b. Sulaymān in Baghdad, Darb al-Sidra in the city in the year 190/805, and I heard it all a second time. He read it to me in the year 204/819 when he was eighty-five years old'."[7]

In this commentary Muqātil comments on the verses and, where appropriate, gives the reason for their revelation. When there is a verse bearing on Islamic law, he discusses it[8] but without giving numerous opinions as some later commentators do. This may be because in his day the schools of fiqh were not so numerous as they later became. One finds some passages of tafsīr al-Khamsmiʿat āya repeated verbatim in this tafsīr.

Muqātil gives many details and names such as the name of the ant which is mentioned in 27:18, "al-Ḥarmī",[9] the name of Balqīs,[10] and the name of the great magician who was opposed

to Moses.[11] Sometimes he gives the meaning of the names, e.g. Adam, because he was created from the surface of the earth (adīm); Eve, because she was created from a living creature; Noah, because he wailed for his people; Abraham, the father of nations, or a merciful father (abb-Rahīm); Isaac, because of the laughter of Sarah; Jacob, because when he went out of his mother's womb he was catching his twin brother ʿIṣ, Esau; Joseph, meaning an additional beauty; John, because he became alive from two old people.[12]

Muqātil has a kind of respect for Syriac, and he thinks that it was the language of Adam: "Adam was sleeping when Eve was created of his rib on Friday. When he woke up he asked her, 'Who are you?' She answered in Syriac, 'I am a woman'."[13] He goes so far in his interpretation of 82:11 as to say about the two angels who keep an account of man's actions, "They write the works of the man in Syriac, and regardless of the language he speaks the judgement will be in Syriac, but when they enter paradise they will speak Arabic, the language of Muḥammad."[14]

It is a matter of general Islamic belief that people in paradise will speak Arabic, but Syriac is never thought of in this context. The two angels will keep their record in Arabic and the judgement will be in Arabic as well, since the Prophet will be the leader of the prophets, and their spokes-

man.[15] This suggests either that Muqātil does not know the tradition, or that he was a shu'ūbī. There is a strong possibility that if he had Iranian nationalist tendencies he might wish to diminish the importance of Arabic, yet would not dare to suggest Persian, the language of dualism, as the language of Judgement. It is interesting that he occasionally mentions a Syriac word, see, for example below.

His view of the origin of the peoples of the world is the same as that of the Arab historians. "Noah carried with him in the Ark eighty people: forty men and forty women, including his three sons, Shem, Ham and Japhet. Shem produced the Arabs, the people of al-Sawād, the Persians, and the people of Ahwāz, Ḥirra, and al-Mūṣil. Ham produced the people of the Sudan, the Copts, Andalus, the Moors, India, and Sind; and Japhet produced the Turks, Byzantines, Yājūj and Mājūj, the Chinese, and the people of Khurasān up to Ḥalwān."[16] The question of what happened to the other people who were with Noah is left unanswered by Muqātil, as by the historians.

Our writer thinks that the religions are six in number; Islam is the only one for God, while the other five are for the devil.[17] He leaves us to guess the names of the other religions apart from Judaism, Christianity, and Sabianism. About the Christians he says, "They were called 'Naṣārā'

because they come from a village, Nāṣira, wherein Jesus was; they are three sects, Nestorians, who believe that Jesus is the son of God, Jacobites, who believe that God is Jesus, and Melkites, who believe that God is three, God, Jesus, and Mary.[18]

Muqātil believes that the angels fought with the Muslims: "Gabriel came with one thousand angels, he stood on the right with five hundred, with them Abū Bakr, and Mikā'il with five hundred angels, with them 'Umar on the left. They were in the shape of men wearing white. The angels fought at Badr but they did not fight in al-Aḥzāb, or Khaibar."[19]

Muqātil gives numerical values to certain letters, which differ from the usual values:

letter	numerical value according to Muqātil	usual
Ṣād	60	90
Sīn	300	60
Shīn	800[20]	300[21]

and he related this, "When Yāsir b. Akhṭab, the Jewish leader, heard the verses of sūra 2:1-4, he said to his brother Judaī, I heard from Muḥammad words which God has revealed to Moses... then he went with some chiefs of the Jews to the Prophet and they argued with him about these verses. Judaī said, "If you are truthful in what you say, you will rule for seventy-one years. God has sent a thousand prophets to Israel, all

of whom told about your community, but they did not tell us how long you will rule, until you told us yourself." ʿUmar asked him how he knew that it would be seventy-one years. Judaī replied, "Alif equals one, lām equals thirty, and mīm equals forty." The Prophet smiled and Judaī asked, "Is there anything else?" The Prophet said, "Alif lām mīm sād." Judaī said, "This is more than the first figure; if you are truthful in what you say you will rule 232 years", and he asked him whether there was anything else. The Prophet said, "Yes, alif lām rāʾ". Judaī said, "This is more than the first figure and the second; if you are truthful in what you say, you will rule 463 years." Then Judaī said, "Fear God, say nothing but the truth; is there anything else?" The Prophet said, "Alif lām mīm rāʾ." Judaī said: "You will rule 734 years. We do not belive in what you say, and we do not know which of your sayings to accept."[22]

In introducing this story, Muqātil says, "Alif lām mīm, Alif lām mīm raʾ, Alif lām mīm ṣād, Alif lām rāʾ, the rule of this community was obscure to the Jews, the Mutashābihāt are these four words."[23]

Muqātil has some views on sīra[24] and says that Baḥira, the monk, became a convert to Islam.[25] No other early source for this statement is known.

Muqātil's commentary on 24:35 is a kind of ʿIshārī tafsīr which was used later by the ṣūfīs.[26] He says in "The descrip-

tion of the Prophet": :"The likeness of His light", meaning the light of Muḥammad when he was put in the backbone of his father, "is as a niche", meaning a small round window (kuwwa) but not a lattice-window (shubbāk); "wherein is a lamp", light. "The lamp in a glass" a clear glass. By "a niche" he means the backbone of ʿAbd Allāh the father of Muḥammad, and the "lamp" is the faith in the body of Muḥammad. When the lamp in the glass goes out in the window, the window becomes dark, its light has gone. The window is like ʿAbd Allāh. He resembles the glass of Muḥammad, "The glass as it were a glittering star kindled". The description of Muḥammad in the Books of the prophets is that it is clear like the light of a glittering star, Venus or Jupiter, which is Birjis in Syriac. "Kindled from a blessed Tree" means Abraham, and Muḥammad was kindled from Abraham, and is one of his descendants. Then he mentions Abraham, "an olive", a good obedience, "neither of the East nor of the West", Abraham used to pray neither towards the East as the Christians nor towards the west as the Jews, but he used to pray towards the Kaʿba. What he means by his mysterious gloss on "an olive" is not clear. The references to the Jewish and Christian directions of prayer can only be based on ignorance. Then he says, "whose oil wellnigh would shine", Abraham's knowledge would shine... "Even if no fire touched it", even if the prophecy

has not come to him [Muḥammad]." [27]

This meaning is extracted very skilfully from the verses. Indeed, it seems strange that Muḥammad would speak even if it was not revealed to him. He puts Muḥammad the man in a place higher than he should be without prophecy; Muḥammad is a man and the Prophet of God, through the communication with God through the angel Gabriel, but Muḥammad without prophecy is an ordinary man. Muqātil appears to think that Muḥammad could prophesy even if it was not revealed to him, because prophecy is something unalterable.

A gāss approach is used occasionally in Muqātil's tafsīr. In his interpretation of verse 81:20 he says, "That was because when the Prophet was sent, Iblis said, 'Who is for that Prophet who came out of Tihāma?' A devil named al-Abyaḍ, who dealt with the prophets, replied, 'I am for him', so he went to the Prophet, and found him at a house near al-Ṣafā. When the Prophet left the house, al-Abyaḍ stood before him in the shape of Gabriel to reveal to him. Gabriel came and stood between him and the Prophet, and gave al-Abyaḍ a light push which caused him to go from Mecca far away to India because of his fear."[28]

Although it is a gāss approach, some problems occur here. How could a devil come to Muḥammad, the man who speaks prophetic words even if they have not yet been revealed to him?

Does Muḥammad need the help of Gabriel? Could a devil come in the shape of Gabriel?[29] The questions indeed may be resolved into one: how could Muqātil not see the contradiction between this tale and what he said above?

A gāss tries to show the greatness of God by describing what He created. Muqātil describes the Preserved Tablet (al-lawḥ al-maḥfūẓ); "God created a pen with a length of five hundred years' walking; and He created a Tablet with a length of five hundred years' walking, and its breadth five hundred years' walking, out of white pearl (durra), its side ruby. Its writing is light and its speaking is righteousness. God said to the pen, 'Write'. The pen answered, 'My Lord, what shall I write?' God said, 'My knowledge concerning My creatures and what will happen, from the beginning until the day of Judgement.' The pen wrote on the Tablet what will happen until the day of Resurrection. And that is verse 22:70."[30] The verse, in fact, speaks of kitāb, not the lawḥ maḥfūẓ.

Muqātil gives the following story about ʿAlī b. Abī Ṭālib: "The Prophet went out to the door of the mosque and found a needy person going outside the mosque thanking God. The Prophet called him and asked him, "Did anybody give you anything?" He said, 'Yes, Messenger of God.' The Prophet said, 'Who gave it to you?' The poor man said, 'The man who

is standing gave me his ring', meaning ʿAlī b. Abī Ṭālib. The Prophet said, 'How did he give it to you?' and he replied, 'He gave it to me while he was bowing down.' The Prophet said, 'God is great, thank God who gave ʿAlī this consideration', and God revealed 5:55."[31]

This story is found in two Zaidi tafsīrs, al-Shawkānī's[32] and al-Thulāʿī's.[33] Neither Muqātil nor the other two Zaidīs drew a conclusion that this verse is a proof of the wilāya of ʿAlī, whereas a Shiʿī like al-Ṭabarsī explicitly takes it as proof of that.[34] On the other hand, Muqātil gives ʿAlī more than this in another story in which he says, "When sūra 9 was revealed the Prophet sent Abū Bakr to perform the pilgrimage as an Amīr over the people, and sent with him 9 verses of sūra 9. Gabriel came to the Prophet and said, "O Muḥammad, only one of your own people should report from you." ʿAlī b. Abī Ṭālib followed Abū Bakr and caught him up at Dhū al-Ḥulayfa, riding the Prophet's female-camel, and took her from him. Abū Bakr went back to the Prophet, saying, "May my father and mother be thy ransom, did God reveal anything about me?" The Prophet said, "No, but nobody should report from me except one of my own people. Abū Bakr, do not you agree that you were my compnaion at the cave (al-ghār), you are my brother in Islam, and you will present yourself with me at al-ḥawḍ on the day of Judgement." Abū Bakr went leading the people and ʿAlī went with sūra 9.

In the day of secrifice in Minā ʿAlī recited sūra 9.[35] That is indeed what happened: ʿAlī became a scholar in theology and Qurʾān, while Abū Bakr led the people when he became a caliph. This is the standard Zaidī view, but does it contradict what Muqātil says about Abū Bakr's caliphate, that it is clearly confirmed?[36] It does not, according to Zaidi view, because the imāma of the better when the best agree is lawful, and ʿAlī agreed, according to them, otherwise it would not have been lawful. From this it is apparent that in Zaidi eyes ʿAlī is better than Abū Bakr.

The names of the sūras:

The familiar names	numbers	the names used by Muqātil
1. al-Tawba	9	Barā·a
2. al-Isrā·	17	Banū Isrā·īl
3. Naryam	19	Kāf hā· yā ·aīn ṣād
4. al-Naml	27	Ṭā sīn al-Naml
5. al-Qaṣaṣ	28	Ṭā sīn al-Qaṣaṣ
6. al-Sajda	32	Tanzīl al-Sajda
7. al-Ṣāffāt	37	al-Kawākib
8. al-Zumur	39	Tanzīl al-kitāb
9. al-Mu·min	40	Ghāfir
10. Fuṣṣilat	41	Ḥā mīm al-Sajda
11. al-Shūrā	42	Ḥā mīm ·ain sīn qāf
12.. Muḥammad	47	alladhīna kafarū
13. al-Qamar	54	Iqtarabati al-sā·a
14. al-Ṭalāq	65	al-Nisā· al-Quṣrā
15. al-Taḥrīm	66	Lima Tuḥarim
16. al-Mulk	67	Tabāraka
17. al-Qalam	68	Nūn
18. al-Ma· ārij	70	Sa·ala sā·il
19. al-Insān or al-Dahr	76	al-Mufaṣṣal
20. al-Takwīr	81	Idhā al-Shamsu kuwirat
21. al-A·lā	87	Sabbiḥ ĵsma rabbika

Muqātil and the foreign words in the Qur·ān.

"We have sent it down an Arabic Qur·ān"[37] , "If we had made it a barbarous Qur·ān...."[38]

Thise two verses and the foreign words in the Qur·ān cause Muslim scholars much trouble. Some of them say, "These verses show that there are no foreign words in the Qur·ān, because God has made it a miracle to His Messenger and a true proof of his truthfulness and to challenge with it the pure Arabs, and speak through its verses to eloquent men, poets, and great people. So if it contained foreign words it would be of no use." This is the view of al-Shāfi·ī, Abū ·Ubayda, al-Ṭabarī, al-Qāḍī, Abū Bakr b. al-Ṭaīb, Abū al-Ḥusain b. Fāris, and most scholars.[39]

Ibn ·Aṭīya says, "The Arabs in whose language the Qur·ān was revealed used to intermix with people of all languages in their business, and through the two caravans of Quraish, and travellers such as Abū ·Amr who journeyed to Syria, ·Umar b. al-Khaṭṭāb, ·Amr b. al-·Āṣ, ·Amāra b. al-Walīd who journeyed to Abyssinia, and al-A·shā who journeyed to Ḥīra and became friendly with the Christians there, so the Arabs acquired some foreign words, but changed some of them by omitting some of their letters or making easy the difficult foreign sounds, and they used them in their poetry, and speech, until they became virtually Arabic words and occurred in rhetoric.

On this principle the Qur·ān was revealed with these words. If an Arab does not know them it would be like his ignorance of the pure words in other languages, just as Ibn ·Abbās did not know the meaning of fāṭir. The important fact about these words is that they were foreign by origin, but the Arabs borrowed them and arabicized them and they became fully Arabic."[40]

al-Qāsim b. Salām prefers a more flexible opinion: he says, "The fuqahā· say that there are foreign words in the Qur·ān, while the philogists say that there are none. Abū ·Ubayda says, 'The right thing according to me is that opinion according to which both are right: these words were originally foreign and then the Arabs used them. He who says they are foreign is correct, and he who says they are Arabic is also correct.'"[41]

"It is clear that in the earliest circle of exegetes it was fully recognized and frankly admitted that there were numerous foreign words in the Qur·ān."[42] Muqātil is one of those early exegetes who believes that foreign words are used in the Qur·ān, and says,

1. أواه means موقن in Abyssinian[43]
2. القسطاس means الميزان in Greek لغة الروم[44]
3. إبليس means ديباج in Persian[45]
4. كن فيكون means لا كن القولين in Persian[46]

5. سامدون means لاهون in the language of Yemen[47]

6. الطور means الجبل in Nabatean[48]

7. طـ means man in Syriac[49]

8. الحميم means hot water in Berber[50]

Jeffery mentions Nos.2, 3 and 6 in his work.[51] One thinks that Muqātil is mistaken in mentioning No.4 as a Persian word; in Persian it has the same meaning as it has in Arabic. It is most likely to be an Arabic word become Persian through the Qur'ān.

These are all the foreign words in the Qur'ān according to Muqātil. al-Qāḍi Tāj al-Dīn al-Subkī used in poetry twenty-seven words, then al-Ḥāfiẓ Abū al-Faḍl b. Ḥajar added a supplement of twenty-four words, and al-Suyūṭī added another sixty, so the foreign words possibly total at least 111[52], unless the same word or words appear independently in more than one list.

B. Mutashābih al-Qur'ān.

As far as is known, there is no extant copy of this book. All that survives of it is twenty pages quoted by al-Malaṭī from a reliable transmitter from Muqātil b. Sulaymān. These twenty pages contain three chapters:

1. Apparent contradictions which are explained by differences of situation.

2. Apparent contradictions which are explained by the fact that some sequences of words mean the same.
3. Apparent contradictions which are explained by the fact that with inversion the sentence still means the same.

There are two chapters without titles, and we suggest two names for them: the first, "Apparent contradictions which are explained by peculiarities of position", and the other, "Glossary", so we have altogether five chapers.

The first one: His saying, "Upon the day when the Hour is come, the sinners shall swear they have not tarried above an hour"[53] and His saying, "Whispering one to another, 'You have tarried only ten nights"[54] and His saying, "You have tarried only a day".[55] These, according to those who are ignorant in commentary, contradict each other, but it is not so. The contradictions are to be explained by peculiarities of position. The commentary of 30:55; when they first rise from the grave they remember how in this life they disbelieved in the Resurrection, then they remember staying in the grave as a short time, and whisper to each other, 'You have tarried only ten nights'. Then they find it too much and say, 'You have tarried only a day', then they find even one day to be too much so they agree that they tarried only one hour of a day of this life.[56]

This is certainly an ingenious and plausible way of reconciling the apparent contradictions. Muqātil comments similarly on many verses and he clears up the disagreements and proves that they exist only for those who are ignorant in tafsīr.

In his second chapter Muqātil comments on (Ikhtilāf al-Mawādi') of situation.

God says in the verse of the people of hell, "No food for them but cactus thorn";[57] in another verse, "Neither any food saving foul pus";[58] in yet another verse, "Lo, the Tree of al-Zaqqūm is the food of the guilty".[59] These verses according to those who are ignorant in commentary contradict each other, but it is not so: the explanation lies in differences of situation. Verses 88:6 and 69:36 refer to those who are at the door of hell, while verses 44:43-44 refer to those actually in hell.[60]

Then he comments on many verses involving what he terms Ikhtilāf al-Wujūh, differences in the aspects. For example, God's saying to the unbelievers, "We indeed have forgotten you"[61] and His saying in another verse, "My Lord goes not astray, nor forgets".[62] These verses, according to those who are ignorant in commentary contradict each other, but it is not so, the explanation lies in differences of wujūh. The commentary of 32:14; He is saying to the unbelievers

when He has brought them into hell: We leave you in this chastisement, God does not forget anything at all and nor does it go out of His memory but they are as He says, "They have forgotten God and He has forgotten them".[63] He says, "They have left the faith in God, so God has left them from His mentioning and as He says, "And for whatever verse We abrogate or forget it"[64] meaning leave it as it is and do not abrogate it. Verse 20:52 means that God does not commit mistakes in the Book and nothing ever goes from His memory.[65]

Muqātil knows the Qur·ānic verses very well and knows where to put them in his commentary. When one reads the verses one might think that there is disagreement, but after reading this commentary one is satisfied that the disagreement can be explained, and indeed has been explained.

In his third chapter Muqātil writes on some sequences of words which mean the same. He says, "God's saying to Moses, 'We assuredly shall be with you, listening'[66], and in another verse, 'Surely I shall be with you, hearing and seeing',[67] and in another one, 'It is We Who give life, and make to die',[68] 'What, is He not able to quicken the dead'[69] and other such mentions of Himself, some of which to the ignorant, seem to be plural while others are singular, contradict each other. But it is not so, for, as is shown by explaining the relationships of words, they are similar to each other. His sayings

about Himself, such as, "We give life", "We say", "We do", and so on, is a mode of speech and the speech of God alone, like the speech of kings, for the king alone says, "We give you so-and-so", "We order you to give such-and-such"; this saying is not proper from other than kings. Surely God is the King of kings, and this is of His sayings and He is one having no partner in His kingship or in anything of these things.

Equally contradictory, at first sight, are God's sayings to Adam, "He created him of dust"[70] and in another verse, "He created man of clay like the potters",[71] and, in another, "He created man of clay of mud moulded".[72] It is not so, however; they can be shown to be compatible but varying because of different physical conditions. Thus Muqātil explains verse 3:59: The beginning of Adam's creation was of dust of the surface of the earth, then He changed dust by water into mud; that is His saying, "He created man out of clay".[73] Then it became mud, which, when caught, slips away: that is His saying, "Of an extraction of clay".[74] Then it was left until its smell changed: that is His saying, "Clinging clay".[75] Then He made it firm and left it firm until it became dry, when it moved making a noise like good mud which cracks when the water has gone out of it, and a noise like the noise of potters' clay, and that is His saying, "He created man of clay like the potters". Then He breathed the spirit into it and

it became flesh and blood. Man wanted to stand up before the spirit was completed in him and that is God's saying, "Man created of haste."[76] "Then he fashioned his progeny of an extraction of mean water", meaning that He created his offspring of the drops which go from man; "mean" means weak.[78]

A third category of apparent contradictions he shows to be due to varying spiritual conditions.

God's saying, "Thou hast caused us to die two deaths, and thou hast given us twice to live"[79] and, in another verse, "They shall not taste therein of death save the first death".[80] Verse 40:11 means they were dead drops and no spirit was in them. So He created them of these drops and put spirit in them; these two states are death and life. The second death and life refers to His causing them to die in this life when their time finishes, and His subsequent raising them alive on the Day of Judgement. The first death and life are referred to sūra 2, when He tells the unbelievers while they are alive in this world, "How do you disbelieve in God, seeing that you were dead and He gave you life?"[81]

After these ingenious and not too far-fetched analyses, Muqātil deals, in his fourth chapter, with "Apparent ambiguities which are explained by the fact that with inversion the sentence still means the same."

For example, "Say, 'What, do you disbelieve in Him Who

created the earth in two days....Then He lifted Himself to heaven when it was smoke",[82] and "Or the heaven He built? He lifted up its vault, and levelled it....And the earth after that He spread it out".[83] There is an inversion in the first passage noted: He lifted Himself to heaven before creating earth. The heavens were created before the earth. Here, Muqātil seems to be too clever. If God lifted Himself to heaven 'when it was smoke', heaven clearly existed, although God may not yet have fashioned it in its final form. This in no way contradicts what we are told in the second quotation: "The heavens and earth were a mass all sewn up."[84] Both were water, then God unstitched them and separated each one from the other. Steam went out of the water like smoke, God created seven heavens out of it in two days before the creation of earth. The place of the Ka·ba was <u>zubda</u> on the surface of the water, then He created earth after that and He spread it out from underneath the Ka·ba. That is His saying: "And the earth after that He spread it out".[85]

In his last chapter Muqātil gives the meanings of certain individual words. Every occurrence in the Qur·ān of the word <u>kadhālika</u> (like that), means <u>hākadhā</u> (in this way).[86] Every occurrence in the Qur·ān of the word <u>rijz</u> (wrath), e.g. in verses 7:133-134, means chastisement, except for sūra 74, where it means 'idol'.[87]

C. al-wujūh wal-Nazā·ir.

"al-Wujūh means common words, such as umma, 'community'; which are used in many meanings; al-Nazā·ir means the agreeing words al ·alfāz al-Mutawāti·a."[88] The Qur·ān has many words which have several meanings. Muqātil is one of the earliest to write about al-Wujūh wal-Nazā·ir in the Qur·ān. Two copies of this book are known to exist.[89]

This work is in two volumes, volume one from fols.1-138, and volume two, fols. 139-288.[90]

Muqātil starts his book with the root h-d-y, 'guidance'. This he divides into seventeen meanings:

1. Standing fast al-thabāt as in verse 1:5.
2. Religion of Islam as in 22:67; its Nazīr is 2:120.
3. Faith as in 19:76.
4. Preacher dā·ī as in 13:7.
5. Knowledge ma·rifa as in 16:16.
6. Books and prophets as in 2:38; its Nazīr is 20:123.
7. Right procedure as in 28:22 and 20:10.
8. The mission of Muḥammad as in 2:159.
9. The Qur·ān as in 17:94.
10. The Torah as in 40:53.
11. Guidance to Istirjā· as in 2:157.
12. Protest al-hujja as in 2:258.
13. Monotheism as in 28:57.

14. The sunna as in 6:90.

15. Improvement yuslih as in 12:52.

16. Animals al-Bahā'im, He gave each one its shape which suits it, then He taught them how to live, as in 20:50.

17. Repentance (we repent) as in 7:156.[91]

In this section, in scholarly fashion, Muqātil quotes the verses and gives the name of the sūras.

al-Haqq is divided into eleven meanings:

1. God, as in 23:71 and 103:3.
2. The Qur'ān, as in 43:29, 6:5, and many similar passages.
3. Islam, as in 17:81 and many similar passages.
4. Just, as in 24:25.
5. Monotheism as in 43:78 and 37:37.
6. Truthfulness, al-sidq, as in 10:4 and 10:53.
7. To be due, wajaba, as in 32:13 and 28:63.
8. Truth in itself, al-haqq bi-nafsihi, as in 24:25 and 6:62.
9. Money, as in 2:282 and 6:14
10. Preferable, 'awlā, as in 2:247 and 6:81.
11. Part, hazz, as in 70:24; its Nazīr is 51:19.[92]

In this section he falls short of the standard of scholarship he shows previously; he simply cites some verses, then says 'and many similar passages'. He does not make it clear how one is to distinguish among the eleven meanings of Haqq in the whole of the Qur'ān.

Muqātil does not comment on words only, but even on particles, al-Hurūf, such as fī, min, ilā.[93] Thus fī is divided into seven meanings:

1. With, ma·a, as in 7:38 and 29:9.
2. On, ·alā, as in 20:71, 20:133, and 32:26.
3. To, ilā, as in 4:97.
4. For, ·an, as in 17:72.
5. From, min, as in 16:89.
6. At, ·ind, as in 26:18.
7. For us, lanā, as in 29:69.[94]

These are some examples of al-wujūh. He does not mention al-Nazā·ir in words but in verses.

This book can be considered as a short commentary on words only. The meaning of a word differs from one place to another according to the context. It is well-known in Arabic that one word may have a great many meanings. A well-known examply is ·ayn, which has numerous meanings. In fact one cannot consider this work as a short commentary only, because it does deal with words.

Muqātil's book is not beyond criticism. A word by itself does not have the same meaning which it has in a sentence, e.g. huda in No.10 (above), but he does not say anything about that. Still, al-Wujūh wal-Nazā·ir was a good source for many scholars who wrote on this subject.

D. Tafsīr al-Khamsmi·at ·āya.

This commentary is on the five hundred verses of permitted and forbidden matters in the Qur·ān. The probability is that Muqātil wrote this tafsīr before al-kabīr.

This tafsīr is of eight chapters (abwāb)which contain about 170 sections (which he also terms abwāb) on Islamic jurisprudence. The chapters are:

1. On the prayer.
2. On freewill offerings.
3. On fasting.
4. On injustices.
5. On dividing the inheritance.
6. On divorce.
7. On fornication.
8. On the holy war.

In this book Muqātil does not comment on the verses one after the other as he does in al-Kabīr, but mentions the subject and them the verses which are related to it. He uses many traditions, and he writes the reasons of revelation if they are known.[95]

In the second century people used not to care so much about differences in views as they came to do later, when many of them blindly held the doctrines of their own Imām, sometimes going so far as to refuse even to consider ideas

which the Imām himself did not agree with but which he was prepared to discuss. Thus ʿAbd Allāh al-Karkhī (d.340/951), who was one of the followers of Abū Ḥanīfa, says, "Every verse or tradition that contradicts what our Companions follow is either interpreted (mu·awwal) or abrogated."[96] That contradicts what his own Imām taught; he used to ask Aḥmad b. Ḥanbal, "If a tradition is genuine according to you, do tell me about it."[97]

Muqātil does not mention many views of the fuqahā. His fiqh agrees mostly with Zaidi fiqh[98] and Ḥanafī, because the two are very close to each other. It is noticeable that in this tafsīr he does not mention the names of the sūras, but he says, e.g. "In the sūra in which is mentioned pilgrimage". Muqātil might have done this because of the tradition, "Do not say Surat al-Baqara, Surat āl-ʿImrān, Surat al-Nisāʾ.... but say the sūra in which the cow is mentioned, and the House of ʿImrān is mentioned, and so on." This ḥadīth according to al-Baihaqī is mawqūf (the isnād goes back to the companions, but stops short of the Prophet) on the companion Ibn ʿUmar. Ibn al-Jawzī claimed that it is fabricated.[99] One might say that this ḥadīth according to Muqātil is genuine, and therefore he follows it. In the Burṣa copy of al-Kabīr the same words are used, while in the Cairo copy the names of the sūras are used. The change may be due to the copier.

In his last chapter he mentions some general matters, such as verses which were revealed in the cases of certain men.[100] Then he quotes a part of Mutashābih al-Qur'ān but in this tafsīr he quotes Ibn 'Abbās, while al-Malaṭī quotes Muqātil only. Then Muqātil quotes some traditions, after which he quotes one problem of al-faraḍiyāt, the 'hypothetical matters', which occupied an important place in later fiqh.

As he deals with this book from the tafsīr point of view, he does not mention proof, al-dalīl, and therefore one cannot say anything about his belief in such principles of fiqh as ijmā', qiyās and so on.

Having examined Muqātil's works, we have to conclude that Muqātil does not comment on the Qur'ān according to the traditional way of commentary only, but also sometimes gives his own views. But it cannot be said that he used ta'wīl much. Zaidīs in general do not use ta'wīl as much as Shī'īs or Ṣūfīs.

After reading these four works one can say for certain that they were written by the same author, as can easily be seen in the views which are expressed and even in the use of identical words and sentences.[101] It would be almost possible to combine the four books to make one large Tafsīr, although each book deals with the Qur'ān from a different angle.

Indeed Muqātil was a man of great learning who understood the Qur'ān and its commentary with wisdom and in depth.

Notes: His Name and Life.

(1) Ibn ʿAdī, al-kāmil, vol.3 fol.153; al-ʿInī, ʿIqd al-Jumān, vol.10 fol.410; Dictionary of traditionists, fol.77.

(2) al-Māmaqānī, Tanqīh al-maqāl, vol.3 p.244; al-Kashshī, al-Rijāl No.536. This is probably due to a miswriting of jīm for khā. al-Suyuṭī, Lubb al-lubāb fī tahṛīr al-Ansāb says, 'al-Buljī with jīm is related to a grandfather; with khā. is related to Balkh in Khurāsān.' p.30. Muqātil lived in Balkh and as far as is known he had no grandfather under that name.

(3) al-Māmaqānī, op.cit. vol.3 p.244; Agha Buzurg al-Ṭahrānī, al-Dharīʿa ilā taṣānīf al-Shīʿa, vol.4 p.315.

(4) Ibn al-ʿImād, Shadhrāt al-Dhahab, vol.1 p.227, al-Khazrajī, al-Khulāṣa, fol.239, Ibn ʿAdī, Rijāl, vol.3 fol.156, Ibn Ḥajar, Taqrīb al-Tahdhīb, vol.1 p.6, Lisān al-Mizān, vol.6 p.728, al-ʿInī, op.cit. vol.10 fol.410, al-Bustī, al-Majrūhīn min al-muḥaddīthīn, vol.17 fol.221. Ḥajjī Khalīfa, Kashf al Ẓunūn, vol.1 p.429. al-Dāʿūdī, Ṭabaqāt al-Mufassirīn, fol.168 and Aḥmad b. Muḥammad, Ṭabaqāt al-Mufassirīn, fol.5.

(5) al-Ishtiqāq, p.294 and al-Baghdādī, Tārīkh Baghdād, vol. 13 pp.168-169.

(6) Ibn Ḥajar, Lisān al-Mizān, vol.6 p.728; Taqrīb al-Tahdhīb, vol.1 p.6; al-Mizzī, Tahdhīb al-Kamāl fol.1366; al-Dāʿūdī, Ṭabaqāt al-Mufassirīn, fol.168.

(7) al-Barqī, Rijāl al-Barqī, p.46; Ibn ʿAdī, al-Kāmil, vol.3 fol.156.

(8) al-Mizzī, op.cit. col.1366.

(9) al-Māmaqānī, op.cit. vol.3 p.244.

(10) al-Baghdādī, op.cit. vol.13, p.165.

(11) Mizān al-i·tidāl, vol.4 p.172.

(12) Ibn Ḥajar, Lisān al-Mizān, vol.6 pp.82-83.

(13) It is worth mentioning that even nowadays the Arabs have many ways of writing a foreign name in Arabic, e.g. 'Goldziher':

گولدصهر، جولدزيهر، جولدتسيهر، كولدزيهر
گولدزيهر قولدزيهر

(14) EI. vol.3 p.711.

(15) al-Dhahabī, Mizān al-I·tidāl, vol.1 p.227, "When al-Ḍaḥḥāk died Muqātil was at school". The date of his going to school is not correct, as will be proved later; we may assume, however, that he went to school, as was the custom in those days, to learn the Qur·ān and memorise it.

(16) Ibn Kathīr, al-Bidāya wa al-Nihāya, vol.9 p.350, "Jahm lived in Balkh where he used to pray with Muqātil at his mosque."

(17) al-Bustī, al-Majrūḥīn min al-Muhaddithīn, vol.17 fol.221.

(18) al-Baghdādī, op.cit. vol.13 p.163, "He went to Marv and related to it." See footnote 1.

(19) al-·Inī, op.cit. vol.10 fol.64; Ibn al-Athīr, al-Kāmil, vol.5 p.129 says, "al-Ḥārith asked Naṣr to dismiss Sālim b. Ahwaz from his police, and choose his officers, and choose men who followed the Qur·ān."

(20) al-Ṭabarī, Tārīkh, vol.2 part 3, p.1918; al-·Inī, op.cit. vol.10 fol.64; Ibn al-Athīr, al-Kāmil, vol.5 p.127; Ibn Khaldūn, Tārīkh, vol.3 pp.115-116.

(21) Ibn al-Athīr, al-Kāmil, vol.5 p.67; al-Ṭabarī, Tārīkh, vol.2 part 3, p.1566.

(22) al-ʿInī, op.cit. vol.10 fol.63. This suggests that he was an Abbassid, but there is no other proof for this.

(23) Ibn al-Athīr, al-Kāmil, vol.3 p.67; al-Ṭabarī, Tārīkh, vol.2 part 3, p.1567.

(24) al-Ṭabarī, Tārīkh, vol.2 part 3, p.1567.

(25) Ibid. p.1572.

(26) He was an Azdī, but was born at Karmān; hence the nisba. See Ibn Khaldūn, Tārīkh, vol.3 pp.110-111; al-Ṭabarī, Tārīkh, vol.2 part 3, p.1859.

(27) Ibid. Ṭabarī 1887.

(28) Ibn Khaldūn, Tārīkh, vol.3 p.111; al-ʿīnī, op.cit. vol.10 fol.54.

(29) al-Ṭabarī, Tārīkh, vol.2 part 3, pp.1889-1890; al-ʿInī, op.cit. , vol.10 fol.54.

(30) al-ʿīnī, op.cit. vol.10 fol.54.

(31) al-Ṭabarī, Tārīkh, vol.2 part 3, p.1917.

(32) al-ʿīnī, op.cit. vol.10 fol.63.

(33) Ibn al-Athīr, al-Kāmil, vol.5 p.127; Ibn Khaldūn, Tārīkh, vol.3 p.116.

(34) Ibn Khaldūn, Tārīkh, vol.3 p.116; and see al-Ṭabarī, Tārīkh, vol.2 part 3 p.1931.

(35) al-ʿīnī, op.cit. , vol.10 fol.66; al-Ṭabarī, Tārīkh, vol.2 part 3, p.1931.

(36) al-Ṭabarī, Tārīkh, vol.2 part 3, p.1970.

(37) Ibid. pp.1951-1952.

(38) Ibid. 1975; Ibn al-Athīr, al-Kāmil, vol.5 p.136; Ibn Kathīr, al-Bidāya wa al-Nihāya, vol.10 p.33.

(39) Ibn Khaldūn, Tārīkh, vol.3 p.124.

(40) al-Mizzī, op.cit. fol.1367; Ibn ʿAdī, op.cit.vol.3 fol.157.

(41) al-Baghdādī, op.cit. vol.13 p.168; Brockelman Supl. vol.1, p.332.

(42) al-Baghdādī, op.cit. vol.13, p.160.

(43) Ibid., 165; al-ʿAynī, op.cit. vol.10 fol.414.

(44) Ibn Ḥayyān, Akhbār al-Quḍāt, vol.3 p.248.

(45) al-Nawwī, Tahdhīb al-Asmā, vol.2 part 1, No.192.

(46) Ibid.

(47) al-Jāḥiz, al-Bayān wal-Tabyīn, vol.1 p.410. Muqātil said that he heard Yazīd b. al-Muhallab giving speech in Wāsiṭ, he said, "People of Iraq...."

(48) al-Baghdādī, Tārīkh, vol.13 p.168.

(49) Ibid. vol.13, p.167.

(50) Ibid. vol.13, p.168. Wakiʿ says, "We wanted to travel to Muqātil."

(51) al-Mizzī, op.cit. fol.1367.

(52) Muqātil b. Sulaymān, al-Tafsīr al-Kabīr, fol.1.

(53) Most of the sources affirm this, but Ibn Ḥajar, Tahdhīb al-Tahdhīb, vol.1 p.6 says, "Muqātil died in 105 A.H.", which appears to be a mistake.

Notes. His Sect.

(1) al-Baghdādī, Tārikh Baghdād vol.13 p.162; Ibn ʿAdī, al-Kāmil vol.3 fol.156 "I followed him ten years."

(2) al-Bustī, Majruhūn min al-Muhaddithīn vol.17 fol.221.

(3) Muqātil, al-Khamsmi'a fols.88B-89A.

(4) Anologia fols.193-194.

(5) Muqātil, al-Khamsmi'a fol.56B and al-Kabīr fol.87.

(6) al-Jurjānī, al-Mawāqif p.632; al-Laknawī, al-Raf' wal-Ta'dīl vol.1 p.130.

(7) EI. vol.3 p.712; al-Bazdawī, Usūl al-Dīn p.132; al-Ash'arī, Maqālāt al-Islamīya vol.1 p.151; al-Shahrastānī, al-Milal wal-Nihal vol. \ p.\94; Risala fī al-firāq al-kālla fol.17.

(8) Ibn Ḥazm, al-fisal vol.4 p.205.

(9) al-Nisābūrī, Gharā'ib al-Qur'ān vol.24 p.6.

(10) al-Malaṭī, al-Tanbih wal-Radd p.143.

(11) Muqātil, al-Khamsmi'a fol.13A.

(12) Muqātil, al-Wujūh fol.3.

(13) al-Nisābūrī, op.cit. vol.24 p.6.

(14) Muqātil, al-Kabīr fol.301; cf. al-Khamsmi'a fol. 35B

(15) There is a tradition to this effect in the story of the conversion of ʿAmr b. al-ʿĀs to Islam; see Ibn Ḥanbal, al-Musnad vol.4 p.199.

(16) Muqātil, al-Kabīr fol.61 and 69.

(17) Ibn Ḥazm, op.cit. vol.4 p.205.

(18) Muqātil, al-Khamsmi'a fol.49A.

(19) al-Bazdawī, op.cit. p.132.

(20) Muqātil, al-Khamsmi·a fol.2A.

(21) The name is cited like this but it is our Muqātil.

(22) Risala fī al-Firaq al-Dālla fols.17-18.

(23) Muqātil, alKabīr fol.203.

(24) Ibid. fol.398.

(25) Ibn Taymiyya, Tafsīr p.112.

(26) Muqātil, al-Khamsmi·a fol.15B.

(27) Risala fī al-Firaq al-Dalla fol.18.

(28) Muqātil, al-Kabīr fol.365.

(29) Der Bayān-i firaq-i Islāmīye fol.83.

(30) Muqātil, al-Khamsmi·a fol.26B.

(31) al-Shahrastānī, op.cit. vol.1 p.130; al-Laknawī, op.cit.

(32) Aḥmad Amīn, Duhā al-Islām vol.3 p.323.

(33) Muqātil al-Khamsmi·a fol.35A.

(34) Ibid. fol 100A.

(35) Ibid.

(36) Ibid. 38A.

(37) al-Malaṭī, op.cit. pp.11-12.

(38) al-Khayyāṭ, al-Intisār p.63.

(39) al-·Irāqī, al-firaq al-Islāmīyya fol.35.

(40) EI. vol 4 pp.685-686; and see al-Khayāṭ, op.cit. p.136.

(41) al-Rāzī, I·tiqādāt firaq al-Muslimīn p.66.

(42) al-Khazrajī, al-Khulāṣa fī Asmā· al-Rijāl fol.239; al-Ḥalabī, Kashf al-Hathīth fol.64; al-·Inī, ·Iqd

al-Jumaān vol.10 fol.410; al-Bustī, op.cit. vol.17 p.221; al-Ḥimyarī, al-Ḥūr al-ʿĪn p.254; al-Damīrī, Ḥayāt al-Ḥaywān vol.1 p.525.

(43) al-ʿĪnī, op.cit. vol.10 fol.410; al-Baghdādī, Tārīkh Baghdād vol.13 p.163, and under saying this he says that God is like a man and has flesh and blood. See al-Balkhī al-Bidʿ wal-Tārīkh vol.1 p.85.

(44) al-Damīrī, op.cit. vol.1 p.525.

(45) al-Maqrīzi, al-Khutat vol.2 p.348.

(46) al-Mizzī, Tahdhīb al-Kamāl fol.1367.

(47) See Ibn Ḥajar, Taqrīb al-Tahdhīb vol.1 p.o; al-Dhahabī, Tadhkirat al-Ḥuffāz vol.o p.157; and al-Ashʿarī, op.cit. p.209.

(48) al-Karmānī, Sataftariq ʿUmmati .... fol.66.

(49) al-ʿIrāqī, al-Firaq al-Islamiyya fol.36.

(50) al-Zarkaşhī, al-Burhān vol.2 p.80; Muqātil, al-Kabīr. 20\

(51) al-Zarkaşhī, op.cit. vol.2 p.80.

(52) Ibn Qutaiba, al-Ikhtilāf fī al-lafz, margin p.41.

(53) al-Rāzī, Mafātīh al-Ghaib vol.6 pp.5-7; see what is said on p.179 about the authorship of this book. It seems very difficult to ascribe such weak logic to the great al-Rāzī. Quoted by al-ʿĀlūsi, Rūh al-Maʿānī vol.16 pp.141-142.

(54) Ibn Qutaiba, op.cit. p.41.

(55) al-Ṭabarsī, Majmaʿ al-Bayān vol.3 p.428.

(56) Muqātil, al-Kabīr fol.256.

(57) al-Baghdādī, Tārikh Baghdād vol.13 p.162.

(58) al-ʿAsalī, Jahm b. Safwān p.60.

(59) See Qur'ān 20:111, 25:58, 40:65.

(60) Muqātil, al-Wujūh fols.275-277.

(61) Many verses in the Old Testament give this view, such as Gen.3:8, 18:8, Ex.31:18; the Jews believed in Anthropomorphism and Anthropopathism earlier than the Muslims, seeEJ. vol.1 pp.621-625.

(62) al-Dhahabī, Mīzān vol.4 p.173.

(63) Ibn Kathīr, al-Bidāya wal-Nihāya vol.9 p.350; al-'Asalī, opcit. p.59. He states that Muqātil was responsible for Jahm's banishment from Balkh because he was a good friend of Salam b. Abwaz, the police commissioner. In fact, Jahm was with al-Ḥārith b. Juraij the rebel. So how could one say that a friend of a rebel was banished from the city because of the hatred of another scholar rather then because of his part in the rebellion?

(64) al-Baghdādī, Tārīkh vol.13 p.162.

(65) al-Baihaqī, al-Asmā' wal-Sifāt p.190.

(66) al-Dārimī, al-Radd 'ala al-Jahmīya p.102.

(67) al-Baghdādī, Tārīkh vol.13 p.164.

(68) See Ibn Ḥanbal, al-Musnad vol.2 p.332; Abī Dā'ūd, Sunnan vol.4 p.323; but the number is given in Ibn Ḥanbal's Musnad and in other places as seventy-two, see vol.3 p.120 and p.145.

(69) al-Baghdādī, Tārīkh vol.13 p.164.

(70) al-Balkhī, op.cit. vol.4 p.141.

(71) al-Karmānī, Sataftāriq 'Umati fol.66.

(72) al-Ash'ari, op.cit. vol.1 pp.151-152.

(73) Kuthaṭr b. Isma•il was referred to as Ibn Nāf• al-Nawwā•, or Abū Isma•īl al-Taimi Mawla Banū Taim Allāh al-Kūfi. Ibn •Adī says, "He was a most extreme Shī•ī", while Muḥammad b. Bishr al-•Abdī says, "al-Nawwā• did not die before giving up Shī•īsm". That is all that is known about him; see Ibn Ḥajar, Tahdhīb no.735; al-Dhahabī, Mīzān no.2843; al-Bukhārī, al-Tārikh al-kabīr no.954.

(74) al-Ash•arī, op.cit. vol.1 p.68; al-Shahrastānī, op.cit. p.120.

(75) al-Asfarāiynī, al-Tabṣīr fī al-Dīn p.17; al-Bas•ani, Mukhtasaṣ al-farq bain al-Firaq p.33; al-Mas•ūdī, Tārikh vol.5 p.474.

(76) al-Mawāqif wa Sharhuhā p.628.

(77) Ibn al-Murtaḍā, al-Munya wal-•Amal fol.142.

(78) They are all Butrīs, see al-Kashshī, al-Rijāl no.152, and al-Majlisī, Biḥār al-Anwār vol.37 p.31.

(79) Ibid. Kashshī 154.

(80) See al-Shahrastānī, op.cit. p.116.

(81) al-Fākihī, Hudūd al-Nahw p.49.

(82) Abū •Abd Allāh al-Ḥusain b. Ṣāliḥ b. Ḥayyal-Hamadānī, al-Thawrī al-Kūfī, was born in 100/718 author of some books: al-Tawḥīd, Imāmat Walad •Alī min Fāṭima, and al-Jāmi• fī al-Fiqh. He died in Kūfa in 167/783; see al-Dhahabī, Mīzān vol.1 p.230; Ibn al-Nadīm, al-Fihrist vol.1 p.178; al-Tahdhīb vol.2 p.285; and al-Bahr al-Zakhkhār vol.1 p.6.

(83) al-Asfarāiynī, op.cit. 17; al-Rāzī, al-Muhassil p.180; al-Sama•āni al-Ansāb p.348; and al-Baramghānī, al-Risāla fol.114.

(84) Ibn Taymiyya, Fatāwā vol.13 p.34.

(85) al-Shahrastānī, op.cit. p.120.

(86) Ibn al-Murtaḍā, op.cit. fol.141.

(87) al-Baghdādī al-Farq bain al-Firaq p.24.

(88) al-Shahrastānī, op.cit. pp.120-121.

(89) Ibid.

(90) al-Kāzī, Muhassil p.180; al-Ash'arī, op.cit.vol.1 pp.68-9, al-Baramghānī, op.cit. fol.116; al-Kashshī, op.cit.152; al-Majlisī, op.cit. vol.37 p.31.

(91) Ibid without the last two and with al-Shahrastanī, op.cit. p.120.

(92) al-Shahrastānī, op.cit. p.120.

(93) Ibn al-Murtadā, op.cit. fol.142.

(94) al-Jurjānī, op.cit. p.628; al-Shahrastanī, op.cit. p.120; al-Sherwānī, risāla firaq Islamiyya fol.50; al-Baghdādī, Farq bain al-Firaq p.24; al-Asfarāyinī, op.cit.p.17; Ras'ani, op.cit. p.33; al-Azdawī, op.cit. fol.4.

(95) al-Jurjānī, op.cit. p.628; al-Shahrastānī, op.cit. p.120; al-Asfaraīynī, op.cit. p.17; al-Baghdādī, al-Farq p.24; al-Ash'arī, op.cit. vol.1 pp.68-69; al-Kāzī, Muhassil p.18.

(96) al-Khayyāṭ, al-Intisār p.97.

(97) al-Shahrastānī, op.cit. 120.

(98) al-Mas'ūdī, Tārikh vol.6 pp.24-25.

(99) al-Shahrastānī, op.cit. p.120.

(100) al-Nawbakhtī, firaq al-Shī'a p.25, he speaks about some Shī'īs who say al-Budā' is false and they believe in al-Butrīya's doctrine.

(101) al-Ash·ari, op.cit. vol.1 pp.68-69.

(102) Ibid.

(103) Ibn Ḥazm, op.cit. vl.4 p.93.

(104) Ibn al-Murtadā, al-Bahr al-Zakhkhār, the introduction p. ٢

(105) See Tritton, Muslim Theology p.32; and see al-Sama·ānī, Ansāb p.348, who spoke about the followers of Ibn Ḥayy and the Ṣalihī.

(106) al-Sam·ānī, op.cit. p.348.

(107) al-Kashshī, op.cit. 152; Tritton, op.cit. p.32.

(108) Ibn al-Nadīm, op.cit. vol;1 p.178.

(109) al-Baramghānī, op.cit. fol.114.

(110) al-Nawbakhtī, op.cit. p.12.

(111) al-Shahrastānī, op.cit. p.121.

(112) al-Nawbakhtī, op.cit. p.12.

(113) Abū Zahra, Zaid b. ·Alī p.147.

(114) Ibn al-Jawzī, Talbīs Iblīs p.22. A marginal note by a second hand in the margin of fol.4 calls them a branch of al-Mu·tazila.- Ardhīnī al-Farq bain al-firqa al-Nājiya. fol.4

(115) al-Tabsīr fī al-Dīn p.17.

(116) Ibid. and al-Nawbakhtī, op.cit. p.24.

(117) Ibn Ḥazm, this view of al-Murji·a vol.4 p.206.

(118) al-Nawbakhtī, op.cit. pp.6-7.

(119) al-Shahrastānī, op.cit. pp.120-121,

(120) al-Rāzī, al-Muhassīl p.180.

(121) al-Nawbakhtī, op.cit. p.22.

(122) al-Majlisī, op.cit. vol.37 p.32.

(123) Ibid.

(124) al-Maqrīzī, al-Khutat vol.2 p.345.

(125) Ibn Taymiyya, op.cit. vol.13 p.34.

(126) al-Shahrastānī, op.cit. p.264; Ibn al-Nadīm, op.cit. p.179; M.H. al-Dhahabī, al-Tafsīr vol. 2 pp.281,282 Abū Zahra, al-Shāfi'ī pp.45-46; and Zaid b. 'Alī pp.19

(127) al-Tafrīshī, Naqd al-Rijāl p.353; al-Astarbādī, Manhaj al-Maqāl p.344; al-Ḥillī, Khulasat al-Aqwāl p.179; al-Ṭūsī, Fihrist rijāl al-Shī'a p.312; al-Kashshī, op.cit. no.536; Āgha Buzurk, al-Dharī'a vol.4 p.315.

Notes. The Qussās.

(1) Taymūr, Muḥādarāt fī al-qiṣṣa, p.24.

(2) Sayyid Quṭb, al-Naqd al-Adabī, p.81; Mayūmī, Tārīkh al-qiṣṣa, p.19.

(3) Khalaf Allāh, al-Fann al-qaṣṣaṣī, p.230; and see Taymūr, op.cit. about the story of Luqmān b. ʿĀd.

(4) Ibn Ḥanbal, al-Musnad vol.6, p.157.

(5) Ibn Manẓūr, Lisān al-ʿArab, vol.10 p.412; al-Murtaḍā, Tāj al-ʿArūs vol.6 p.83.

(6) Ibn Manẓūr, op.cit. vol.10, p.412; al-Murtaḍā, op.cit. v ol.6, p.83; Ibn Ḥanbal, op.cit. vol.6, p.156.

(7) Qurʾān, 12:3.

(8) al-Zamakhsharī, al-Kashshāf p.1101; al-Wāḥidī, Asbāb al-Nuzūl, p.259; Ibn Hishām, Sīra vol.1 p.300.

(9) From Abū al-Dardāʾ is the report that he heard the Prophet relating (yaquṣṣ) on the minbar (Aḥmad b. Ḥanbal, op.cit. vol.2, p.357.)

(10) Ibn Ḥanbal, op.cit. vol.2 pp.307-308.

(11) Bukhārī, Ṣaḥīḥ, vol.10, pp.311-312; Muslim, Ṣaḥīḥ, vol.2 p.321.

(12) Muslim, op.cit. vol.2 p.385.

(13) Tirmidhī, vol.2 pp.238-242.

(14) Ghazālī, Iḥyāʾ, vol.1 pp.241-242.

(15) Ibid.,and Ibn Ḥanbal op.cit. vol.3, p.449.

(16) Muslim, op.cit. vol.2 p.380; Ibn Ḥanbal, op.cit. vol.6, p.417; Ibn Māja, vol.2, p.263; al-Tirmidhī, op.cit. 376; Abū Dāʾūd, vol.4 p.207.

(17) Goldziher, op.cit. vol.2 p.162.

(18) Ibid.vol.2 p.169.

(19) al-Maidānī, Arabum Proverbium, vol.2 p.304, no.180.

(20) Goldziher, op.cit. vol.2 p.166.

(21) al-Zubaidī, Sharh al-Ihyā, vol.1 p.153; Ibn Manzūr, op.cit. vol.8 p.342

(22) Ibn Manzūr, op.cit. vol.8 p.348.

(23) Ibid.

(24) Tahdhīb vol.2 p.13.

(25) Ibn Qutaiba, Ta·wīl Mukhtalif al-Hadīth, p.356.

(26) al-Zabidī, op.cit.vol.3 p.277.

(27) Ghazālī, Ihyā·, vol.3 p.279.

(28) al-Suyūṭī, Tahdhīr al-Khawāss, fol.23. The same is related from ·Alī b. Abī Ṭālib see al-Nātiq bi al-Ḥaqq, Kitāb al-Ihtisāb, p.15.

(29) al-Ghazālī op.cit. vol.1 p.241.

(30) al-Suyūṭī, op.cit. fol.23.

(31) al-Ghazālī, op.cit. vol.1 p.242.

(32) Ibid.

(33) Ibid. vol.3 p.278. al-Ghazālī drew a conclusion that this incident is a proof that relating stories is heresy. Had it been sunna, Ibn ·Umar would never have asked the qāss go leave. The Prophet said, "Anybody of you should not make his brother leave his place to sit in it, but take another place." This incident could be taken as showing that the place was Ibn ·Umar's and people used to hear him at it, so he had a right to have it kept free.

(34) Ibn al-Jawzī, Talbīs Iblīs, p.131.

(35) Ibn al-Jawzī, op.cit. p.131.

(36) 'The Islamic Preacher' in Goldziher Memorial volume part I, p.231.

(37) See Goldziher, op.cit. p.167.

(38) al-Dārimī, Sahīh vol.2 p.319.

(39) See al-Maqrī, Fath Afrīqiya wal-Andalus, p.48.

(40) Goldziher, op.cit. vol.2 p.166.

(41) al-Zarakli, al-A'lām, vol.4 p.229; M.H. al-Dhahabī, Tafsīr vol.1 p.66.

(42) al-Zabidī, op.cit. vol.1 p.154; Ibn Hanbal. It is related that he stopped relating stories when he heard the tradition of the Prophet.

(43) Taymūr op.cit. pp.47-48.

(44) J.Pederson, op.cit. p.237.

(45) Hajjī Khalīfa, Kashf al-Zunūn vol.1 p.433; al-Suyūtī, Itqān p.877.

(46) al-Jāhiz, al-Bayān wal-Tabyīn vol.1 pp.368-369, and see therein some names of qussās.

(47) al-Zarkashī, al-Burhān vol.1.p.13.

(48) Hudūd al-Nahū, p.61.

(49) Madhāhib al-Tafsīr, p.75.

(50) See our next section.

(51) al-Dhahabī, Mīzān vol.4 p.173; Ibn 'Adī, al-Kamāl, vol.3 fol.157.

(52) al-Mizzī, Tahdhīb al-Kamāl fol.1363.

(53) See al-Tafsīr al-Kabīr vols.72-73, 149-158, 240, 247, 2 61, 296, 297, 345, 355, 361, 192, 194, 195, 197 and 407. See also al-Khamsmi·at āya, where, in many places one finds a kind of qissa especially in the reasons for revelation.

(54) Kitāb al-Ihtisāb, p.15.

(55) See Goldziher, Muh. Stud. vol.2 p.167 for the hate between the theologians and qussās, and how the latter used to make fun of the former.

Notes. The Isrā·īlīyāt.

(1) Qur·ān 3:21; 4:155.

(2) Ibid. 7:64.

(3) See Qur·ān sūra 85.

(4) Qur·ān 2:50; 8:55.

(5) Ibid. 3:67.

(6) Ibid. 2:128.

(7) Ibid. 2:132.

(8) Ibid. 2:133.

(9) Ibid. 7:126.

(10) Ibid. 5:114.

(11) Ibid. 51:36.

(12) In the Arabic Qur·ān the name is Yūnus while in the Arabic Torah it is Yūnān.

(13) See Ibn Khaldūn, al-Muqaddima, pp.520-521, "The Arabs were not a people of the Book and had no knowledge; they were beduins and illiterate. If they wanted to know anything such as the beginning of the world....they would ask the people of the Book before them, the Jews and Christians, And the people of the Torah who were with the Arabs were beduins like them. They only knew what the laymen knew.." One cannot agree with Ibn Khaldūn's sweeping generalisation. He includes among the "beduin and laymen" Wahb b. Munabbih and ·Abd Allāh b. Salām. But many things in the sīra, and the Isrā·īlīyāt itself, prove that those people knew the Torah very well, and were educated rabbis. The people of the Book used to read the old testament in Hebrew and translated it into Arabic. (See Bukhārī, vol.8 p.120.)

(14) Qur·ān 18:84, 17:85, 79:42 and see al-Wāḥidī Asbāb al-nuzūl.

(15) Qur·ān 2:136.

(16) Bukhārī, vol.8 p.120, vol.13 p.260, vol.13 p.377.

(17) Aḥmad b. Ḥanbal, al-Musnad vol.3 p.387.

(18) Qur·ān 10:94.

(19) al-·Asqalānī, Fatḥ al-Bārī vol.13 p.259.

(20) Ibid. 260.

(21) See Goldziher, Madhāhib al-Tafsīr p.86, and M.H. al-Dhababī, al-Tafsīr wal-Mufassirūn vol.1 p.174 about the argument whether Ibn ·Abbās used to ask Abū al-Jald or not.

(22) It is noticeable that Muqātil uses Qāyīn as well as Qābīl; the first one is used in the Arabic Torah. See Gen. 4:1.

(23) al-Tafsīr al-Kabīr Vol. 80.

(24) Ginzberg, The legend of the Jews vol.1 p.108, and see footnote 17 in vol.4 p.138.

(25) Gen. 4:2.

(26) Ginzberg, op.cit. vol.1 p.107.

(27) Midrash Gen. 1 p.188.

(28) Muqātil, al-Kabīr fol.383.

(29) Ginzberg, op.cit. vol.1 p.11, and see footnote 32 and Ta·anīth 10a, Pesaḥīm 94a.

(30) al-Kabīr fol.295.

(31) Ginzberg, op.cit. vol.4 p.104, see footnote 94 vol.5, p.265 and Sanhedrin 107a.

(32) In Muqātil's Tafsīr fol.295 the name is Bitsshāmī., while In the Arabic Bible Bishshabi. Samuel 2 11:3.

(33) Ibid. al-Hathān, Bible, al-Hitti; al-Kabīr fol.295.

(34) Ginzberg , op.cit. vol.4 p.104, see footnote 94 vol.5 p.265 and Sanhedrīn 107a.

(35) Samuel 2 11:2-3.

(36) Ibid. 11:4.

(37) Ibid. 11:15.

(38) Qur.ān 4:162.

(39) al-Kabīr fol.295 and Samuel II 11:27.

(40) Samuel 12.11:26 and 12:19.

(41) al-Balkhī, al-Bid. wal-Tārīkh vol.5 p.1.

(42) See Bukhārī, vol.13 p.260. From Ibn .Abbās, "How do you ask the people of the Book about anything, while your Book which was revealed to the Prophet is newer, and it tells you that the people of the Book have changed the Book of God and said that it was from God....(verse 2:79). Does not what the knowledge you have been given stop you from asking them? By God, we have not seen any of them asking you about what was revealed to you." One may say that Ibn .Abbās used to ask those of them who believed, and his saying here is about the unbelievers of them. cf. footnote 21.

(43) See Muḥammad, .Abd al-Laṭīf, Awdah al-Tafāsīr pp.mīm-nūn.

(44) See Katsh, Judaism in Islam p.72 about Zamakhsharī and Ṭabarī, and p.172 about Baiḍāwī.

Notes. Muqātil's Place in Tradition.

(1) Al-Baghdādī, Tārīkh Baghdād vol.13 p.160; Ibn Sa·d, Tabaqāt vol.7 p.105; Ibn Khallikān, Wafayāt vol.2 p.165; al-·Inī, ·Iqd al-Jumān, vol.10 fol.414; al-Khazrajī al-Khulāga fol.239. See C. below.

(2) Ibn Sa·d op.cit. vol.7 p.105; Ibn Khallikān op.cit. vol.2 p.165.

(3) al-Baghdādī op.cit. vol.13 p.160.

(4) Ibid.

(5) Ibn Khallikān op.cit. vol.2 p.165; al-Khazrajī op.cit. fol.239; al-·Īnī op.cit. vol.10 fol.414.

(6) Ibn Khallikān opcit. vol.2 p.165.

(7) Ibid.; and al-·Īnī op.cit. vol.10 fol.414.

(8) The fifteen names mentioned above are to be found in al-Mizzī, Tahdhīb al-Kamāl fol.1366. al-·Īnī says, "He was the fellow of Abū Ḥanīfa in hearing from the tābi·ūn, like ·Aṭā·, Nāfi·, Muḥammad b. al-Munkadir, Ibn Sīrīn and others." ·Iqd al-Jumān vol.10 fol.481.

(9) al-Sulamī Tabaqāt al-Ṣufiya p.108.

(10) al-Baghdādī op.cit. vol.13 p.160; al-·Īnī op.cit. vol.10 fol.414.

(11) Ibn Khallikān opscit. vol.2 p.165; al-·Īnī op.cit. vol.10 fol.414.

(12) Ibn Khallikān op.cit. vol.2 p.165.

(13) al-Baghdādī op.cit. vol.13 p.160.

(14) Ibid.

(15) al-Khazrajī op.cit. fol.239.

(16) al-Baghdādī op.cit. vol.13 p.160.

(17) Ibid. and Ibn Khallikān op.cit. vol.2 p.165; al-Khazrajī op.cit. fol.239; al-ʿAynī op.cit. vol.10 fol.414.

(18) al-Baghdādī op.cit. vol.13 p.160.

(19) All the 27 names are mentioned in al-Mizzī, Tahdhīb al-Kamāl fol.1366.

(20) Ibn Khallikān op.cit. vol.2 p.165; al-ʿAynī op.cit. vol.10 fol.414.

(21) Ibid.

(22) Yāqūt, Muʿjam al-Udabāʾ vol.2 p.231.

(23) al-ʿAynī op.cit. vol.10 fol.415; al-Baghdādī op.cit. vol.13 p.163.

(24) al-ʿAynī op.cit. vol.10 fol.415.

(25) al-Nawawī Tahdhīb al-Asmāʾ waʾl-Lughāt vol.2 part 2 p.111.

(26) Ibn ʿAdī al-Kāmil vol.3 fol.156; al-Bustī al-Majrūhīn min al-Muhaddithīn vol.17 fol.220.

(27) Ibn ʿAdī op.cit. vol.3 fol.156.

(28) See al-Jaṣṣāṣ Ahkām al-Qurʾān vol.1 p.150: he states that he had a bad memory and often committed mistakes.

(29) al-Mizzī op.cit. fol.1367.

(30) Muqātil b. Sulaymān al-Tafsīr al-Kabīr fol.1.

(31) See footnote 1.

(32) al-Baghdādī op.cit. vol.13 pp.165-166.

(33) al-Andalusī vol.2 p.218.

(34) al-Tafsīr al-Kabīr fol.190.

(35) al-Baghdādī op.cit. vol.13 p.168.

(36) al-Bukhārī al-Sahīh vol.1 p.22; Tirmidhī pp.375-376; al-Sibā·ī al-Sunna wa makānatuhā p.259; see the argument about the meaning of the tradition.

(37) al-Sibā·ī op.cit.259.

(38) al-Baghdādī op.cit. vol.13 p.165.

(39) Ibid. vol.13 p.167.

(40) Ibn al-Ṣalāh ·Ulūm al-hadīth pp.353-355.

(41) al-Baghdādī op.cit. vol.13 pp.163-164.

(42) Ibn Ḥajar Tahdhīb al-tahdhīb vol.9 p.178.

(43) al-Baghdādī op.cit. vol.13 pp.167-168.

(44) al-Dhahabī Mīzān al-·Istidāl vol.1 p.52; al-Qāsimī Qawā·id al-tahdīth p.188.

(45) Ibn Ḥajar Tahdhīb vol.10 p.283; al-Nawāwī Tadrīb al-Rāwī p.103; al-Baghdādī op.cit. vol.13 p.167.

(46) al-Baghdādī vol.13 p.167.

(47) Ibn ·Adī op.cit. vol.3 fol.157.

(48) Ibid. vol.3 fol.156.

(49) al-Dhahabī Mīzān vol.4 p.173.

(50) Ibid.

(51) al-·Īnī op.cit. vol.10 fol.415. The view that the scholars disagree on his reliability is to be found in Luṭf Allāh al-Qanwachī al-Tāj al-Mukalal p.133.

(52) Amīr ·Alī ·Abd al-Razzāq Tagrīb al-Tahdhīb p.562.

(53) al-Baghdādī op.cit. vol.13 p.161.

(54) Ibn al-Ṣalāh op.cit. p.113.

(55) Ibid.

(56) Dictionary of Traditionists fol.77; al-Nasā·ī al-Du·afā· wal-matrūkūn p.52; Ibn Ḥajar op.cit.vol.10 p.284. Muḥammad bi al-Murtaḍā al-Yamānī says in Īthār al-Ḥaqq p.159, "Nobody of the authors of the six books of ḥadīth [al-kutub al-sitta fī al-ḥadīth] related from him but al-Nasā·ī who says, 'He used not to lie'; he means he was not intending to lie." al-Nasā·ī has two books on tradition; one of them, al-Mujtabā, is one of the six books of ḥadīth. In that book Muqātil is not mentioned at all; unfortunately it has not been possible to obtain a copy of his second book, al-Sunan al-Kubrā, to check whether or not he relates in it any traditions from Muqātil.

(57) al-Suyūṭī al-La·ālī· al-Masnū·a vol.1 pp.246-247, and vol.2 p.106; al-Baghdādī op.cit.vol.13 p.168.

(58) al-·Īnī op.cit. vol.10 p.415.

(59) Ibid.

(60) al-Mizzī op.cit. fol.1367.

(61) al-Ḥalabī Kashf al-ḥathīth fol.94.

(62) Taqrīb al-tahdhīb vol.i p.6.

(63) Dhail al-La·ālī· al-Masnū·a p.122.

(64) al-Bustī al-Majrūḥīn min al-Muḥaddīthīn vol.17 fol.221.

(65) Tadhkirat al-Ḥufāẓ vol.1 p.157; Asmā· Rijāl al-Kutub al-Sitta fol.229.

(66) al-Baghdādī op.cit. vol.13 p.169.

(67) al-Mizzī op.cit. fol.1368.

(68) al-·Īnī op.cit. vol.10 fol.415; al-Baghdādī op.cit. vol.13 fol.163.

(69) Ibid.

(70) Ibn ʿAsākir Tahdhīb vol.2 p.14.

(71) Ibn al-Ṣalāḥ op.cit. p.97; and see al-Baghdādī, al-Kifāya fī ʿilm al-riwāya p.111.

(72) al-Baghdādī al-Kifāya p.108.

(73) Ibn al-Ṣalāḥ op.cit. p.89.

(74) al-Baghdādī Tārīkh Baghdād vol.13 p.164.

(75) op.cit. p.114.

(76) al-Tārīkh al-kabīr No.1976.

(77) Tārīkh Baghdād vol.13 p.169.

(78) Ibid. vol.13 p.160

(79) Miftāḥ al-saʿāda vol.1 p.403.

(80) al-Baghdādī Tārīkh Baghdād vol.13 p.168.

(81) Mīzān al-ʿIʿtidāl vol.1 p.4.

(82) Ibn al-Ṣalāḥ op.cit. p.113.

(83) Lisān al-Mīzān vol.6 p.728.

(84) al-Kāmil vol.5 p.454.

(85) Ibn al-Ṣalāḥ op.cit. p.112.

(86) al-ʿĪnī op.cit. vol,10 fol.415; Ibn Khallikān op.cit. vol.2 p.165; and see the view of al-Bukhārī which we mentioned before. So which of his views is to be taken? Is his hadīth to be written or not?

(87) Ibn Khallikān op.cit. vol.2 p.165.

(88) al-Baghdādī Tārikh vol.13 p.167.

(89) Tafsīr Ibn Tayamiyya p.428.

(90) al-Māmaqānī Tanqīh al-Maqāl vol.3 p.244.

(91) Rijāl al-Baqī p.46.

(92) Rijāl Ibn Dā·ūd p.413.

(93) al-Māmaqānī op.cit. vol.3 p.244.

(94) Tanqīh al-Maqāl vol.3 p.244.

(95) al-Kamāl vol 3 fol.157; and see al-Dhahabī Mīzān vol.4 p.145.

(96) The Zaidiyya are among the Ahl al-Ahwā'; see al-Juwaini al-Irshād p.100.

(97) Ṭashköprüzade op.cit. vol.1 p.403; Ḥājjī Khalīfa Kashf al-Zunūn vol.1 p.429.

(98) For the long argument, see al-Ṣan·ānī al-Rawd al-Nadīr vol.1 pp.25-27; Abū Zahra al-Imām Zaid b. ·Alī pp.233-234.

(99) al-Ṣan·ānī op.cit. vol.1 p.25.

(100) Ibid. vol.1 p.26.

Notes: Muqātil's Works.

(1) Ḥajjī Khalīfa says, "Tafsīr Muqātil b. Sulaymān from twelve Tābi·ūn." He means al-Tafsīr al-Kabīr; see Fol.410 Kashf al-Ẓunūn vol.1 p.459.

(2) For these first seven books see Aghā Buzruk al-Ṭahrānī, al-Dharī·a ilā taṣānīf al-Shī·a, vol.4 p.315.

(3) Ibn al-Nadīm, al-Fihrist, p.179; for Nos.1, 4 and 5 see pp.32, 37 and 38; and al-Bā·ūdī, Ṭabaqāt al-Mufassirīn, fol.168.

(4) al-Bā·ūdī, op.cit. fol.168. It can be assumed that this book, which is not extant, is a part of al-Wujūh wal-Nazā·ir.

(5) The copies which are known of this tafsīr:

A) Faiḍ Allāh Efendī No.79 dated 524/1129, 174 fols. vol. II only, from sūra 19 to the end of the Qur·ān. A photo copy is in the Library of the Arab League in Cairo.

B) Burṣa Orhan Hüseyin Chelebi No.27 dated 549/1154, written for his own use by Abū Ja·far Muḥammad b. Sa·ad al-Zuhrī al-Kurdī, fols.

C) Topkapîsarayî, Aḥmad III No.74, dated 886/1481, in two volumes; vol.1 on sūras 1-19, vol.2 on sūras 20-114. There is a photo copy in the Library of the Arab League in Cairo.

D) al-Ḥamīdīya No.58, undated, one volume in 487 fols. Waqf of sultan ·Abd al-Ḥamīd to the two Holy Mosques.

E) Süleymāniye, Ḥasan Ḥusnī Pasha No.17, dated 1166/1752, written by Darwīsh Muḥammad Hindīzāde. One volume in 363 fols. the whole Qur·ān.

F) A personal communication informs me of a copy in 229 fols. containing sūras 19-41 written in the fourth century, in the Library of al-Azhar, and of a photo copy of the same in the Library of the Arab League. Details of the catalogue numbers have not been forthcoming.

(6) al-Hudhail, written in Muqātil, al-Kabīr fols.1-2.

(7) al-Tafsīr al-Kabir, fol.27.

(8) Ibid., see fols.17, 19, 23, 31, 32, et passim.

(9) Ibid., 246.

(10) Ibid., fol.247.

(11) Ibid., fol.207.

(12) Ibid., fol.208.

(13) Ibid., fol.116.

(14) Ibid., fol.389.

(15) Ibn Ḥanbal, al-Musnad vol.5 pp.137-138.

(16) al-Tafsīr al-Kabīr fol.372. He agrees with the historians, but not in detail.

(17) Ibid. fol.217.

(18) Ibid. fol.78, and al-Mulūh fol.88.

(19) al-Tafsīr al-Kabīr fol.118.

(20) Ibid. 41.

(21) al-Munjid p,420, and al-Farā·id al-durrīya in the introduction.

(22) al-Tafsīr al-Kabīr fol.4. See also Ibn Hishām, Sīra vol.1. p.546. Ibn Isḥāq evidently used the same system

as Muqātil, but the editors have changed them according to the usual numerical values. We think that they should have left them as they were.

(23) Muqātil, al-Kabīr fol.41.

(24) Ibid. fol.270, 275 and 276.

(25) Muqātil, al-Kabīr fol.401; and for later source see al-Ṭabarsī, Tafsīr vol.2 p.234.

(26) See al-Nisābūrī, Gharā'ib and al-Tafsīr al-Ishārī in al-'Alūsī, Rūḥ al-Ma'ānī.

(27) al-Tafsīr al-Kabīr fol.231.

(28) Ibid. fol.388.

(29) See third chapter of thesis.

(30) Ibid. fol.223.

(31) Ibid. fol.84.

(32) Fath al-Qadīr vol.2 p.48.

(33) al-Thamarāt al-Yāni'a vol.2 fol.58, quoted in M.H.al-Dhahabī, al-Tafsīr wal-Mufassirūn vol.3 p.134. He says this is a kind of fake riwāya and fabricated.

(34) al-Ṭabarsī, Majma' al-Bayān vol. 4 pp. 209-212

(35) Muqātil, al-Kabīr fol.125.

(36) Ibid. fol.331.

(37) Qur'ān 12:2.

(38) Ibid. 41:44.

(39) al-Suyūṭī, Itqān p.315 and Zarkashī, al-Burhān vol.1 p.287.

(40) Ibn 'Aṭīya, al-Muqaddima p.277, and al-Zarkashī op.cit. vol.1 p.289.

(41) al-Zarkashī, op.cit. vl.1 p.290, and see A.Jeffery, The foreign Vocabulary of the Qur·ān, pp.2-11 for the various views.

(42) Jeffery, op.cit. p.5.

(43) Muqātil, al-Kabīr fol.136.

(44) Ibid. fol.183.

(45) Ibid. fol.192.

(46) Ibid. fol.198.

(47) Ibid. fol.343.

(48) Ibid. fol.339.

(49) Ibid. fol.201.

(50) Ibid. fol.320.

(51) Jeffery, op.cit.; for No.2 see p.238; for No.3 see p.58; for No.6 see p.184 and 206.

(52) al-Suyūṭī, op.cit. p.326.

(53) Qur·ān 30:55.

(54) Ibid. 20:103.

(55) Ibid.20:104.

(56) Malaṭi, al-Tanbīh wal-Radd p.47.

(57) Qur·ān 88:6.

(58) Ibid. 69:36.

(59) Ibid. 44:43, 44.

(60) al-Malaṭī, op.cit. 49-50.

(61) Qur·ān 32:14.

(62) Ibid. 20:52.

(63) Ibid. 9:68.

(64) Ibid. 2:106, in the Qur·ān, "Or cast into oblivion."

(65) al-MalaṭĪ, op.cit. pp.52-53.

(66) Qur·ān 26:15.

(67) Ibid. 20:46.

(68) Ibid. 50:43.

(69) Ibid. 75:40.

(70) Ibid. 3:59.

(71) Ibid. 55:14.

(72) Ibid. 15:26. In the Qur·ān, "Surely We."

(73) Ibid. 32:7.

(74) Ibid. 23:12.

(75) Ibid. 37:11.

(76) Ibid. 21:73.

(77) Ibid. 32:8.

(78) al-MalaṭĪ, op.cit. pp.53-54.

(79) Qur·ān 40:11.

(80) Ibid. 44:56.

(81) Ibid. 2:28; al-MalaṭĪ, op.cit. pp.54-55.

(82) Qur·ān 41:9-11.

(83) Ibid. 79:27-30.

(84) Ibid 21:30. In the Qur·ān, "heavens".

(85) al-MalaṭĪ, op.cit. pp.55-56.

(86) Ibid. p.56.

(87) Ibid. p.61.

(88) al-Suyūṭī, al-Itqān p.327.

(89) A. Beyazit ʿUmumī No.561 in 288 fols.

B. Topkapiserayi Emanet No.2050 in 173 fols.

(90) The MS used here is Beyazit No.561.

(91) Muqātil, al-Mulūh wal-Nazā·ir fols.2-9; compare with al-Suyūṭī, op.cit. pp.328-329.

(92) Muqātil, al-Mulūh fols.100-105.

(93) Ibid. see fols. 116 and 174.

(94) Ibid. 116-119.

(95) Muqātil, al-Khamsmi·a. see fols. 6 A, 45 A, 54 B, etc.

(96) al-Sāyis, and Companions, Tārīkh al-Tashrīʿ al-Islāmī p.281.

(97) al-Khuḍarī, Tārīkh al-Tashrīʿ al-Islāmī p.354.

(98) This can be seen in comparing his book with the Zaidī books of fiqh; compare fol.12 with al-Bahr d-Zakhkhār vol.1 p.179; fol.53 with Zaid b. ʿAlī, al-Musnad vol.4 p.194; fol.70 with al-Azhār p.44 and so on.

(99) al-Suyūṭī, op.cit. pp.121-122.

(100) Muqātil, al-Khamsmi·a, fol.101 A.

(101) See, e.g.:

	al-Khamsmi·a	al-Mulūh	al-Kabīr
	54A	41	-
	31A	264	26
	11A	-	48
	10B	-	17
	57B	-	30
	33B	-	250
	66B	178	31
	8A	147	-

CHAPTER TWO

Muqātil's Place in Commentary.

Muqātil has a great place in commentary; many scholars acclaim his knowledge and praise him in statements such as that of al-Shāfi·ī: that as people rely on Abū Ḥanīfa in scholastic and Zuhair b. Abī Sulmā in poetry, so do they rely on Muqātil in commentary. al-Shāfi·ī even went so far as to say that all people are indebted to Muqātil in tafsīr.[1] This statement, from such a great thinker as al-Shāfi·ī, is praise indeed. It seems to imply that Muqātil's commentary is both one of the greatest and one of the oldest. Similar testimony is to be found in many of our sources.[2]

Muqātil b. Ḥayyān, a contemporary of Muqātil b. Sulaymān, who was in contact with him and knew him well, says, "I have not seen the knowledge of Muqātil in comparison with the knowledge of men but like the deep sea beside a shallow sea."[3] When Ḥammād b. Abī Ḥanīfa was told that Muqātil studied tafsīr under al-Kalbī he was very much surprised and said, "How did it happen, when Muqātil was of greater knowledge than al-Kalbī?[4] Yet al-Kalbī was the authority of his century.[5] al-Athram said, "I asked Aḥmad b. Ḥanbal about Muqātil b. Sulaymān - God rest his soul. He said, 'What shall I tell you? I have never seen a more knowledgeable man in commentary than Muqātil b. Sulaymān'."[6] This statement from another founder of one of the four orthodox schools, is as important as that

of al-Shāfi·ī.

But fame is an enemy of some people. A famous person finds some people who hate him for doing nothing but just being famous. Muqātil was famous and therefore we find statements like that of Yaḥyā b. Shibl, who said, "·Abbūd b. Kuthair asked me, 'What stopped you from going to Muqātil?' I answered, 'Our people hate him.' He said, 'Do not hate him. Nobody is left with more knowledge of the Book of God than him'."[7] al-Qāsim b. Aḥmad al-Ṣaffār said that al-Ḥarbī was eager to take the books of Muqātil and read them. "I asked him once, 'O Abū Isḥāq, why do people speak against Muqātil?' He replied, 'Because of their jealousy'."[8] Thus it is clear that fame was one of the reasons why some people hated Muqātil, but more typical of learned opinion is al-·Īnī, who said, "And Muqātil was of the great scholars."[9]

One can establish the greatness of Muqātil in commentary not by quoting these statements but by the fact that his name and views are cited in so many books, not in commentary only but in many other fields. Ibn Manẓūr says, "·Amr b. Abī Khalīfa said, 'I have heard Muqātil, the commentator, when he was asked by Abū ·Amr b. al-·Alā· about God's saying, 'This is the similitude of paradise' (47:15), 'What is its similitude?' He answered, 'There is one river of water unstaling.'"[10] al-Jāḥiẓ quotes him as saying, "Moses asked al-Khidr, 'Which

of the animals do you like and which do you hate?' He said, 'I like horses, donkeys, and camels because the prophets ride them, and I hate elephants, buffaloes, and bulls.'"[11]

In Wujūh al-Qur·ān Muqātil is considered an authority. Ibn al-Jawzī says, "When I read the books of al-wujūh wal-nazā·ir which the people who work on this have since written, I have seen the latest following the earliest, copying his words without thinking of what he is copying, or conducting research on what he is taking from him. A book on this topic has been attributed to ·Ikrima from Ibn ·Abbās, another one to ·Alī b. Abī Ṭalha from Ibn ·Abbās, and among those who wrote on this topic are al-Kalbī and Muqātil b. Sulaymān."[12] Ibn al-Jawzī made it clear that there is a tendency to copy, and he cast some doubt on the book of Ibn ·Abbās. One agrees with al-Suyūṭī that Muqātil is the earliest who wrote on this topic.[13] al-Demghānī says, "I went through the books of wujūh al-Qur·ān by Muqātil b. Sulaymān and others. I found that they left out some words of the Qur·ān which have many meanings, so I intended to write a book containing what they mention and what they have omitted."[14] This scholar admits that he copied the work of Muqātil in his book. Moreover, al-Tafīsī translated the work of Muqātil into Persian."[15] al-Shāfi·ī says that all people are indebted to Muqātil in tafsīr; one might add that they are also indebted

to him in wujūh and nazā'ir.

Ibn Khālawaih quotes Muqātil on the peculiarities of sūra 9 (9:15): "Wa yatūba Allāh", in the subjunctive. From Ibn Abī Isḥāq, al-A'raj, Muqātil b. Sulaymān and Yunūs b. Abī 'Amr."[16] Many other examples could be given.

Now we must consider the references to Muqātil in later commentary.

al-Māturīdī (d.333/944) wrote a commentary called Ta'wīlāt al-Qur'ān in which he frequently refers to Muqātil.

24:3 The fornicator of the people of the Book shall not marry but a fornicatress of the people of the Book or an idolatress of other than those who were given the Book, and the fornicatress none shall marry her but a fornicator of the people of the Book or an idolator of other than those who were given the Book.[17]

This is an exact quotation from Muqātil.

Sūra 107 was revealed in Medina according to Ibn 'Abbās, but Muqātil, Mujāhid and others say that it was revealed in Mecca. It is possible that its beginning was revealed at Mecca because the man in whose case it was revealed was a Meccan, al-'Āṣ b. Wā'il al-Sahmī.[18]

al-Māturīdī tries to bring the two views into agreement. Muqātil does not in fact state that this sūra was revealed in Mecca. He says, "It was revealed in the case of al-'Āṣ b.

Nā'il al-Sahmī, Kubaira b. Abī Wahb al-Makhzūmī, the husband of Umm Hānī bint Abī Ṭālib, the Prophet's aunt."[19] It is because those people were Meccan that al-Māturidī quotes' Muqātil as saying this sūra was revealed in Mecca.

al-Māturidī sometimes takes Muqātil's side when there is disagreement between Muqātil and others:

> on verse 23:112-13:"He shall say, 'How long have you tarried in the earth, by number of years?' They shall say, 'We have tarried a day or a part of a day.'" There is disagreement about it. Muqātil says, "They tarried in the grave"[20] and Abū Mu'ādh says, "Muqātil was mistaken. His saying is of those people who do not believe in the chastisement in the grave, the Jahmīs. Because if one is in chastisement and difficulties one would never imagine that his staying is short." What Muqātil and Muḥammad b. Isḥāq say is possible, in our view, that the unbelievers' words refer to the graves. This does not mean that there is no chastisement in the grave, but it might not be as hard as that of the hereafter, and therefore they found the chastisement of the grave shorter.[21]

al-Māturidī does not only quote Muqātil, but also supports him. Many quotations could be taken to show that Muqātil's works were among the sources of al-Māturidī.

Hibat Allāh b. Salāma (d.410/1019).

Ibn Salāma's book, al-Nāsikh wal-Mansūkh is one of the well-known sources for this topic. He mentions some of his sources and one of these is the work of Muqātil, related to him by al-Hudhail b. Ḥabīb.[22] His quotations from Muqātil, however, are not numerous.

> Muqātil says, All that is left after paying alms is abrogated by the verse of alms.[23]

Ibn Salāmā speaks about sūra 56:

> The commentators agree that there is neither nāsikh nor mansūkh in this sūra, but Muqātil b. Sulaymān said, "There is a mansūkh, which is His saying, 'A throng of the ancients and how few of the later folk' (56:13-14). This verse is abrogated by His saying, 'A throng of the ancients and a throng of the later folk' (56:39-40).[24]

Muqātil does not say that this verse is abrogated but he says, "When verse 56:13-14 was revealed the believers were very sad. So verse 56:39-40 was revealed and the believers became very happy,"[25] One has to remember that this quotation is from al-Kabīr. He might have mentioned it in al-Nāsikh wal-Mansukh as an instance of abrogation. Ibn Salāma's chain of transmission from Muqātil is the same as that of al-Khamsmi'āt āya. Muqātil is quoted twice only in the work of Ibn Salāma.

al-Tha•labī (d.427/1035).

al-Tha•labī is renowned as the author of the Stories of the Prophets, and also of a commentary, al-Kashf wal-Bayān. As he is one of the Quṣṣāṣ, like Muqātil, one would expect to see the name of Muqātil and his views to occur often in the work of al-Tha•labī, and this is in fact the case. In his introduction, al-Tha•labī states that his sources include "The Commentary of Muqātil b. Sulaymān from Abū Ṣāliḥ al-Zaidānī, Isḥāq al-Tha•labī and Abū •Usma. Then he mentions Kitāb al-Wujūh.[26] So numerous and well-known are his quotations from Muqātil in his commentary: on 2:121 Muqātil says, 'The believers of the scholars of the people of the Book, •Abd Allāh b. Salām and others.[27] al-Tha•labī also quotes Muqātil frequently in his Qaṣaṣ al-Anbiyā. Some of these quotations are very long: here is an interesting example.

> Muqātil and Ka•b say that the tower of al-Namrūd was two farsakhs high. He took four eaglet chicks. He fed them meat and bread until they became strong. He sat in a box with a slave of his. He made two doors, one in the bottom and the second in the roof. He tied the box to the legs of the eagles and hung the meat on a stick above the box and when he lifted it up the eagles flew, wanting the meat. They went up far. al-Namrūd asked his slave to open the upper door, to see the heavens and see whether they were

near it. The slave opened the upper door and looked. He saw the heavens as they look from earth. Then al-Namrūd asked the slave to open the lower door and to look at the ground. He opened the door. He told him that he saw the earth like a white beard, mountains like smoke. The eagles flew up till the wind became strong and it was difficult for them to fly. Al-Namrūd asked his slave to open the two doors. He opened the upper door and saw the heaven as it looks from earth. When he opened the lower one he saw the earth black and dark....al-Namrūd ordered his slave to place the stick down and when the eagles saw the meat underneath them they flew down. When the mountains heard the sound of the box they were frightened and thought that something had happened in heaven and they wanted to move from their places and that is verse 14:46.[28]

Muqātil does not name the hero of this delightful story, but simply calls him 'a man'. One feels that al-Namrūd, mighty hunter though he was, would not be so irresponsible as to embark on such a craft. It is hard to see why the box, as described, should be noisy enough for the mountains to suppose that the end of the world had come. At all events this is a fair sample of al-Tha'labī's borrowings from Muqātil.

al-Wāḥidī (d.468/1075).

His <u>Asbāb al-Nuzūl</u> is a famous book on the reasons for

revelation. In his book al-Wāḥidī quotes Muqātil frequently and verbatim:

> on verse 2:75. "Are you then so eager that they should believe you" Ibn ʿAbbās and Muqātil say that it was revealed about the seventy who were chosen by Moses to go with him to God. When they went they heard the speech of God, as He was ordering and forbidding. The truthful among them told [the people] what they had heard, while another party said, "We have heard God saying in His Own words 'If you can do these things [i.e. the permitted and forbidden] then do them, but if you cannot then do not do them and there is no harm."[29]

Muqātil is quoted again:

> on verse 29:1-2 "Alif lām mīm. Do the people reckon that they will be left to say, 'We believe', and will not be tried?" Muqātil says that it was revealed about Mahjaʿ the client of ʿUmar b. al-Khaṭṭāb who was the first one killed in Islam; on the day of Badr he was shot by ʿAmr b. al-Ḥaḍramī and was killed. The Prophet said, "He is the master of the martyrs" and "He will be the first who will be called of this community at the door of paradise." His parents and his wife were very sad. So God revealed this verse.[30]

Again, al-Wāḥidī refers to Muqātil on verse 99:7-8:

> "And whoever has done an atom's weight of good shall see it. and whoever has done an atom's weight of evil shall see it." Muqātil says that it was revealed in the case of two men, one of whom used to be asked for charity by a poor man, and he used to find it too little to give a date or a nut or a bit of bread. He used to say, 'This is nothing; we shall get a reward when we spend out of what we like'. The other man used to find it easy to commit a small sin such as lying or backbiting, and he used to say, 'There is nothing on me when I commit this. God has promised the fire for those who commit grave sins.' So God revealed these verses.[31]

Muqātil is quoted in this book very many times,[32] always accurately.

al-Baghawī (d.516/1122).

al-Baghawī quotes several commentators in his commentary, among them Muqātil b. Sulaymān. He quotes him by the following chain of transmission:

> The commentary of Muqātil b. Sulaymān from Abū Isḥāq Ibrāhim b. Muḥammad al-Mahrajānī, who said that he was told by Abū Muḥammad ʿAbd al-Khāliq b. al-Ḥasan b. Muḥammad al-Saqṭī, known as Ibn Abī Rāwiya, who said that he was

told by ʿAbd Allāh b. Thābit b. Yaʿqūb al-Maqrī, who was told by al-Ḥudhail b. Ḥabīb Abū Ṣāliḥ al-Zaydānī from Muqātil b. Sulaymān.[33]

This chain is similar to that of al-Khamsmiʿa[34] apart from the first name. He quotes Muqātil:

on 8:36 "The unbelievers expend their wealth to bar from God's way and still they will expend it till it is an anguish for them, then be overthrown." Muqātil and al-Kalbī say that it was revealed about those who expended at Badr, they being twelve men: Abū Jahl b. Hishām ʿUtba and Shaiba the sons of Rabiʿa ʿAbd Shams, Nabih and Munabih the sons of al-Ḥajjāj, Abū al-Buḥturī b. Hishām, al-Naḍr b. al-Ḥārith, Ḥakīm b. Ḥizām, ʿUbayy b. Khalaf, Zamʿa b. al-Aswad, al-Ḥārith b. ʿĀmir b. Nawfal and al-ʿAbbās b. ʿAbd al-Muṭṭalib. All of them were of Quraish and each one of them used to slay ten camels a day.[35]

Although al-Kalbī agrees with Muqātil, these are the very words of Muqātil, not of al-Kalbī.

al-Baghawī states:

9:115 "God would never lead a people astray after He has guided them". Muqātil and al-Kalbī say that this verse is of the abrogated verses. People came to the Prophet and converted to Islam at the time before intoxicating drink was forbidden and the direction of the prayer was not changed towards the Kaʿba. Then they returned to

their people, following these things. After some time drink was forbidden and the direction of the prayer was changed towards the Ka·ba, but these people did not know about that. When they came to Medina and found that, they said, 'O Prophet of God, you are following one religion while we were following another one, so we are astray." God sent down verse 9:115, meaning that God will never make the work of people worthless. These people used to follow the abrogated until they knew the abrogating.[36]

One could give many examples of al-Baghawī's quoting Muqātil, but since he used the works of Muqātil as his principal source these two examples will be sufficient.

al-Ṭabarsī (d.538/1143).

al-Ṭabarsī is one of the famous Shi·ī scholars and commentators. One of the sources of al-Ṭabarsī as given by Dr. Ḥusain Karimān is Muqātil b. Sulaymān.[37] al-Ṭabarsī often quotes Muqātil:

verse 4:34 "Men are the managers of the affairs of women." Muqātil says that this verse was revealed in the case of Sa·d b. al-RabI·, who was of the Nuqabā·, and his wife, Ḥabība bint Zaid. They were of the Anṣār. She ill-treated him so he hit her. She went with her father to the Prophet. The father said, "I gave him my daughter and he slapped her." The Prophet said, "Let her retaliate"

and she went to retaliate. Then the Prophet said, "Come back. Gabriel has come to me", and this verse was revealed.[38]

This is an exact quotation from Muqātil.

verse 2:243 "Hast thou not regarded those who went forth from their habitations in their thousands, fearful of death?" It was said that they escaped from the Holy War, when it was appointed as a duty for them. This is from al-Ḍaḥḥāk and Muqātil and they take "so fight in God's way" as a proof for their view. Thœ people were eight thousand. al-Kalbī, al-Ḍaḥḥāk and Muqātil say that one of the Kings of the Children of Israel ordered them to fight their enemy so they went out and camped, but they became cowards and frightened of death and said, "We cannot go further to a land where the epidemic is raging unless after such disease ends." God sent death for them....Then they became alive again.[39]

al-Ṭabarsī gives the name of the King as Ḥizqail. Muqātil calls him Ḥizqail b. Dūm who is Shū al-Kifl b. Dūm.[40] He might be Hezekiah, son of Ahaz, King of Judah 720-692 B.C.

95:8 "Is not God the justest of the judges? Is He not the most just judge? So He will judge between you, O Muḥammad, and between those people who disbelieve in you"; from Muqātil.[42]

In another reference he states:

It was said that the Prophet sent a body of troops of Kināna, appointing as their chief al-Mundhir b. ʿAmr al-Anṣārī, one of the Nuqabā'. They did not come back in time, so the hypocrites said, "They were killed all of them." God revealed sūra 100. This view is from Muqātil.[43]

These are the same words used by Muqātil but he adds the Jews to the hypoctites.[44]

The clear sign means Muḥammad, from Ibn ʿAbbās and Muqātil.[45]

Many other examples can be seen in the work of al-Ṭabarsī.

al-Zamakhsharī (d.538/1143).

Zamakhsharī the Muʿtazilite scholar is perhaps best known not as a commentator but as a grammarian, but his book, al-Kashshāf, is one of the greatest commentaries, particularly valuable for the Muʿtazilite view. Many books have been written to criticize him and to comment on the verses according to the sunni point of view. al-Baiḍāwī is one of the writers who bases his commentary on al-Kashshāf. al-Zamakhsharī usually prefaces his information with "It is related"[46], "It is said"[47], without naming the source. Sometimes, however, he does refer to people, but he seldom names Muqātil although the view of Muqātil can be seen under the words "It is said" or "It is related".[48] He quotes Muqātil on

4:95 "Such believers as sit at home, unless they have an

injury, are not equals of those who struggle in the path of God." From Ibn ʿAbbās: those who sat at home on the day of Badr and those who went to the fight; and from Muqātil: who sat on the day of Tabūk.[49]

al-Zamakhsharī refers to Muqātil on verse 17:58. Although his reference is short it ought to be discussed; a complete quotation of the story is found in al-Balkhi, and it is:

> 17:58 "No city is there, but We shall destroy it before the Day of Resurrection, or We shall chastise it with a terrible chastisement; that is in the Book inscribed." The mention of the coming devastation of the cities in the book of Abū Hudhaifa from Muqātil who said, "I read it in the books of al-Ḍaḥḥāk after his death" and those books were in his possession. The cities are: Mecca, which will be devastated by the Abyssinians, and that is its chastisement. Medina, which will be destroyed by famine, Basra by floods, Kūfa by the Turks. Damascus by the great wars when Constantinople will be conquered. The devastation of Andalusia and Tangiers will be by wind. Africa's devastation will be from the side of Andalusia. Egypt by the drying up of the waters of the Nile. Yemen by locusts. Abyssinia and Armenia by thunderbolts and earthquakes, Azarbaijan by the foreparts of the hooves of horses. al-Jabal by thunderbolts. al-Rayy, Isfahan and

Hamadan by the Dailamis and the Tabarsis. al-Zawrā' by a gentle wind passing over it, after which its people will be changed into monkeys and pigs. When al-Zawrā' was destroyed Ḥulwān would follow. Kūfa by a man of 'Ād, 'Anbasa b. Abī Sufyān, meaning al-Sufyānī. The devastation of Sijistān would be by wind, sands and snakes. Khurasān will suffer from various kinds of chastisement. Balkh will have an earthquake. It will be demolished and a flood will cover it. Badhkhashan will be conquered by people wearing split garments. They will leave it like the belly of a donkey. The people of Tirmidh will die after a plague spreads. al-Saghānīya will be destroyed by a slaughter wrought by their enemy; the people of Qaiqūra b. Karkar will be overpowered [as well as] Samarqand, al-Shash, Farghana, Isbijab and Khwarezm. Bukhara is the land of the powerful. What will happen in Khwarezm will happen in it and the people will die after a famine. Transoxania, Mā warā' al-Nahr, will be destroyed by the Turks, the people will suffer until they reach the state that if a dog barks on the bank of the river Amul, anyone on the bank of the Euphrates will wish to be in the place of that dog. Kirman, Fars and Isfahan will be destroyed by their enemies. Marv by snakes. Nishapur by wind. Herat by snakes, who will come from the sky like rain and

will eat the people.

Muqātil said that the devastation of Sind will come from the direction of India, Khurāsān from Tibet, Tibet from China. This is the riwāya and God knows best.[50]

A part of this is quoted by al-Zamakhsharī[51] and al-·Ālūsī.[52] What is strange is that there is no mention of this story in the work of Muqātil. Goldziher thinks that this is Muqātil's view, though there is no mention of it in his work, and all those people who quote it have said that it is the view of al-Ḍaḥḥāk, Muqātil here being only part of a chain of transmission. This is just the kind of story we would expect to find in the work of Muqātil, the qāṣṣ, about the future of the world, and there is no reason to doubt that he did relate it; al-·Ālūsī presumably derived it from al-Kashshāf.

Ibn al-Jawzī (d.596/1199).

Ibn al-Jawzī was a polymath, and author of some two hundred books[54] on many subjects. His commentary, a work of great erudition, is in course of publication in Beirut. He was a Ḥanbalī. Among the sources he used were the works of Muqātil b. Sulaymān; as many examples could be given to show:

> 2:2 "Wherein is no doubt" that it is from God; this is the view of Muqātil and others with him.[55]

The very words of Muqātil are used in other quotations, but sometimes Ibn al-Jawzī relates the views of Muqātil without

quoting his exact words.

> 2:186 was revealed when food and sexual intercourse were forbidden for the Muslims after sleeping, in the first kind of fasting. A Muslim ate after he had slept. Another one had sexual intercourse. They asked about repentance for what they had committed so this verse was revealed. It was said by Muqātil.[56]

In Muqātil's work the names of these two Muslims are given, together with some details. In other places Ibn al-Jawzī simply refers to the view of Muqātil and does not quote or paraphrase words when his view agrees with the views of other commentators:

> verse 3:169 was revealed about the martyrs of Badr. When they saw what God had given them they asked him to inform their brothers in this life about them. So this verse and the one after it were revealed. This is related from Sa'īd b. Jubair and Ibn 'Abbās and it is the view of Muqātil.[57]

Ibn al-Jawzī sometimes mentions the name of Muqātil with other commentators:

> 4:3 was revealed because the people of pre-Islamic times used to get married to many women and they did not care when they treated their women unjustly. But they used to care for the orphans, so they were told in this verse to beware of being unjust towards women, and to treat them as

they treat the orphans. This meaning is related from Ibn ʿAbbās, Saʿīd b. Jubair, al-Ḍaḥḥāk, Qatāda, al-Suddī and Muqātil.[58]

Here Ibn al-Jawzi states that this meaning is taken from those commentators and Muqātil is with them. Those views of Muqātil are cited from al-Khamsmiʾa. Ibn al-Jawzī refers to al-Kabīr as well:

28:85 "He who imposed the Recitation upon thee shall surely restore thee to a place of homing". Muqātil says that the Prophet went out of the cave (al-Ghār) at night. On his way to Medina he walked in another way, in order to cause confusion to anybody following him. He was at al-Jaḥfa between Mecca and Medina. When he saw the way to Mecca he felt homesick and remembered his birthplace. Gabriel came to him and asked hem, "Are you homesick for Mecca, your birthplace?" "Yes", the Prophet answered. Gabriel said that God says verse 28:85, this verse, was revealed at al-Jaḥfa.[59]

Muqātil in fact says, after 'his birthplace', 'and his father's birthplace'; Ibn al-Jawzī has omitted the latter phrase.

18:9 "al-Raqīm" Muqātil says that it is a book written by two good men who used to hide their faith from the king from whom the youths escaped. They wrote about the incident of the youths [of the cave] on a sheet of lead and they put it in a box of copper. Then they placed it in the building with which they closed the door of the cave

> and they said that somebody might see those youths who would know their story when he reads about them in that book.[60]

Muqātil says that the names of those two good men were Manūs and Aṣṭūs and that they were judges; and he gives Diqyanūs as the name of the king.

It is noticeable that when Ibn al-Jawzī quotes Muqātil with other commentators, he does not use Muqātil's words in a brief statement such as the following:

> 17:85 "They will question thee concerning the spirit."
> The spirit here is one of the angels of a strange creation. This was related from ʿAlī - peace be upon him - Ibn ʿAbbās and Muqātil.[61]

The description of this angel is given by Muqātil:

> His face is like the face of Adam and half of his body is ice while the other half is fire. He praised his Lord saying 'O Lord, even as you have put together this ice and fire, the ice notextinguishing the fire and the fire not liquifying the ice, so unite your slaves the believers.[62]

Ibn al-Jawzī refers to Muqātil very often in his commentary, and it can be fairly said that the works of Muqātil were among his principal sources.

al-Rāzī (d.606/1209).

The philosopher al-Rāzī wrote an encyclopaediac commentary, Mafātīh al-Ghaib, which is full of so many branches of knowledge that some scholars have said of it, "Therein is everything but commentary."[63] Unfortunately he died and left it unfinished. "The sheikh Najm al-Dīn Aḥmad b. Muḥammad al-Qāmūlī (d.727/1326) has written a part of it. Then the chief Qāḍi Shihāb al-Dīn b. Khalīl al-Khujī al-Dimashqī (d.639/1241) completed what was left of it."[64] According to Ḥajjī Khalīfa, this commentary is the work of three scholars, while Ibn Ḥajar says that al-Qāmūlī completed it.[65] No one gives any idea how far al-Rāzī reached in his commentary, except for M.H. al-Dhahabī, who states that al-Rāzī comments till sūra 21, basing his view on "a marginal note written in Kashf al-Zunūn."[66] We shall nevertheless speak of the author or authors of Mafātīh al-Ghaib as al-Rāzī.

al-Rāzī quotes Muqātil in many places:

on verse 7:172 "And when thy Lord took from the children of Adam, from their loins, their seed, and made them testify touching themselves, 'Am I not your Lord?' They said, 'Yes, we testify'. Muqātil says that God wiped the right side of Adam's back. White seeds like moving ants came out. Then He wiped the left side of his back. Black seeds came out. God said to Adam, "O Adam those are your

descendants", then He said to them, "Am I not your Lord?" They said, "Yes." He said of the whites, "Those will be in paradise by My mercy and they are the people of the right." Then He said of the blacks, "Those are in hell and I do not care, they are the people of the left and those are the companions of the Left Hand." Then God returned the seeds to Adam's loins. The people of the graves will remain there until all the people of the Compact will come out of the loins of men and the wombs of women.[67]

al-Rāzī sometimes disagrees with Muqātil, for example:

22:77 "O men, bow you down and prostrate yourselves, and serve your Lord, and do good; haply so you shall prosper and struggle for God as is His due...." Is it right what is related from Muqātil[68] and al-Kalbī, that this verse and verse 3:102 "O believers, fear God as He should be feared" are abrogated by verse 64:16 "So fear God as far as you are able"? The answer is that this thing is incompatible because charging is conditioned by ability as in His saying (2:286) "God charges no soul save to its capacity", so how would God ask them to struggle for Him in a way they are not able to do? The first <u>jihād</u> was very different: a man could not escape from ten fighters. Then God lightened it by verse 8:66. So is it possible to lay down as a duty that which cannot be done and to say it is abrogated?[69]

In other places he refers to Muqātil with many other commentators:

> 12:24 "And he would have taken her, but that he saw the proof of his Lord." They related from Ibn ʿAbbās that Jacob appeared to him biting his fingers and saying to him, "Do you commit the sin of evil while your name is written with the names of the Prophets?" So Joseph was ashamed before him. This is the view of ʿIkrima, Mujāhid, al-Ḥasan, Saʿīd b. Jubair, Qatādu, al-Ḍaḥḥāk, Muqātil and Ibn Sīrīn.[70]

Muqātil mentions nothing about the words of Jacob. He is quoted because his view is similar to that of the other commentators. It can be said that al-Rāzī generally quotes the view of Ibn ʿAbbās and names those commentators whose views are similar to that of Ibn ʿAbbās. Sometimes he omits the names and gives the view without saying to whom it belongs:

> 68:1 "N nūn" is a fish. This is related from Ibn ʿAbbās, Mujāhid, Muqātil and al-Suddī; those who say this have two views. Some of them say that He swears by the whale which carries the earth on its back, and which is in the sea under the lower earth.[71] Others say that He swears by the whale which swallowed Jonah.[72]

In many places he refers to Muqātil and gives the name of

the commentator after his view:

> on 93:3 "Thy Lord has neither forsaken thee nor hates thee." They disagree about the time at which the revelation stopped from the Prophet. Al-Suddī and Muqātil say that it was forty days.[73]

al-Rāzī refers to Muqātil many times in each of the eight volumes, either alone or with the names of other commentators.

al-Qurṭubī (d.671/1272).

al-Jāmi' li Aḥkām al-Qur'ān, the famous work of the renowned Mālikī scholar al-Qurṭubī, is one of the most outstanding books of tafsīr in the field of jurisprudential commentary. al-Qurṭubī quotes Muqātil among other commentators:

> verse 4:2 was revealed, according to Muqātil and al-Kalbī, in the case of a man from Ghaṭfān who had taken a good sum of the wealth of his cousin, who was an orphan. When he reached the age of legal majority, he wanted his money. His uncle did not give it to him, so it was revealed. The uncle said, "We take refuge with God from the great crimes" and gave the property to the orphan. The Prophet said, "Whoso is guarded against the avarice of his own soul, He will cause them to dwell in His House - meaning paradise". When the orphan received his money and spent it in the way of God, the Prophet said, "The reward is

certain and the crime remains." Some said, "O Prophet of God, how is that?" and the Prophet replied, "The reward is certain to the orphan, and the crime remains on his father who was an idolator."[74]

It is noticeable that when the view of Muqātil is cited with those of other commentators his actual words are not used and there are additions or omissions:

55:8 "And the Najm ('stars' in Arberry's translation, against the consensus of Muslim scholars) and the trees bow themselves"; if the plant has a trunk which carries it then it is a tree, but if it has a stem then it is najma (pl. najm). God says 55:7. So it is related from Ibn •Abbās, al-Ḥasan and Muqātil.

Muqātil says: al-najm is every plant with no trunk, and a tree is every plant with a trunk.[76]

In another quotation al-Qurṭubī shortens Muqātil's words, it may be because Muqātil's view is more detailed, as he quotes Ibn Mas•ūd's, which is shorter:

89:23 "And Gehenna is brought out". Ibn Mas•ūd and Muqātil say that Gehenna will be drawn by seventy thousand chains (Zimām), each one carried by the hands of seventy thousand angels. Gehenna will make great noise, until it is placed on the left of the throne.[77]

Muqātil says: Gehenna will be drawn by seventy thousand chains, each one carried by seventy thousand angels. Their faces are like live coals, their eyes are like flashes. When one of them speaks fire spreads from his mouth....[78]

al-Qurṭubī does not invariably shorten the sayings of Muqātil; sometimes he quotes him verbatim:

> 75:15 "Even though he offers his excuses", even if he offers an excuse of a proof it would never help him.[79]

References and quotations from Muqātil will be found all through al-Qurṭubī's commentary.

al-Nisābūrī (d.728/1327)

Gharā'ib al-Qur'ān is a summary of Mafātīh al-Ghaib of al-Rāzī, al-Khashshāf of al-Zamakhsharī, and other commentators, together with the author's own views.[80] Like them, al-Nisābūrī refers to Muqātil:

> 66:2 "God has ordained for you the absolution of your oaths".... and from Muqātil that the Prophet set free a slave in the case of his renouncing Mary the Copt.[81]

> 26:218 "Who sees thee when thou standest and when thou turnest about among those who bow." It is related that Muqātil took this verse as proof in the Qur'ān for the preference for prayer with a congregation over praying alone.[82]

al-Nisābūrī quotes Muqātil's al-Wujūh wal-Nazā'ir:

> al-Hikma (Wisdom) comes in the Qur'ān under four meanings: (1) The exhortation of the Qur'ān as in verse 2:231. (2) Understanding and knowledge as in verse 19:12. (3) Prophethood as in verse 4:54. (4) al-Qur'ān as in verse 2:269.[83]

And from his al-Kabīr:

> 7:145 "And We wrote for him on the Tablets." From Muqātil, that it is written in the Tablets, "I am God, the Merciful, the Compassionate. Do not associate another one with me. Do not commit brigandage. Do not swear falsely. He who swears by My Name falsely I shall never purify him. Do not commit fornication. Do not commit murder. Do not be disobedient to your parents.[84]

al-Nisābūrī often uses the same words as Muqātil and he quotes his view alone:

> About the believers in Noah; from Muqātil, that they were eighty. The village of the eighty in the suburbs of Mosul was called after them because they built it after they left the ship.[85]

al-Nisābūrī sometimes quotes two different views but he does not choose between them or argue with the men he quotes:

> 55:22 "From them came forth the pearl and the coral, marjān." al-Farā' and other philologists say that al-durr is pearl

and coral, al-marjān, is the small pearl; and from Muqātil the other way round.[86]

Ibn Taymiyya (d.728/1327)

The great respect accorded in Salafī circles to this Ḥanbalī scholar, celebrated for his revolutionary ideas, is evident from the books published in Saudi Arabia, the centre of the Ḥanbalī and Salafī schools of thought. Ibn Taymiyya's view about Muqātil has been mentioned in the first chapter.[87] There are a few quotations from Muqātil in the commentary of Ibn Taymiyya:

> Sūra 109 is addressed to a specific group of people. This saying is from nobody whom one could depend on; it is from Muqātil b. Sulaymān. He says the sūra was revealed about Abū Jahl and the mockers, none of whom believed.[88]

Muqātil states the names of the mockers in his commentary, while Ibn Taymiyya does not mention them. Ibn Taymiyya has a low opinion of Muqātil's place in tradition; yet he does not always refer to him so disparagingly:

> verse 2:6 "As for the unbelievers, alike it is to them whether thou hast warned them or hast not warned them. They do not believe." This verse is particularly about him who dies as an unbeliever. This is transmitted from Muqātil.[89]

Muqātil says: This verse was revealed about the unbelievers of the Arabs, and mentions their names.[90]

This slight change in Ibn Taymiyya's quotation might be due to the transmission. Elsewhere the words of Muqātil himself are used:

87:3 "Who determined and guided." Muqātil says that He determined them males and females and He guided the men to have sexual intercourse with the females.[91]

al-Khāzin (d.741/1340).

al-Khāzin is a Ṣūfī who uses Isrā'īliyyāt as one of his sources in commentary. Muqātil is quoted very often in his Lubāb al-Ta'wīl:

2:237 "Or he makes remission in whose hand is the knot of marriage." The husband, according to Ibn 'Abbās in the second riwāya, Jubair b. Muṭ'im, Sa'Id b. al-Musaiyab, Ibn Jubair, Mujāhid, al-RabI', Qatāda, Muqātil....[92]

2:238 "Be you watchful over the prayers and the middle prayer." The middle prayer is the afternoon prayer according to 'AlI.... al-Ḍaḥḥāk, al-KalbI and Muqātil.[93]

In the two examples above, one finds Muqātil's name with many other commentators. This is not always the way of al-Khāzin in quoting Muqātil; he does quote him alone:

46:35 "So be thou patient as the Messengers possessed of

constancy were also patient." Muqātil says that those Messengers were six. Noah was patient in enduring the injury done to him by his people[94], Abraham was patient when he was thrown into the fire, Isaac was patient when his father wanted to slaughter him, Jacob was patient when he lost his child and became blind, Joseph was patient when he was in the well and in prison, Job was patient in his sufferings.[95]

Ibn Kathīr (d.744/1372)

A well-known commentator and traditionist who is considered as one of the school which depends on transmission, and the views of the companions and the followers. He quotes therefore many commentators:

5:89 "God will not take you to task for a slip in your oaths"; when one of you swears about something, thinking that he is truthful, and then discovers another thing (i.e. that he was wrong). This was related from...., he gives the names of twenty-one commentators. One of them is Muqātil.[96]

He does quote Muqātil alone sometimes:

Muqātil says that He is saying to the people who were given the Book "And perform the prayer." (2:43). He ordered them to pray with the Prophet, "and bow with those that bow." He ordered the people who were given the Book to bow with those who bow of the community of Muḥammad, He

tells them to bow with them and among them.[97]

Ibn KathĪr quotes Muqātil, but very seldom.

al-Khatīb al-SharbīnĪ (d.977/1569).

A Shafi'Ī scholar, whose commentary is full of stories. He quotes many commentators and one of those is Muqātil.

> 'AlĪ and Muqātil say that the length of each leg of the chair (al-KursĪ) is like the seven heavens and the seven earths. The chair is in front of the throne. The chair is carried by four angels, each one with four faces. Their feet are on the rock which is under the seventh lower earth a walk of five hundred years. One angel is in the shape of Adam and he asks the means of living for humankind, and the rain each year. Another angel is in the shape of the lord of the cattle, which is the ox, asking for the provisions for the cattle every year. On its face there has been a shadow since the time when the calf was worshipped. The third angel is in the shape of the lord of the beasts of prey, which is the lion, asking the provision of the beasts of prey every year. The fourth angel is in the shape of the lord of the birds, which is the eagle, asking the provision for the birds every year.[98]

This is an exact word for word quotation from Muqātil. It

is not always so, sometimes there is a little change:

3:135. Muqātil and al-Kalbī say that the Prophet established a brotherhood relation (Ākhā) between two men, one of them of the Anṣār and the other one of Thaqīf. The Thaqafī went on a raid and left the Anṣārī in his place as a guardian of his family. Once he brought meat for them. When the Thaqafī's wife wanted to take the meat from him he went behind her and kissed her hand. Then he repented, went and put dust on his head and went out, not knowing where he was going. When the Thaqafī came home, the Anṣārī did not come to see him. So he asked his wife about him and she said, "May God not make many brothers like him"; and she told him what had happened. The Anṣārī was roaming about in the mountains, asking God for forgiveness. The Thaqafī was looking for him and eventually found him and brought him to Abū Bakr, in the hope that he might solve the problem. He told Abū Bakr the story. Abū Bakr said, "Do not you know that God is jealous for the fighter more than for anybody else?"

Then they went to ʿUmar, who told them the same thing, and then they went to the Prophet whose answer was similar. Then this verse was revealed.[99]

Muqātil says:

A man went on a raid and left another to be the guardian

of his family. Satan led him astray in the matter of the man's wife. He loved her and did something which he was afterwards sorry for. He went to Abū Bakr telling him that he was ruined. When Abū Bakr asked him why, the man said, "I have committed everything which a man commits with a woman but sexual intercourse." Abū Bakr told him, "Do not you know that God is jealous for the fighter more than for anybody else?" The man went to ʿUmar who told him the same thing. Then he went to the Prophet whose answer was similar to that of Abū Bakr and ʿUmar. Then the verse was revealed.[100]

al-Sharbīnī goes beyond Muqātil in identifying the two men, and there is a discrepancy between their accounts of what the man actually did. It may be that al-Sharbīnī is quoting al-Kalbī's view where there is no mention of what Muqātil mentioned. Another possibility is suggested by the fact that the people of the second century used not to respect the companions as much as the people of the tenth century did. The companions, according to men of Muqātil's generation, were human beings; Māʿiz and al-Ghāmidiyya were companions but they committed adultery and they were stoned to death. It is doubtless out of respect that al-Sharbīnī does not cite more than that the man kissed the hand of his brother's wife.

In other quotations Muqātil is quoted alone:

27:16 "And Solomon was David's heir." Muqātil says that Solomon's kingdom was greater than David's. Solomon was a better judge than David but David used to worship more than Solomon, who was thankful for the grace of God.[101]

The works of Muqātil were among al-Sharbīnī's sources for his commentary, and he quotes him frequently.

Abū al-Su·ūd (b.898/1490. d.982/1574).

Abū al-Su·ūd (Abūssu·ud Efendi), the Qādī of Constantinople, the greatest jurist of the Ottoman Empire, despite the preoccupations of teaching, judging and issuing fatwas, still found time to write a commentary, after which he was called "the preacher of the Commentators."[102] Abū al-Su·ūd quotes Muqātil in his commentary.

3:55 "I will set thy followers above the unbelievers." Qatāda, al-Rabī·, al-Sha·bī, Muqātil and al-Kalbī say that those people are the people of Islam, who believe in Him and follow His religion; those of the community of Muḥammad. Not those who did not believe Him and told lies about Him, of the Christians.[103]

6:7 "Had We sent down on thee a Book on parchment". al-Kalbī and Muqātil say that it was revealed about al-Naḍr b. al-Ḥarīth, ·Abd Allāh b. Umayya and Nawfal b. Khuwailid, when they told the Prophet that they would

never believe unless he brought a Book from God with four angels witnessing that it was from God and that he was His Messenger.[104]

In another place the meaning of Muqātil is used but the words of others:

51:7 "By heaven with all its tracks". Muqātil, al-Kalbī and al-Ḍaḥḥāk say with all its paths.[105]

Muqātil actually says, "like the way which is in the sand."[106]

Abū al-Su·ūd does not quote Muqātil only from <u>al-Kabīr</u>, but quotes <u>Mutashabih al-Qur·ān</u> also:

6:103 "The eyes attain Him not." It is related from Ibn ·Abbās and Muqātil that He cannot be seen in this life but He will be seen in the hereafter.[107]

Ibn ·Ādil.

<u>al-Lubāb fī ·Ulūm al-Kitāb</u> in six volumes is a famous but unpublished commentary on the Qur·ān by Sirāj al-Dīn Ibn ·Ādil Abū Ḥafṣ ·Umar b. ·Alī b. ·Ādil al-Ḥanbalī al-Dimashqī.[108] There is a manuscript of this commentary in the Süleymaniye Library in Istanbul.

Ibn ·Ādil frequently quotes Muqātil in his work, for example:

Muqātil and al-Kalbī say that verse 3:161 was revealed about the booty of Uḥud, when the fighters left their positions searching for booty.[109]

Ibn ʿĀdil uses Muqātil's words even when he quotes him with others:

> about the Sabaeans. Muqātil and Qatāda say that they believe in God, they worship angels, read the Psalms and pray towards the Kaʿba.[110]

Ibn ʿĀdil quotes from al-Khamsmiʿa as well as d-Kabīr:

> 3:134 "And pardon the offences of their fellow men." Zaid b. Aslam and Muqātil say that they pardon those who commit injustice towards them and have behaved badly with them.[111]

Many other examples could be given for the quotation of Ibn ʿĀdil from Muqātil. These examples show that the views of Muqātil are cited in the work of Ibn ʿĀdil.

al-Shawkānī (d.1250/1834).

Fath al-Qadīr is the standard Zaidī commentary on the Qurʿān; in fact it is the only published Zaidī tafsīr. Other Zaidī commentaries are either still in manuscript or have been lost. al-Shawkānī, the author of this Tafsīr, is a well-known Zaidī scholar, commentator and traditionist. His book Nail al-Awtār is a commentary on the traditions and it is one of the texts which the ʿUlamāʾ still study under their Shaikhs, in the Islamic Universities and elsewhere.

al-Shawkānī in his commentary quotes many commentators.

He quotes Muqātil in al-Khamsmi·a:

> 2:1-2 "Alif Lām Mīm, That is the Book." This Book, according to Ibn ·Abbās, Mujāhid, ·Ikrima, Sa·īd b. Jubair, Muqātil and Ibn Jurai j.[112]

Sometimes the saying of Muqātil is cited alone:

> 50:40 "And proclaim thy Lord's praise in the night, and at the end of the prostrations." Muqātil says that it means pray the maghrib and evening prayers.[113]
>
> Muqātil says that verse 39:15 was revealed about Umayya b. Khalaf.[114]

al-Shawkānī cites the view of Muqātil with other commentators on a fiqh topic:

> 5:89 "The expiation is to feed ten poor persons with the average of the food you serve to your families". ·Umar b. al-Khaṭṭāb.... and Muqātil say that he ought to pay for each one of the ten half a sā· of corn or dates.[115]

In Fath al-Qadīr there are many quotations from al-Khamsmi·a as well as al-Kabīr:

> 33:7 "And when We took compact from the Prophets." Muqātil says that He took their compact, that they will worship God and ask the people to worship Him. Each Prophet should believe in what was revealed to the others and they should advise their people.[116]

Sūra 114. Muqātil says that it is a Satan in the shape of a swine, inside the human being like the blood in his veins. God gives him the power over that.[117]

al-Shawkānī often repeats Muqātil's own words, as in these two examples. Very seldom one finds some change in the quotations:

Ibn Abī Ḥātim elicited from Muqātil an opinion on His saying 49:11 "O believers, let not any people scoff at another people." This verse was revealed in the case of the people of Banū Tamīm who used to scoff at Bilāl, Salmān, ʿAmmār, Khubīb, Ṣuhaib, Fuhaira, and Sālim the client of Abū Ḥudhaifa.[118]

There is a small change here. Muqātil does not say of Banū Tamīm; he says, "Those who called unto the Prophet from behind the apartments." This change might be due to Ibn Abī Ḥatīm from whom al-Shawkānī is quoting Muqātil.

Quotations from Muqātil abound in al-Shawkānī's work.

al-ʿĀlūsī (d.1270/1853).

al-ʿĀlūsī, a well-known Iraqi scholar who was a Shāfiʿi himself, but took the office of the grand Muftī of the Hanafis in Iraq.[119] His commentary includes the commentary of many Mufassirs and the Ishārī commentary. al-ʿĀlūsī

refers to Muqātil in many places in his book:

> The Imām al-Wāḥidī reports from Muqātil that the creation of heaven was before the creation of earth.[120]

The view of Muqātil is cited alone:

> Ibn Abī Ḥātim obtained from Muqātil an explanation of His saying 22:30 "And eschew the speaking of falsehood." He said that He means accusation by words and that was because of what they [people of pre-Islamic times] used to say when they made their circuit around the Ka·ba: Labbaika, there is no partner with you but one whom you own with what he owns.[121]

Again:

> 81:7 "When the souls shall be coupled." Muqātil says that the souls of the believers will be coupled with their wives, both of the ḥūr and others, and the souls of the unbelievers will be coupled with devils.[122]

In some places Muqātil's view is cited with many other scholars:

> 21:37 "Man was created in haste." Mujāhid, Sa·īd b. Jubair, ·Ikrima, al-Suddī, al-Ḍaḥḥāk, Muqātil and al-Kalbī say that the man mentioned in the verse is Adam, who wanted to rise before the spirit was completely breathed into his body and had not reached his feet.[123]
>
> 102:8 "Then you shall be questioned that day concerning

true bliss." Here the unbelievers are addressed. This is reported from al-Ḥasan and Muqātil.[124]

Muqātil says, "the unbelievers of Mecca."

One agrees with al-Zarkashī when he says, "The commentators related in their books the sayings of followers, like al-Ḍaḥḥāk, Sa'īd b. Jubair, Mujāhid, Qatāda, Abū al-'Āliya, al-Ḥasan al-Baṣrī, al-Rabī' b. 'Anas, Muqātil b. Sulaymān.... These are the famous commentators of the followers."

It would be pointless to attempt to record all the many other scholars and commentators who have quoted Muqātil.[126] On the other hand it is worth noting that there are some commentators who have not done so, and they are:

al-Ṭabarī (d.310/922).

al-Ṭabarī has been called the father of commentary as well as the father of history.[127]

al-Ṭabarī, according to Yāqūt al-Rūmī, does not mention any commentary which is unreliable; hence he does not use in his book the works of al-Kalbī, Muqātil, or al-Wāqidī.[128] This statement is in contradiction with another one from a modern Egyptian writer who states in his doctoral thesis that al-Ṭabarī relates from al-Kalbī and Muqātil in matters concerning al-Naskh.[129] But he gives neither an example nor a footnote. As for al-Kalbī, al-Ṭabarī does quote him in his

commentary.[130] But in our reading in al-Ṭabarī we have not come across the name of Muqātil b. Sulaymān. One finds it difficult to state the reason for his not relating from Muqātil; had it been because of his place in tradition, he would never have related from al-Kalbī.

al-Jaṣṣāṣ (d.370/980).

In his Aḥkām al-Qur'ān, al-Jaṣṣāṣ, who is a Hanafi, does not quote Muqātil at all, while he quotes many commentators such as Mujāhid, 'Aṭā', al-Sha'bī, al-Ḍaḥḥāk and al-Suddī, and he quotes al-Ḥasan b. Ṣāliḥ.[131] It is hard for one to give the reason.

Ibn al-'Arabī (d.543/1148).

Aḥkam al-Qur'ān of Ibn al-'Arabī is a jurisprudential commentary according to the Mālikī school of thought. In this commentary there is no mention of Muqātil b. Sulaymān. It cannot be because of his place in tradition, because the author quotes al-Kalbī,[132] nor can it be because of his sect, for Ibn al-'Arabī cites the views of al-Ḥasan b. Ṣāliḥ.[133]

al-Baiḍāwī (d.691/1291).

al-Baiḍāwī does not mention Muqātil's name in his Tafsīr, but some of Muqātil's commentary is found there. al-Sharbīnī says, "Muqātil says, The valley of the ants (verse 27:18) is

in Syria; al-Baidāwī followed this view."[134]

Although al-Baidāwī sometimes mentions names, at other times he uses, "It is said".[135] The story of the invitation of ʿAbd al-Raḥmān b. ʿAwf is reported from Muqātil, but al-Baidāwī says nothing about the name.[136] So too, when he mentions the incident of the crescent when Muʿāḍh b. Jabal and Thaʿlaba b. Ghanama asked the Prophet about it.[137]

al-Jalālain

This Tafsīr is written by two great scholars al-Jalāl al-Muḥallā (d.864/1459) and al-Jalāl al-Suyūṭī (d.911/1505). This commentary is a very short one and is used in the Islamic countries as a text for beginners in commentary. There is no mention of Muqātil or of any other scholar after the Companions, probably because of the conciseness of the work, which often gives a one-word gloss by way of commentary.[138]

Muḥammad ʿAbduh (d.1323/1905).

When he was away in Geneva Muḥammad ʿAbduh wrote his commentary on volume 30 of the Qurʾān for the use of the students of the Islamic Charitable Society (al-Jamʿīya al-Khairīya al-Islāmīya). He does not quote Muqātil or any of the followers in his book.

Sayyid Quṭb (d.1966).

The author of <u>fī Ẓilāl al-Qur'ān</u> was a writer who joined the Muslim Brotherhood movement after the killing of its leader Ḥasan al-Bannā', in 1949. In 1954 the author was jailed after the differences which arose between the brotherhood and President Nāṣir. In jail he had sufficient time to write his commentary on the Qur'ān. He was hanged in 1966.

Sayyid Quṭb rejected al-Isrā'īlīyāt. When a verse is mentioned and one expects to find some quotation from the Jewish sources, Sayyid Quṭb says, "The Prophet was asked about Dhū al-Qarnain; God revealed to him what is mentioned in his <u>Sīra</u>. We have no other source about him but the Qur'ān. We do not want to write without knowledge. In the books of commentary many views are mentioned but they bear no kind of certainty. We ought to be careful about them because of their content of Isrā'īlīyāt and legends.[138] The keynote of his commentary is that the Qur'ān was revealed to create a new type of man, who would practise it and follow the leadership of Islām, and should work with others to rebuild the Islamic caliphate.[139] This commentary is considered the standard view of the Brotherhood.[140]

Sayyid Quṭb does not mention many views of the companions and the followers; so his failure to mention Muqātil is not

particularly significant. But it is natural to suppose that as Muqātil is known for his relating of al-Isrā'īlīyāt, Sayyid Quṭb rejected him and them together.

Those who do not relate from Muqātil are very few compared with those who related from him. From the quotations one can see the place of Muqātil in commentary: his views on the reasons of revelation, al-Nāsikh wal-Mansūkh and on fiqh are cited together with fables and Isrā'īlīyāt. And because of his wide knowledge one finds many scholars quoting him, even who were not commentators. It could be said that if the Tafsīr of Muqātil were not extant it would be possible to reconstruct a statement of his views and attitudes from the works of other commentators who cite his views, not without a certain respect.

Notes. Muqātil's Place in Commentary.

(1) al-Baghdādī, Ta·rīkh Baghdād vol.13 p.101; al-Murtaḍā, al-Muniya wal-·amal fol.63; Muqātil al-Kabīr fol. 410 Ibn ·Adī, al-Kāmil vol.3 fol.157.

(2) al-Baghdādī, op.cit. vol.13 p.162.

(3) Ibid. and Ibn ·Adī, op.cit. vol.3 fol.156.

(4) al-Mizzī, Tahdhīb al-kamāl, fol.1367.

(5) Aḥmad Riḍā, Kalima fī al-Tafsīr, p.7.

(6) al-Dhahabī, Asmā· Rijāl al-Kutub al-sitta, vol.2 fol.259.

(7) al-Baghdādī, op.cit. vol.13 p.162.

(8) Ibid. vol.13, pp.162-163.

(9) ·Iqd al-Jumān, vol.10 fol.414.

(10) Lisān al-·Arab vol.14 p.133.

(11) al-Ḥaywān vol.7 p.204; for another quotation see vol.4 p.206.

(12) al-Wujūh wal-Naẓā·ir fol.2.

(13) Itqān p.327.

(14) al-Wujūh wal-Naẓā·ir fol.|.

(15) This book is edited by Dr. Mahdī al-Muḥaqqiq and published as No.720 of the Publications of the Tehran University.

(16) Mukhtaṣar fī shawādhdh al-Qur·ān p.51.

(17) al-Māturīdī, Ta·wīlāt fol.568; compare Muqātil al-Khamsmi'a 53A.

(18) al-Māturīdī, op.cit. col.889.

(19) Muqātil, al-Kabīr fol.406.

(20) Ibid. fol.227; and Mutashābih al-Qur'ān p.47.

(21) al-Māturīdī, op.cit. fol.566.

(22) Ibn Salāma, al-Nāsikh wal-Mansūkh p.341-342.

(23) Ibid. p.33; compare with al-Khamsmi'a fol.18B.

(24) Ibn Salāma, op.cit. p.297.

(25) al-Kabīr fol.347.

(26) al-Tha'labī, al-Kashf wal-Bayān fol.3-4; of this work 4 vols. survive in al-Azhar and one vol; in the British Museum.

(27) al-Tha'labī op.cit. fol.34; cf. Muqātil al-Kabīr fol. 13.

(28) al-Tha'labī, Qasas al-Anbiyā' p.84; compare with Muqātil al-Kabīr fol.166.

(29) al-Wāḥidī, Asbāb al-Nuzūl p.17; cf. Muqātil al-Kabīr fol.12.

(30) al-Wāḥidī, op.cit. p.256; cf. Muqātil al-Kabīr fol.257.

(31) al-Wāḥidī, op.cit. p.340; cf. Muqātil al-Kabīr fol.402.

(32) 20, 27, 79, 82. op.cit.

(33) al-Bahgawī, Ma'ālim al-Tanzīl fol.7.

(34) Muqātil, al-Khamsmi'a fol.2A.

(35) al-Baghawī, op.cit. fol.338; and it is quoted by al-Nisābūrī, Tafsīr vol.8 pp.146-147; cf. Muqātil al-Kabīr fol.121.

(36) al-Baghawī, op.cit. fol.392; cf. Muqātil al-Kabīr fol.136.

(37) Tabarsī wa Majma' al-Bayān vol.2 p.45.

(38) Tabarsī, Majma' al-Bayān vol.3 p.43; compare with Muqātil al-Khamsmi'a fol.59A.

(39) al-Ṭabarsī, op.cit. vol.2 p.347; cf. Muqātil al-Kabīr fol.32.

(40) Ibid.

(41) In the Arabic Bible the name is Ḥazaqiyya, II Kings, 19:20. For the plague story see II Kings 19:35-37.

(42) al-Tabarsī, op.cit. vol.10 p.542; cf. Muqātil al-Kabīr fol.399.

(43) al-Tabarsī, op.cit. vol.10 p.528; cf. Muqātil al-Kabīr 402.

(44) Muqātil al-Kabīr fol.402.

(45) al-Tabarsī op.cit. vol.10 p.523; cf. Muqātil al-Kabīr fol.401.

(46) al-Zamakhsharī, al-Kashshāf pp.92, 96, 103, 122.

(47) Ibid. 143, 150, 289, 718.

(48) See Ibid. 157, 287 and 563.

(49) al-Zamakhsharī, op.cit. p.314; cf. Muqātil al-Kabīr fol. 67.

(50) al-Balkhī, al-Bid' wal-Ta'rīkh vol.4 pp.102-104.

(51) op.cit. p.773; he quotes about three lines.

(52) Rūh al-Ma'ānī vol.15 p.93, the same words as al-Zamakhsharī.

(53) Goldziher, Madhāhib alṭTafsīr p.77.

(54) See Ibn al-Jawzī, Zād al-Masīr vol.1 pp.27-31 of the Introduction.

(55) Ibn al-Jawzī, op.cit. vol.1 p.24; cf. Muqātil al-Khamsmi'a fol.2A.

(56) Ibn al-Jawzī, op.cit. vol.1 p.189; compare with Muqātil al-Khamsmi'a fol.22B.

(57) Ibn al-Jawzī, op.cit. vol.1 pp.499-500; compare with Muqātil al-Khamsmi·a fols 95B-96A.

(58) Ibn al-Jawzī, op.cit. vol.2 p.6; compare with Muqātil al-Khamsmi·a fol.54B.

(59) Ibn al-Jawzī, op.cit. vol.6 p.249; cf. Muqātil al-Kabīr fol.256.

(60) Ibn al-Jawzī, op.cit. vol.5 p.108; cf. Muqātil al-Kabīr fol.189.

(61) Ibn al-Jawzī, op.cit. vol.5 p.82.

(62) Muqātil, al-Kabīr fol.384.

(63) Ḥajji Khalīfa, Kashf al-Zunūn vol.1 p.430.

(64) Ibid. vol.2 p.1756.

(65) Ibn Ḥajar, al Durar al-Kāmina vol.1 p.304.

(66) vol.2 p.299 of Cairo edition. See al-Tafsīr wal-Mufassirūn vol.1 p.292.

(67) al-Rāzī, Mafātīh al-Ghaib vol.4 p.458; cf. Muqātil al-Kabīr fol.118.

(68) Muqātil, al-Kabīr fols.253-254.

(69) al-Rāzī, op.cit. vol.6 p.264.

(70) al-Rāzī, op.cit. vol.5 p.177; compare with Muqātil al-Kabīr fol.152.

(71) This is the view of Muqātil, see al-Kabīr fol.306.

(72) al-Rāzī, op.cit. vol.8 p.259.

(73) Ibid. vol.8 p.597; cf. Muqātil, al-Kabīr fol.398.

(74) al-Qurṭubī, al-Jāmi· vol.5 p.8; cf. Muqātil al-Khamsmi·a fol.39B.

(75) al-Qurṭubī op.cit. vol.15 p.129.

(76) Muqātil al-Kabīr fol.344.

(77) al-Qurṭubī, op.cit. vol.20 p.55.

(78) Muqātil al-Kabīr fols.395-389.

(79) al-Qurṭubī, op.cit. vol.19 p.99; cf. Muqātil, al-Kabīr fol.378.

(80) M.H. al-Dhahabī al-Tafsīr wal-Mufassirūn vol.1 p.323.

(81) al-Nīsābūrī, Gharā'ib al-Qur'ān vol.29 p.81; cf. Muqātil al-Khamsmi'a fol.68B.

(82) al-Nīsābūrī, op.cit. vol.19 pp.81-82; cf. Muqātil al-Khamsmi'a fol.10A.

(83) al-Nīsābūrī, op.cit. vol. p. ; cf. Muqātil al-Mujūh fols.25-27.

(84) al-Nīsābūrī, op.cit. vol.9 p.41; cf. Muqātil, al-Kabīr fol.113.

(85) al-Nīsābūrī, op.cit. vol.12 p.30; cf. Muqātil al-Kabīr fol.146.

(86) al-Nīsābūrī, op.cit. vol.27 p.74; cf. Muqātil al-Kabīr fol.345.

(87) See thesis p. 96

(88) Ibn Taymiyya, Tafsīr p.427; cf. Muqātil al-Kabīr fol.406.

(89) Ibn Taymiyya, op.cit. p.64.

(90) Muqātil al-Kabīr fol.5.

(91) Ibn Taymiyya, op.cit. p.464; cf. Muqātil al-Kabīr fol.394.

(92) al-Khāzin, Lubāb al-Ta'wīl vol.1 p.211; cf. Muqātil al-Khamsmi'a fol.67A.

(93) al-Khāzin, op.cit. vol.1 p.212; cf. Muqātil al-Khamsmi'a fol.67A.

(94) In al-Kabīr of Muqātil fol.326, "They used to hit him until he fainted."

(95) al-Khāzin, op.cit. vol.4 p.170; cf. Muqātil al-Kabīr fol.326.

(96) Ibn Kathīr, Tafsīr vol.1 p.267; cf. Muqātil al-Khamsmi·a fol.79B.

(97) Ibn Kathīr, op.cit. vol.1 p.48; cf. Muqātil al-Kabīr fol.8.

(98) al-Sharbīnī, al-Sirāj al-Munīr vol.1 pp.160-161; cf. Muqātil al-Kabīr fol.35.

(99) al-Sharbīnī, op.cit. vol.1 p.236.

(100) Muqātil, al-Kabīr fol.50.

(101) al-Sharbīnī, op.cit. vol.3 p.43; cf. Muqātil al-Kabīr fol.246.

(102) M.H. al-Dhahabī, al-Tafsīr wal-Mufassirūn vol.1 p.347.

(103) Abū al-Su·ūd, Irshād al-·Aql vol.2 p.691; cf. Muqātil al-Kabīr fol.45.

(104) Abū al-Su·ūd, op.cit. vol.4 p.18; cf. Muqātil al-Kabīr fol.93.

(105) Abū al-Su·ūd, op.cit. vol.7 p.654.

(106) Muqātil al-Kabīr fol.338.

(107) Abū al-Su·ūd, op.cit. vol.3 p.168; cf. Muqātil Mutashābih al-Qur·ān p.48.

(108) Hajji Khalīfa, op.cit. vol.2 p.1543.

(109) Ibn ·Ādil al-Lubāb fol.373; cf. Muqātil al-Kabīr fol.52.

(110) Ibn ·Ādil, op.cit. fol.78; cf. Muqātil al-Kabīr fol.11; and see it quoted by Ibn al-Jawzī, Talbīs Iblīs p.79.

(111) Ibn ʿĀdil, op.cit. fol.358; cf. Muqātil al-Kabīr fol.50 and al-Khamsmiʿa fol.89B.

(112) al-Shawkānī, FathalQadīr vol.1 p.33; cf. Muqātil al-Khamsmiʿa fol.2A.

(113) al-Shawkānī, op.cit. vol.3 p.103; cf. Muqātil al-Khamsmiʿa fol.4A.

(114) al-Shawkānī, op.cit. vol.5 p.438; cf. Muqātil, al-Khamsmiʿa fol.101A.

(115) al-Shawkānī op.cit. vol.2 p.71; cf. Muqātil al-Khamsmiʿa fol.79B.

(116) al-Shawkānī op.cit. vol.4 p.264; cf. Muqātil al-Kabīr for.271.

(117) al-Shawkānī, op.cit. vol.5 p.523; cf. Muqātil al-Kabīr fol.110; and see it quoted by al-Qurṭubī, op.cit. vol.20 p.263 with a tradition from the Prophet to support it.

(118) al-Shawkānī, opcit. vol.4 p.66; compare it with Muqātil al-Kabīr fol.334.

(119) See M.H. al-Dhahabī op.cit. vol.1 p.353.

(120) al-ʿĀlūsī, Rūh al-Maʿānī vol.1 p.199; cf. Muqātil al-Khamsmiʿa fol.102A.

(121) al-ʿĀlūsī, op.cit. vol.17 p.135; cf. Muqātil al-Khamsmiʿa fol.27A.

(122) al-ʿĀlūsī, op.cit. vol.30 p 52; cf. Muqātil al-Kabīr fol.387.

(123) al-ʿĀlūsī, op.cit. vol.17 pp.45-46; cf. Muqātil al-Kabīr fol.181.

(124) al-ʿĀlūsī, op.cit. vol.30 p.225; compare it with Muqātil al-Kabīr fol.403.

(125) al-Burhān vol.2 p.158.

(126) See al-Baihaqī, al-Asmā· wal Sifāt pp.305-306; cf. Muqātil al-Kabīr fol.395; see al-Sāyyis, Tafsīr ·āyāt al-Ahkām vol.4 p.108; cf. Muqātil al-Kabīr fol.348; Sāyyis, op.cit. vol.2 p.210; cf. Muqātil al-Kabīr 881 Many other examples could be given.

(127) See M.H. al-Dhahabī op.cit. vol.1 p.206.

(128) Yāqūt, Mu·jam al-·Udabā· vol.6 p.441.

(129) Muṣṭafā Zaid, al-Naskh fī al-Qur·ān vol.1 pp.292-293.

(130) al-Ṭabarī, Jāmi· al-Bayān vol.1 p.25; vol.28 p.50.

(131) al-Jaṣṣāṣ, Ahkām al-Qur·ān vol1; pp.115, 114.

(132) Ibn al-·Arabī, Ahkām al-Qur·ān vol.4 pp.900,1661, 1689.

(133) Ibid. vol.1 p.755.

(134) al-Sharbīnī, op.cit. vol.3 p.45.

(135) al-Baiḍāwī, Anwār al-Tanzīl vol.1 pp.216, 332, 418.

(136) Ibid. vol.1 p.153.

(137) Ibid. vol.1 p.140.

(138) Sayyid Quṭb, Fī Zilāl al-Qur·ān vol.16 p.10.

(139) Ibid. vol.28 pp.77, is an example of this. In all his commentary he writes about the Muslim of today and of how he should work hard to see the revelation of God established as the constitution of the Islamic world. It was this theocratic view that led to his death.

(140) Ibid. vol.12 p.213. See for example his views about dreams and the disagreement with Freud.

CHAPTER THREE

I al-Sufyānī

The end of the world occupied a great place in the minds of many Muslims, as can be seen in the chapters on Fitna and Malāḥim in many collections of tradition.

Abū Dā·ūd states, "We were told by Muḥammad b. al-Muthannā from Mu·ādh b. Hishām from his father from Qatāda from Ṣāliḥ the father of KhalTl from a friend of his from Umm Salama the wife of the Prophet, from the Prophet: 'Disagreement would take place when a Caliph dies, a man of the people of Medina would escape to Mecca, some people of Mecca would come to him to swear allegiance, while he would not like it, between two angles of Ka·ba al-Rukn and al-Maqām. An army would be sent to him from Syria, in the desert between Mecca and Medina the army would be submerged; when people would see this, people from Syria and Iraq would go and give him allegiance, then a man of Quraish, his uncles belonging to Kalb, would arise and would send an army [to fight them] but his army would be defeated. The loser is he who would not see the booty of Kalb. The money would be divided between the people, and the Sunna of the Prophet would be followed. Islam would assume a good position over the earth and the man [i.e. the Mahdī] would remain seven years, then he would die, and the Muslims would pray over his soul'".

Abū Dā·ūd also says that some people hold that he would

remain nine years.[1] This tradition appears in the Chapter of al-Mahdī, therefore, according to al-Ṭībī[2], the reference is to al-Mahdī. The time which is given by Abū Dā·ūd is the same time popularly assigned to al-Mahdī[3] but there is no mention of the family of al-Mahdī or his name; he is only a man who would escape from Medina to Mecca.

The army which is going to be submerged, and the mention of the Kalb tribe, gives an impression that Abū Dā·ūd is referring to al-Sufyānī, whom Muqātil b. Sulaymān, writing some hundred and twenty-five years before Abū Dā·ūd, mentions in his commentary on verse 34:51. He gives this statement:

"Verse 34:51 was revealed about al-Sufyānī, who would come out of the Dry Valley (al-Wādi al-yābis). His uncles on the maternal side are of Kalb. They would preach at the minbars of Syria, and, when they reach ·Ain al-Tamr, God will erase the faith from their hearts. So they would go until they reach Mail al-Dhahab, where they will fight bravely, and they will kill seventy thousand men who wear bejewelled swords and silver belts. Then al-Sufyānī would enter Kūfa, whose people would be divided into three parties; one party will join al-Sufyānī and they are the worst creatures, and another party will fight him and they are the slaves of God, the martyrs, and the other party will follow the Bedouins, and they are the rebels.

"Then he will conquer Kūfa, and his companions will take

thirty thousand virgins; when the morning comes they will uncover the virgins' hair, and stand them in the market to sell them [as slaves]. At that time many of the virgins will beat their cheeks, and tear their hair at the Tigris and Euphrates. When the news reaches the people of Bagra, they will go to them by river and land, to rescue those women from them. The followers of al-Sufyānī will be divided into three parties; one would go towards Rayy, the second would stay at Kufa, and the third would go to Medina; the leader of the third party would be of Banū Zahra. They would lay siege to Medina and they would fight, and many people would be killed in Medina. The blood would reach a depth such that it would cover a severed head, and a man and a woman of the Prophet's House would be killed. The man's name would be Muḥammad, and the woman's name would be Fāṭima, and they would hang them naked.

"At that time God will be very angry. The news would reach the Saint (Walī Allāh), and he would leave one of the villages of Jarsh with thirty people. This news would reach the believers, and they would come to him from everywhere. They will be yearning toward him as a female camel yearns for her young. He would come and enter Mecca. When the prayer takes place they would say, 'Go ahead, lead us, Saint'. He would say, 'No, you did not fulfil the com-

pact'. Another man would lead them in prayer and then they would discuss giving the Saint their allegiance, and they would give him their allegiance. When he finished with that, he would send a man of his house to Medina and they would fight and many of the two parties would be killed. Then God would give His Saint victory. And he would kill al-Zuhrī, the loser who gets from the booty of Kalb only a camel-tether. When the news of the killing of al-Zuhrī reached al-Sufyānī, he would leave Kufa with seventy thousand men. When he reached the desert he would halt there, waiting to fight the Saint and destroy the House of God. While they are in their positions, a mare would escape from a man and the man would follow her. God will send Gabriel[4] and would kick the land with his foot. God would submerge al-Sufyānī and his followers in the earth. When the man returned with his mare, Gabriel would receive him; the man would ask, 'What is the cry in the army?' Gabriel would strike him with his wing and would turn his head so that it faced backwards and he would walk backwards. This verse was revealed about them."[5]

One finds in Muqātil's work more details than in Abū Dā·ūd's. The names of places are mentioned, and Muqātil does mention the name of al-Sufyānī. As we have reproduced the riwāya of Abū Dā·ūd and Muqātil, we ought to mention the riwāya of al-Ṭabarī, the later commentator, so that we may compare the three.

Al-Ṭabarī states, 'We were told by ·Iṣma b. Hawaḏ b. al-

Jarrāḥ from his father from Sufyān b. Sa'īd from Manṣūr b. al Mu'tamir from Rib'ī b. Ḥarāsh who said that he heard Ḥudhaifa b. al-Yamān saying that the Prophet said that a dissension (fitna) would occur between the people of the East and the people of the West. While they are like that, al-Sufyānī would come out to them from the Dry Valley, and he would go to Damascus and would send two armies, one to the East and the other to Medina, until he arrived at Babylon, in the cursed city and the wicked place. They would kill more than three thousand and they would cut open more than one hundred women in it and they would kill three hundred strong men (kabsh) of Banū al-'Abbās, then they would go to Kūfa and they would destroy what is around it, then they would go towards Syria. This flag would go out of Kūfa and they would follow that army of the two parties and they would kill them. Nobody would be saved of them, no one would even tell the news, and they would free whatever booty and slaves they possess. His army in Medina would be free and they would pillage it for three days and three nights. Then they would go outside Medina towards Mecca, and when they lay in the desert God would send Gabriel and would say, 'Gabriel, go and make them vanish'. Gabriel will kick one kick with his foot, and God will submerge them. That is verse 34:5]; And nobody would be safe from them but two men,

one a messenger bearing good news (bashīr)and the second a warner (nadhīr) and they would be of Juhaina; hence the Arabic proverb[6] "And with Juhaina is the true news'."[7]

Although there is more detail in Muqātil's work, what is unique in the riwāya of al-Ṭabarī is the mention of the 'Abbāssids who would be killed. Al-Ṭabarī cleerly mentions the name of al-Sufyānī, but there is no mention of the Saint, while the number of men is forty thousand less than Muqātil mentions. The chain of transmission of al-Ṭabarī is not the same as Ibn Dā.ūd's. However, by reproducing the three riwāyāt their differences can be recognised.

Al-Ṭabarī related that Rawād b. al-Jarrāḥ was asked whether he had heard this tradition from Sufyān al-Thawrī or not. He answered that he had not. Then he was asked whether he read it under him, and he replied, 'No'. Then he was asked whether it was read while he was present. 'No', was his answer. Finally, he was asked about the story of the tradition and he said, 'Some people came to me and said, 'We have a strange tradition with us', and they asked me to hear it from them, while they read it. They read it for me and went away and related it from me.'[8] Then al-Ṭabarī quotes another chain of transmission for a ḥadīth which he describes as a long one, and he reports that he has seen this long tradition in the book of al-Ḥusain b. 'Alī al-

Ṣadā·ī[9], but there is doubt about the tradition. In the chain of transmission of Abū Dā·ūd he reports, 'From Ṣāliḥ the father of Khalīl from a friend of his'.[10] One has no idea about the name of his friend and whether he was reliable or not.

Al-Iṣbahānī raises more doubts when he states, 'I was told by al-Ṭabarsī and Ḥaramī; they said that al-Zubair said, 'My uncle Muṣ·ab told me that Khālid b. Yazīd b. Mu·āwiya is described as a scholar and he used to write poetry, they claim that he fabricated the tale of al-Sufyānī and enlarged it because he had a hope that people would remember him. For Marwān b. al-Ḥakam had overcome him and taken the power from him, and married his mother Umm Hāshim'.[11] The tradition is not reported in al-Bukhārī or Muslim, and because of all the doubt surrounding it one cannot take it as a tradition but as a tale which is attributed to the Prophet.

One could assume many things, when one reads this tale in Muqātil's work. The name al-Sufyānī reminds us that Muqātil has a kind of hatred towards Abū Sufyān, for he even reports that Abū Sufyān converted to Islam unwillingly[12] (karhan); moreover, as a man who used to live in Khurāsān, Balkh, and Marv, we would expect him to hate the Umayyad Caliphs as many non-Arabs did. Then the cities in the tale are Mecca, al-Kūfa, Medina, and Baṣra. The killing of a

man and woman of the House of the Prophet, and the mention of the Saint, further suggest that it might be a symbolic story about the killing of Zaid b. ʿAlī, the Zaidī leader, and that it was put in this way to be disguised completely. Or it may be about the killing of al-Ḥusain, who was killed with many people of the House of the Prophet. If one assumes this, one could go so far as to say that the implication is that some just men will come and take the power of the Umayyad; the story expresses the wish of a weak man turning to God and hoping that God will do something, such as submerging the unjust Caliph and his army. But this is an assumption only, since we have no idea about the year in which this tale originated, nor can we say that it was Muqātil who originated this tradition or that it was taken from his work.

From the sources we have, one can assume that this account is given against the Sufyānī by those people who oppose the Umayyads and who consider him as "purely a Syrian hero."[13]

One cannot imagine the Syrian hero to be submerged with his army, and al-Masʿūdī strengthens this by giving an idea about the Syrians' Sufyānī; 'In the year 324/935 in Ṭabarīya of Jordan, when I was with some client of the Banū ʿUmayya of those who claim to have knowledge, and who was in favour of the ʿUthmānīs, I saw a book of three hundred pages called

'Kitāb al-Barāhīn fī Imāmat al-·Umawīyīn'. Therein is a mention of the caliphates of ·Uthmān b. ·Affān, Mu·āwiya, Yazīd, Mū·āwiya b. Yazīd and Marwān b. al-Ḥakam. Then he names those Umayyads who governed in Andalus till 310/922. Then he mentions the massacres, Malāhim, and what will take place in the future, and that their kingdom will come again and al-Sufyānī will appear in the Dry Valley of Syria, in Ghassān, Quḍā·a, Lakhm and Judhām, and his raids and wars, the march of the Umayyads from Andalusia to Syria, they being the owners of the white horses and yellow flags, and he mentions what raids and wars will happen to them.[14] Al-Sufyānī here would appear after the Umayyad kingdom has returned to existence,and he plays a part similar to that of al-Mahdī, according to those who believe in him.

He is a saviour or a dream of some Umayyads after they lost their power, just as al-Mahdī is a dream of thoe pious men who long to see the power in the hands of a just person. Unfortunately, not many things are known about the way the Umayyads regarded their Sufyānī or Mahdī. One sees in history many people who tried to reform society or become leaders and who used the name and extrine of al-Mahdī.[15] Other people used the name al-Sufyānī. The first one appeared in the year 132/749; his name was Abū Muḥammad Zaid b. ·Abd Allāh b. Yazīd b. Mu·āwiya b. Abī Sufyān, and

he was called al-Sufyānī.[16] In the year 195/810 another Sufyānī appeared, in Syria this time. He was ʿAlī b. ʿAbd Allāh b. Yazīd b. Muʿāwiya.[17] Then al-Mubarqaʿ al-Yamānī who appeared in the year 227/841, and claimed to be a descendant of the Umayyads, was also called al-Sufyānī.[18]

It is evident that 'al-Sufyānī' did not automatically connote the character in the story told above; no one would choose this name if he thought it implied that the Saint would win the victory over him, he would be submerged, and the wrath of God would be over him, Al-Ghazālī gives a statement which could support our view, "When you find seven it indicates the seven caliphs of the Umayyads....and say the number of heavens is seven, the number of the planets and of the days of the week; this indicates Muʿāwiya, Yazīd, Marwān, ʿAbd al-Malik, al-Walīd, ʿUmar b. ʿAbd al-ʿAzīz, Hishām. then the seventh one is the expected one who is called al-Sufyānī, and this is the saying of the Umayyads of the Imāmīya".[19]

It is hard for one to agree with Goldziher when he says, "Al-Ghazālī was thinking of the Sufyānī who appeared in 132/749, he makes eight Umayyads instead of seven, and even then he misses out Muʿāwiya II and Yazīd II".[20] Had it been the case that al-Ghazālī was thinking of that Sufyānī, who had appeared over 300 years before him, he would scarcely have called him the "expected one" (al-Muntazar). The failure

to mentiom Mu•āwiya II and Yazīd II is probably because whoever was responsible for this statement was concerned, not with people, but with names. As for 'the seventh', it is simpler to suppose this to be a slip on al-Ghazālī's part for 'the eighth' than to imagine that he meant Hishām to be 'the expected one'.

After this became a legend and some people were waiting for the Sufyānī, the other parties who were waiting for the Mahdī took this story and related that al-Sufyānī would remain nine months only.[21] It is impossible to leave two heroes; one of them must be killed, or something else drastic must happen to him. Muqātil and others stated that the Sufyānī would be a loser and would be submerged in the earth with his army, that the Saint would gain victory over him, and that "he has hate for the family of the Prophet".[22] It is very difficult to determine when this legend was fabricated, but one may fairly suppose that the name of the Prophet is put there only to make people believe in it and repeat the statement. The original 'Sufyānī' legend was displaced by the more successful 'Mahdī' legend, which made Sufyānī out as a failure; presumably the belief in him was too deeply rooted for him to be dismissed as pure fiction.

There are many views about when the legend started, and about the cause, and why the names of some tribes are men-

tioned. Some say it is because of the tribal trouble between the Sufyānīs and Marwānīs and about Kalb.[23]

There is some mystery about the place out of which al-Sufyānī would come, the Dry Valley (al wādi al-Yābis). This place is not known even to Yāqūt, and all that he says is that it is the Valley out of which al-Sufyānī would come at the end of time.[24]

In anothersource there is a mention of a man who would take power after al-Sufyānī and who would be in Ḥijāz to al-Ṭā'if[25] but it cannot be assumed from this that the Dry Valley might be in Ḥijāz to al-Ṭā'if.

One might ask, what does Muqātil mean by the saint (Walī Allāh); does he mean al-Mahdī as a reformer only? Muqātil is a writer whose habit is to give many details; but in this case all his details are about al-Sufyānī, while he leaves us with no information about the Saint. It is known that al-Mahdī will be one of the people of the Prophet's House[26] and there is even mention of his name and the time he will spend on earth.[27] In Muqātil's works nothing is mentioned about him at all.

It is reported from the Prophet that "in each century, a reformer will come to renew the religion and he will be sent by God".[28] Al-Ṭībī mentions the name of two reformers after the Prophet. The first one was ʿUmar b. ʿAbd al-ʿAzīz, and the second al-Shāfiʿī. But people would not yearn for

an ordinary human reformer as they would for the Ṣaint or al-Mahdī. One is tempted to guess, from his silence, that he had some real living person in mind, and was not merely indulging in vague far-off hopes.

II Sihr and the case of the bewitching of the Prophet.

Sihr (magic) is mentioned in the Qur·ān many times with reference to Moses and the conjurers (7:108-120), and to the two angels Hārūt and Mārūt: 'When there has come to them a Messenger from God confirming what was with them, a party of them that were given the Book reject the Book of God behind their backs, as though they know not, and they follow what the Satan recited over Solomon's Kingdom. Solomon disbelieved not, but the Satans disbelieved, teaching the people sorcery, and that which was sent down upon Babylon's two angels, Hārūt and Mārūt; they taught not any man, without they said, 'We are but a temptation; do not disbelieve: from them they learned how they might divide a man from his wife, yet they did not hurt any man thereby. Save by the leave of God'. (Qur·ān 2:102). There are two views among Muslim scholars on sihr. The Mu·tazilites attacked it on grounds of reason and reflection (·aql, nazar).[1] They do not think that it is real, but juggling (takhyīl) only. Some Shī·īs share this view with the Mu·tazilites.[2] Other Muslims believe that sihr is a real thing and does occur.[3]

There is no need, we think, to go into details and to represent the views of the two parties. One may say that those who believe that sihr is a real thing think that the Prophet was bewitched, and this is the view of the generality

of orthodox Muslims. They return to ʿĀʾisha, who said that the Prophet was bewitched and used to imagine that he had done something while he had not,[4] and to Zaid b. Arqam, who said that a man of the Jews bewitched the Prophet, who became sick for some time because of that. Gabriel came to him and said, 'A man of the Jews has bewitched you. He has made knots for you and replaced them in such-and-such a well. Send somebody to bring them.' The Prophet sent ʿAlī, who took them and brought them to the Prophet who unfastened them, then he stood up; it was as if he had previously been fastened by a rope. Then he did not mention the name of that Jew or see him until he died."[5]

On these and similar traditions the orthodox Muslims rely. The Prophet is under the protection of God (ʿisma). Therefore the Muʿtazilites say that it is impossible that he could have been bewitched.[6] Al-Ṭabarsī, who represents the Shīʿi view, quotes the tradition, then says, 'These traditions are related from ʿĀʾisha and Ibn ʿAbbās, but this in not possible because he who is described as being bewitched is as if he were foolish. God, glory be to Him, rebuts this. 'The evil-doers say, you are following a man bewitched! Behold, how they strike similitudes for thee, and go astray, and are unable to find a way' (Qurʾān 25:8). Nevertheless, it is possible that the Jewish man and his daughter, as it

was related, tried to bewitch the Prophet, but they could not do it, and God revealed this to His Messenger. What they had put into the well was taken out, and that was a proof of the Prophet's truthfulness. How could they be the cause of his sickness? And if they could, they would have killed him and many believers with him, because of their hatred for them'.[7]

The argument between the two parties continues into the present century.

Muḥammad ʿAbduh does not believe that the Prophet was bewitched. He says, 'What one should believe is that the Qurʾān is the book of God which is known by continuous transmission from the Prophet who is protected by God. One ought to believe in what it says and should not believe in what it disapproves. The Qurʾān has come down rejecting the allegation of the unbelievers that the Prophet was bewitched [he refers to verse 25:8], so he was never bewitched.

And if we assume that the tradition is genuine it is, nevertheless, related from only one, and the faith cannot be based upon a tradition of one. The protection of the Prophet from sihr and from its influencing his mind is an article of faith (ʿaqīda), which one cannot neglect unless by certainty....Anyhow, we have to believe in the text of the Book and in reason. If the Prophet was diseased in his

mind through witchcraft, as they claimed, he might think that something had reached him while there was nothing, or that something was revealed to him while there was nothing.'[8] Muḥammad ʿAbduh's implication is, of course, that this is impossible in view of the Prophet's ʿiṣma. Sayyid Quṭb agrees with Muḥammad ʿAbduh on the same grounds.[9]

Muqātil believes that the Prophet was bewitched, and he gives this statement: 'The Jew Labīd b. ʿĀṣim b. Mālik, sometimes called Aʿṣam, bewitched the Prophet by eleven knots he made in a rope which he placed in a well on a piece of palm-bark. So the Prophet became bewitched. It was very heavy over him for three nights, and he was very sick. The women went out, and sūras 113 and 114 were revealed. While the Prophet was asleep, he dreamed that two angels were coming to him. One of them sat near his head while the other sat near his feet. One of them asked the other, 'What is the matter with him?' 'He has been bewitched', the other angel answered. 'Who bewitched him?' 'Labid b. Aʿṣam the Jew', was the reply. 'In which thing did he bewitch him?' The answer was, 'In the bark of a palm tree'. The angel asked, 'Where did he put it?' 'In the well of so-and-so'. 'What is his [Muḥammad's] medicine?' the angel asked. The other answered, 'The water of the well should be taken out, then the bark of the palm tree should be taken

out too; after burning it the knots should be unfastened, each to the accompaniment of one verse of sūras 113 and 114 and in that he will be cured'.

When the Prophet woke up he sent ʿAlī b. Abī Ṭālib to the well and he took out the sihr and brought it to the Prophet; then he burnt that bark of the palm tree. Some say that Gabriel told the Prophet about the place of the sihr, and told the Prophet to unfasten the knots and recite verses. The Prophet did that and he was cured.[10]

Muqātil does not go so far as to say that the Prophet used to imagine doing things when he did not do them. His statement that the revelation of sūras 113 and 114 took place while the Prophet was bewitched seems particularly strange to the modern Muslim, for whom it is inconceivable that the divine message could come to a deranged mind. Nor is the explanation acceptable that Muḥammad received, with one part of his mind that remained pure of the taint of madness, the heaven-sent communication which cured the other part of his mind; i.e., that Muḥammad the Prophet remained inviolate while Muḥammad the man was bewitched. Such Byzantine theological subtleties were never applied to the person of Muḥammad. The simple answer to the question of how Muqātil could transmit this unacceptable story is that he did so as a qāṣṣ, not as a theologian. He is not alone

among ZaidIs, incidentally, in relating this story; it is also found in al-Shawkānī.[11]

The choice of a Jew as the sorcerer is due first to the well-known hostility shown by the Jews of Medina towards the Prophet and Islam, secondly to the association, in the popular mind, between the Jews and magic, based on the legends of King Solomon and the biblical story of Moses in Egypt.

III Satan and the Angels

In the story which is related in our first chapter, Muqātil tells that a Satan came in the shape of Gabriel. A question arises here: could a Satan come in the shape of an angel? One has to examine the nature of Satan and the angels, and this means seeing what the Qur'ān and tradition state, because nothing is known but what the two sources give.

"In several passages in the Qur'ān the story is told of the creation of man out of clay, and how the angels were bidden by Allah to prostrate themselves to him. This they all did except Iblīs, 2:32; 7:10; 51:31; 18:48; 38:74.[1] Satan, therefore, must have been an angel; as Baiḍāwī says, otherwise the command given to them did not apply to him and his being excepted from them was illegitimate".[2]

From a grammatical point of view the verse implies that he was an angel, although one could say, 'They all left the house but Fāṭima', referring to men and excepting Fāṭima who is a woman[3], but they are all human beings. However, the scholars of the opposite view found an answer for this. Al-Zamakhsharī says that Iblīs is a jinni and that the name 'angel' in the Qur'ān applies to both classes [the jinn and angels].[4] Or the Jinn were ordered with the angels to prostrate themselves, but God mentions the angels only because

when He mentions the greater surely the less are included.[5]

To prove that Satan was of the jinn, the following verse is quoted: "Save Iblīs who was of the jinn and committed ungodliness against his Lord's command", 18:48. Ibn Ḥazm has another proof that Satan was not an angel: "in the same verse: 'What, and do you take him and his seed to be your friends, apart from Me, and they an enemy to you?' and in His saying, 'Surely, he [Satan] sees you, he and his tribes, from where you see them not', 7:26. The angels have neither tribes nor seed."[6] But Ibn ʿAbbās says, 'There is a kind of angel who multiplies by generation and is called jinn. Satan is one of them'.[7]

It is difficult to prove whether the jinn were a branch of the angels or not. Nevertheless, man was created of clay, and Iblīs of fire[8] (7:11, 39:77). It is well known that jinn were created of fire of samūm (14:27) and of mārij of fire (55:14). There is nothing in the Qurʾān about the material out of which the angels were created, but there is a tradition on the authority of ʿĀʾisha who reports that the Prophet says, 'The angels were formed of light, and the jinn were formed of marīj of fire and Adam of that which was described to you'.[10] Ibn Ḥazm says, 'Surely light is not fire'[11], while al-Baiḍāwī says, 'light and fire are not to be taken too precisely. They are used figuratively, and light is of

the nature of fire and fire of light; they pass into one another; fire can be purified into light and light obscured to fire.'[12]

There are some stories about the Satan, who was called ʿAzāzīl, or al-Ḥārith or al-Ḥakam. Some say that the jinn used to live on earth, before mankind, and they disobeyed God so He sent Iblīs with a troop of angels to fight them.[13] These stories are reported on the authority of the companions of the Prophet with a chain of transmission, but the companions had no special knowledge on the subject. Had the tales been in the Qurʾān or from the authority of the Prophet, a Muslim would have to accept them, but as they are views of some companions and the companions are human beings only, who have no communication with God, these tales cannot be accepted. We as human beings cannot say anything about angels, jinn or Satan. The Muslims were told to believe in the unseen, and all these creatures are of the unseen. Mostly they believe without questioning or arguing about it, because it is a matter of faith. Anyhow, the nature of the angels is not the same as that of the jinn. 'The angels are good slaves and noble (mukramūn) according to the Qurʾānic text, while in the case of jinn and human beings you find that some are praiseworthy and others blameworthy.'[14]

The jinn and the angels see us but we cannot see them in their own nature. Some companions saw Gabriel when he

came in the shape of the Beduin in the well-known tradition when he asked the Prophet some questions. It is related that 'Gabriel used to come in the shape of a man and the Prophet understood him'.[15] In the case of the angels when they fought at Badr, some scholars say that they came in the shape of men,[16] while others say that they were unseen. "While a Muslim at Badr was about to slay an unbeliever he heard the crack of a whip over him and the voice of a rider saying, 'Come Ḥayzūm'. He looked at the unbeliever in front of him lying on the ground, his nose was cut and his face was cut; blood was running. The Anṣārī went and told the Prophet about it and the Prophet said, 'This is the help of the third heaven'."[17] As some of the companions saw Gabriel it would have happened that they saw the angels at Badr, inasmuch as the tradition tells us that on one occasion at least, an angel, Gabriel, could come in human shape. On the other hand, it was reported that Satan came in the shape of a man.[18]

The Prophet says, 'Who sees me in his dream sees me in reality because Satan cannot take my shape.'[19] One may infer from this tradition that Satan could come in human shape. In the story of Adam and Eve, Satan entered paradise when the serpent agreed to carry him between its teeth or in its belly.[20] From these one sees that the angels and Satan are capable of changing their appearance.

One might remember the tale of al-Gharānīq, and the

problem of whether Satan revealed to Muḥammad. Muqātil relates the tale in his commentary on 22:51, "We sent not ever any Messenger or Prophet before thee, but the Satan cast into his fancy, when he was fancying", meaning in his speech. The Prophet was praying near the station of Abraham, he was sleepy when he recited, 'Have you considered al-Lāt and al-ʿUzza and Manāt the third, the other? Those are the high Gharānīq, from them mediation is hoped.' When the unbelievers of Mecca heard that their gods could mediate, they came back. Then the Prophet said, 'Have you considered al-Lāt and al-ʿUzza and Manāt the third, the other? What, have you males, and He females? That were indeed an unjust division' (53:19-22). And that is His saying, 'But God annuls what Satan casts'.[21] In fact there is no mention of revelation here but casting and the devil here is unknown.

It is hard to extract a consistent demonology or account of the angels from the sources. According to the tale told by Muqātil, a devil could take the shape of Gabriel although it was a special kind of devil, "al-Abyaḍ", but still there is a gap in which Muqātil leaves many questions for unbelievers or materialistically minded people to ask. This time Gabriel was aware, and he stood between the Prophet and the devil who had taken Gabriel's shape, but what about other times? Who knows whether it was Gabriel who brought the revelation to the Prophet, or a devil in his shape? If the

latter, how could the Prophet distinguish between Gabriel and the devil in his shape? These questions could be answered by referring to Muḥammad's ʿIṣma. Yet there is a kind of confusion which Muqātil causes by reporting this story. By general Muslim belief[22], Muqātil is completely mistaken. Satan is one thing and the angels are another, and even if they could take the shape of man they cannot take the shape of each other.

IV On whether the Jews and the Christians are idolators and the marriage of their women to Muslims.

The people who were given the Book are Kāfirs according to Muslims[1], because Islam abrogated all the religions before it, so they should either believe in Islam or remain unbelievers. But they are free to practise their own religions. It is a matter of dispute whether they are idolators or not. Most of the 'Ulamā' say that the truth about the people who have been given the Book is that the word shirk, idolatry, includes them, the Jews and the Christians, as well as those who worship idols, the Magians and others. The proof-text for calling the Jews and Christians idolators is 9:31, 32: 'The Jews say Ezra is the Son of God; the Christians say the Messiah is the son of God', and, 'They have taken their rabbis and their monks as Lords apart from God, and the Messiah, Mary's Son, whereas they were commanded to serve but one God; there is no God but He; glory be to Him, above what they associate.'

These verses make it clear that they are Mushrikūn.[2] Other scholars say, 'The idolators are only those who worship idols'.[3] And they take two verses as a proof for their view that the word Mushrikūn does not include the people who were given the Book. The verses are, 'Those unbelievers of the people of the Book and the idolators wish not that

any good should be sent down upon you from your Lord', (2:105) and, 'The unbelievers of the People of the Book and the idolators would never leave off, till the clear sign come to them' (98:1).[4]

In these verses God has distinguished between the idolators and the people who were given the Book. However, the first party say, 'Whosoever disbelieves in Muḥammad, even if he claims that God is one, is Mushrik because he disbelieves in Muḥammad despite the genuineness of his prophecy, and the appearance of his miracles, so he who disbelieves in him claims that what Muḥammad had brought from God is from another So he associates another with God; under this the Jews and the Christians are included'.[5] The second party do not argue with them about this point, because this point is a very weak one. Those people who do not believe in Muḥammad and Islam say that Muḥammad is the author of the Qur·ān. "They say, fairy tales of the ancients that he has written down, so that they are recited to him at the dawn andin the evening" (25:5), and they say that Muḥammad was a leader only and not a prophet, and that he had no communication with God. So in this case nothing could be said about associating another one with God. The scholars of the second party have another point: 'The common use of the word Mushrik includes those people who had no sacred Books, such as the Magians and

the pagan Arabs'.[6] In this kind of argument one finds it very difficult to reach a conclusion. However, Muqātil is with those people who say that the people who were given the Book are Mushriks. Muqātil gives his statement without any argument at all,[7] and it can be assumed that he built his view on the verses which the people of the first party built their view on.

The result of this argument is seen in Islamic jurisprudence, in the case of a Muslim getting married to a woman of the people who were given the Book, and the question whether this marriage is permitted or not. One has to keep in mind that the Prophet was married to Ṣafiya bint Akhṭab the Jewess. '•Uthmān b. •Affān was married to a Christian woman who converted them to Islam, Ṭalḥa b. •Ubaid Allāh married a Christian wife and Ḥudhaifa a Jewish wife.'[8] Innumerable Muslim men have married Jewish or Christian wives throughout history and even up to the present time. Nevertheless, the Shī•Īs and some Zaidīs say that in the verse 'Do not marry idolatresses, until they believe' (2:221), 'there is neither an abrogation nor a particularization (c.f. verse 5:6, which is a particular exemption in favour of Jewish and Christian women). The marriage of a Muslim to the unbelievers of the people who were given the Book and others is unlawful'.[9] The view of Ibn •Umar is in favour of the

Shī•Īs; he is quoted by al-Ṭabarsī as saying: 'The marriage is unlawful',[10] while Ibn ʿArabī quotes him as saying, 'He thinks of the reprehensibility of marriage to Jewish and Christian women.'[11] Some say that the verse is muḥkama, some of those who back this view claim that those who say the idolatresses are those who worship idols, not those who were given the Book.[12]

But if those who count the women of the people of the Book as idolatresses say so, they arrive at a contradiction. Their defence lies in one of two principles of jurisprudence. The first is that of abrogation: some people say that this verse is abrogated by verse 5:8. 'The scholars of Nāsikh and Mansūkh are in disagreement about this verse'.[13] The other is to claim that this verse is general and verse 5:6 is particular.[14] On the other hand, al-Ṭabarsī insists that 'there is neither abrogation nor particularization' in the verse.[15] Muqātil took verse 5:6 with no mention of abrogation or particularization.[16] He should have said something about it, especially because he agrees with the scholars who consider the people of the Book as Mushrika. Although there is no mention of anything of the principle of jurisprudence, one assumes that he agrees with al-Shawkānī that there is particularization. Otherwise he should have mentioned the abrogation if there is any, as he does many times in his work. Nevertheless, Zaid b. ʿAlī, the Zaidī Imām, is in

agreement with the people who think that the marriage is permitted.[17] On the other hand, the author of the Muntakhab does not agree with Zaid,[18] but Muqātil and al-Shawkānī do agree with the Imām Zaid and with the generally accepted and commonly practised view that marriage to women of the people of the Book is lawful.

V The ʿĀdhān and the disagreement of Muqātil with some Zaidīs.

When one hears the call to prayer in a country like Iraq, in which Shīʿīs and Sunnīs live together, an ordinary man can tell the sect of the caller. (It is easy, incidentally, to tell, when one sees a mosque, whether it is Shīʿī or Sunnī; usually a metal hand is put on the minaret and dome of a Shīʿī mosque, while a crescent is put on the Sunnī mosque.) The Shīʿī muezzin adds to the call: 'I witness that ʿAlī is the Walī of Allāh' twice, after his saying, 'I witness that Muḥammad is the Messenger of Allāh'. Then after saying, 'come to success', twice he adds, 'Come to the best of work' (Ḥayya ʿalā khair al-ʿamal) twice, which the Sunnī does not say, then 'There is no god but Allāh' twice while the Sunnī says it once.

One finds many books and pamphlets written by Shīʿīs to prove that theirs is the call of the Prophet, while the Sunnīs oppose this by writing that it is an innovation only. The Zaidis are between the two sects. They add to the call as used by Sunnīs only, 'Come to the best of work', twice. It was related from Zaid b. ʿAlī from his father ʿAlī b. al-Ḥusein that he used to say, 'Come to the best of work' twice in his call to prayer.[1] There is a critical study of some traditions in the opposite sense and about the chain of

transmission, in al-Rawḍ al-Nadīr.[2] The Zaidis in this matter return to this tradition and to some others, and they say that this (with the addition which the Zaidis make) was the first call to prayer during the lifetime of the Prophet, and then during the lifetime of Abū Bakr. But when he died ʿUmar left it out. When he was asked why, he replied, 'Because I do not want people to rely upon it'.[3] He meant that people might abandon some other good things and think that prayers are everything in life, or they might abandon Holy War and rely upon prayers, as Ibn al-Murtaḍā states.[4] There is a kind of contradiction in what Zaidīs say about this tradition. Some of them relate it from ʿAlī b. al-Ḥusein, while Ibn al-Murtaḍā says, 'ʿAlī b. al-Ḥusein says 'It is the first call, so it is abrogated'.[5] However, the Sunnīs do not add it to their call although it is stated that Ibn ʿUmar used to add it.[6] The first tradition was related by al-Baihaqī[7] but he states another one in abrogation of it, namely, 'Bilāl used to call to the dawn prayer and he used to say, 'Come to the best of work'; then the Prophet ordered him to replace it by 'Prayer is better than sleeping' and to leave out 'Come to the best of work'.[8] But al-Ṣanʿānī does not take the second tradition into consideration.

Muqātil, in his chapter on the call to prayer, mentions the words of the call without the Zaidī additions, or any

others.[9] Unfortunately, we do not know the view of Ṣāliḥ b. Ḥayy, the leader of the Butrīs, or the views of other Zaidi branches. According to the author of al-Muntakhab, "Most of the people drop 'Come for the best of work'."[10] One might wonder whether by 'people' he means Sunnīs, but Ibn al-Murtaḍā makes the matter clear by saying, 'The addition is the ijmāʿ of the Qāsimīya and Nāṣirīya of the Zaidis'.[11] This implies that some Zaidīs do not add it, and the Butrīs might well be among them. In the absence of Zaidī sources, one may suppose either that the view of the Butrīs is similar to Muqātil's, or that this is an ijtihād of Muqātil himself, which happens to agree with the view of the Sunnīs. Such an ijtihād does not preclude him from being a Zaidī.

VI Will God be seen?

God is going to be seen by the Blessed; Muqātil believes that, and in his commentary on 57:22 he says, "They will look at God clearly."[1] In his commentary on 83:15 he says, "Because the people of paradise will see Him by their own eyes, nothing will veil Him from them and He will talk to them."[2] On verse 10:26 he states, "Paradise is for those who declare God to be one, and, more than that, seeing the Face of God."[3] On the other hand, Muqātil says as a commentary on 6:103, "that people will not see God in this life",[4] although some Ṣūfīs claimed that they saw God or ascended to Him.

Muqātil thinks that God cannot be seen. He strengthens this view when he speaks on 7:143: "when Moses said, 'O my Lord, show me, that I may behold Thee!' Said He, 'Thou shalt not see Me',....He [Moses] said, 'Glory be to Thee, I repent to Thee. I am the first of the believers', meaning those who believe that God is not to be seen in this life."[5] Subsequently Muqātil contradicts himself by saying that Muḥammad saw God twice.[6] Muḥammad is a Prophet as well as Moses; Moses believed that God is not to be seen in this life, but Muḥammad saw God in this life, on the night of his ascending to heaven. One might argue that Moses said that God was not to be seen in this life, but did not mention the

Ascent, which could be considered as a state between the two lives. Alternatively, one might explain Muḥammad's vision of God as part of his prerogative.

However it may be, some scholars say that Muḥammad had seen Him truly with his eyes: this is the saying of Ibn ʿAbbās,[7] al-Ḥasan al-Baṣrī, Ibn Mālik and ʿIkrima.[8] Kaʿb says ,'God divided His speech and His being seen between Muḥammad and Moses . Moses spoke to Him twice and Muḥammad saw Him twice'.[9] There were some who opposed this view, ʿĀʾisha amongst them. Masrūq said, 'While I was with ʿĀʾisha, the mother of the faithful, she said, 'O father of ʿĀʾisha [Masrūq], he who claimed that Muḥammad had seen God has invented a most grave lie against God. Then she recited, 'The eyes attain Him not, but He attains the eyes', 6:103.[10] As an answer to the contradiction as between ʿĀʾisha and others, al-Khāzin says, 'ʿĀʾisha did not say that she heard the Prophet saying, 'I have not seen my God', but she mentioned that as an interpretation of His saying (42:51): 'It belongs not to any mortal that God should speak to him, except by revelation, or from behind a veil'.[11] However, the sheikh Muḥyi al-Dīn thinks that many ʿUlamaʾ say that the Prophet had seen God in the night of ascending. He based this view on the tradition which is reported from Ibn ʿAbbās, and he gave the same reasons as al-Khāzin does about the tradition

of ʿĀʾisha.[12]

The Muʿtazila believe that God is not to be seen in this life or in the hereafter. One would expect to find the view of the Zaidīs similar to that of the Muʿtazilites, but the Zaidi commentator al-Shawkānī agrees with Muqātil and states that God is going to be seen in the hereafter.[13]

VII The perpetuity of the people of hell in hell.

'Beyond him Gehenna', meaning his death, 'and he is given to drink of oozing pus', meaning mixed with purulent matter and blood which runs out of the bellies of the unbelievers, 'which he gulps, and scaree swallows' at all. (14:17). Its nazīr is 24:40, 'and death comes upon him from every side, the unbeliever is left to a snake to eat his brain, and a scorpion bites his lips, and a rope of sulphur burnt with fire will be hung abound his neck, his hand will be fastened to his neck, he will be in discomfort like being struck with the end of a burning spear, he is in hunger which can never be satisfied, and thirst which can never be quenched, and this is His saying - glory be to Him - and death comes upon him from every side, yet he cannot die; and still beyond him is a harsh chastisement'. Meaning that after that, in twenty thousand years, a door will be open for them called Bāb al-Hayhāt, whose fire will burn the fire of hell and its people as the fire of this life burns corded cotton, 'and death comes upon him from every side, yet he cannot die.'[1]

At first glance one might think that this commentary on these verses was written by Jahm b. Ṣafwān, whose view is that people will die in the hereafter and there is no eternity, but this is in fact quoted from Muqātil. Muqātil believes that the people of paradise will dwell there for

ever and they will never die.[2] But his view about the people of hell is complex. When Bāb al-Hayhāt opens, its fire will burn hell and its people. Then his example of carded cotton suggests that nothing will remain of them, as cotton leaves nothing when it is burnt. But immediately after giving this example, he quotes the verse 'yet he cannot die'. So this is a kind of chastisement but they are not going to die.

In another place Muqātil says of the people of hell, 'They will dwell there and not die'.[3] Again he quotes Ibn ʿAbbās on verse 21:103, "When God has brought the people of paradise into paradise, they will see the happiness that is therein. They will remember death so they will be afraid of it, therefore they will be sad. And when the people of hell will be in it and they see the chastisement that is there, they will wish that death would be the end of it. God wants to end the sadness of the people of paradise and the hope of the people of hell. So He will send Gabriel bringing death in the shape of a black and white ram. He will come within sight of the people of paradise and he will say, 'Do you know this?' All the people of paradise will say, 'Yes, this is death.' Then he will come within sight of the people of hell and will call, 'Do you know this?' All of them will answer, 'Yes, this is death'. He will take the ram after this to a high place between paradise and hell, where both sides can see it. The angel will say, 'We will kill it.'

The people of paradise will say, 'Yes' because they want to be free of it. While the people of hell will say, 'No', because they hope to die. The angel will kill the ram with both sides watching him, and he will say,'O people of paradise, eternity, there is no death in it', and that is His saying, 21:103. Then the angel will say, 'O people of hell, eternity, there is no death in it.'[4]

So Muqātil believes in the eternity of the people of hell, but he is not exactly clear in his commentary. He should have made it more explicit, to avoid misunderstanding and confusion, but one can assume that Bāb al-Hayhāt will burn the people of hell and they will be given life again, and it will burn them continuously. As God says, "We shall certainly roast them at a Fire; as often as their skins are wholly burned, We shall give them in exchange other skins, that they may taste the chastisement." 4:55.

VIII Muḥammad and Mary.

Maryam, Jesus' mother, is considered a virgin by the Muslims. And therefore Jesus is called ʿĪsā b. Maryam (2:81 and 253; 3:31, and other places). Incidentally, he is called in the New Testament, "Jesus Christ, the son of David, the son of Abraham...."[1] David is the father of Joseph, Mary's husband,[2] so this contradicts the Divinity of Christ which the Christians believe in.

"Mary is indeed reckoned as one of the four best women that ever existed, together with Āsīya, Khadīja and Fāṭima."[3] And she is the chief of the women in paradise.[4] Muslims say that she was engaged to Yūsuf b. Māthān but was not married.[5]

Muqātil, when commenting on verse 5:110, 'When God said, 'Jesus, Son of Mary, remember My blessing upon thee and upon thy Mother!', states: 'blessing upon Mary - peace be upon her - means that He purified her and chose her over the women of the world, then He will make her the wife of Muḥammad in paradise.'[6] As far as is known, there is no such relationship even in paradise between Muḥammad, the Prophet, and Mary, the mother of Jesus the prophet. The Prophet will be with his wives in paradise[7] and the Ḥūr. Then why did Muqātil state that Mary would be one of his wives? Why does he not leave the relationship between the two a purely religious one?

One might postulate an argument with a Christian who said that she was the Mother of God, to which Muqātil was waspishly tempted to retort, "How can this be when she will be the wife of the Prophet in paradise?" This is merely a guess, however. All one can safely assert is that Muqātil went beyond received Muslim doctrine in stating this.

IX The parents of the Prophet and the State of Ahl al-fatra.

According to Muslim belief, every follower of a Prophet in his time is safe. The Jews who followed Moses were believers and therefore they are safe, but when Jesus was sent as a Prophet the Jews ought either to have followed him or to have become unbelievers , because Christianity abrogated Judaism. Then when the Prophet Muhammad was sent, all the followers of other religions should have believed in him or otherwise they are unbelievers. A prophet is sent when people change the religion of the previous prophet and become idol-worshippers in the interval between prophets. so what is the state of those who died before the mission of the Prophet, among them being the parents of the Prophet? This is a philosophical problem.

One may wonder when it arose; was it in the lifetime of the Prophet or after that period, when the books of Greek philosophers came to be translated into Arabic? From the sources and the mentality of the Arabs, one can safely assert that it is an old problem. It is well-known that the Arabs have strong ties of family and clan; that is why they are asked to mention God as much as they mention their fathers.(2:200). So when they became converted to Islam and knew that paradise is the Muslim's dwelling-place in the hereafter, they began to

ask about their parents; indeed, the Prophet himself may have asked. The latter view is taken by some scholars, who state that he said, 'Would that I knew what happened to my parents.' So verse 2:119 'Thou shalt not be questioned touching the inhabitants of hell' was revealed.[1] This implies that the parents of the Prophet are of the inhabitants of hell, but al-Shawkānī quotes al-Suyūtī as saying, "This ḥadīth is mursal[2] and its chain of transmission is weak."[3]

Evidently al-Shawkānī does not agree that the reason for the revelation of this verse was the saying of the Prophet. It is a matter of grammar; if one reads لا تسأل lā tas·al (do not ask), the saying of the Prophet was the reason for the revelation, but if one reads lā tus·al as al-Ṭabarī does, one must understand it as he does: "Preach My message, you are neither responsible for those who disbelieve in you after your delivering the message, nor for what they commit after that". Although al-Ṭabarī mentions many chains of transmission he does not take the tradition into account. Muqātil, however, does not say anything about this tradition, but gives another one, "The Prophet told ·Adī b. Ḥātim, after a question which he asked concerning his father, that he was in hell. ·Adī cried. The Prophet called him and said, 'What is the matter with you?' ·Adī said 'O Messenger of God, I feel pity for him.' The Prophet said, 'Surely my father, Abraham's father and your father are in hell. So Abraham

and I should be your example.' Some of ʿAdī's sadness went and he asked the Prophet, 'O Prophet of God, what about the good deeds which he used to perform?' The Prophet said, 'God will lighten his chastisement for them.'"[5]

This story seems more likely to have happened. Muqātil believes that they are in hell. He takes verse 9:114 as proof for his view: "It is not for the Prophet and the believers to ask pardon for the idolators, even though they be near kinsmen, after it has become clear to them that they will be the inhabitants of hell".[6] One does not know whether Muqātil was aware of the following tradition, "Four will come on the day of Judgement. A deaf man will say, 'O Lord, Islam came but I did not hear a thing.' A fool will say, 'O Lord, Islam came and children used to pelt me with dung.' A senile man will say, 'O Lord, Islam came and I did not notice.' A man who died in the interval between prophets (fatra) will say, 'O Lord, no prophet from You was sent to me.' He would send to them to bid them enter hell. By Him who owns Muḥammad's soul, if they enter it they will find it cold and safe."[7]

Muqātil obviously does not believe that they would enter hell and find it as the tradition states, nor does he agree with Ibn Ḥazm who states, "'We never chastise, until we send forth a Messenger' 17:15....He whom Islam did not reach would never be chastised therefore came the prohibition from the

Prophet.... and he quotes the tradition cited above.[8] Had Muqātil thought that hell, for the Ahl al-Fatra, would be cold and safe, he would never have stated that ʿAdī cried and felt pity for his father.

Many scholars say the people of the interval will not be chastised and will enter paradise. This is the saying of the Shāfiʿīs and the Ashʿārīs.[9] In the matter of the Prophet's parents, some scholars go so far as to say, "It is mentioned in the tradition that God gave life to the parents of the Prophet and they believed in him; this is the saying of al-Suyūṭī accepted by al-Khaṭīb al-Baghdādī, Abū al-Qāsim b. ʿAsākir, Abū Ḥafṣ b. Shāhīn, al-Suhailī, al-Qurṭubī, al-Ṭabarī, Ibn al-Munīr, Ibn Sayyid al-Nās, Ibn Nāṣir al-Dīn al-Dimashqi, al-Ṣafadī and others.[10] But this tradition cannot be taken into consideration. Ibn Kathīr says, "This tradition is not in the six books of ḥadīth or others, its chain of transmission is weak; but God knows best."[11] The Shīʿīs agree with some Sunnīs that the Prophet's parents are not unbelievers. They take as proof His saying, "and when thou turnest about among those who bow" 26:219; they say you were shifting in the loins of the monotheists from one prophet to another until he sent you the Prophet.[12]

Some scholars hold that one should not say anything about this matter; one is not obliged by God to deal with it, so one ought to leave it alone.[13] Obviously, this view

is the safest one. It is up to God to chastise whomever He wishes and to forgive and reward whomever He wishes. Human beings turn to God and ask Him for mercy, so how can one say that another is going to be in hell or paradise while he does not know whether he himself will be here or there.

Especially for those people who have received no message, al-Ghazālī gives a unique view; "He developed the doctrine of a Limbo for those who, by reason of youth, mental affliction, historical and geographical situation and environment, had not been able to become Muslims and therefore had no works of obedience, in the technical sense, to their credit. There was nothing also for which they could be rewarded. He found a place in the Qur·ānic 'al-A·rāf' 7:44-46, which he explained as 'Height'."[14]

Muqātil is not alone in saying that these people will be in hell. "The Māturīdites and Ḥanafites say that they are in torment for it was possible for them to observe and deduce the unity of the Creator but they neglected to do so."[15] This may well have been the reason on which Muqātil based his view. But it can be questioned. For if any human being can discover the unity of the Creator, why then does God send a Prophet. What is the function of the Prophet when anybody can discover God and His unity?

Notes. Section I.

(1) Sunnan vol.4 pp.175-176; and it is quoted by Ibn Khaldūn, al-Muqadimma pp.274-275.

(2) Sharh Sunnan Abī Dā·ūd vol.4 p.175.

(3) See Ibn Khaldūn op.cit. p.274.

(4) "Gabriel" dropped from MS at this point.

(5) Muqātil, al-Kabīr fol.283.

(6) al-Maidānī, Majma· al-Amthāl vol.1 p.395. Ṭabarī's explanation of this proverb is very strange. The usual explanation is that two people met, one from Juhaina and the other one from Kalb. They agreed to rob anyone they saw. They met a man of Lakhm, and while the Juhainī was away the Kalbī killed him. When al-Juhainī came back he killed the Kalbī and took his possessions, want back to his people and said some lines of poetry in which he mentioned this proverb.

(7) al-Ṭabarī, Tafsīr vol.22 pp.63-64.

(8) Ibid. vol.22 p.64.

(9) Ibid.

(10) op.cit. vol.4 p.175.

(11) al-Aghānī vol.16 p.88, although al-Iṣbahānī thinks that Mus·ab was mistaken yet he agrees about the tradition and gives some details from Shi·ī sources. There is still some doubt surrounding the tradition.

(12) al-Khamsmi·a fol.14B.

(13) Lammens, Études sur le siècle des omayyades p.403.

(14) al-Mas·ūdī, al-Tanbīh pp.336-337.

(15) The most familiar example is the nineteenth-century Mahdī of the Sudan.

(16) See Lammens, op.cit. p.395; al-Ṭabarī Tārīkh vol.3 part one p.53; and Ibn ʿAsākir Tārīkh vol.5 p.403.

(17) al-Ṭabarī, Tārīkh vol.3 part two p.830.

(18) al-Ghazālī Faḍāʾih al-Bāṭiniya edited by Goldziher p.52.

(19) Ibid. p.14.

(20) Ibid. p.52.

(21) al-Iṣbahānī op.cit. vol.16 p.88.

(22) Hurgronje, Verspreidene Geschriften p.155.

(23) See Ibid. and Lammens op.cit. pp.395-403.

(24) Muʿjam al-Buldān vol.4 p.1000. In vol.1 p.868 there is a mention of al-Sufyānī who revolted against the Caliph al-Amīn.

(25) Ibn al-Athīr, al-Nihāya vol.2 p.204.

(26) EI. vol.3 p.114; Ibn Khaldūn al-Muqadimma p.273.

(27) Ibid.

(28) Abū Dāʾūd op.cit. vol.4 p.178.

(29) op.cit. pp.178-179.

Notes. Section II.

(1) EI. vol.4 p.411.

(2) al-Ṭabarsī, Tafsīr vol.10 p.569.

(3) See Ibn Qutaiba, Ta·wīl Mukhtalaf al-Ḥadīth pp.220-230, who argues about this point with the Mu·tazilites who doubt the traditions, while he believes that all the traditions on sihr are genuine.

(4) Ibn Ḥanbal, al-Musnad vol.6 p.50.

(5) Ibid. vol.4 p.367; al-Nas·ī, Sunnan vol.2 p.172. The same tradition, but with no mention of who brought the knots out of the well. See also al-Ghazālī, Ihyā vol.1 p.24 for short statement.

(6) EI. vol.4 p.411.

(7) al-Ṭabarsī op.cit. vol.10 p.568.

(8) Tafsīr p.182.

(9) Fī Ẓilāl al-Qur·ān vol.30 pp.293-294.

(10) Muqātil al-Kabīr fols.409-410.

(11) Tafsīr vol.1 p.119.

Notes. Section III.

(1) EI. vol.3 p.190. The number of the verses are from EI.

(2) Ibid. and al-Baiḍāwī, Tafsīr vol.1 p.69.

(3) The example is given by al-Zamakhsharī, al-Kashshāf p.869.

(4) Ibid. p.868.

(5) al-Baiḍāwī vol.1 p.69. He argues against this view.

(6) al-Fiṣal vol.4 p.34.

(7) al-Baiḍāwī op.cit. vol.1 p.69.

(8) A tradition under this meaning, see Ibn Ḥanbal, al-Musnad vol.2 p.41, and vol.4 p.226.

(9) EI. vol.3 p.190.

(10) Muslim, Ṣaḥīḥ vol.2 p.392; Ibn Ḥanbal opcit. vol.6 p.168; al-Baiḍāwī op.cit. vol.1 p.70; Ibn Ḥazm op.cit. vol.4 p.34.

(11) Op.cit. vol.4 p.34.

(12) op.cit. vol.1 p.70 quoted in EI. vol.3 p.191.

(13) al-Ṭabarī, Tārīkh vol.1 pp.81-85, and EI. vol.2 p.351.

(14) Ibn Ḥazm op.cit. vol.4 p.34.

(15) Ibn Ḥanbal op.cit. vol.6 p.158.

(16) See Muqātil al-Kabīr fol.118 as an example.

(17) Muslim Ṣaḥīḥ vol.2 p.55.

(18) Satan came to Quraish, when they were planning to kill the Prophet, in the shape of an old man. See al-Baiḍāwī, op.cit. vol.1 p.473 and Muqātil al-Kabīr fol.393. Again al-Baiḍāwī states that Satan came to Quraish in the shape of Surāqa b. Mālik, op.cit. vol.1 p.480.

(19) Ibn Ḥanbal op.cit. vol.2 p.469.

(20) EI. vol.2 p.351.

(21) Muqātil al-Kabīr fol.222.

Notes. Section IV.

(1) The Qur·ān states, "The unbelievers of the People of the Book and the idolators would never leave off, till the clear sign come to them"(98:1), and see verse 2:105.

(2) al-Khāzin Tafsīr vol.1 p.187; and see al-Shawkānī Tafsīr vol.1 p.224, the verses are taken as proof by him as well as Ibn al-Jawzī who quotes his shaikh in his commentary, vol.1 p.247; and see also al-Zamakhsharī al-Kashshāf p.148.

(3) al-Khāzin op.cit. vol.1 p.187.

(4) al-Shawkānī op.cit. vol.1 p.244; Ibn al-·Arabī Ahkām al-Qur·ān vol.1 p.157; Ṭabarsī Tafsīr vol.2 p.318; al-Khāzin op.cit. vol.1 p.187.

(5) al-Khāzin op.cit. vol.1 p.187; Ibn al-Jawzī op.cit.vol.1 p.247.

(6) Ibn al-·Arabī op.cit. vol.1 p.157.

(7) al-Khamsmi·a fol.53B.

(8) al-Sharbīnī Tafsīr vol.1 p.137.

(9) al-Ṭabarsī op.cit. vol.2 p.318; and see Yaḥyā b. al-Ḥusain al-Muntakhab p.17 174.

(10) Ibid. Ṭabarsī.

(11) op.cit. vol.1 p.157.

(12) Ibn al-Jawzī op.cit. vol.1 p.246.

(13) Ibid.

(14) al-Shawkānī op.cit. vol.1 p.224.

(15) op.cit. vol.2 p.318.

(16) al-Khamsmi·a fol.55A.

(17) Zaid b. ·Alī, al-Majmū· vol.4 p.198.

(18) Yaḥyā b. al-Ḥusain, al-Muntakhab p.174.

Notes. Section V.

(1) Zaid b. ʿAlī al-Maimūʿ vol.1 pp.21-22 and al-Ṣanʿānī al-Rawd al-Nadir vol.1 p.369.

(2). See vol.1 pp.369-373.

(3) al-Ṣanʿānī op.cit. vol.1 p.372; Yaḥyā b. al-Ḥusain op.cit. p.28. It is related from the Imām al-Hādī ilā al-Ḥaqq in his book al-Aḥkām and Ibn al-Murtaḍā al-Bahr al-Zakhkhār vol.1 p.192.

(4) op.cit. vol.1 p.192.

(5) Ibid.

(6) al-Ṣanʿānī op.cit. vol.1 p.372, and he said many of the Mālikīs, others of the Ḥanafīs and Shāfiʿīs used to say that this used to be included in the words of the call, which suggests it is not any more. These words are not used by any school of the Sunnis.

(7) Ibid.

(8) Ibid.

(9) al-Khamsmiʿa fols. 12A-12B.

(10) Yaḥyā b. al-Ḥusain op.cit. p.27.

(11) op.cit. vol.1 p.191.

Notes. Section VI.

(1) Muqātil al-Kabīr fol.378.

(2) Ibid. fol.389.

(3) Ibid. fol.140.

(4) Muqātil. Mutashābih al-Qur'ān p.48.

(5) Muqātil al-Wujūh fol.237.

(6) al-Kabīr fol.202.

(7) al-Bukhārī Sahīh vol.11 pp.170-171; Ibn 'Abbās states that Muḥammad had seen his Lord twice.

(8) al-Khāzin Tafsīr vol.4 p.250.

(9) Ibid.

(10) al-Dārimī al-Rad 'alā al-Jahmīya p.30 and 54.

(11) al-Khāzin op.cit. vol.4 p.252.

(12) See it quoted in Ibid. vol.4 p.252.

(13) Tafsīr vol.1 p.72.

Notes. Section VII.

(1) Muqātil al-Kabīr fol.163.

(2) Ibid. fol.323.

(3) Ibid. fol.401.

(4) Ibid. fol.215.

Notes. Section VIII.

(1) See St. Matthew 1;1-17.

(2) Ibid. 1:20, and being Mary's husband see 1:16, 1:19.

(3) EI. vol.3 p.311 and Ibn Ḥanbal al-Musnad vol.3 p.135.

(4) Ibn Ḥanbal op.cit. vol.3 p.64 and 80.

(5) See al-Kisā·ī Qiṣṣaṣ al-Anbīyā·. The name given is Yūsuf b. al-Najār, see pp.301-303; Muqātil al-Kabīr fol.72, he states that they were engaged.

(6) Muqātil al-Kabīr fol.91.

(7) Muqātil al-Khamsmi·a fol.78A, and Ibn al-'Arabī, Ahkām al-Qur'ān vol. 4 p.1181.

Notes. Section IX.

(1) al-Ṭabarī, Tafsīr vol.4 p.389; al-Shawkānī vol.1 p.136.

(2) A text without isnād, or one with an incomplete isnād, or without the name of the follower.

(3) al-Shawkānī, op.cit. vol.1 p.136.

(4) al-Ṭabarī, op.cit. vol.1 p.388.

(5) Muqātil, al-Kabīr fol.328.

(6) Ibid. fol.136.

(7) Ibn Ḥanbal, al-Musnad vol.4 p.24.

(8) Ibn Ḥazm, al-Fisal vol.4 p.60.

(9) al-Sharbīnī, Tafsīr vol.2 p.277; Katib Chelebī, The Balance of Truth p.67. (English translation).

(10) al-Shawkānī, op.cit. vol.2 p.277.

(11) Ibn Kathīr, Tafsīr vol.1 p.162.

(12) al-Ṭabarsī, Majma' vol.7 p.207; and see also Nīsābūrī, Gharā'ib vol.19 p.82. Incidentally, Muqātil comments on the verse as meaning 'seeing you when you pray with a congregation'. See al-Khamsmi'a fol.10A.

(13) al-Sharbīnī, op.cit. vol.2 p.277; and see al-Nīsābūrī, op.cit. vol.19 p.82.

(14) EI. vol.2 p.1051; and see al-Ghazālī, Ihyā' vol.8 p.564 and Ithāf for the various meanings of 'A'rāf'.

(15) Kātib Chelebī, op.cit. p.67.

PART TWO

The manuscript of al-Khamsmi'at āya is a unique one, British Museum No. Or. 6333. It is of 103 folios, 17 lines in each folio, written in a fine but idiosyncratic naskh. The scribe is named in the colophon as Muḥammad b. Hārūn b. Muḥammad al-Junainī, and the date of completion is given as 14 Jumadī al-Ūlā 792/1386. Many dots are missing from the manuscript and there are some grammatical errors, including a number of instances of lughat akalūnī al-barāghīth.

There are some slight changes in the Qur'ānic verses which one may consider as a qirā'a, for it is known that Muqātil was the author of a book on qirā'āt.

Abbreviations used in the text.

Q.	Qur'ān.
Ms.	Manuscript.
Mg.1.	Marginal reading in the hand of the original scribe.
Mg.2.	Marginal reading by a second hand.
< >	Enclosed additions regarded as necessary by the present writer.
[ ]	Enclosed deletions regarded as necessary by the present writer.

وانا اعالج العجين فقال ما تصنعين يا بنت ابي بكر فقلت يا رسول الله بناتي
فضحك رسول الله صلى الله عليه وسلم ثم قمت اليه فسالته بدعوة لي فقال
رسول الله صلى الله عليه وسلم اللهم اغفر لعايشة بنت ابي بكر ما تقدم
من ذنبها وما تاخر اللهم اغفر لعايشة بنت ابي بكر ما تقدم من ذنبها
وما تاخر فقالت عايشة فسررت فقال النبي صلى الله عليه وسلم يا عايشة
اسرك ذلك فقلت نعم قال واعيتك فقلت نعم قال صلى الله عليه وسلم
فوالذي نفسي بيده ما اتاني قوم

وحدثنا اخوه قال حدثني ابي قال حدثنا
محمد بن عبد الرحمن قال حدثنا عفته قال حدثني الاوزاعي قال حدثني
يحيى ابن ابي كثير قال قال رسول الله صلى الله عليه وسلم اذا راى احدكم
امراة فاعجبته فليتصرف الى اهله فليواقعها فان ذلك يرد ما في نفسه
وحدثنا اخوه قال حدثنا ابي قال حدثني محمد قال حدثني عفته قال
حدثني الاوزاعي قال حدثني ابو بكر قال حدثني مجاهد ابن جبر ان عمر ابن
عبد العزيز رضي الله عنه سأله عن قوم انكسرت بهم سفينتهم فرجوا
عراة كيف تصنع الصلوة كيف يصلون قال قلت يصلون صفا واحدا
يؤمهم امامهم وسطهم ويستدل رجل منهم بيده اليسرى على فرجه
من غير ان يمس الفرج عن اخيه قال حدثني ابي قال حدثني محمد قال حدثني

عفته

حفته عن الاوزاعي قال حدثني يحيى ابن ابي كثير قال حدثني ابو حازم
المدني قال حدثني ابو هريرة قال قال رسول الله صلى الله عليه وسلم
من اتبع الجنازة حتى يصلى عليها فله قيراط ومن اتبعها حتى تدفن
فله قيراطان قيل يا رسول الله وما القيراطان قال اصغرهما
مثل احد

ثم الكتاب

والحمد لله رب العالمين

حمدا كثيرا طيبا مباركا فيه ينبغي لجلال وجهه وعظيم سلطانه
وصلى الله على سيدنا محمد واله وصحبه الطيبين الطاهرين وسلم تسليما
كثيرا الى يوم الدين ورضي الله عن الصحابة اجمعين
وافق الفراغ من تعليقه يوم الثلاثاء رابع شهر جمادى الاولى من شهور
سنة اثنين وتسعين وتسعمائة
احسن الله عاقبتها
لمن رسم الناسخ
العبد الفقير المعترف بالتقصير الراجي عفو ربه القدير محمد هارون ابن محمد
الجنيني
على يد الفقير المعترف بالتقصير الراجي عفو ربه القدير محمد هارون ابن محمد
عفا الله تعالى له ولوالديه ولمن دعا له بالتوبة والمغفرة ولكل المسلمين والمسلمات
والمؤمنين والمؤمنات الاحياء منهم والاموات
تم الكتاب بحمد الله ربنا ومن بلا شك بعد الموت يجيبنا
وقد علت بان البدر اليه تحت التراب ومن خطها حبيبنا

بجامع الشام وساكنيها تدارسهم بالليل نجفه

المنح الباريه في ما في القرآن

من الامر والنهي والحلال والحرام عن مقاتل بن سليمان الخراساني

وحمد الله تعالى

والصلاة على محمد

وآله وصحبه

كتاب تفسير الخمسمائة

آية من القرآن

في الامر والنهي والحلال والحرام

لمقاتل بن سليمان الخراساني

2A بسم الله الرحمن الرحيم رب يسر وأعن واختم لى بخير وعافية اخبرنا القاضى أبو عبد الله محمد بن على بن زادلج، قال: حدثنا عبد الخالق بن الحسن قال: حدثنا عبد الله بن ثابت عن ابيه عن الهذيل بن حبيب عن مقاتل بن سليمان رضى الله عنه.

تفسير الحلال والحرام: عن مقاتل بن سليمان الخراسانى، قال مقاتل: "ان على جسر جهنم سبع قناطر محابس يسأل العبد عند اولهن عن الايمان بالله عز وجل فان جاء به تاما مخلصا جاز الى الثانى فيسأل[1] عن الصلاة فان[2] جاء به تاما جاز الى الثالث فيسأل عن الزكاة فان جاء به تاما جاز الى الرابع فيسأل عن الصيام فان جاء به تاما جاز الى الخامس فيسأل عن الحج فان جاء به تاما جاز الى السادس فيسأل عن العمرة فان جاء به تاما جاز الى السابع فيسأل عن المظالم فان لم يكن يظلم احدا جاز الى الجنة، فذلك قوله سبحانه (ان ربك لبالمرصاد)[3] يعنى ملائكة يرصدون العباد على جسر جهنم فى هذه المواطن السبعة فيسألونهم[4] عن هذه الخصال السبع، ولا تقبل الاعمال الا بالايمان".

تفسير الايمان: قال مقاتل: "من آمن بما فى القران فقد آمن بجميع ما أمر الله عز وجل" قال فذكر الايمان فى السورة التى يذكر فيها البقرة، قوله سبحانه وتعالى (الم ذلك الكتاب)[5] يعنى هذا القران (لا ريب فيه) انه من الله عز وجل جاء. ثم قال: القران (هدى) يعنى بيان من الضلالة (للمتقين) يعنى الذين يتقون الشرك (الذين يؤمنون بالغيب)[6] يعنى بغيب القران انه نزل من الله تعالى على محمد صلى الله عليه وسلم يحلون حلاله ويحرمون حرامه ويعملون بما فيه، وان من اصل الايمان الذى فى القران قوله سبحانه وتعالى (البر من آمن بالله)[7] يعنى من صدق بتوحيد الله (واليوم

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(1) ب ف ل (4) ب فيسلونهم (7) ق 2:177.
(2) ب وان (5) ق 2:1-2.
(3) ق 89:14. (6) ق 2:3.

الاخر) وصدق بالبعث الذى فيه جزاء الاعمال أنه كائن (والملائكة) يعنى
وصدق (ب) الملائكة انهم حق (والكتاب) يعنى وصدق بكل كتاب انزله الله
عز وجل انه حق (والنبيين) يعنى وصدق بالنبيين كلهم انهم حق فهذا من اصل
الايمان. مقاتل عن عبد الله بن بريده قال: جاء جبريل الى النبى صلى الله عليه
وسلم فى صورة اعرابى، والنبى لا يعرفه فقال: "يا محمد ما الايمان؟" قال النبى
صلى الله عليه وسلم: "ان تؤمن بالله واليوم الاخر والملائكة والكتاب
والنبيين والبعث بعد الموت، والقدر خيره وشره" قال: فاذا فعلت ذلك
فانا مؤمن؟ قال: نعم، قال صدقت. قال: فما الاسلام؟" قال: "تشهد الا اله الا الله
وان محمدا رسول الله، وتقيم الصلاة، وتؤتى الزكاة، وتصوم شهر رمضان، وتحج
البيت" قال: "فاذا فعلت ذلك فانا مسلم؟" قال: "نعم" قال: "صدقت". قال: "فما الاحسان؟"
قال: "تتقى الله عز وجل كأنك تراه فان لم تكن تراه فانه يراك" فلما انصرف من عند
النبى صلى الله عليه وسلم قال: "علىّ بالرجل" فلم يقدر عليه فعرفه عند ذلك فقال:
"هذا جبريل جاء يعلمكم امر دينكم [1]". قال اخبرنا مقاتل عن ثابت[1] البنانى
عن عبد الرحمن بن ابى ليلى عن كعب بن عجره عن النبى صلى الله عليه وسلم فى قوله
(من جاء بالحسنة فله خير منها) قال: "الحسنة التوحيد". قال مقاتل (فله خير) يعنى فله
منها خير، يقول الخير كله من التوحيد، وقال سبحانه فى اية اخرى (اليه يصعد
الكلم الطيب) [2] يعنى التوحيد (والعمل الصالح يرفعه) التوحيد يقول به تقبل الاعمال
فذكر الاعمال.

أبواب الصلاة: تفسير المحافظه على

الصلوات فى المواقيت. قال. قال. اخبرنا مقاتل عن بشر بن يتم العدنى عن النبى
صلى الله عليه وسلم قال: "الصلاة عماد الدين فمن ترك الصلاة هدم الدين" [2]
قوله فى السورة التى يذكر فيها البقرة (حافظوا على الصلوات والصلاة الوسطى) [3]

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(1) بات ... (3) ... 35:10.
(2) ... 27:89. (4) ... 2:238.

يعنى الصلاة المكتوبة فى مواقيتها ،(والصلاة الوسطى) يعنى صلاة العصر، مقاتل عن أبى اسحاق عن الحرث عن على عن النبى صلى الله عليه وسلم قال :"اخبرنى جبريل عليه السلام ان الصلاة الوسطى صلاة العصر التى غفل عنها نبى الله سليمان حتى توارت بالحجاب"[3] . قال وأما قوله (واستعينوا بالصبر والصلاة)[1] يعنى استعينوا على طلب الآخرة بالصبر على الفرائض والصلوات الخمس حافظوا عليها فى مواقيتها تطيرها فيها (ان الله مع الصابرين)[2]. مقاتل : "ان اول صلاة فرضت من الخمس صلاة الاولى فلذلك[3] سميت صلاة الاولى لانها اول صلاة فرضت قال : "جاء جبريل الى النبى صلى الله عليه وسلم وهو بمكة حين زالت الشمس فصلى بالنبى صلى الله عليه وسلم صلاة الاولى اربع ركعات والمسلمون خلف النبى صلى الله عليه وسلم يقتدون به، والنبى صلى الله عليه وسلم يقتدى بجبريل عليه السلام، ثم جاء فى وقت صلاة العصر فصلى به العصر اربع ركعات والمسلمون يقتدون بالنبى صلى الله عليه وسلم والنبى عليه السلام يقتدى بجبريل، ثم جاء حين غابت الشمس فصلى به المغرب ثلاث ركعات، ثم جاء حين ذهب بياض النهار - يعنى الشفق - واطل الليل فصلى به العشاء اربع ركعات ثم جاء بعد ما طلع الفجر فصلى به الفجر ركعتين"[4]. قال : حدثنا مقاتل (عن) الكاهلى عن الاعمش عن خيثمه بن عبد الرحمن عن عمر بن الخطاب رضوان الله عليه قال : "وقت صلاة العشاء" بعد العتمة[1] الى نصف الليل ووقت صلاة الاولى حين تزول الشمس[2]. قال حدثنا مقاتل عن سعيد بن صالح عن سعيد بن المسيب عن ابى هريره رضى الله عنه عن النبى صلى الله عليه وسلم انه قال فى حديث له "لا تزال امتى بخير ما اسفروا صلاة الصبح وصلوا العشاء قبل[4] اشتباك النجوم"[5]

تفسير الصلاة الفريضه الخمس لوقتها والتطوع مع الفريضه : قال سبحانه فى السورة التى يذكر فيها بنى اسرائيل (اقم الصلاة لدلوك الشمس)

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(1) ب. 2:153.

(2) ب. 2:153.

(3) BS. فلذلك

(4) BS. اشتبال

(5) ب. 17:78.

حدثنا مقاتل عن عطاء عن ابن عباس عن عمر بن الخطاب رضوان الله عليه عن النبي صلى الله عليه وسلم قال: (لدلوك الشمس) - [قال] لزوال الشمس عن بطن السماء[6] قال مقاتل: يعني به صلاة الاولى فالعصر (الى غسق الليل) يعني ظلمة الليل المغرب والعشاء (وقرآن الفجر) يعني صلاة الغداة[1] (ان قرآن الفجر كان مشهودا)[2] يعني تشهده ملائكة الليل والنهار، قوله سبحانه في السورة التي يذكر فيها هود (اقم الصلاة طرفي النهار)[3] يعني صلاة الفجر وصلاة الاولى والعصر (وزلفا من الليل) يعني صلاة المغرب والعشاء (وحين تصبحون)[4] يعني صلاة الفجر (وعشيا) صلاة العصر (وحين تظهرون)[5] يعني صلاة الاولى، مقاتل عن ابي عمرو عن ابي عياش عن ابن عباس في قوله سبحانه (فسبحان الله حين تمسون وحين تصبحون) الى قوله عز وجل (وعشيا وحين تظهرون) قال: يعني بها الصلوات الخمس فهذه المكتوبة خاصة وتفسير التطوع مع المكتوبة: في السورة التي يذكر فيها (هل اتى على الانسان)[6] (واذكر اسم ربك)[7] يعني الاخلاص في الصلاة (بكرة واصيلا) يعني بكرة صلاة الغداة (واصيلا) يعني بالعشي صلاة الاولى والعصر (ومن الليل فاسجد له وسبحه) يعني فصل[8] له يعني المغرب والعشاء ثم ذكر التطوع فقال سبحانه (وسبحه ليلا طويلا)[9] يعني صل لله بالليل [لله] طويلا، قال. قال النبي صلى الله عليه وسلم "ثلاث عليّ فريضة وهن لكم تطوع قيام الليل والوتر، والسواك"[10] واما قوله سبحانه في السورة التي يذكر فيها (ق والقران المجيد)[11] (فسبح بحمد ربك)[12] يعني صل لأمر ربك (قبل طلوع الشمس) يعني الفجر (وقبل الغروب) صلاة العصر مثلها في طه (ومن الليل فسبحه)[13] يعني فصل له المغرب والعشاء. ثم ذكر التطوع فقال سبحانه (وادبار السجود)[14] يعني الركعتين بعد المغرب ووقتهما[15] عالم يغيب الشفق، وقوله سبحانه في الطور (فسبح بحمد ربك)[16] يعني بامور ربك

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(1) طـه 130.
(2) 17:78.
(3) 11:115.
(4) 30:17.
(5) 30:18.
(6) 76:1.
(7) 76:25.
(8) يصلى
(9) 76:25.
(10) 50:1
(11) 50:39.
(12) 50:40.
(13) See al-Kabir, fol. 137
(14) النجوم
(15) 52:48.
(16) ووقتها

(حين تقوم) يعنى الى الصلاة المكتوبة (ومن الليل فسبحه) يعنى فصل له المغرب والعشاء ثم ذكر التطوع فقال (وادبار النجوم)[1] يعنى الركعتين قبل صلاة الفجر ووقتهما بعد طلوع الفجر يقرأ فى احداهما (قل يا ايها الكافرون)[2] مرة وفى الاخرى (قل هو الله احد)[3] ثلاث مرات ثم يكره الكلام حتى تصلى المكتوبه ، مقاتل عن ابى اسحاق عن الحرث عن على رضى الله عنه فى قوله عزوجل (وادبار السجود) قال نعم : الركعتان بعد صلاة المغرب (وادبار النجوم) قال : ركعتين قبل طلوع الفجر . مقاتل عن عبد الكريم عن عبد الله بن عبد الرحمن عن عبد الرحمن ان النبى صلى الله عليه وسلم كان يقرأ فى الوتر <فى> اول ركعة (سبح اسم ربك الاعلى)[4] وفى الاخرى (قل يا ايها الكافرون) وفى الثالثة (قل هو الله احد)[5]. مقاتل عن نافع عن ابن عمر عن النبى صلى الله عليه وسلم "انه كان يفصل بين الوتر الركعتين والثالثه"[6]. قال مقاتل :فى مصحف أبىّ مكتوب الدعاء الذى فى القنوت "اللهم انا نستعينك ونستغفرك ونثنى عليك الخير ولا نكفرك ونخلع ونترك من يفجرك. اللهم اياك نعبد ولك نصلى ونسجد واليك نسعى ونحفد نخشى عذابك ونرجو رحمتك ان عذابك بالكافرين ملحق" قال مقاتل : ثم تدعو بعد ذلك بما شئت فى الوتر قبل صلاة الغداة، فاذا صليت الغداة فلا وتر. قال وافضل صلاة التطوع بالليل من نصف الليل الى آخره وافضل صلاة التطوع بالنهار بين الاولى والعصر. قال . وقوله سبحانه وتعالى فى الفرقان (وهو الذى جعل الليل والنهار خلفة لمن اراد ان يذكر او اراد شكورا)[6] يقول جعل الليل خلفا من النهار. من كانت له حاجة أو شغل بالنهار فليتعبد بالليل وجعل النهار خلفا من الليل ، من شغل بالليل فليتعبد بالنهار يعنى الذكر لله عز وجل ، والصلاة التطوع ومن صلى التطوع وبجنبه من يصلى فلا يجهرن بقراءته ليخلط على الذى بجنبه وهو يصلى ، قال قال : ومن صلى التطوع قاعدا فلا بأس او على دابة وهو يسير حيث كان وجهه

(1) Sura 52:49. al-mabir, 341 السجود
(2) Sura 109.
(3) Sura 112.
(4) Sura 87.
(5) نعزل
(6) Sura 25:62.

تدعوا Qur. 72:18

وان كان قبل العشرى فلا بأس ، قال وكان ابن عمر ينزل فى الوتر

تفسير الوضوء : فى السوره التى يذكر فيها العائده، قوله سبحانه (يا ايها الذين آمنوا اذا قمتم الى الصلاة)[1] يعنى اذا أردتم ان تقوموا الى الصلاة وانتم على غير وضوء فعلمهم كيف يصنعون قال سبحانه (فاغسلوا وجوهكم وايديكم الى المرافق ثم امسحوا برؤوسكم)[2] يعنى امسحوا الماء برؤوسكم. قال قال ابن مسعود . "يجزئ مسح الرأس مرة واحده (وارجلكم الى الكعبين) فيها تقديم يعنى فاغسلوا ارجلكم الى الكعبين فهذه الغريضة فى الوضوء بالماء فمن ترك شيئا من هذا الذى ذكره الله عز وجل فى كتابه فليغسل ذلك للوضع ولا يعيد الوضوء. فان ذكره بعد ما يصلى فليغسل ذلك الموضع وليصل* . مقاتل عن سعيد بن ابى الكرب عن جابر بن عبد الله الانصارى رحمه الله عن النبى صلى الله عليه وسلم قال اخبرنى جبريل عليه السلام ان ربى عز وجل يأمرنى ان اغسل الفيك[10] - يعنى طرف اللحيه - مقاتل عن قتادة عن انس بن مالك عن النبى صلى الله عليه وسلم انه قال "ويل للاعراقيب من النار"[11] يعنى من لا يغسل عرقوبيه[4] فى الوضوء. قال حدثنا مقاتل عن أبى اسحاق عن حبه العرفى عن على بن أبى طالب رضوان الله عليه انه مضمض ثلاثا واستنشق ثلاثا وغسل وجهه ثلاثا وذراعيه ثلاثا ثم مسح برأسه ثم فاض الماء على رجليه فغسلهما ثلاثا ثم قام فشرب فضل الاناء وقال[5] "هكذا رأيت رسول الله صلى الله عليه وسلم يتوضأ وهكذا رأيته يشرب"[12] قال مقاتل : "من زاد على ثلاث مرار او نقص فلا بأس بعد ان يبلغ الماء مواضع الوضوء الا ان يكون عليه خفان يمسح عليهما":

فى المسح على الخفين : مقاتل عن جرير بن يزيد عن جرير بن عبد الله البجلى انه قال : "رأيت النبى صلى الله عليه وسلم يمسح على الخفين بعد نزول المائدة"[13] قال وكان جرير اسلم بعد نزولها

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(1) ٥:6 .

(2) ٥:6 .

(3) قاده

(4) عزقوبيه

(5) فقال

* Ms. ليصلي

مقاتل عن ابى اسحاق عن على بن ربيعه عن على بن ابى طالب رضوان الله عليه عن النبى صلى الله عليه وسلم قال "المسح على الخفين ثلاثة ايام ولياليهن للمسافر وللمقيم يوم وليلة" [14]. مقاتل عن الكاهلى عن ابى طارق عن على بن ابى طالب رضوان الله عليه انه بال ثم توضأ ومسح على نعليه ثم صلى.

تفسير الاستنجاء بالماء : فى السوره التى يذكر فيها براءة قوله سبحانه (فيه رجال يحبون ان يتطهروا)[1] وذلك ان الانصار كانوا يستنجون بالماء من غير ان يؤمروا به فأثنى الله تبارك وتعالى عليهم فى هذه الاية فأتاهم النبى صلى الله عليه وسلم وطائفة منهم فى مسجد قباء بالمدينة فقال: "يا معشر الانصار ان الله عز وجل قد اثنى عليكم فى امر الطهور، فما الذى تصنعون؟ قالوا: نمر الماء على اثر البول والغائط. قال: فتلا عليهم هذه الاية[15] (فيه رجال يعنى فى مسجد قباء رجال (يحبون ان يتطهروا) يعنى الاستنجاء بالماء (والله يحب المطهرين) ففعله النبى صلى الله عليه وسلم والمسلمون بعد ذلك. قال: وليس بفريضة بعد ما يمسح بثلاثة احجار لم يمسح بهن. هى[2] سنة بمنزلة المضمضه والاستنشاق فمن لم يفعل ذلك فقد اجزأ[*] صلاته والغسل افضل. قال وليس على من خرج منه ريح استنجاء بالماء ولا على من نام. مقاتل عن عطاء قال: "عشر خصال امر عليهن ابراهيم عليه السلام وهن لنا سنه خمس فى الرأس وخمس فى الجسد فأما اللواتى فى الرأس فالمضمضه والاستنشاق والسواك وقص الشاربين وفرق الشعر، وأما اللواتى فى الجسد فالاستنجاء والاستحداد والختان ونتف الابط وتقليم الاظفار."

تفسير الغسل من الجنابه : فى السوره التى يذكر فيها المائده قوله سبحانه (وان كنتم جنبا)[3] يعنى ان اصابتكم جنابه (فاطهروا) يعنى فاغتسلوا[4] بالماء وقال عز وجل فى السوره التى يذكر فيها

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[*] اجزى ٢٨٥ X

(1) م. 9:108. (3) م. 5:6.

(2) بهن هن 18. (4) 18 فاغسلوا.

النساء (لا تقربوا الصلاة وانتم سكارى)[1] الى قوله سبحانه (ولا جنبا) يعني ولا تقربوا الصلاة جنبا (الا عابري سبيل حتى تغتسلوا) فهذا لمن يجد الماء وهو صحيح قوله (الا عابري سبيل) يعني على سفر لا يجد الماء فيجزى التيمم مقاتل عن الكاهلي عن سالم عن كريب عن ابن مسعود عن ميمونه زوج النبي صلى الله عليه وسلم قالت: "كان النبي صلى الله عليه وسلم اذا أراد ان يغتسل بدأ فغسل كفيه ثم افرغ الماء بيده اليمنى على اليسرى فغسل بها عورته ثم يمسح يده اليسرى بالارض ثم غسلهما ثم توضأ وضوءه للصلاة غير القدمين ثم صب الماء على رأسه ثم على جسده ثم تنحل من مكانه فغسل قدميه[16]. قال مقاتل وكذلك تغتسل المرأة من الجنابه والحيض. ومن اصاب بلل الماء اصول الشعر وجميع الجسد في الغسل فهو يجزيه ويبدأ باليمين. مقاتل عن جابر الجعفي عن عامر الشعبي عن عبد الله بن عباس قال: "اربع لا يجنبني فهن الثوب والجسد والماء والارض".

تفسير التيمم بالتراب: والغسل والوضوء

سواء في السورة التي يذكر فيها المائدة والسورة التي يذكر فيها النساء قوله سبحانه (وان كنتم مرضى)[2] يعني جرحى يقول من كان منكم مجروحا والجدري والقروح بمنزلة الجروح فاذا أصابته جنابه وخشي الهلاك من شر الماء وهو يجد الماء فليتيمم بالتراب ويدع الماء. قال سبحانه (او على سفر) يعني أو كنتم على سفر وانتم اصحاء (او جاء احد منكم من الغائط او لامستم النساء فلم تجدوا ماء فتيمموا صعيدا)[3] يعني المريض الذي يجد الماء والصحيح الذي لا يجد الماء يقول فتعمدوا (صعيدا طيبا) يعني الارض (طيبا) يعني حلالا (فامسحوا بوجوهكم وايديكم منه) وذلك انه يضع كفيه على الارض مرة ثم ينفضهما فيمسح بهما وجهه مرتين ثم يضعهما على الارض مرة اخرى ثم

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(1) ... 43.
(2) ... 5:6 and 4:43.
(3) ... 5:6.
(4) ... يقبضهما فيمسح بها

بنفضها فيمسح بهما يديه الى الكرسوع فهكذا الوضوء والغسل جميعا
قال عز وجل ﴿ما يريد الله ليجعل عليكم من حرج﴾[1] يعني من ضيق في الدين حين
رخص في التيمم فجعله واسعا ﴿ولكن يريد ليطهركم﴾ من الاحداث والجنابة 78
﴿وليتم نعمته عليكم﴾ فكانت هذه الرخصة من النعم ﴿لعلكم تشكرون﴾. مقاتل
عن بشر بن يتيم عن أبي ذر قال جاء رجل من ربيعة الى النبي صلى الله عليه وسلم
فقال: يا رسول الله[2] انا لا نصيب الماء الى الشهر ومعنا الاهلون فقال النبي
صلى الله عليه وسلم: "الصعيد طيب ولو الى سنتين"[170]. قال مقاتل لا بأس
ان يجامع الرجل امرأته ثم يتيمم ويصلي. قال ويجزئ التيمم في الصلوات
الخمس ما لم يحدث كما يجزئ الوضوء بالماء فاذا قدر على الماء طيتوضأ[3] وان كان
جنبا فليغتسل وقد تمت صلاته التي صلى بالتيمم.

تفسير ما امروا المؤمنون ان يفعلوا اذا قاموا[4] الى الصلاة: في السورة التي يذكر فيها
البقرة قوله سبحانه ﴿وقوموا لله قانتين﴾[5] يعني قوموا لله مطيعين وذلك
ان اهل الاديان يقومون[5] في صلاتهم عاصين فأمر الله عز وجل المؤمنين ان
يقوموا في صلاتهم مطيعين، وقوله في السورة التي يذكر فيها العنكبوت
﴿اتل ما اوحي اليك من الكتاب واقم الصلاة ان الصلاة تنهى عن الفحشاء
والمنكر﴾[6] يعني عن المعاصي (والمنكر) يعني بالمنكر ما لا يعرف. يقول ان
الانسان ما دام في الصلاة فهو منتهٍ* عن الفحشاء والمنكر لا يعمل بها حتى
ينصرف ﴿ولذكر الله اكبر﴾ يقول اذا صليت فقد ذكرته فيذكرك
بخير. وذكر الله اياك بالخير افضل من ذكرك اياه بالصلاة ﴿والله يعلم ما 79
تصنعون﴾ في الصلاة، وقال سبحانه ﴿قد افلح المؤمنون الذين هم في صلاتهم
خاشعون﴾[7] يعني الذين هم في صلاتهم متواضعون من لا يعرف من عن [على]
يمينه ولا من عن يساره و لا يلتفت من الخشوع لله عز وجل. وكذلك قوله

(1) ... 5:6. (3) في ... 33. (6) ... 29:45.
(2) يرسول ... 1. (4) ... 2:238. (7) ... 23:1-2
* MS. فليتوضأ (5) ... 138. يقوموا
• MS. منتهٍ

سبحانه في الاحزاب (والخاشعين والخاشعات)[1].

تفسير مبتدأ الصلاة والاستعاذة فيها: في السورة التي يذكر فيها النحل قوله (فاذا قرأت القرآن) يعني في الصلاة[2] (فاستعذ بالله من الشيطان الرجيم)[3] قال مقاتل يستعيذ من همزه ونفثه ونفخه ثم يجهر بفاتحة الكتاب

تفسير القراءة في الصلاة:

في السوره التي يذكر فيها الاعراف قوله سبحانه (واذكر ربك في نفسك) يعني بالذكر القراءة في الصلاة (تضرعا) يعني مستكينا في رحمته (وخيفة) يعني وخوفا من عذابه (ودون الجهر من القول) يعني اقرأ دون الجهر من القراءة (بالغدو والاصال) يعني بالغداة والعشي (ولا تكن من الغافلين) يعني عن القراءة في الصلاة[4] وقوله سبحانه في السورة التي يذكر فيها المزمل (فاقرأوا ما تيسر من القرآن)[5] يعني اقرأوا في الصلاة ما تيسر منه ولم يؤقت. قال وحدثنا عن النبي صلى الله عليه وسلم في قوله عز وجل (ولقد اتيناك سبعا من المثاني)[6] قال: "هي فاتحة الكتاب" [18] قال مقاتل: فمن صلى وحده او كان اماما فليبدأ بفاتحة الكتاب ثم يقرأ بشيء من القرآن معها في الركعتين الاولاوين ويقرأ في الاخراوين بفاتحة الكتاب وحدها. مقاتل عن عطاء عن عمر بن الخطاب رضوان الله عليهم قال: "لا تجزئ صلاة الا بفاتحة الكتاب وشيء معها ومن قرأ ثلاث آيات مع فاتحة الكتاب فقد حل له الركوع". مقاتل عن عطاء عن أبي هريرة قال تجزئ فاتحة الكتاب في المكتوبة وحدها" مقاتل عن عمرو بن شعيب* عن ابيه عن جده عن النبي صلى الله عليه وسلم قال: "صلاة لا يقرأ فيها بفاتحة الكتاب فهي خداج ثم هي خداج"[19] يعني ناقصة. مقاتل عن محمد بن سيرين قال "من نسي ان يقرأ بفاتحة الكتاب وقرأ غيرها

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(1) د 33:35.
(2) يعني في الصلاة ه.
(3) م 96:98.
(4) ه 7:205.
(5) م 73:20.
(6) ه 15:87.

* MS. شعبه

فقد تمت صلاته وعليه سجدتا السهو ومن قرأ في ركعتين من صلاته فقد أجزأه ولاتجزئ القراءة في اقل من ركعتين — — — .[1]

تفسير القراءة خلف الامام: في السورة التي يذكر فيها الاعراف قوله سبحانه (واذا قرئ القرآن)[2] يعني في الصلاة (فاستمعوا له وانصتوا لعلكم ترحمون)[3] قال قرأ النبي صلى الله عليه وسلم في صلاة الغداة (اذا وقعت الواقعة)[4] فقرأها رجل من خلفه وجهر بها كما قرأ النبي صلى الله عليه وسلم فلما قضى النبي صلى الله عليه وسلم قال: "ايكم الذي نازعني السورة" ؟ ونزلت (واذا قرئ القرآن فاستمعوا له وانصتوا لعلكم ترحمون)[5] قال مقاتل عن عطاء عن عمر بن الخطاب رضوان الله عليه وسلم انه قال: " لا صلاة الا بقراءة " قيل له: ومع الامام؟ قال: "نعم ان تركنا الوسواس — يعني في نفسه يقرأ." قال مقاتل وقال عطاء سألت ابا هريرة رضي الله عنه " نقرأ خلف الامام؟ " قال: " اقرأ يا عجمي في نفسك ". قال مقاتل فمن كان خلف الامام في صلاة الغداة <و> في المغرب والعشاء يعني العتمة فليقرأ بفاتحة الكتاب في نفسه في كل ركعة ويسبق الامام ان استطاع، وان كان في الاولى والعصر فليقرأ بفاتحة الكتاب وسورة في الركعتين الاولاوين ، وفي الاخراويين بفاتحة الكتاب كما يقرأ اذا ان وحده . ومن نسي القراءة خلف الامام او ماته فقد اجزأته قراءة الامام .

تفسير الركوع والسجود في الصلاة :

في السورة التي يذكر فيها الحج قوله سبحانه (يا ايها الذين امنوا اركعوا واسجدوا)[6] يعني في الصلاة (واعبدوا ربكم) يعني وحدوا ربكم بأمرهم بالتوحيد والصلاة (وافعلوا الخير) الذي امرتم به (لعلكم تفلحون) يعني لكي تظفروا، فمن فعل ذلك فقد افلح . مقاتل عن النبي صلى الله

(1) Three words erased in MS.
(2) Sura 7:204.
(3) Sura 56.
(4) Sura 7:204.
(5) Sura 22:77.
(6) MS. تظلحون

عليه وسلم انه كان يقول في ركوعه " سبحان ربي العظيم ولسجوده ثلاثا وفي سجوده سبحان ربي الاعلى ثلاثا."[1]

الدعاء والمسألة في آخر الصلاة :

في السورة التي يذكر فيها (الم نشرح لك صدرك) قوله سبحانه (فاذا فرغت فانصب)[2] يقول فاذا فرغت من القراءة والركوع والسجود والتشهد الاخير وانت جالس في آخر الصلاة قبل ان تسلم فانصب[3] في الدعاء وارغب اليه في المسألة.

تفسير تقصير الصلاة : في السورة التي يذكر فيها النساء قوله سبحانه (واذا ضربتم في الارض)[4] يعني اذا سرتم في الارض (فليس عليكم جناح) يعني ليس عليكم حرج (ان تقصروا من الصلاة) يعني ما خلا صلاة المغرب والغداة فليس فيهما تقصير (ان خفتم ان يفتنكم الذين كفروا ان الكافرين كانوا لكم عدوا مبينا)[5].

تفسير صلاة الخوف :

كان يحسبان صلاة الخوف . في السورة التي يذكر فيها النساء قوله سبحانه (واذا كنت فيهم فاقمت)[6] يقول الله عز وجل لنبيه صلى الله عليه وسلم اذا كنت منهم شاهدا (فاقمت لهم الصلاة) يعني صلاة الخوف (فلتقم طائفة منهم معك) يعني في الصلاة (وليأخذوا اسلحتهم) والطائفة الاخرى مصافون العدو (فاذا سجدوا) يعني الطائفة الذين صلوا مع النبي صلى الله عليه وسلم ركعة (فليكونوا من ورائكم) يعني مصافين العدو (مكان اخوانهم (ولتأت طائفة اخرى) يعني الذين[6] (لم يصلوا) فليصلوا معك وليأخذوا حذرهم واسلحتهم) فصلى النبي صلى الله عليه وسلم بطائفة من اصحابه ركعة وسجدتين ثم ذهبوا فقاموا مصافين العدو من غير ان يتكلموا فجاءت الطائفة الاخرى

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(1) ... 24:7 ...

(2) ... فانصت ...

(3) ... 4:101 ...

(4) 1b14 ...

(5) ... 4:102 ...

(6) يعني الذين 2 ...

فصلى بهم النبى صلى الله عليه وسلم ركعة وسجدتين ثم سلم فقام كل رجل من الطائفتين فصلى ركعة وسجدتين على حدة فكان للنبى صلى الله عليه وسلم ركعتين واربع سجدات وذلك لأصحابه رضى الله عنهم قال سبحانه (فاذا قضيتم الصلاة)[1] يعنى صلاة الخوف (فاذكروا الله) يعنى باللسان (فياما وقعودا وعلى جنوبكم فاذا اطمأنتم) يعنى فاذا امنتم فى بلادكم (فاقيموا الصلاة) يعنى فأتموا الصلاة كاملة (ان الصلاة كانت على المؤمنين كتابا موقوتا)[2] يعنى فريضة معلومة فهكذا ينبغى للأئمة ان يفعلوا اليوم . قال فان كان الخوف اشد من ذلك قال الله عز وجل فى السورة التى يذكر فيها البقرة (فان خفتم)[3] يعنى العدو (فرجالا او ركبانا) يعنى فصلوا رجالا يعنى على ارجلكم (أو ركبانا) يعنى على دوابكم ركعتين حيث كان وجهه فمن لم يستطع السجود على الارض فليوم برأسه ايماء ان كان على دابته أو غير ذلك يجعل السجود اخفض من الركوع ولا يضع جبهته على شئ (فاذا امنتم) يعنى من العدو (فاذكروا الله) يعنى فصلوا لله عز وجل الخمس (كما علمكم ما لم تكونوا تعلمون) .

تفسير صلاة الجمعة : قوله سبحانه

(يا ايها الذين آمنوا اذا نودى للصلاة)[4] يعنى صلاة الاولى (من يوم الجمعة فاسعوا الى ذكر الله) يعنى فامضوا الى الصلاة المكتوبة الركعتين مع الامام وهى فريضه واجبه (وذروا البيع ذلكم) يعنى الصلاة (خير لكم) من الشراء والبيع (ان كنتم تعلمون) (فاذا قضيتم) يعنى الجمعة (فانتشروا فى الارض)[5] فهذه رخصة بعد النهى عن البيع (وابتغوا من فضل الله) يعنى من رزق الله فاحل لهم ابتغاء الرزق بعد الصلاة. فمن شاء خرج الى التجارة ومن شاء لم يفعل (واذكروا الله كثيرا) يعنى باللسان (لعلكم تفلحون) يعنى لكى تفلحوا[6]

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(1) ... 4:103.
(2) Ibid.
(3) ... 2:239.
(4) ... 62:9.
(5) ... 62:10.
(6) تفلحون ...

تفسير صلاة الخمس في الجماعة : في السورة التي يذكر فيها الشعراء قوله سبحانه (الذي يراك حين تقوم)[1] يقول الله عز وجل للنبي صلى الله عليه وسلم يراك حين تقوم الى الصلاة وحدك، ثم ذكر صلاته في الجماعة (وتقلبك في الساجدين) يعني ركوعك وسجودك وقيامك في الصلاة مع المصلين في الجماعة فهذا الذي قال عز وجل (وتقلبك في الساجدين).

تفسير صلاة الضحى : وليست بفريضة، في السورة التي يذكر فيها (ص والقرآن) قوله سبحانه (والجبال يسبحن معه)[2] يعني والجبال يذكرن الله عز وجل مع داود (بالعشي والاشراق) يعني [و] حين تشرق الشمس في اول النهار، قال مقاتل قال ابن عباس : "ما فطنت بفضل صلاة الضحى حتى أتيت على هذه الآية (والجبال يسبحن معه بالعشي والاشراق).

تفسير المتعة بالعمرة الى الحج : في السورة التي يذكر فيها البقرة قوله سبحانه (فاذا أمنتم)[3] يعني امنتم ان يحبسكم العدو أو مرض عن البيت الحرام (فمن تمتع بالعمرة الى الحج) يعني من بدأ بالعمرة في شوال وذي القعدة وعشر من ذي الحجة واقام الحج من عامه ذلك (فما استيسر) يعني فعليه ما استيسر (من الهدى) يعني شاه يذبحها يوم النحر، ان شاء نحر بعيرا او بقرة هو افضل ويأكل منها ويطعم (فمن لم يجد) يعني فمن لم يجد الهدى (فصيام ثلاثة ايام في الحج) يقول فليصم ثلاثة ايام في عشر الاضحى من اول يوم من العشر الى يوم عرفه (وسبعة اذا رجعتم) يعني وليصم سبعة ايام اذا رجعتم من منى الى اهليكم. ومن شاء صام في الطريق، ان شاء صامهن متتابعا وان شاء منقطعا (تلك عشرة كاملة ذلك) يعني هذا المتمتع (لمن لم يكن اهله حاضري المسجد الحرام) يعني من لم يكن منزله في الحرم كله فمن كان منزله في الحرم فلا متعة عليه، ومن تمتع فلا هدى عليه ولا صوم وليست

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(1) ٠ 26:218.

(2) ٠ 38:18.

(3) ٠ 2:196.

المتعة الا في شوال او ذى القعده وعشر من ذى الحجة .

تفسير امر القبله وما نسخ من قبلة بيت المقدس : في السورة التي يذكر فيها البقرة قوله سبحانه (ولله المشرق والمغرب)[1] وذلك ان رسول الله صلى[2] <الله> عليه وسلم لما هاجر الى المدينة امره الله عز وجل ان يصلي نحو بيت المقدس لئلا يكذب به اليهود اذا صلى <نحو> قبلتهم مع ما[3] يجدون في نعته في التوراه فصلى النبي صلى الله عليه وسلم واصحابه اول ما قدم المدينة سبعة عشر شهرا نحو بيت المقدس فخرج اناس من المسلمين في سفر فحضرت الصلاة يوم غيم فتحروا القبلة فمنهم من صلى قبل المشرق ومنهم من صلى قبل المغرب. ثم استبان لهم انهم صلوا لغير القبله فلما قدموا المدينة سألوا النبي صلى الله عليه وسلم عن ذلك فنزلت (ولله المشرق والمغرب فاينما تولوا فثم وجه الله) يعني اينما تحولوا وجوهكم في الصلاة (فثم وجه الله ان الله واسع عليم) فقال النبي صلى الله عليه وسلم لجبريل عليه السلام "وددت أن ربي عز وجل صرفني عن قبلة اليهود الى غيرها" يعني قبلة آبائه ابراهيم واسماعيل عليهما السلام . قال جبريل عليه السلام "انما انا عبد مثلك فسل ربك ذلك" فصعد جبريل عليه السلام وجعل النبي صلى الله عليه وسلم يديم النظر الى السماء رجاء ان يأتيه بما سأل. فأتاه بما سأل فصارت قبلة[4] بيت المقدس منسوخة نسختها هذه الاية (قد نرى تقلب وجهك في السماء)[5] يعني تديم نظرك الى السماء (فلنولينك قبلة "ترضاها) يعني الكعبة لانها احب اليه من بيت المقدس (فول وجهك) يعني فحول وجهك (شطر) يعني تلقاء (المسجد الحرام وحيث ما كنتم فولوا) يعني فحولوا (وجوهكم) في الصلاة (شطره) يعني تلقاءه . فلما صرفت القبلة من بيت المقدس الى الكعبة اختصم اليهود مع المسلمين في امر القبله وفضلوا بيت المقدس على الكعبة

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(1) ... 2:115.

(2) ... النبي صلى ... 10 ...

(3) ... معما ...

(4) ... 2 ...
مطلب في ذكر قبلة بيت المقدس منسوخة نسختها هذه الآية.

(5) ... 2:144.

فأكذبهم الله عز وجل ونزل في السورة التي يذكر فيها ال عمران (ان اول بيت وضع للناس للذي ببكة)[1] يعني ان اول مسجد وضع للمسلمين للذي ببكة وانما سمي بكة لأن الناس يبك بعضهم بعضا في الطواف، ووضع بيت المقدس بعده باربعين سنة. وبكة ما بين الجبلين ومكة الحرم كله (مباركا) يعني فيه البركة، مغفرة للذنوب لمن حجه واعتمره وصلى فيه (وهدى) يعني من الضلالة لمن صلى قبل الكعبة (للعالمين) يعني للمؤمنين ومن صلى قبل بيت المقدس بعد ما صرفت القبلة عنها فهي ضلالة ثم قال عز وجل (فيه) يعني في المسجد الحرام (اية بينة)[2] يعني علامة واضحة (مقام ابراهيم) يعني اثر ابراهيم عليه السلام، وقال عز وجل في السورة التي يذكر فيها البقرة، قوله سبحانه (واتخذوا من مقام ابراهيم مصلى)[3] يقول صلوا عنده فالامام يقوم خلف المقام مستقبل الكعبة والناس حوله وقوله سبحانه في السورة التي يذكر فيها الاعراف (قل امر ربي بالقسط)[4] يعني بالعدل (واقيموا وجوهكم) يعني في الصلاة نحو الكعبة (عند كل مسجد) يعني في بيعة أو كنيسة او غيرها فصلوا قبل الكعبة (وادعوه) يقول وادعوا الله (مخلصين له الدين) يعني له التوحيد، وامرهم بالصلاة والتوحيد. مقاتل قال الكعبة قبلة لاهل المسجد الحرام، والمسجد الحرام قبلة لاهل الحرم، والحرم قبلة لاهل الارض جميعا. مقاتل عن بشر بن تيم عن عبد الله بن عمر قال: "اذا جعلت المغرب عن يمينك والمشرق عن يسارك فما بينهما قبلة لاهل المشرق". مقاتل عن ابي اسحاق عن الحرث عن علي بن أبي طالب عليه السلام قال: "لا يقطع الصلاة شيء يمر بين يديك ولكن اردد ما استطعت". قال مقاتل مكروه ان يمر بين يدي المصلي شيء وليس بين يديه سترة من غير ان يقطع صلاته شيء

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(1) ... 3:95.
(2) ... 2:125.
(3) ... 7:29.
(4) ... انه بيته

فاذا علیت ساستر بین یدیك ولو بعود فی طول جلسی الرحل وفی دقة خیط تنصبه نصبا. مقاتل عن اسماعیل عن ابی امیه عن ابی هریره عن النبی صلی الله علیه وسلم قال: "اذا لم یجد احدکم سترا فلیجعل خطا بین یدیه ثم لا یضره ما مر امامه" ٢٣

تفسیر المساجد والذکر فیها: فی السورة التی یذکر فیها النور قوله سبحانه (فی بیوت اذن الله ان ترفع) فیها تقدیم. ثم یقول امر الله بالمساجد ان تبنی ویذکر فیها اسم الله یعنی توحید الله فیها (یسبح له فیها بالغدو والاصال) یعنی ویصلی له فیها بالغدو والعشی، فأمر برفعها وعمارتها ثم نعت من یفعل ذلك فقال سبحانه (رجال لا تلهیهم تجارة ولا بیع عن ذکر الله) یعنی عن الصلاة المفروضة (یخافون یوما تتقلب فیه القلوب والابصار) مقاتل عن عمرو بن شعیب عن أبیه عن جده عن النبی صلی الله علیه وسلم قال: "من بنی مسجدا لا یبتغیه ریاء ولا سمعة ولو مفحص قطاة بنی الله له أوسع منه فی الجنة" ٢٤

تفسیر الاذان: فی السورة التی یذکر فیها الجمعة

قوله سبحانه (یا ایها الذین آمنوا اذا نودی للصلاة من یوم الجمعة) یعنی اذا أذن المؤذن. قال کان المسلمون فی اول الاسلام لا یدرون کیف یؤذن للناس للصلاة. مقاتل قال حدثنا عمرو بن مره عن عبد الرحمن بن أبی لیلی ان عبد الله بن زید الانصاری رأی فی المنام لکأن رجلا علیه ثوبان اخضران علی حائط المسجد بالمدینة فقام فقال: "الله اکبر الله اکبر مرتین اشهد ان لا اله الا الله مرتین واشهد ان محمدا رسول الله مرتین) حی علی الصلاة مرتین حی علی الفلاح مرتین، الله اکبر الله اکبر مرة، لا اله الا الله مرة. ثم جلس هنیئة ثم قام فقال

رجل

اله اكبر الله اكبر مرتين ، اشهد ان لا اله الا الله اشهد ان محمدا رسول الله حى على الصلاة، حى على الفلاح ثم قال قد قامت الصلاة مرتين ثم قال الله اكبر مرة، لا اله الا الله مرة. فقال النبى صلى الله عليه وسلم علمه بلالا فعلمه بلالا فاذن بعد ذلك [25] قال مقاتل لا ينبغى ان يقيم غير الذى يؤذن ولا يتكلم فى اذان ولا اقامة، ولا بأس ان <اذن> على غير وضوء ، وليس على النساء اذان ولا اقامة . مقاتل عن الضحاك عن ابن مسعود قال تجزئ الاقامة للرجال فى السفر.

تفسير ما امر من لبس الثياب عند المساجد : فى السورة التى يذكر فيها الاعراف قوله سبحانه (يا بنى آدم خذوا زينتكم عند كل مسجد)[1] وذلك ان اهل الجاهلية كانوا يطوفون بالبيت الحرام عراة ، يطوف الرجال بالنهار والنساء بالليل ويقولون لا نطوف بالبيت الحرام فى الثياب التى قارفنا فيها الذنوب ، فانزل الله عز وجل (يا بنى آدم خذوا زينتكم) يعنى البسوا ثيابكم (عند كل مسجد) يعنى عند المسجد الحرام وغيره وبيعة النصارى وكنيسة اليهود ولا تعروا . قال مقاتل فيما يجزئ من الثياب فى الصلاة عن محمد بن سيرين عن ابى هريره رضى الله عنه عن النبى صلى الله عليه وسلم ان رجلا سأله عن الرجل يصلى فى الثوب الواحد فقال النبى صلى الله عليه وسلم "او لكلكم يجد الثوبين" [26] قال مقاتل وقال عطاء يجزئ اذا كان سفيقا [2]

تفسير القنوت فى صلاة الغداة : فى السورة

التى يذكر فيها ال عمران قوله سبحانه (ليس لك من الامر شئ)[3] قال وذلك ان ناسا من فقراء المهاجرين كانوا بالمدينه فخرجوا متطوعين الى الجهاد الى قتال عصيّة وذكوان وهما حيان من بنى سليم فقتلوا لهم وكانوا

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[1] . 7:31.

[2] سفيقا means thick. Lisan al-'arab vol. 12 p. 24.

[3] . 3:128.

سبعين رجلا فوجد النبي صلى الله عليه وسلم من ذلك وجدا شديدا فدعا على عصية وذكر ان في فتوت صلاة الغداة اربعين يوما فنزلت (ليس لك من الامر شيء او يتوب عليهم او يعذبهم فانهم ظالمون)[1] وامر ان يكف عن الدعاء فلم يقنت بعدها. قال وقنت علي بن ابي طالب عليه السلام اربعين يوما على معاوية رحمه الله ثم قال: "لا ازيد على صنع رسول الله صلى الله عليه وسلم". قال وابن عباس كان يفعله.

تفسير ما امر المنافقون الا تلهيهم اموالهم ولا اولادهم عن الصلاة:

في السورة التي يذكر فيها المنافقون

قوله سبحانه (يا ايها الذين آمنوا)[2] قال نزلت في المنافقين الذين آمنوا يعني بالاقرار باللسان (لا تلهكم اموالكم ولا اولادكم عن ذكر الله) يعني عن الصلاة المكتوبة (ومن يفعل ذلك) يعني ترك الصلاة (فاولئك هم الخاسرون) واخبر عن صلاة المنافقين فقال سبحانه في السورة التي يذكر فيها النساء (واذا قاموا الى الصلاة قاموا كسالى)[3] يعني متثاقلين عنها (يراءون الناس) بالصلاة ان ابصرهم الناس صلوا وان لم يبصروهم لم يصلوا (ولا يذكرون الله الا قليلا) يعني رياء وسمعة، وقال عز وجل في آية اخرى (فويل للمصلين)[4] يعني المنافقين ثم نعتهم[5] فقال سبحانه (الذين هم عن صلاتهم ساهون)[7] يعني يلهون عنها حتى يذهب وقتها (الذين هم يراءون)[8] الناس بالصلاة اذا أبصرهم الناس صلوا وان كانوا في خلاء لم يصلوها (ويمنعون الماعون)[9] يعني الزكاة.

تفسير الزكاة المفروضة: في السورة التي يذكر فيها المزمل قوله سبحانه (واقيموا الصلاة واتوا الزكاة)[10] يعني اعطوا زكاة الاموال (واقرضوا الله قرضا حسنا) يعني طيبة بها نفسك تحتسبها (وما تقدموا لأنفسكم من خير) يعني الصدقة فريضة كانت او تطوعا (تجدوه عند الله) يعني تجدوا ثوابه عند الله (هو

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(1) م 3:128.
(2) م 63:9.
(3) م 4:142.
(4) م 107:4.
قين 10.
(5) م 104.
(6) نقتهم 104.
(7) م 107:5.
(8) م 107:6.
(9) م 107:7.
(10) م 73:20.

خيرا) يقول تجدوا ثوابه عند الله افضل مما اعطيتم (و اعظم اجرا واستغفروا الله) يعنى لذنوبكم (ان الله غفور رحيم)[1] قال وكان هذا بمكة ففرضت بها الصلوات الخمس والزكاة شيئا غير موقت فلما هاجر النبى صلى الله عليه وسلم الى المدينة فرضت الزكاة وبين وقتها فنزل بالمدينة فى السورة التى يذكر فيها البقرة (واقيموا الصلاة وآتوا الزكاة)[2] يعنى اعطوا الزكاة المفروضة (وما تقدموا لانفسكم من خير) يعنى من مال فى الصدقة (تجدوه) يعنى تجدوا ثوابه (عند الله ان الله بما تعملون بصير)وقوله سبحانه فى السورة التى يذكر فيها التغابن (فاتقوا الله ما استطعتم)[3] يعنى ما اطقتم (واسمعوا) مواعظه (واطيعوا) يعنى أمره (وانفقوا) الاموال يعنى فى حق الله [يعنى] (خيرا لانفسكم ومن يوق شح نفسه فاولئك هم المفلحون)[4] يعنى من يعطى حق الله من ماله فقد افلح ،ومن اعطى زكاة ماله فقد وقى شح نفسه .

تفسير زكاة الطعام والنخل والعنب: فى السورة التى يذكر فيها الانعام قوله سبحانه (وهو الذى انشأ جنات معروشات وغير معروشات)[5] يعنى البساتين منها المعروشة الكرم وما يعرش من نحوه وغير معروشات (والنخل والزرع مختلفا اكله) الى قوله سبحانه (وآتوا حقه يوم حصاده) يقول اعطوا زكاة الحرث والثمار يوم كيله . نزلت هذه الآية بمكة وكان المسلمون يعطون زكاة الحب والثمار شيئا غير موقت ،ثم نزلت الزكاة بالمدينة فصار ما كانوا يعطون من غير موقت منسوخة. فبين الله تعالى امر الزكاة فما كان من حرث بعلا او سيحا فبلغ الطعام يوم كيله ثلاثمائة صاع من نوع واحد ففيه العشر ،فان نقص عن ثلثمائة صاع ظيس فيه شىء وان زاد ففى كل عشرة واحدة فهذا فيما تسقيه الانهار او تسقيه السماء فان كان مما يسقى بالشواين والرشا والنواضح ففيه نصف العشر حدثنا مابذلك

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(1) Ibid. 73:20.
(2) Ibid. 2:110.
(3) Ibid. 64:16.
(4) Ibid.
(5) Ibid. 6:141.
(6) Ibid. من

مقاتل عن عمرو بن شعيب عن ابيه عن جده عن النبى صلى الله عليه وسلم وعلى آله

تفسير مواضع <الصدقات المفروضة>: فى السورة التى يذكر فيها براءة

قوله سبحانه (انما الصدقات)[1] يعنى صدقات الاموال (للفقراء) يعنى فقراء 168
المسلمين الذين لا يسألون الناس (والمساكين) الذين يسألون الناس (والعاملين
عليها) يعنى الذين يجبون الصدقات فيعطون على قدر ما شغلوا به عن
حاجاتهم (والمؤلفه قلوبهم) قال كان هولاء اثنا عشر رجلا من قادة العرب
ادخلوا فى الاسلام كرها. منهم ابو سفيان بن حرب وسهيل بن عمرو وعيينه
بن حصن الفزارى[2] في اصحابهم وكانوا يعطون من الصدقة ليتألفهم على
الاسلام. فقد انقطع حق المؤلفه اليوم الا ان ينزل قوم منزلة اولئك
فاذا أسلموا اعطوا من الصدقة ليتألفهم بذلك ليكونوا دعاة الى الاسلام[3]
ثم قال عز وجل (وفى الرقاب) يعنى ويعطى فى فكاك الرقاب وهم المكاتبون
(والغارمين) وهو الرجل <الذى> يصيبه غرم فى ماله من غير فساد (وفى سبيل الله)[4]
قدر ما يبلغه فى غزوه (وابن السبيل) يعنى المسافر المحتار اذا كانت به
حاجة شديدة (فريضة من الله) يعنى الصدقات لاهل هذه القسمة هم
اهلها (والله عليم) باهل الصدقات (حكيم) يعنى حكم قسمتها. مقاتل
قال لا يعطى من صدقة مفروضة من هذه الاشياء الثمانية غير هذه
الاصناف الثمانية ولا يسوى بينهم فى العطية، وان لم يجد غير صنف
واحد من هولاء غير الذى يحبى الصدقة فأعطاه كله فلا بأس ولا يعطى
فى بناء مسجد ولا فى كفن ولا حج. قال مقاتل وقال عطاء بن ابى رباح
لا يعطى من الصدقة المفروضة صاحب خمسين درهما ولا يعطى منها اكثر من
خمسين درهما يعنى الفقراء <و> المساكين ولا يعطى من الصدقة المفروضة والد
ولا ولد فان كان تطوعا فلا بأس ان يعطيهما.

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(1) ... ٥٠ ... (3) سلام ١٠ ...

(2) ... فوارى ... (4) الله ١٠ ...

تفسير ما اعد الله عز وجل للمؤمنين الذين يقيمون الصلاة ويؤتون الزكاة محتسبين: في السورة التي يذكر فيها البقرة[1] سبحانه (الذين يؤمنون بالغيب ويقيمون الصلاة)[2] يعني يتمون ركوعها وسجودها بوضوء تام في مواقيتها (ومما رزقناهم ينفقون) يعني الزكاة المفروضة الى قوله سبحانه (اولئك على هدى من ربهم واولئك هم المفلحون)[3] مثلها في السورة التي يذكر فيها لقمان[4] وقال عز وجل في السورة التي يذكر فيها الانفال (انما المؤمنون الذين اذا ذكر الله وجلت قلوبهم)[5] الى قوله سبحانه (يقيمون الصلاة ومما رزقناهم ينفقون)[6] يعني الزكاة (اولئك) الذين ذكرهم في هولاء الايات (هم المؤمنون حقا لهم درجات عند ربهم)[7] يعني فضائل عند ربهم (ومغفرة) لذنوبهم (ورزق كريم) يعني رزق حسن في الجنة.

تفسير الذي يبخل بالزكاة والذي لا يراها[8] واجبا وما اعد له: في السورة التي يذكر فيها المنافقون قوله سبحانه (يا ايها الذين آمنوا)[9] يعني المنافقين الذين اقروا باللسان (لا تلهكم اموالكم ولا اولادكم عن ذكر الله) الى قوله سبحانه (وانفقوا مما رزقناكم)[10] يعني زكاة الاموال (من قبل ان يأتي احدكم الموت) فيسأل الرجعة الى الدنيا ليزكي ماله ويعمل فيه ما امر الله عز وجل (فيقول رب لولا اخرتني الى اجل قريب) لان الخروج من الدنيا قريب (فاصدق) يعني فازكي (واكن من الصالحين) يعني من المؤمنين وافعل في مالي ما يفعل المؤمنون (ولن يؤخر الله نفسا اذا جاء اجلها والله خبير بما تعملون)[11] وقوله سبحانه في السورة التي يذكر فيها محمد صلى الله عليه وسلم (ها انتم هؤلاء تدعون لتنفقوا في سبيل الله فمنكم من يبخل)[12] يعني بالنفقة (ومن يبخل فانما يبخل عن نفسه والله الغني) يعني عما عندكم من الاموال (وانتم الفقراء) الى ما عنده من الخير والرحمة (وان تتولوا) عن طاعة الله وعما

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(1) ص 2:3.
(2) ص 2:5.
(3) ص 31:5.
(4) ص 8:2.
(5) ص 8:3.
(6) ص 8:4.
(7) ص لا يراه
(8) ص 63:9.
(9) ص 63:10.
(10) ص 63:11.
(11) ص 47:38.

يرشدكم الله (يستبدل قوما غيركم ثم لا يكونوا أمثالكم)[1] يعني يكونوا اطوع لله عز وجل منكم وقوله في السورة التي يذكر فيها ال عمران (ولا يحسبن الذين يبخلون بما أتاهم الله من فضله)[2] يعني بما اعطاهم الله (من فضله) يعني الاموال فيبخلون بالزكاة. لا تحسبن البخل (خيرا لهم بل هو شر لهم سيطوقون ما بخلوا به يوم القيامة) قال وذلك ان كنز احدهم يتحول يوم القيامة حية ذكرا شجاعا اقرع[3] له ازبتان[3] فيطوق به[4] في عنقه ينهشه فيتبعه بذراعيه فيلقمها[5] حتى يقضي بين الناس فلا يزال معه حتى يساق الى النار ويقال[6] (ولله ميراث السموات والارض)[7] يقول ان تبخلوا بالزكاة فانه يرثها ويرث اهل السموات واهل[8] الارض يموتون ويبقى الرب جل جلاله (والله بما تعملون خبير) نزلت في اليهود وقوله في السورة التي يذكر فيها براءة (والذين يكنزون الذهب والفضة)[9] يعني بالكنز منع الزكاة فمن كان له مال فوق الارض او في بطنها لم يعط زكاته وحق الله عز وجل فيه فهو الكنز قال سبحانه (ولا ينفقونها) يعني الكنوز (ولا ينفقونها في سبيل الله) يعني في طاعة الله عز وجل (فبشرهم بعذاب اليم) يعني وجيعا في الآخرة (يوم يحمى عليها)[10] يعني على الكنوز (في نار جهنم فتكوى بها جباههم وجنوبهم وظهورهم هذا ما كنزتم لانفسكم فذوقوا ما كنتم تكنزون).

ابواب صدقة التطوع مع الفريضة: قوله سبحانه في السورة التي يذكر فيها البقرة (وانفقوا في سبيل الله ولا تلقوا بايديكم الى التهلكة)[11] وذلك انه لما سار النبي صلى الله عليه وسلم والمسلمون الى مكة وهم محرمون بعمره في العام الذي ادخله

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(1) ... 47:38.
(2) ... 3:180.
(3) ... اقرع له زبيبتان
(4) ... بها
(5) ... فيلقمها
(6) ... ويقال
(7) ... ض 10
(8) ... اهل 10
(9) ... 9:34.
(10) ... 9:35.
(11) ... 2:195.

الله عز وجل مكة بعد عام الحديبية قبل ان تفتح مكة قال اناس من الاعراب منازلهم حول المدينة مالنا من زاد وما يطعمنا احد فأمر الله عز وجل بالصدقة قال (وانفقوا فى سبيل الله)[1] يعنى وانفقوا من الاموال فى طاعة الله (ولا تلقوا بايديكم الى التهلكة) يقول لا تمسكوا عن الصدقة فتهلكوا فان امسكتم عنها فهى الهلكة (واحسنوا) يقول احسنوا النفقة فى سبيل الله (ان الله يحب المحسنين) يعنى من احسن فى امر النفقة فى سبيله. فقال رجال: "يا رسول الله بماذا نتصدق؟ والله ما نجد ما نأكل" فقال النبى صلى الله عليه وسلم: بما كان ولو بشق التمرة تكفون بها وجوهكم عن النار" ٢٨

تفسير تضعيف صدقة المؤمن اذا احتسب: مقاتل يرفعه الى ابن عباس فى قوله عز وجل (من ذا الذى يقرض الله)[2] يعنى الصدقة لله (قرضا حسنا) يعنى محتسبا طيبة بها نفسه (يضاعفه له اضعافا كثيرة) قال ابن عباس "الفى الف". قوله سبحانه فى السورة التى يذكر فيها التغابن (ان تقرضوا الله)[3] يعنى صدقة التطوع (قرضا حسنا) يعنى طيبة بها نفسه يحتسبها (يضاعفه لكم) يعنى بواحدة عشرة الى سبعمائة ضعف فصاعدا (ويغفر لكم) يعنى بالصدقة (والله شكور) يعنى لصدقاتكم حين يضاعفها لمن احتسب (حليم. عالم الغيب والشهادة)[4] يعنى عالم غيب ما فى قلوب الناس وغيره (والشهادة) يعنى شاهد كل نجوى (العزيز الحكيم) العزيز فى ملكه الحكيم فى امره. وقوله فى السوره التى يذكر فيها البقرة (مثل الذين ينفقون اموالهم فى سبيل الله)[5] يعنى فى طاعة الله (كمثل حبة انبتت) يعنى اخرجت (سبع سنابل فى كل سنبلة مائة حبة) فذلك الذى ينفق ماله فى سبيل الله (والله يضاعف لمن شاء) يعنى فوق سبعمائة الى الفى الف ضعف (والله واسع) لتلك الاضعاف (عليم) يعنى بما

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(1) ... 2:195.
(2) ... 2:245.
(3) ... 64:17.
(4) ... 64:18.
(5) ... 2:261.

• MS. شهد كل بجزي See al-Kabīr fol. 363

ينفقون (الـذين ينفقـون امـوالهم فـي سـبيل الله ثم لا يتبـعون مـا
17A أنفقـوا منـا ولا اذى)[1] يقـول لا يمنـون بما يعطون من النفقة (لهم اجرهم عند
ربهـم ولا خوف عليهم ولا هم يحزنون) نزلت في عثمان بن عفان رضـي اللـه عنـه
في نفقـته في غزوه تبوك حين جهـز المسـلمين بمائة الف (درهم ؟) وفي شـرائه رئية
بالمدينة تسـمى رومـة فتصدق بها على المسلمين. وفي عبد الرحمن بـن عـوف
5 رضي الله عنه حين تصدق باربعه الاف[2] درهم كل درهم منها مثقـال وكـانـت
نصف ماله (قول معروف) يعني قولا حسـنا دعاء الرجل المسـلم لاخيـه بالخيـر
(ومغفرة) يعني وتجاوز عنـه ولا يعطيـه شيئا (خير من صدقة) يعطيه اياهـا ثـم
(يتبعها اذى) يعني المن (والله غني) يعني عما عندكم من الصدقة (حليم) يعني حين لا
يعجل بالعقوبة على من يمن بصدقته ويؤذي[4] فيهـا.
10 امر من يمن بصدقته وكيف يبطلها المن: قوله تعالى (يا ايها الذين امنوا لا تبطلوا صدقاتكم
بالمن والاذى)[5] يقول اذا من بهـا كان اذى لصاحبها وكل صـدقة يمـن بهـا
على المعطى. فانه يبطلها المن فضربه له مثـلا كمثل (الـذي ينـفق مـاله رئـاء
الناس ولا يؤمـن بالله) يعني ولا يصدق بتوحيد الله (واليوم الآخر) يعـنـي
ولا يصدق بالبعث الذي فيه جزاء الاعمال انه كائن فهذا مشـرك
15 انفق ماله في غير ايمان فابطل شـركه الصدقـة فـكذلك يبطل المـن [الـ]صـدقة
المؤمن. ثم ضرب له مثلا قال (مثله كمثل صفوان) يعـني صفـا (عليـه تـراب
فأصابه وابل) يعني المطر الكثير (فتركه صلدا) يعـني فترك المطـر الصفـا
170 نقيا اجرد ليس عليه تراب فـكذلك المشرك الـذي ينفـق في غير ايمـان اوّ
رئاء الناس فكذلك صدقـة المؤمن اذا من بها على المعـطى (لا يقـدرون عـلى
شـيء مما كسـبوا) يقول لا يقدرون على ثواب شيء مما انفقـوا يـوم القيـامـة
كما لم يبق على الصفا شيء من التراب حين اصابه المطـر الشـديد (والله لا

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(1) ... 2:262 ... (4) ... وبودى ...
(2) ... ابع الف ... (5) ... 2:264 ...
(3) ... مما ... (6) ... او ...

يهدى القوم الكافرين)[1] ثم ذكر نفقة المؤمن الذى يريد بها وجه الله عز وجل ولا يمن بها على المعطى فقال سبحانه (ومثل الذين ينفقون اموالهم ابتغاء مرضات الله)[2] يقول ابتغاء رضوان الله (وتثبيتا من انفسهم) وتصديقا من قلوبهم فهذا مثل نفقة المؤمن الذى يحتسب بنفقته ولا يمن بها (كمثل جنة بربوة) يعنى مثل بستان فى مكان مرتفع مستوى [و]تجرى فيه الانهار (فأصابها) يعنى الجنة (وابل) يعنى المطر الكثير الشديد (فأتت أكلها)[3] يقول أضعفت[4] ثمرها فى الحمل (ضعفين فان لم يصبها وابل فطل) يعنى ان لم يصبها المطر اصابها الطش وهو الرذاذ[5] مثل الندى كذلك الذى ينفق ماله لله عز وجل فى غير من ولا اذى تضاعف نفقته ان كثرت او قلت كما ان شدة المطر وقلته اضعف ثمر الجنة حين اصابها وابل واصابها الطل (والله بما تعملون) يعنى بما تنفقون (بصير) وقوله سبحانه (يا ايها الذين آمنوا انفقوا من طيبات ماكسبتم)[6] يعنى اموال[7] الذهب والفضة وزروعها وانفقوا من طيبات (ما اخرجنا لكم من الارض) يعنى الثمر والحب والعنب (ولا تيمموا) يعنى تعمدوا الى (الخبيث منه تنفقون) وذلك ان النبى صلى الله عليه وسلم امر الناس بالصدقة فجاء رجل بعذق من تمر عامته الحشف فوضعه فى المسجد مع التمر فقال النبى صلى الله عليه وسلم "من جاء بهذا؟" قالوا: لا ندرى. فأمر به فعلق فمن نظر اليه قال بئس ما صنع هؤلا[8] فذلك قوله (ولا تيمموا الخبيث) يعنى لا تعمدوا الى الردئ الحشفة من التمر ونحوه (تنفقون) يعنى فى الصدقات (ولستم باخذيه)[9] يعنى الخبيث. لو كان لبعضكم على بعض حق لم يأخذ دون حقه. ثم استثنى فقال عز وجل (الا ان تغمضوا فيه) يقول الا ان يهضم احدكم عن بعض حقه فيأخذ دون حقه على علم ويغمض (واعلموا ان الله غنى) يعنى عما عندكم من الاموال (حميد) يعنى

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(1) ... 2:264.
(2) ... 2:265.
(3) One word erased.
(4) ... الصعفت
(5) ... الرذا
(6) ... 2:267.
(7) ... ل ...
(8) ... 2:267.

عند خلقه في سلطانه. قال ثم وعدهم الخلف والمغفرة عند الصدقة فقال سبحانه (الشيطان يعدكم الفقر)[1] يعني عند الصدقة يعدكم اذا صدقتم من اموالكم افتقرتم (ويأمركم بالفحشاء) يعني بالمعاصي (والله يعدكم مغفرة) لذنوبكم عند الصدقة. مثلها في التغابن[2]. (وفضلا) يعني ويعدكم الخلف من صدقاتكم (والله واسع) لذلك الفضل (عليم)[3] يعني بما تنفقون. قوله سبحانه (ان تبدوا الصدقات)[4] يقول ان تعلنوا الصدقات (فنعما هي. وان تخفوها) يعني تسروها (وتؤتوها الفقراء) يعني وتعطوها الفقراء في السر. (فهو خير لكم) من العلانية وكل مقبول السر والعلانية (ونكفر عنكم من سيئاتكم) يعني وتكفر صدقات السر والعلانية من ذنوبكم (والله بما تعلمون خبير) قوله سبحانه في (الليل اذا يغشى) (اما من اعطى)[5] ماله[6] في حق الله (واتقى) الله قال نزلت في ابي بكر الصديق سلام الله عليه اشترى تسعة نفر من المسلمين من كفار مكة يعذبونهم ليردوهم[7] الى الشرك. فاعتقهم ابو بكر الصديق رضوان الله عليه احدهم بلال المؤذن رضي الله عنه (وصدق بالحسنى)[8] يعني بعدة الله بان الله عز وجل يخلفه منه خيرا في الاخرة وهي الجنة (فسنيسره لليسرى)[9] قال سنيسره الثانية ان يعود[10] فيعطي في حق الله. (واما من بخل واستغنى)[11] قال نزلت في ابي سفيان بن حرب بخل بالمال فلم يعط في حق الله واستغنى عن الله عز وجل في نفسه (وكذب بالحسنى)[12] يعني كذب بعدة الله بان الله لا يخلفه منه خيرا بانه لم يكن يصدق بالجنة يومئذ (فسنيسره للعسرى)[13] يعني يعسر عليه ان يفعل خيرا فلا يقدر على ان يفعله (وما يغني عنه ماله)[14] يعني الذي يبخل به في الدنيا (اذا تردى) يعني اذا مات. وقوله سبحانه في السورة التي يذكر فيها البقرة (يسألونك ماذا ينفقون. قل العفو)[15] يعني الفضل من اموالهم قال كان هذا قبل الزكاة. كان الرجل صاحب المال المعدود

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(1) ع 2:268. (5) ن 92:5. (9) ن 92:7. (13) ع 92:10
(2) ع 64:17. (6) ه له (6) (10) ه ع ن ان يعود (14) ع 92:11
(3) ه ن ع 1 عليم (7) ه ن ليردونهم (11) ع 92:8. (15) ع 2:219.
(4) ع 2:271. (8) ع 92:6. (12) ع 92:9.

يحتبس ثلث ماله ويتصدق بالثلثين وصاحب الحرث والثمر يحتبس لسنته ويتصدق بالفضل، وصاحب المهنة يحبس ليومه ويتصدق بالفضل ثم نسختها آية الزكاة (كذلك يبين الله لكم ايآته لعلكم تتفكرون في الدنيا والآخرة) يعني تتفكرون في أمر الدنيا فتقولون هي دار بلاء (ح) هي دار فناء وتتفكرون في الآخرة فتقولون هي دار جزاء ثم هي دار بقاء فتصرفون فضلها وتعطون للباقي منهما. قوله سبحانه (يسألونك ماذا ينفقون قل ما أنفقتم من خير) يعني من مال (فللوالدين والاقربين) ثم نسخته اية النفقة في براءة النفقة للوالدين من الزكاة وثبت للأقربين اذا كانوا فقراء (واليتامى والمساكين وما تفعلوا من خير فان الله به عليم). مقاتل يرفعه قال قال رسول الله صلى الله عليه وسلم: " لا تصلح الصدقة لغنى ولا لذي مرة سوي - يعني القوي الصحيح - ولا تصلح الصدقة لمحمد ولا لآل محمد" قال مقاتل لا تصلح لغني ولا لقوي ان يسألوا الناس فأما من اعطاهم فانه مأجور يقول اعط السائل ولو جاء على فرس. قال مقاتل: من وضع صدقته في ذي رحمة فيمن لا يقول اذا كانوا فقراء فله اجران اجر الصلة واجر الصدقة.

تفسير صلة الرحم: في السورة التي يذكر فيها النساء

قوله سبحانه (يا ايها الناس اتقوا ربكم) يعني اخشوا ربكم (الذي خلقكم من نفس واحدة) يعني من نفس ادم وحدها (وخلق منها) يعني من نفس ادم (زوجها) يعني حواء خلقت من ضلعه (وبث منهما) يعني وخلق من آدم وحواء (رجالا كثيرا ونساء) يعني الخدامة (واتقوا الله الذي تساءلون به) يقول يسأل بالله بعضكم بعضا الحقوق والحوائج ثم قال جل جلاله (والارحام) يقول واتقوا الارحام فلا تقطعوها وصلوها (ان الله كان عليكم رقيبا) يعني حفيظ لاعمالكم مقاتل

في السورة التي يذكر فيها النساء تفسير صلة الرحم ... (4)

... (5) ...

ن ... (1)

... (2) ...

لذوى ... (3)

عن عطاء عن ابن عباس قال وجد فى مقام ابراهيم عليه السلام كتاب مكتوب بالعبرانية "انى انا الله ذو بكة خلقت الرحم وشققت لها اسما من اسمائى فمن وصلها وصلته ومن قطعها بتته.[1] قال مقاتل واعظم ذوى الارحام حقا حق الوالدين. قوله سبحانه فى السورة التى يذكر فيها بنو اسرائيل (وقضى ربك)[2] قال كان الضحاك يقول كان ابن مسعود يقرأها (ووصا ربك الا تعبدوا الا اياه) يعنى الا تعبدوا الا الله.[3] قال الله عز وجل (وبالوالدين احسانا) يعنى ببرهما (اما يبلغن عندك الكبر) يعنى ادرك العمر (احدهما) يعنى احد الوالدين (او كلاهما) فيرهما (ولا تقل لهما اف) يعنى الكلام الردئ ان تقول اللهم ارحنى منهما عند معالجتك اياهما عند الكبر وميطك عنهما القذر (ولا تنهرهما) يعنى فتنهرهما فتغلظ لهما القول (وقل لهما قولا كريما) يعنى حسنا لينا (واخفض لهما جناح الذل من الرحمة) يقول لين جناحك لهما رحمة بهما (وقل رب ارحمهما) عندما تعالج منهما (كما ربيانى صغيرا) يعنى كما عالجانى ذلك منى صغيرا وان كانا مشركين فلا تقل رب ارحمهما ولكن برهما وافعل ما قال عز وجل فى السورة التى يذكر فيها لقمان (ان اشكر لى ولوالديك الى المصير. وان جاهداك على ان تشرك بى ما ليس لك به علم)[4] يعنى ليس لك علم بان لى شريك (فلا تطعهما) فى الشرك (وصاحبهما فى الدنيا معروفا) يعنى البر والصلة.[5] قوله سبحانه (ربكم اعلم بما فى نفوسكم)[6] يعنى ما فى قلوبكم من البر بالوالدين على كبرهما (ان تكونوا صالحين) يعنى ان تكونوا محسنين فيما تعالجوا ولا تحسنوا (فانه كان للاوابين) يعنى للراجعين من الذنوب الى طاعة الله فيما امر (غفورا). مقاتل يرفعه الى النبى صلى الله عليه وسلم قال: "من اسخط والديه فقد اسخط الله عز وجل ومن اعضلهما فقد اعضل الله وان امراك ان تخرج لهما من اهلك ومالك فاخرج لهما".[1] قال مقاتل ولا

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(1) بنته ؛ (4) ؛ 31:14-15.

(2) ؛ 17:23.

(3) الا تعبدوا الا الله ؛ (6) يعنى

(5) ؛ 17:25

اعضل

يجزهما احد الا من اعتقهما من الرق. قال ومن عق والديه في حياتهما ثم برهما بعد الموت في قضاء دين او حج او صدقة اذا قدر عليها يكتب بارا ومن بر والديه في حياتهما ثم عقهما بعد الموت كتب عاقا. مقاتل قال اذا كان لك دينار تريد ان تنفقه لله عز وجل فاعطه امك فان كان لك آخر فاعطه ابالك اذا كانوا فقراء فان كان الثالث فانفقه على عيالك والرابع على قرابتك والخامس في سبيل الله عز وجل.

تفسير (بر) القرابة والجيران والمملوكين مع بر الوالدين: قوله سبحانه في السورة التي يذكر فيها النساء (واعبدوا الله) يعني وحدوا الله (ولا تشركوا به شيئا) يعني شيئا من خلقه (وبالوالدين احسانا) يعني برهما ثم قال عز وجل (وبذي القربى) يعني الاحسان الى ذي القربى امر سبحانه بصلتهم والاحسان الى (اليتامى والمساكين) ان تصدقوا عليهم. والاحسان الى (الجار ذي القربى) يعني جار بينك وبينه قرابة قال لثلاث حقوق: حق القرابة وحق الجوار وحق الاسلام. (والجار الجنب) يعني جارك من قوم آخرين فله حقان: حق الجوار وحق الاسلام. وجار له حق جارك من غير اهل دينك فله حق الجوار. ثم قال سبحانه (والصاحب بالجنب) يعني الرفيق في السفر والحضر (وابن السبيل) يعني الضيف ينزل عليك ان تحسن اليه قال حقه ثلاثة ايام فما فوق ذلك فهو صدقة (وما ملكت ايمانكم) يعني الخدم وأمر الله عز وجل بالاحسان الى هؤلاء. مقاتل عن شرجيل عن جابر عن النبي صلى الله عليه وسلم قال "ما زال جبريل عليه السلام يوصيني بالجار حتى ظننت انه مورثة كالولد من والده". قال مقاتل من حق الجار ان تفرشه معروفك وتكف عنه اذاك. قال مقاتل ان النبي صلى الله عليه وسلم لما حضرته الوفاه قال "الصلاة وملك اليمين" ثم قال صلى الله

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(1) و ب 36، و ر 1

(2) يعني جارك و ب 38، ر 2

(3) غير لعل و ب 38، ر 3

عليه وسلم "رفيع الدرجات ذو العرش هل بلغت" لم يتكلم بعدها حتى خرج من الدنيا.[32] قال مقاتل ايما مطوك اطاع الله عز وجل واطاع سيده فله اجران. قال مقاتل من حق القرابة ان تصله اذا قطعك وتعطيه اذا حرمك. قوله سبحانه في السورة التي يذكر فيها بنو اسرائيل (و ات ذا القربى حقه)[1] يعني صلته (والمسكين) يعني السائل. امره ان يتصدق عليه (وابن السبيل) يعني الضيف اذا نزل عليك ان تحسن اليه "ولا تبذر تبذيرا" يعني لا تنفق في غير حق. وقال سبحانه في اية اخرى (واما تعرضن عنهم)[2] قال كان فقراء اصحاب صفة مسجد رسول الله صلى الله عليه وسلم يسألون النبي صلى الله عليه وسلم فلا يجد ما يعطيهم فيعرض عنهم ويسكت فعلمه الله عز وجل كيف يصنع قال سبحانه (واما تعرضن عنهم) يعني بوجهك عن من يسألك حياء ورحمة اذا لم تجد ما تعطيه (ابتغاء رحمة من ربك) يعني انتظار رزق من ربك ترجو ان ياتيك (فقل لهم) يعني لمن يسأل (قولا ميسورا) يعني اردد عليهم معروفا العدة الحسنة انه سيكون ان شاء الله فاعطيكم. وقوله سبحانه في السورة التي يذكر فيها الضحى حين قال للنبي صلى الله عليه وسلم (فأما اليتيم فلا تقهر)[3] يعني فلا تقهر[5] يقول لا تجهم في وجهه (واما السائل فلا تنهر واما بنعمة ربك فحدث).[6]

تفسير ما امر من اقتصاد النفقة: قوله سبحانه في السورة التي يذكر فيها بنو اسرائيل وقوله سبحانه للنبي صلى الله عليه وسلم (و لا تجعل يدك مغلولة الى عنقك)[7] فهذا مثل ضربه الله عز وجل يقول لا تمسك يدك من البخل عن النفقة في حق الله فلا تنفق شيئا بمنزلة المغلوله يده الى عنقه لا يستطيع ان يبسطها ثم قال سبحانه (ولا تبسطها ك

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(1) م. 17:26.
(2) م. 17:28.
(3) يعني 1
(4) م. 93:9.
(5) تنهر
(6) م. 93:10-11.
(7) م. 17:29.

البسط فتقعد ملوما) يعني يلومك الناس وتلوم نفسك (محسورا) يعني منقطعا بك قد خسرت من المال (ما) ليس عندك واثنى على من يقتصد في النفقة في السورة التي يذكر فيها الفرقان. قال سبحانه (والذين اذا أنفقوا) يعني النفقة في طاعة الله (لم يسرفوا) يعني في النفقة بغير الحق (ولم يقتروا) يعني ولم يمسكوا عن النفقة فلا ينفقوا شيئا ولكن اقتصدوا (وكان) يعني الاقتصاد في النفقة (بين ذلك) يعني بين الاسراف في النفقة والقتر (قواما).

تفسير من يعطي عطية ليعطى اكثر منها:

في السورة التي يذكر فيها العدد قوله سبحانه (ولا تمنن تستكثر) يقول لا تعطي عطية لتعطى اكثر من عطيتك، وقوله سبحانه في السورة التي يذكر فيها الروم (وما اتيتم من ربا ليربوا في اموال الناس فلا يربو عند الله) يقول ما اعطيتم من عطية يقول ليزدادوا بذلك (في اموال الناس) يعني ليلتمسوا به الزيادة من اموال الناس (فلا يربو عند الله) يعني فلا تضاعف تلك العطية عند الله ولا تزكوا وليس فيها اثم (ما اتيتم) يعني ما اعطيتم (من زكاة) يعني من صدقة (تريدون بها وجه الله) يعني تريدون بها الله ورضاه (فاولئك هم المضعفون) يعني بتلك العطية تضاعف بواحدة الى سبعمائة ضعف. قال حدثنا مقاتل عن يزيد الضبي عن انس بن مالك عن النبي صلى الله عليه وسلم انه قال "لأن اطعم اخا في الله عز وجل لقمة احب الى من ان اتصدق بدرهم او درهم اعطيه اياه احب الى من ان اتصدق بعشرين درهما وعشرين درهما اعطيه اياها احب الى من عتق رقبة" قال مقاتل: ومن اهدى الى صاحبه هدية يتوصل بها اليه فهو مأجور اذا لم يرد ثوابها قال وقال النبي صلى الله

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(1) ... 25:67.
(2) ... ينفقون ...
(3) ... 74:6.
(4) ... 30:39.
(5) ... ليتزدادوا ...
(6) ... ن 10 ...

عليه وسلم "تهادوا عباد الله فان الهدية تثبت المحبة وتذهب السخيمة"[34] قال وقال النبي صلى الله عليه وسلم: لو اهدى الى كراع لقبلته ولو دعيت الى كراع لاجبت".[35]

تفسير القرض مع الصدقة: في السورة التي يذكر فيها النساء قوله سبحانه (لا خير في كثير من نجواهم الا من امر بصدقة[1] يعني الا من تصدق او امر بالقرض كقوله سبحانه (ومن كان فقيرا فليأكل بالمعروف)[2] يعني بالقرض (او اصلاح بين الناس ومن يفعل ذلك) يعني الصدقة والقرض والصلح (ابتغاء مرضات الله فسوف يؤتيه اجرا عظيما)[3] يعني جزاء وافرا في الجنة. قال حدثنا مقاتل عن ابي اسحاق عن علقمه بن قيس عن عبد الله بن مسعود قال: "لأن اقرض الي درهم مرتين ثم اقبضها وانتفع بها احب الي من ان اتصدق بها مرة واحدة". حسبنا الله ونعم الوكيل

بسم الله الرحمن الرحيم ابواب الصيام. وما نسخ من الصوم الاول: قوله سبحانه (يا ايها الذين آمنوا كتب عليكم الصيام)[5] وذلك انهم كانوا يصومون قبل شهر رمضان عاشوراء فنزلت (كتب عليكم) يعني فرض عليكم (الصيام كما كتب على الذين من قبلكم) يعني على اهل الانجيل امة عيسى صلى الله عليه وسلم (لعلكم) يعني لكي (تتقون) الطعام والشراب والجماع بعد صلاة العشاء يعني العتمه وبعد النوم (اياما معدودات) يعني ايام شهر رمضان (فمن كان منكم مريضا او على سفر فعدة من ايام اخر) وكان كتاب الله عز وجل علينا في اول الاسلام اذا غابت الشمس في شهر رمضان حل للصائم ما يحل للمفطر فمن صلى العشاء الآخرة او نام

مطلب في ذكر بيان ما نسخ من الصوم الاول في الاسلام

(4) ... 2:180.

(5) ... 2:183.

(6) ... 2:184.

(1) ... 4:114.

(2) ... 4:5.

(3) ... 4:114.

قبل ان يصلى العشاء الآخره حرم عليه ما يحرم على الصائم بالنهار الى القابلة وهكذا كان كتب على الذين من قبلنا امة عيسى صلى الله عليه وسلم فاشتد ذلك الصوم على المسلمين. قال ثم ان عمر بن الخطاب سلام الله عليه ورحمته ورضوانه صلى العشاء الآخرة ثم واقع امرأته ليجعل الله عز وجل في ذلك رخصة فلما فرغ ندم وبكى فلما اصبح اتى النبى صلى الله عليه وسلم فقال: "يا رسول[2] الله اعتذر اليك من نفسى هذه الخاطئة واقعت اهلى بعد الصلاة فهل تجد لى رخصة؟" فقال النبى صلى الله عليه وسلم "لم تك جديرا بذلك يا عمر"[36] فرجع عمر رضوان الله عليه حزينا. ورأى النبى صلى الله عليه وسلم صرمه بن انس بن عدى بن النجار من الانصار عند المساء وقد اجهده الصوم فقال: "مالك يا ابا قيس[3] أصرمت عليحا؟" قال: "يا رسول[4] الله ظللت نهارى كله فى حديقتى فلما امسيت أتيت اهلى فأرادت امرأتى ان تطعمنى شيئا سخنا فابطأت[5] عنى فرقدت فايقظتنى وقد حرم على الطعام وقد اجهدنى الصوم".[37] واعترف رجال من المسلمين عند ذلك بما كانوا يصنعون بعد صلاة العشاء وبعد النوم فقالوا ما توبتنا وما مخرجنا مما عملنا فنزلت فيهم (واذا سألك عبادى عنى فانى قريب)[6] يقول سبحانه أعلمهم أنى قريب منهم فى الاستجابة (اجيب دعوة الداع اذا دعان[7] فليستجيبوا لى) يعنى بالطاعة (وليؤمنوا بى) يعنى وليصدقوا بانى قريب أجيبهم (لعلهم يرشدون) يعنى لكى يهتدوا.[7] ثم صار ما كان يحرم على المسلمين بعد الصلاة وبعد النوم بالليل فى شهر رمضان كما كتب على الذين من قبلنا منسوخة نسختها هذه الآية (احل لكم ليلة الصيام[8]) رخصة للمسلمين بعد صنع عمر رضوان الله عليه (الرفث) يعنى الجماع (الى نسائكم هن لباس لكم) يعنى سكن لكم (وانتم لباس لهن) يعنى وانتم سكن لهن (علم الله انكم كنتم تختانون

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(1) الغايلة ص ... (4) يرسول ص ... (7) يهتدون ص 186. 2.
(2) يرسول ص ... (5) ص 186. 2. (8) ص 186. 2.
(3) يا با قيس ص ... (6) دعانى ص ... (9) ص 187. 2.

مطلب فيما كان ونسخ من الصوم

فابطت ص 185.

انفسكم) يعنى عمر رضوان الله عليه فى جماعه امراته بعد صلاة العشاء (فتاب عليكم)[1] يعنى فتجاوز عنكم (وعفا عنكم) يعنى وتركم فلم يعاقبكم (فالآن باشروهن) يعنى حين احللت لكم الجماع جامعوهن بالليل (وابتغوا) يعنى واطلبوا فى الجماع (ما كتب الله لكم) يعنى ما فرض الله لكم يعنى من الولد قال ونزلت فى صرمة بن انس (وكلوا واشربوا) الليل كله رخصة (حتى يتبين لكم الخيط الابيض من الخيط الاسود) يعنى حتى يتبين لكم بياض النهار من سواد الليل (من الفجر) يعنى الضوء المعترض من قبل المشرق (ثم اتموا الصيام الى الليل). قال واما قوله سبحانه (وعلى اللذين يطيقونه فدية طعام مسكين)[2] قال كانوا فى الصوم الاول بالخيار من شاء صام ومن شاء أفطر وهو يطيق الصوم وليس بمسافر ويفدى صومه بطعام مساكين يطعم لكل يوم مسكينا نصف صاع حنطة (فمن تطوع خيرا) يعنى فمن زاد على مسكين واحد فاطعم مسكينين او ثلاثة مساكين لكل يوم فهو خير من ان يطعم مسكينا واحدا (وان تصوموا خير لكم) يعنى خيراً من الطعام (ان كنتم تعلمون) فكان هذا فى الصوم الاول. ثم حولهم سبحانه عن الخيار فصارت وعلى الذين يطيقون الصيام فدية طعام مسكين منسوخة نسختها هذه الآية (شهر رمضان الذى انزل فيه القرآن)[4] يعنى انزل من اللوح المحفوظ فى ليلة القدر من السماء السابعة الى السماء الدنيا ثم قال سبحانه (القرآن[5] هدى للناس) يعنى من الضلالة (وبينات) يعنى بيان الحلال والحرام (من الهدى) ثم قال سبحانه (والفرقان) يعنى المخرج فى الدين من الشبهة والضلالة (فمن شهد منكم الشهر) يعنى من شهر رمضان فى اهله (فليصمه) فأوجب الصوم على من يطيق الصيام وشهد شهر رمضان فى اهله ثم قال سبحانه (ومن كان مريضا او على سفر) فلم يصم فاذا برىء المريض

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(1) ٥ 2:187.
(2) ٥ 2:184.
(3) ٥ 2.
(4) ٥ 2:185.
(5) للقرآن ٥
مطلب فى بيان ما نسخ من قوله سبحانه وعلى الذين يطيقونه نسختها هذه الاية شهر رمضان...

من مرضه وقدم المسافر من سفره فليصم (عدة) ما افطر (من ايام أخر) قال ان شاء صام متتابعا وان شاء صام منقطعا (يريد الله بكم اليسر)[1] يعني الرفق في امر دينكم حين رخص للمريض والمسافر في الافطار (ولا يريد بكم العسر) يعني الضيق في الدين ولو لم يرخص للمريض والمسافر لكان عسرا (ولتكملوا العدة) يعني تمام عدة الايام. والمعدودات ايام شهر رمضان (ولتكبروا الله) يعني ولكي تعظموا الله (على ما هداكم ولعلكم) يعني ولكي تشكروا ربكم على[2] هذه النعم اذ هداكم لامر دينه. قال حدثنا مقاتل عن نافع عن ابن عمر عن النبي صلى الله عليه وسلم قال: "الشهور منها ثلاثون يوما ومنها تسع وعشرون فصوموا لرؤية الهلال وافطروا لرؤيته".[38] قال حدثنا مقاتل عن محمد بن المنكدر عن جابر بن عبد الله عن النبي صلى الله عليه وسلم قال: "صوموا لرؤية الهلال وافطروا لرؤيته فان غم عليكم فاتموا ثلاثين وان فطركم يوم تفطرون واضحاكم يوم تضحون".[39] قال حدثنا مقاتل عن عمرو بن شعيب عن ابيه عن جده قال: "رأينا النبي صلى الله عليه وسلم في السفر صائما ومفطرا".[40] مقاتل عن العلاء بن حارث عن مكحول عن ابي الدرداء قال: "ان صمت فأجور وان أفطرت فمعذور". مقاتل عن عمرو بن شعيب عن ابيه عن جده عن النبي صلى الله عليه وسلم انه قال في رجل جامع اهله في شهر رمضان متعمدا قال: "يعتق رقبة فان لم يجد فليصم شهرين متتابعين فان لم يستطع فليطعم ستين مسكينا اليوم فان لم يجد فليصم شهرين متتابعين فان لم يستطع فليطعم ستين مسكينا ويقضي ذل اليوم".[41] قال حدثنا مقاتل عن عطاء عن ابن عباس وعن نافع عن ابن عمر في الحبلى والمرضع اذا خافتا على اولادهما الفساد يفطران ويطعمان لكل يوم مسكينا صاع حنطة ولا يقضيان. قال مقاتل عن ابي عبيده عن انس بن مالك انه افطر من الكبر في السنة التي مات

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[1] مسكنا

[2] تشلزركم

في

فيها ولم يقض. الحديث في السحور: قال حدثنا مقاتل عن عطاء عن ام الدرداء عن ابي الدرداء قال: ثلاث من امر النبوة تعجيل الافطار[1] وتأخير السحور والاخذ باليمين على اليسار في الصلاة.

تفسير الصوم والتطوع: قوله سبحانه في السورة التي يذكر فيها الاحزاب (والصائمين والصائمات)[2] يعني الصائمين للرجال والصائمات للنساء. قال من صام شهر رمضان وثلاثة ايام من كل شهر فهو من اهل هذه الاية. اذا صام ايام البيض اذا كان من الشهر ثلاث عشرة واربع عشرة وخمس عشرة قال وقال النبي صلى الله عليه وسلم: "من صامهن فقد صام الدهر"[42] قال حدثنا مقاتل عن سعيد بن ابي سعيد عن البراء بن عازب قال وقال رسول الله صلى الله عليه وسلم: "من صام شهر رمضان وستة ايام من شهر شوال فهو صوم الدهر"[43]

تفسير ليلة القدر: قوله سبحانه (انا أنزلناه)[1] يعني القرآن من اللوح المحفوظ من السماء السابعة الى السماء الدنيا (في ليلة القدر) وانما سميت ليلة القدر لأن الله عز وجل يقدر في تلك الليلة ما يكون في تلك السنة الى قابل ذلك قوله سبحانه (فيها يفرق كل امر حكيم)[2] ثم قال سبحانه (وما أدراك ما ليلة القدر)[3] تعظيما لها ثم اخبر عنها فقال سبحانه (ليلة القدر خير من الف شهر)[4] يعني العمل في ليلة القدر خير من عمل في الف شهر ليس فيها ليلة القدر (تنزل الملائكة والروح)[5] يعني تنزل الملائكة مع جبريل عليه السلام (فيها باذن ربهم من كل امر) يعني ينزلون بكل امر حكمه الله عز وجل وقضاه ان يكون في تلك السنة. يتنزلون من السماء السابعة الى السماء الدنيا في تلك الليلة. ثم قال سبحانه (سلام هي)[6] يعني هي سلام وبرة وخير الليل كله من غروب الشمس (الى مطلع الفجر). ينزل جبريل عليه السلام في تلك الليلة الى الارض ومعه الملائكة فيسلمون على المؤمنين والمؤمنات الا

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(1) ... 10.
(2) ... 33:35.
(3) ... 97:1.
(4) ... 44:4.
(5) ... 97:2.
(6) ... 97:3.
(7) ... 97:4.
(8) ... 97:5.

مدمن خمر.[1] قال وليلة القدر هي كل شهر رمضان في كل سنة. اذا كان الشهر ثلاثين يوما فهي في اربع وعشرين من الشهر واذا كان الشهر تسع وعشرين يوما فهي لثلاث وعشرين يوما من الشهر — في شهر رمضان — فالتمسوها في السبع الاواخر في اول ليلة من السبعة اذا كان القيام بعدها ست ليال فهي في تلك الليلة ان شاء الله.

تفسير الاعتكاف: هي السورة التي يذكر فيها البقرة.

قوله سبحانه (ولا تباشروهن وانتم عاكفون في المساجد)[2] وذلك انه كان احدهم يعتكف على عهد النبي صلى الله عليه وسلم فاذا أراد الغائط في الليل خرج من المسجد فرجع الى اهله فجامع امرأته ثم يغتسل ويرجع الى المسجد فنزلت (ولا تباشروهن) يعني ولا تجامعوا النساء (وانتم عاكفون في المساجد) ليلا ولا نهارا ما دمتم معتكفين (تلك حدود الله) يعني تلك المباشرة معصية الله (فلا تقربوها كذلك) يعني هكذا (يبين الله) لكم (اياته) يعني امره[4] ما ذكر من الاعتكاف (للناس لعلهم يتقون) المعاصي في الاعتكاف فلا يجامعوا[5] النساء ليلا ولا نهارا ما داموا معتكفين. قال حدثنا مقاتل عمن يعتكف متطوعا ان اشترط ان يرجع الى اهله بالليل فله شرطه فان شاء جامع امرأته اذا اشترط ليلا. وليس الاعتكاف الا في مسجد الجماعة يصلي فيه الخمس. قال مقاتل قال عطاء "لا يبيع ولا يشتري ولا يعمل للدنيا". قال حدثنا مقاتل عن عطاء عن ابن عباس قال: "لا اعتكاف الا بصيام".

تفسير الاهلة: في السورة التي يذكر فيها البقرة قوله سبحانه (يسئلونك عن الاهلة)[6] قال نزلت في معاذ بن جبل رحمه الله وثعلبة[7] بن غنمه وهما من الانصار. قال معاذ: "يا نبي الله ما بال الاهلة تبدأ[8] مثل الخيط ثم تزيد وتعلى" حتى تستوى ثم لا تزال تنقص حتى تعود كما بدأت" فنزلت (يسئلونك عن الاهلة قل هي مواقيت للناس) يعني من حل دينهم وعدة نسائهم ولصومهم ولفطرهم

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(1) مدمن خمر ... (4) امره ... (7) ثعلبه ...
(2) ... 2:187. (5) تجامعوا ... (8) يبدأ ...
(3) ... من ... (6) ... 2:189.

والشروط التي بينهم الى اجل .ثم قال عز وجل (والحج) يقول وقت حجهم والاهلة[1] مواقيت [2] في ذلك

تفسير بناء المسجد الحرام: قوله سبحانه في السورة التي يذكر فيها البقرة (واذ يرفع ابراهيم القواعد من البيت واسماعيل)[3] وذلك ان الله عز وجل لما اغرق قوم نوح عليه السلام رفع البيت الحرام الذي (بنى) على عهد آدم الى السماء وهو البيت المعمور[4] وكان البيت نزل من السماء. وكان موضع البيت قبل ان يخلق الله عز وجل الارض زبده على طهر الماء فلما رفع البيت اوحى الله عز وجل الى ابراهيم عليه السلام ان ابن على اساس ذلك البيت بيتا وجاءت سحابة فقامت حياله فبنى ابراهيم واسماعيل البيت الحرام على ذلك الاصل، بنياه من خمسة اجزاء. من طور سيناء، وطور زيتون والحوري والجودي وقواعده من حراء. قال: واستخرج ابراهيم عليه السلام الحجر الاسود من ابي قبيس كان مستودعا فيه. فلما فرغا من بناء البيت قالا: (ربنا تقبل منا انك انت السميع العليم)[5] وقالا: (ارنا منا سكنا)[6] يعني علمنا منا سكنا قال فانطلق جبريل بابراهيم عليهما السلام الى عرفات يوم عرفه فوقفه بها ثم رده الى منى فتصدى له ابليس عند موضع الجمار فامره جبريل عليه السلام ان يرميه[7] بسبع حصيات مع كل حصاة تكبيره فجاء بدء[8] رمي الجمار من ذلك. وقوله سبحانه في السورة التي يذكر فيها الحج (واذن في الناس بالحج)[9] وذلك ان الله عزوجل امر ابراهيم حين فرغ من بناء البيت ان ينادي بالحج في الناس فصعد ابراهيم ابا قبيس وهو الجبل الذي الصفا في اصله فنادى "يا ايها الناس اجيبوا ربكم ان الله عز وجل يأمركم أن تحجوا بيته" فسمع بذلك ابراهيم كل مؤمن على ظهر الارض فالتلبية جواب لله عز وجل من نداء ابراهيم. قال (ياتوك رجالا) يعني مشاة على ارجلهم الى البيت (وعلى كل ضامر) يعني الابل (ياتين من كل فج عميق) يعني يجئن من كل مكان بعيد

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(1) ... 2:189.
(2) One word erased in ...
(3) ... 2:127.
(4) مغفور ... 2:285.
(5) ... 2:127.
(6) ... 2:128.
(7) يرمه ... 22:27.
(8) بدو ...
(9) ...
وبدء رمي الجمار والتلبية ...

فجاء بدء التلبيـــة من نداء ابراهيم عليـــه الســـلام.

تفسير من يجب عليه الحج: في السورة التي يذكر فيها ال عمران قوله سبحانه (ولله على الناس) يعني المؤمنين (حج البيت من استطاع اليه سبيلا) يعني من وجد اليه بـــلا غـــاقيل يـــا رسول الله وما الاســـتطاعة؟ قال: "زاد وراحلة" (ومن كفـــر) وذلـــك ان اهل الاديان لا يـــرون الحج واجبـــا عليهم ومن لم ير الحج واجبا عليه فقـــد كفر وذلك قوله سبحانه (ومن كفر) يعني من لم ير الحج واجبا (فان الله غني عن العالمين) يعني اهل الكتاب. قال حدثنـــا مقـــاتل قـــال من وجـــد ســـعة في المال يســـتطيع ان يحج فلم يحج من غير عذر حتى ذهب ماله فقد وجب عليه الحج. هو دين عليـــه في حياته وموته. ومن لم يجد مالا يستطيع ان يحج به حتى يموت فليس عليـــه الحـــج. وليس على العبيد ولا الصبيان الحج. قال ومن حج عن ميت بعد ما حج عن نفســـه حجة واحدة فقد اجزأ عن الميت ويكتب له ايضا حاج. قال حدثنـــا مقـــاتل عن عطاء ان النبي صلى الله عليه وسلم سمع رجلا يلبي عن آخر فقال له: "ان كنـــت حججـــت عن نفســـك والا فحج عن نفســـك ثم حج عن فـــلان".

تفســـير ما امر الله عز وجل من تمام الحج والعمـــرة لله والمـــواقيت والتلبيـــة: قوله سبحانه في السورة التي يذكر فيها البقرة (واتموا الحج والعمرة لله) وذلك ان مشركي العرب كانوا يشركون في احرامهم فقال الله عز وجل للمســـلمين (واتموا الحج والعمرة للـــه) يعنـــي خالصا من المواقيت ولا تخلطوها بشيء ولا تســـتحلوا فيها ما لا ينبغي. وهما فريضتان واجبتان. ثم قال سبحانه في التقديم (واتقوا الله) يخوفهـــم فـــلا تســـتحلوا فيهما ما لا ينبغي (واعلموا ان الله شديد العقـــاب) يعني اذا عـــاقب وفي السورة التي يذكر فيهـــا الحج قوله سبحانه (واجتنبوا الرجس من الاوثـــان) يعني اجتنبوا امر الاوثان. الاثم عبادة الاصنام (واجتنبوا قول الـــزور) يعـــني قـــول الكذب وهو الشرك وذلك ان الحمس قريش وكنانه وخزاعة وعـــامر بـــن صـــعصعة

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(1) بدو ... (4) حد ... (7) ... 22:30.

(2) ... 3:97. (5) ... 2:196. (6) جزاعـــة ... (6)

(3) مضـــى ... (6) الرخص ... (3)

كانوا يشركون فى احرامهم فى الجاهلية كانوا يقولون لبيك اللهم لبيك لبيك لا شريك لك الا شريك هو لك تملكه وما ملك قال الله عز وجل (اجتنبوا قول الزور)[1] يعنى الشرك (حنفاء لله)[2] يعنى مخلصين لله سبحانه بالتوحيد فى الحج والعمرة وغير ذلك. (غير مشركين به) ثم عظم الشرك فقال (ومن يشرك بالله فكأنما خر من السماء) يعنى كأنما وقع من السماء (فتخطفه الطير او تهوى به الريح فى مكان سحيق) فهذا مثل المشرك فى البعد من الله عز وجل.

تفسير الاحرام بالحج قبل العمرة وما يتقى المحرم فى احرامه: فى السورة التى يذكر فيها البقرة قوله سبحانه (الحج اشهر معلومات)[3] قال حدثنا مقاتل عن عطاء عن ابن عباس قال "يعنى به شوال وذى القعدة وعشر من ذى الحجة يقول من احرم بالحج فليحرم فى الاشهر المعلومات ومن احرم فى سواهن بالحج فقد اخطأ السنة وليجعلها عمرة (فمن فرض فيهن) يعنى من احرم فى الاشهر المعلومات بالحج فاذا بلغ الوقت فليغتسل ويلبس ثيابه التى يحرم فيها ثم (يلبى) بالحج فى دبر صلاة مكتوبة او حين تستوى به راحلته قائمة نحو القبلة فاذا لبى فقد احرم (فلا رفث) يعنى فلا جماع. فمن جامع امرأته فى احرامه فقد بطل حجه. لا يبطل الحج غير الجماع. وعليه الهدى والحج من قابل ثم قال عز وجل (ولا فسوق) يعنى ولا سباب (ولا جدال) يعنى ولا مراء (فى الحج) حتى يغضب وهو محرم ويغضب صاحبه وهو محرم فمن فعل ذلك فليطعم مسكينا وذلك لما امر النبى صلى الله عليه وسلم فى حجه الوداع من لم يكن معه هدى فليحل من احرامه وليجعلها عمرة فقالوا للنبى صلى الله عليه وسلم "انا قد اهللنا بالحج" فذلك جدالهم ثم قال سبحانه (وما تفعلوا من خير) يعنى من ترك ما نهى الله عز وجل عنه من الرفث والفسوق والجدال (يعلمه الله) فيجزيكم به (وتزودوا) وذلك ان ناسا من اهل اليمن وغيرهم كانوا يحجون بغير زاد فيصيبون من اهل

الطريق فلما نزلت (وتزودوا) يعني من الطعام (فان خير الزاد التقوى)[1] يقول ما اتقيتم وجوهكم وجوه الناس. يعني التقوى خير زاد من غيره فلا تظلموا من مررتم عليه (واتقون يا اولي الالباب) يعني فاتقون فلا تعصون يا اهل الالباب والعقل. قال فلما نزلت هذه الاية امرهم النبي صلى الله عليه وسلم بالزاد فقالوا للنبي صلى الله عليه وسلم. ما نجد شيئا فقال النبي صلى الله عليه وسلم: تزودوا ما تكفون به عن الناس ظلمكم[2] وخير ما تزودون التقوى"[3] وقوله سبحانه في السورة التي يذكر فيها المائدة (احلت لكم بهيمة الانعام)[4] يعني الابل والبقر والغنم حلالا لمحل والمحرم (الا ما يتلى عليكم) يعني ما حرم من الميتة والدم ولحم الخنزير الى اخر الاية فانه حرام على المحل والمحرم (غير محلي الصيد وانتم حرم) يعني من غير ان تستحلوا قتل صيد البر في الاحرام ومن قتله عمدا عليه الجزاء مثل ما قتل من النعم ولا يحل للمحرم ان يقطع شجرة رطبة من شجر الحرم او يتطيب بورس او زعفران او يلبس ثوبا له ريح طيب ولا ينتف شعرا ولا يمس طيبا. فمن نتف ثلاث شعرات فصاعدا او حلق رأسه او فعل شيئا مما ذكر فعليه (فدية من صيام)[5] يعني ثلاثة ايام (او صدقة) على ستة مساكين (او نسك) شاه يذبحها للمساكين. ومن كان معه بدنة يسوقها فليركبها ان شاء ويحمل عليها. فاذا قلدها او اشعرها فليمسك عن ذلك. وقوله سبحانه في السورة التي يذكر فيها الحج (لكم فيها منافع)[6] يعني لكم في البدن منافع في ظهورها والبانها (الى اجل مسمى) يعني الى ان يقلد[7] او يشعر او تسمى هديا فهذا الاجل المسمى. فاذا فعل ذلك فلا يحمل عليها الا صغرا او يركبها بالمعروف ويشرب فضل ولدها من اللبن ولا يجهدها بالحلب فان ذلك ينهك اجسامهن (ثم محلها) يعني من حيث تقلد (البيت العتيق) يعني منحرها ارض الحرم.

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(1) ... 2:197.
(2) وظلمهم ...
(3) ... 10 ن
(4) ... 5:1.
(5) ... 2:196.
(6) ... 22:33.
(7) يقلد ...

تفسير البيت العتيق وكيف يطوف به الحاج اذا قدمه: في السورة التي يذكر فيها البقرة
قوله سبحانه (واذ جعلنا البيت مثابة للناس)[1] يقول يقربون اليه
ولا يقضون منه وطرا . ثم قال سبحانه (وامنا) يعني لمن دخله في الجاهلية
وعاذ به . قال ومن اصاب اليوم ذنبا[2] يجب عليه فيه الحد[3] ثم لجأ الى
الحرم أمن فيه - لكن على أمين مكة ان يخطب الناس ويقول ان فلان ابن فلان
احدث حدثا فلا تؤوه[4] ولا تسقوه ولا تبايعوه ولا تطالطوه ويجعل عليه
رقيبا . فاذا خرج من الحرم يقام عليه ما احل بنفسه . ومن احدث فيه حدثا
يقام عليه فيه . قال النبي صلى الله عليه وسلم "مكة حرام بحرام الله
عز وجل لم يحل لاحد من قبلي ولا يحل لاحد من بعدي انما احلت لي ساعة من
نهار يعني يوم فتح مكة ثم حرمت. ٤٧ (واتخذوا من مقام ابراهيم مصلى) فأمر
عز وجل بالصلاة عند مقام ابراهيم ولم يأمر بمسحه ولا تقبيله (وعهدنا
الى ابراهيم واسماعيل ان طهرا بيتي) يعني من الاوثان يقول سبحانه لا تزرا
صنما ولا وثنا حول البيت (للطائفين) حول البيت من الحاج وعمار
المسلمين من غير اهل مكة (والعاكفين) يعني المقيمين فيها من غير اهل
مكة (والركع السجود) يعني في الصلوات نظيرها في السورة التي يذكر فيها الحج .
تفسير الصفا والمروة: في السورة التي يذكر فيها البقرة
قوله سبحانه (ان الصفا والمروه من شعائر الله)[5] قال وذلك ان الحمس قريش
وكنانه وخزاعه وعامر بن صعصعة قالوا ليس الصفا والمروه من شعائر الله
قال وكان على الصفا صنم وعلى المروه صنم[6] في الجاهلية فقالوا ليس علينا
حرج في ترك الطواف بينهما فلا نطوفوا بهما فنزلت (ان الصفا والمروه
من شعائر الله) يعني ما من امر المناسك الذي امر الله عز وجل الطواف بهما
وقال سبحانه في المائدة (ولا تحلوا شعائر الله)[7] يعني ولا تستحلوا ترك شيء من المناسك

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(1) ن. ٢:١٢٥.
(2) ذنبا ن. (3) ن. ٢:١٢٥.
(4) تساوه ن. (5) ن. ٢:١٥٨.
(6) صنم ن. (7) ن. ٥:٢.
(8) شيئا ن.

(فمن حج البيت او اعتمر فلا جناح عليه)[1] يعني فلا حرج عليه (ان يطوف بهما) ثم قال عز وجل (ومن تطوع خيرا) يعني زاد في الطواف بعد الفريضة (فان الله شاكر)[2] يعني لاعمالكم (عليم) يعني عالماً بها. قال وقد طاف بهما ابراهيم عليه السلام خليل الرحمن تبارك وتعالى.

تفسير عرفات: في السورة التي يذكر فيها البقرة قوله سبحانه (فاذا افضتم من عرفات)[3] وذلك انه ينبغي للحاج اذا أتى عرفات يوم عرفه يغتسل ويصلي الاولى والعصر في وقت صلاة الاولى ان شاء مع الامام وان شاء وحده او في جماعة. ويقف مع الناس فيكثر من ذكر الله عز وجل والثناء عليه والصلاة على النبي صلى الله عليه وسلم ويجتهد لنفسه وللمؤمنين في الدعاء وان كان معه هدى طيقدمه[4] وقوله سبحانه (من حيث افاض الناس)[5] يعني من عرفات. يعني بالناس في هذه ربيعة واليمن وذلك ان الحمس قريش وكنانه وخزاعه وعامر بن صعصعه كانوا أهل حرم ويقفون بالمشعر الحرام لا يخرجون من الحرم ولا يقفون بعرفات في الجاهلية فامرهم الله عز وجل بالوقوف بعرفات والافاضه منها. فذلك قال سبحانه (ثم افيضوا من حيث افاض الناس)[5] يعني من عرفات (واستغفروا الله) يعني لذنوبكم (ان الله غفور) يعني لذنوب المؤمنين (رحيم) بهم.

تفسير المشعر الحرام: في السورة التي يذكر فيها البقرة قوله سبحانه (فاذا أفضتم من عرفات فاذكروا الله عند المشعر الحرام)[6] يعني بالمشعر الحرام جمع اجتمع بها ادم وحواء عليهما السلام حين هبطا من الجنة وهي المزدلفة تزدلف الناس اليها اذا أفاضوا من عرفات. فاذا نزل الناس يجمع يصلي بها المغرب والعشاء في وقت واحد (فاذكروا الله) يعني تلك الليلة بالمشعر الحرام واذا اصبحوا (واذكروه كما هداكم) لامر دينه (وان كنتم من قبله) يعني من قبل ان يهديكم لامر دينه (لمن

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(1) ... 2:158.
(2) ... 2:158.
(3) ... 2:198.
(4) ... 2:196. ظيقروسه
(5) ... 2:199.
(6) ... 2:198.

الضالين) قال حدثنا مقاتل عن عطاء قال من لم يجمع مع الناس بجمع بعد ما وقف بعرفات عليه شاه وقد تم حجه قال ومن ادرك الناس بجمع يوقف ساعة معهم فلا كفارة عليه قال فاذا أصبح الامام بجمع والناس معه صلوا الفجر ثم وقفوا معه ساعة يذكرون الله عز وجل ويسألونه حاجاتهم وهم يلبون ثم يفيض الامام والناس معه فى جمع قبل طلوع الشمس فيسيرون رويدا ويلبون ويذكرون الله تبارك وتعالى حتى يأتوا منى .

تفسير منى ايام النحر والصواف الواجب و[ا]رمى الجمار:

فى السورة التى يذكر فيها الحج قوله سبحانه (واذن فى الناس بالحج يأتوك) الى قوله عز وجل (ليشهدوا منافع لهم) يعنى الاجر فى الآخرة فى مناسكهم (واذكروا اسم الله فى ايام معلومات) يعنى ثلاثة ايام يوم النحر ويومين بعده التى يطعم فيهن الذبح (على ما رزقهم) يعنى الذبائح (من بهيمة الانعام) يعنى الابل والبقر والغنم (وطعموا البائس) يعنى الفقير الزمن (الفقير) يعنى ليس له شىء (ثم ليقضوا تفثهم) يعنى حلق الرأس والذبح ورمى الحجار (وليوفوا نذورهم) يعنى من حج او عمرة مما اوجبوا على انفسهم من هدى او غيره فاذا نحروا يوم النحر وفوا نذورهم (وليطوفوا) يعنى الطواف الواجب بعد النحر (بالبيت العتيق) قال عتيق فى الجاهلية ان يضرب او يقتل اهله او يسبى . قال حدثنا مقاتل قال: "اذا قدم الحاج منى يوم النحر طيم جمره العقبة وحدها من بطن الوادى بسبع حصيات مع كل حصاة تكبيرة وليمسك عن التلبية ولا يقف عندها . وليقل اللهم اجعله حجا مبرورا وذنبا مغفورا وسعيا مشكورا ثم يذبح ويحلق . قال وقوله سبحانه (ليس عليكم جناح ان تبتغوا فضلا من ربكم) يعنى الرزق فى ايام

يلثون ... 1، فهن ... (4) فى ... (7)

يأتون ... 2، ... 22:28. (5) حصات ... (8)

... 22:27. (6) الناس ... (9) ... 2:198.

التجارة في مواسم الحج كلها.

تفسير تعظيم شعائر الله وامر الذبائح :

في السورة التي يذكر فيها الحج قوله سبحانه (ومن يعظم شعائر الله)[1] يعني البدن اعظمها واسمنها (فانها من تقوى) يعني من اخلاص (القلوب) فمن نحر بعيرا فهو افضل من بقرة والبقرة افضل من شاه والشاة تجزئ. قوله سبحانه (والبدن جعلناها لكم من شعائر الله)[2] يعني من امر المناسك. قال والبقر ايضا من البدن (لكم فيها خير) يعني لكم في نحرها اجر في الاخرة وضفعة في الدنيا. وانما سميت البدن لانها تقلد وتشعر وتساق الى مكة. والهدي الذي ينحر بمكة ولم يقلد ولم يشعر (فاذكروا اسم الله عليها) يعني اذا نحرتم (صواف) يعني معقولة ايديها اليسرى قائمات على ثلاث قوائم مستقبلات القبلة. هذا تعليم[3] من الله عز وجل فمن شاء نحرها على جنبها (فاذا وجبت جنوبها) يعني اذا خرت جنبها على الارض بعد نحرها (وكلوا منها واطعموا القانع) يعني الراضي الذي يقنع بما يعطى وهو السائل (والمعتر) الذي يتعرض المسألة ولا يتكلم قال هذا تعليم من الله عز وجل عن شاء اكل ومن شاء لم يأكل ومن شاء امسك الى ان يرجع الى اهله ومن شاء اطعم (كذلك سخرناها) يعني هكذا ذللناها يعني البدن لتنحروها (لعلكم) يعني لكي (تشكرون) ربكم في نعمه. قوله سبحانه (لن ينال الله لحومها ولا دماؤها) وذلك ان كفار العرب في الجاهلية كانوا اذا نحروا البدن عند زمزم اخذوا دمائها فنضحوا قبل الكعبة وقالوا: "اللهم تقبل منا" فأراد المسلمون ان يفعلوا ذلك فانزلت (لن ينال الله لحومها ولا دماؤها ولكن يناله التقوى منكم) يقول عز وجل اذا نحرتم لي فانه تقوى منكم

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(1) ص 22:32.

(2) ص 22:36.

(3) تعلم ص 63.

(4) ص 22:37.

لن . والتقوى هو الذى ينـــال اللـــه ويرفعـه اليه واما اللحـــوم والدمـــاء
فلا تناله ولا ترفعـه (كذلك سخرها لكم) يعنى البدن (لتـكبروا اللـــه)
يعنى لكى تعظموا الله (على ما هداكم) لامر دينه (وبشر المحسنين) يعـــنى
من فعل ما ذكر الله فى هذه الايات يبشرهم بالجنة قـــولـــــه
(ولكل امة جعلنا منسكا) يعنى اهراقة دم (ليذكروا الله على ما رزقهـم من بهيمة الانعـــام)
يعنى على الذبائح (فالهكم اله واحـد) يعنى فربكم رب واحد ليس له شريك (فله
اسلموا) يعنى فله اخلصوا بالتوحيد (وبشر المخبتين) يعنى المخلصـــين بالجنـــة
ثم نعتهم فقال عز وجل (الذين اذا ذكر الله وجلت قلوبهم) يعنى خافت قلوبهـم
(والصابرين على ما اصابهم) يعنى من امر الله (والمقيمين الصـلاة ومما رزقنـــاهـــم)
يعنى من الاموال (ينفقون) فى طاعة اللـــه وقوله سبحانه (ذلك ومـن يعظـــم
حرمات الله) يعنى امر المناسك كلها (فهو خير له عند ربـه) يعنى فـى الاخـــرة
تفسير من تعجل فى يومين من منى بعد النحر بيومين: فى الســـورة التى يذكـر
فيها البقرة قوله سبحانه (واذكروا الله فى ايام معدودات) يعنى ثـــلاثـة ايـــام
بعد النحر يعنى ايام التشريق . اذا رميتم الجمـار فى دبر الصلوات وغيرهـا
قال كان عمر بن الخطاب رضوان اللـه عليه يكبر فى قبته بمنى فيـرفع صـوته
فيسمع اهل مسجد منى فيكبر اهل المسجد فيسمع اهل منى فيكبرون لهم حتـى ترتج
منى تكبيرا قال (فمن تعجل فى اليومين) يعنى من نفر من منى بعد يوم النحر بيـومين
قبل غروب الشمس بعد ما رمى الجمار الثلاث (فلا اثم عليه) . قـال قـــال ابـــن
مسعود فلا ذنب عليه يقول ذنوبه مغفورة . (ومن تأخر) يعنى الى يوم الثالـث
من ايام التشريق حتى يرمى الجمار ثم ينفر مع الناس (فلا اثـم عليـه) قـــال قـال
ابن مسعود فلا ذنب عليه يعنى ذنوبه مغفورة . (لمن اتقى) قتـل الصيد فى الاحرام
(واتقوا اللـه) يخوفهم الا يستحلوا قتل الصيد فى الاحرام (واعلمـوا انـكم اليه

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(1) Qur. 22:37.
(2) Qur. 22:36.
(3) Qur. 22:34.
(4) Qur. المجتين
(5) Qur. 22:35.
(6) Qur. 22:30.
(7) Qur. 2:203.
(8) Qur. رم نب

تحشرون) يعني في الآخرة فيجزيكم باعمالكم قال من اراد ان يتعجل في اليومين فليرم الجمار الثلاث بعد يوم النحر بيومين ثم ينفر قبل غروب الشمس فان اقام بمنى حتى تغرب الشمس فليس له ان ينفر حتى يرمي الجمار يوم الثالث ثم ينفر مع الناس.

تفسير جزاء قتل الصيد في الاحرام :

في السورة التي يذكر فيها العائدة قوله سبحانه (يا ايها الذين آمنوا لا تقتلوا الصيد) يعني صيد البر (وانتم حرم) يعني وانتم محرمون بحج او عمرة (ومن قتله منكم متعمدا) يعني لقتله (فجزاء) يعني جزاء الصيد (مثل ما قتل من النعم) يعني من الابل والبقر والغنم ان كان قتل عمدا او خطأ او اشار الى الصيد فأصيب فعليه الجزاء (يحكم) يعني بجزاء الصيد (ذو ا عدل منكم) يعني رجلين امينين فقيهين من المسلمين (هديا بالغ الكعبة) يعني مكة والحرم كله مكة (او كفارة) يعني او كفارة الصيد (طعام مساكين) يعني مساكين ارض الحرم يشتري بقيمة الصيد طعاما بمكة فيتصدق به على المساكين لكل مسكين نصف صاع حنطة (او عدل ذلك) يعني او عدل الطعام (صياما) يقول او يصوم لكل نصف صاع يوما على عدد المساكين ولا يطعم. ان شاء صام بمكة او غيرها (ليذوق وبال امره) يعني جزاء ذنبه يقول الكفارة عقوبة له لقتل الصيد (عفا الله عما سلف) يقول لا كفارة على من قتل الصيد فيما مضى قبل التحريم (ومن عاد) بعد النهي الى قتل الصيد (فينتقم الله منه) بالعقوبة مع الكفارة (والله عزيز) يعني منيع في ملكه (ذو انتقام) يعني في ملكه معصية قوله سبحانه (يا ايها الذين آمنوا ليبلونكم الله بشيء من الصيد) يعني ببعض الصيد صيد البر خاصة لان المحرم صيد البر (تناله ايديكم) يعني صغار الصيد والفراخ تأخذونها بايديكم اخذا بغير سلاح (ورماحكم) يعني

ل ٥:٩٥ م ...

مجراه ... (ز)

ذوالانتقام ... (ز)

ل ٥:٩٤ م ... (ز)

سلاحكم ورماحكم يقول تصيبون[1] كبار الصيد بالنبل والرماح (ليعلم الله[2] يعني ليرى الله (من يخافه بالغيب) يعني من يخاف الله عز وجل ولم يره فلا ينال الصيد وهو محرم (فمن اعتدى بعد ذلك) يقول فمن اخذ الصيد عمدا بعد النهي (فله عذاب اليم) يعني موجعا وجيعا وتسلب ثيابه مع الكفارة. ثم بين عز وجل ما يحل للمحرم من الصيد فقال سبحانه (احل لكم صيد البحر[3]) يعني السمك قال وكل طير ايضا يفرخ في الماء لا يعيش في غيره فهو حلال للمحرم (وطعامه) يعني السمك المالح (متاعا لكم) يعني للمقيم (وللسيارة) يعني للمسافر (وحرم عليكم صيد البر ما دمتم حرما) يعني ما دمتم محرمين (واتقوا الله) يخوفهم فلا يستحلوا الصيد في الاحرام. ثم حذرهم قتل الصيد فقال سبحانه (واعلموا انكم اليه تحشرون) في الآخرة فيجزيكم باعمالكم. وقال في آية اخرى (واذا حللتم فاصطادوا[4]) يعني اذا احللتم من احرامكم فاصطادوا صيد البر فهذه رخصة بعد النهي فمن شاء اصطاد ومن شاء لم يفعل. قال حدثنا مقاتل عن عطاء في محرم قتل حمار وحش او نعامة فيها بعير ينحره للمساكين بمكة. مقاتل عن الضحاك عن علي[5] رضي الله عنه فيمن قتل ذوات القرون الابل والوعل والاروى ونحوه فعليه بقره. قال وفي الظبي[6] شاه مسنه. قال حدثنا مقاتل عن عطاء عن ابن عباس قال: في الحمامه ونحوها شاه. قال وقال عطاء "في ولد حمار وحش او فرخ نعامة ولد بعير مثله قال وفي ولد الايل والوعل ونحوه ولد بقرة مثله. قال وفي ولد الطير او فرخ حمامة ولد شاه مثله". مقاتل عن ابي الزبير عن جابر ان عمر بن الخطاب رضوان الله عليه حكم في اليربوع جفره وفي الضب جدي جمع الماء من الشجر يعني قد أكل وشرب. قال حدثنا مقاتل عن عطاء عن جابر عن النبي صلى الله عليه وسلم انه قال: "في بيض نعام صيام يوم او طعام مسكين" [48] قال حدثنا

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(1) تصيبون ... (2) ... 5:94. (3) ... 5:96. (4) ... 5:2. (5) على ... (6) الصبي ...

ضرب وجيه .MS.

مقاتل عن عطاء عن ابن عباس في بيض حمامة او نحوها اذا كان فيها فرخ فرخ فدرهم وان لم يكن فيها فرخ فصف درهم يتصدق به على مسكين مسكة.
مقاتل عن عطاء قال ما كان من هدى ذاكر كفارة او جزاء صيد او فدية او نذر للمساكين فما فات منها فعلى عاقبها بدله. فان عطب في الطريق فنحره قبل ان يدخل الحرم فليأكل منه وليطعم لان عليه بدله للمساكين وان نحره في الحرم قبل ان يدخل البيت فقد اجزأ عنه فليطعمه المساكين ان الحرم له مسكه. وان كان قد قدم مكة في شوال او في ذي القعدة فلينحر بمكة قبل يوم النحر ان شاء. ثم يتصدق به على المساكين ولا يأكل منه ومن قدم مكة بالهدى في عشر ذي الحجة فلا ينحره حتى يكون يوم النحر فينحره بمنى ويتصدق به على المساكين. قال وما كان من هدى نذر لله عز وجل ولم يسم للمساكين. وهدى التطوع وهدى المحصر بالحج وهدى الحج والعمرة فلينحره يوم النحر وليأكل منه وليطعم اكثره للمساكين وكل هدى تطوع ضل او عطب في الطريق قبل ان يدخل الحرم فلينحره ثم يغمس نعله في دمه ثم يضرب صفحته اليمنى ليعرف انه هدى. فلا يأكل منه هو ولا رفيقه ولا يأمر باكله ويأكله الذي يجيء من بعدهم وليس عليه بدله فان اكل منه فعليه بدل ما اكل.

تفسير المحصر في احرامه بحج او عمرة :

في السورة التي يذكر فيها البقرة قوله سبحانه (فان احصرتم) يقول فان حبستم في احرامكم بحج او عمرة فحبسكم كسر او مرض او عدو عن المسجد الحرام (فما استيسر من الهدى) يعني شاه. قال حدثنا بدل: مقاتل عن محمد بن علي عن عطاء عن ابن عباس قال مقاتل : احصر المحرم فليقم محرما مكانه وليبعث الى مكة شاه وان شاء بعث بعيرا

او بقره او ثمن الهدى فيشترى له بمكة ويقيم على احرامه" قال عز وجل (ولا تحلقوا رؤسكم) يعنى المحصر لا يحلق رأسه ويتقى كل ما يتقيه المحرم (حتى يبلغ الهدى محله) يعنى منحره بمكة. فان كان محرما بحج فاذا كان يوم النحر ينحر عنه الهدى بمكة ويحل المحصر مكانه من احرامه وعليه الحج من قابل. وان كان محرما بعمرة فليفعل بينه وبين الذى يبعث معه الهدى اجلا متى ما بلغ الهدى مكة نحره المبعوث معه فى الحرم يوم يقدم مكة. ويحل المحصر من احرامه مكانه (فمن كان مريضا) يعنى فى احصاره (او به اذى من رأسه) يحلق رأسه (ففدية) يعنى عليه فدية (من صيام) يعنى ثلاثة ايام ان شاء متتابعا وان شاء منقطعا (او صدقة) على ستة مساكين لكل مسكين نصف صاع حنطة (او نسك) يعنى ذبح شاه لمساكين مكة ولا يأكل منها وان شاء نحر بعيرا او بقرة فهو بالخيار قال نزلت فى كعب بن عجره الانصارى وذلك انه كان محرما بعمرة عام الحديبيه مع النبى صلى الله عليه وسلم واصحابه رضى الله عنهم فصدهم المشركون عن البيت فرأى النبى صلى الله عليه وسلم على مقدم رأسه قملا كثيرا فقال: "أتؤذيك هوامك رأسك؟" قال: نعم يا رسول الله" فامره النبى صلى الله عليه وسلم بالحلق والفدية فحلق رأسه ونحر بقره قال وان تجزيه شاه. قال مقاتل فى المحصر فى الحج لا يجد الهدى ولا ثمنه قال يصوم ثلاثة ايام فى عشر الاضحى ان شاء صام قبل النحر مكانه ثم يحل من احرامه وسبعة ايام بعد ايام التشريق ان شاء متتابعا وان شاء منقطعا وعليه الهدى والحج من قابل فان لم يجد الهدى من قابل فعليه قيمة الهدى طعام او صيام مع حجه قال مقاتل وكان عطاء يقول فى المحصر بالحج ان شاء لا يزال محرما حتى يطوف بالبيت او ينحر عنه الهدى

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(1) مكرر ه ر

(2) فعليه ه ر

(3) ه ر

(4) حرام ه

(5) برسول ه

بمكة. قال حدثنا مقاتل عن عطاء عمن احرم بالحج ثم قال ان لم تكن حجة فعمرة والا فحله حيث يحبس. قال ان حبس فلا كفارة عليه ويحل من احرامه الا ان يكون معه هدى فلا يحل حتى يبلغ الهدى محله قال وقد امرت عائشة رضوان الله عليها الزبير بن العوام رضى الله عنه ان يستثنى ان تيسر الحج وان حبس فهى عمرة.

تفسير الفراغ من المناسك: فى السورة التى يذكر فيها البقرة قوله سبحانه (فاذا قضيتم مناسككم) يعنى اذا فرغتم من المناسك (فاذكروا الله كذكركم اباءكم) قال وذلك ان مشركى العرب كانوا اذا قضوا مناسكهم بعد ايام التشريق وقفوا بين مسجد منى وبين الجبل، فيذكر كل رجل منهم قبل ان ينفر اباه بخير ويذكر محاسنه وصنائعه فى الجاهلية. ودعا له بالخير. فقال الله عز وجل (فاذكروا الله كذكركم) يعنى كذكركم [الابناء] الآباء فانى انا الذى فعلت ذلك الخير الى اباءكم الذين تثنون عليهم (او أشد ذكرا) يعنى بل اكثر ذكرا لله عز وجل من ذكر[ه] الابناء الاباء. (فمن الناس من يقول ربنا اتنا فى الدنيا) وذلك انهم كانوا يقولون اذا قضوا مناسكهم: "اللهم اكثر اموالنا وابنائنا ومواشينا واطل بقاءنا وانزل الغيث وانبت المرعى واصحنا فى اسفارنا واعطنا الظفر على عدونا" ولا يسألون ربهم عز وجل لاخرتهم فنزل فيهم (ومن الناس من يقول ربنا اتنا) يعنى اعطنا (فى الدنيا) يعنى هذه الاشياء التى ذكروا (وماله فى الآخرة) يعنى فى الجنة (من خلاق) يعنى من نصيب فهؤلاء مشركو العرب قال فما أسلموا وحجوا سألوا ربهم عز وجل للدنيا والآخرة (ومنهم) يعنى المسلمين (من يقول ربنا اتنا) يعنى اعطنا (فى الدنيا حسنة) يعنى الرزق الواسع (وفى الاخرة حسنة) يعنى ان

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(1) ص ٤:٢٠٠.

(2) مشركون ص ٢:

(3) ص ٢:٢٠١.

بعض ثوابهم[1] الجنة (وقنا عذاب النار) قال الله تعالى ذكره (اولئك لهم نصيب)[2] يعني حظا في الاخرة (مما كسبوا) يعني من اعمالهم الحسنة التي عملوا في الدنيا (والله سريع الحساب) قال ابن عباس اذا حج الاجير[3] والكرى[4] فقد تم حجه ثم تلا هذه الاية (اولئك لهم نصيب مما كسبوا والله سريع الحساب). قال فمن حج او اعتمر فليكن آخر عهده الطواف بالبيت فاذا انصرف من مكة فليقل "ايبون ان شاء الله تائبون عابدون لربنا حامدون" ثم مضى لله عز وجل مخلصا من مال حلال وسلم المسلمون من لسانه ويده رجع مغفورا له.

ابواب المظالم: . قال مقاتل الظلم

ثلاثة: ظلم يغفر، وظلم لا يغفر، وظلم يقضي الله عز وجل فيه. فأما الذي يغفر فظلم العبد بينه وبين الله عز وجل في ذنب يصيبه. واما الظلم الذي لا يغفر فهو الشرك قال الله سبحانه (ان الله لا يغفر ان يشرك به)[5] يعني اذا مات عليه) واما الظلم الذي يقضي الله عز وجل فيه ظلم العباد فيما بينهم والقصر الظلم فيما بينهم قتل المؤمن بغير حق واكل ماله.

تفسير ما حرم الله عز وجل في قتل النفس بغير حق وما على من يفعل ذلك.

قوله سبحانه في السورة التي يذكر فيها الانعام (تعالوا اتل ما حرم ربكم عليكم الا تشركوا به شيئا)[6] الى قوله عز وجل (ولا تقتلوا اولادكم من املاق) يعني خشية الفقر وقال عز وجل في السورة التي يذكر فيها بنو اسرائيل (ان قتلهم كان خطأ كبيرا)[7] يقول سبحانه اتما كبيرا (ولا تقربوا الفواحش[15]) يعني الزنا (ما ظهر منها) يعني العلانية (وما بطن) يعني في السر. ثم قال تعالى (ولا تقتلوا النفس التي حرم الله) يعني نفس المؤمن حرم الله قتلها (الا بالحق) يعني بالقصاص ومن يجب عليه

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(15) Q. 6:151

(1) MS. ثوابهم (2) MS. منز (3) MS. قبل (4) MS. ى (5) MS. 6:151. (6) MS. 4:48 and 116. (7) MS. 17:31. (8) MS. 2:222. (9) MS. الأخير

القتل (ذلكم وصاكم به لعلكم تعقلون)[1] وجزاء من يفعل هذه الخصال في السورة التي يذكر فيها الفرقان قوله سبحانه (والذين لا يدعون مع الله الها آخر)[2] يعني لا يعبدون مع الله غيره (ولا يقتلون النفس) يعني نفس المؤمن (التي حرم الله) يعني حرم الله قتلها (الا بالحق. ولا يزنون ومن يفعل ذلك) يعني هذه الخصال الثلاث جميعا (يلق اثاما) يعني جزاءه اثاما واد في جهنم (يضاعف له العذاب يوم القيامة ويخلد فيه)[3] يعني في العذاب (مهانا) يعني يهان فيه. قال نزلت هذه الآية في كفار مكة فلما هاجر النبي صلى الله عليه وسلم الى المدينة (جاء) وحشي غلام المطعم بن عدي بن نوفل الى النبي صلى الله عليه وسلم بالمدينة (فقال) اني قد اشركت وزنيت وقتلت - وكان قتل حمزة بن عبد المطلب رضي الله عنه يوم احد - قال فهل تجد لي من توبة فنزلت فيه فاستثنى (الا من تاب)[4] يعني من الشرك (وآمن) يعني وصدق بتوحيد الله (وعمل عملا صالحا فاولئك يبدل الله) يعني يحول الله (سيئاتهم حسنات) يعني يبدلهم بمكان الشرك الاسلام وبمكان القتل الكف وبمكان الزنا العفاف (وكان الله غفورا) يعني لمن كان في الشرك[5] (رحيما) بهم في الاسلام. قال فأسلم وحشي وهاجر الى النبي صلى الله عليه وسلم بالمدينة فقال الناس من كفار مكة كنا قد عملنا عمل وحشي وقد قبل توبته ولم ينزل فينا شيء فنزلت في كفار مكة (يا عبادي[6] الذين اسرفوا على انفسهم)[7] يعني بالاسراف الذنوب العظام الشرك والقتل والزنا جميعا (لا تقنطوا من رحمة الله ان الله يغفر الذنوب جميعا) يعني هذه الخصال الثلاث لمن تاب منها (انه هو الغفور) للذنوب العظام (الرحيم) يعني بهم في الاسلام. فهذا امر مشرك قتل وفعل هذه الاشياء في شركه فان هاجر مشركا دخل النار وان اسلم فلا يؤاخذ بما فعل في الشرك لا يؤاخذ في الدنيا والاخرة. فأما الذي يسلم ثم يشرك ثم يقتل.

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(1) ... 6:151. (4) ... 25:70. (7) ... 39:53.

(2) ... 25:68. (5) ... 10. يعني لمن كان في الشرك

(3) ... 25:69. (6) 188. عباد

تفسير من يسلم ثم يتوب ثم يقتل في الشرك ويأخذ المال :

في السورة التي يذكر فيها المائدة قوله سبحانه (انما جزاء الذين يحاربون الله ورسوله) يعني بالمحاربة الكفر بعد الاسلام وذلك ان ناسا من عرينه اتوا اسلموا فهاجروا الى المدينة فأصابهم مرض فاستأذنوا النبي صلى الله عليه وسلم ان يخرجوا الى ابل الصدقة فيشربوا البانها وابوالها فاذن لهم النبي صلى الله عليه وسلم فخرجوا فلما صحوا ارتدوا عن الاسلام ثم قتلوا الرعاة[2] واستاقوا الابل معهم فنزلت (انما جزاء الذين يحاربون الله ورسوله) يعني الكفر بعد الاسلام (ويسعون في الارض فسادا) يعني يعملون فيها بالمعاصي القتل واخذ الاموال بغير حق (ان يقتلوا او يصلبوا او تقطع ايديهم وارجلهم من خلاف) يعني بالايد اليمين والرجل اليسرى للامام بالخيار في ذلك كله . ثم قال عز وجل (او ينفوا من الارض) يقول ويطلبوا حتى يهربوا من الارض التي للمسلمين فينفوا بالرد (وذلك) يعني هذا الجزاء (لهم في الدنيا خزي ولهم في الاخرة عذاب عظيم) فبعث النبي صلى الله عليه وسلم في طلبهم فاخذ منهم اناسا فاقام فيهم الحد ثم استثنى فقال سبحانه (الا الذين تابوا)[3] يعني من الشرك (من قبل ان تقدروا عليهم) فتقيموا فيهم الحد (واعلموا ان الله غفور) لما كان منهم في الشرك (رحيم) بهم بعد التوبة. يقول عز وجل من جاء منهم مسلما قبل ان يؤخذ فلا سبيل عليه. هدم الاسلام[4] ما فعل في الشرك لان الشرك اعظم منه قال ويحكم الحاكم اليوم من ارتد عن الاسلام ثم قتل واخذ الاموال فقدر عليه قبل ان يسلم ان يقتل ويصلب. فان قتل ولم يأخذ ان يقتل وان اخذ الاموال ولم يقتل تقطع يده اليمين ورجله اليسرى من خلاف فان لم يقدر عليهم طلبوا حتى ينفوا من ارض المسلمين فهذا شرك قتل في شركه فاما ان

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[2] ما معنى الرعاة

[3] ٥ : ٣٤ الى ٣٧

[4] الربا ٢ : ٢٧٨

قدر عليه يفعل هذا فان جاء تائبا لم يقتص منه فاما ان قتل وهو مسلم ثم ارتد ولحق بالمشركين ثم تاب ورجع الى المسلمين فعليه القصاص ويقتل الله عز وجل منه توبته اذا كان مخلصا فان اقام مع المشركين مشركا في دارهم حتى يدركه المسلمون فعليه القتل في الدنيا والنار في الآخرة.

تفسير من قتل مؤمنا ثم اشرك ولحق بالمشركين واقام معهم:

في السورة التي يذكر فيها النساء قوله سبحانه (ومن يقتل مؤمنا متعمدا فجزاؤه جهنم) قال نزلت في مقيس بن صبابة[1] الكناني[2] الليثي وذلك انه كان اسلم هو واخوه هشام بن صبابه وكانا بالمدينة فوجد مقيس ذات يوم اخاه قتيلا في الانصار في بني عدي بن النجار فانطلق الى النبي صلى الله عليه وسلم فاخبره بذلك فأرسل نبي الله صلى الله عليه وسلم رجلا من [بني] قريش من بني فهر مع مقيس الى بني النجار ومنازلهم بقباء. ان ادفعوا الى مقيس قاتل اخيه ان علمتم ذلك والا فادفعوا اليه ديته. فدفعوا الى مقيس مائة من الابل دية أخيه فلما انصرف مقيس (و)الفهري راجعين من قباء الى المدينة وبينهما ساعة. عمد مقيس الى الفهري رسول رسول الله صلى الله عليه وسلم فقتله وارتدى الاسلام) وركب جملا وساق[3] البقية ولحق بمكة كافرا وهو يقول في شعر له:

قتلت به فهرا وحملت عقله ... سراة بني النجار ارباب فارع

فادركت ثأري واضطجعت موسدا ... وكنت الى الاوثان اول راجع

قال فنزلت بالمدينة بعد قتل النفس واخذ الدية وارتداده عن الاسلام ولحق بمكة كافرا (ومن يقتل مؤمنا متعمدا) لقتله (فجزاؤه جهنم خالدا فيها وغضب الله عليه ولعنه) بقتله الفهري (واعد له عذابا عظيما) بارتداده عن الاسلام يعني وافرا لا انقطاع له الخلود في النار بكفره كما جعل لمن اقر بقسمه المواريث في سورة النساء حيث يقول عز وجل (ومن يعص الله ورسوله)

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(4) سان ... (5) ... 4a14,

3a4 ... هبابه ...

الكناى ...

يعنى من يكفر بقسمه المواريث وهم المنافقون كانوا لا يقرون بان للنساء والصبيان من الصغار من الميراث نصيب (ويتعد حدوده) يعنى فيما ذكر من القسمة (يدخله نارا خالدا فيها) يعنى يحلد فيها بكفره بقسم المواريث (وله عذاب مهين) وقال ايضا للذى اسلم وقتل فى الاسلام ثم اشرك ثم لحق بالكفار فى السورة التى يذكر فيها الحج (ومن يرد فيه بالحاد بظلم) قال نزلت فى عبد الله بن انس بن حنظل القرشى وذلك ان النبى صلى الله عليه وسلم بعثه مع رجلين احدهما مهاجر والآخر من الانصار فافتخروا فى الانساب فغضب عبد الله بن انس فقتل الانصارى ثم ارتد عن الاسلام وهرب الى مكة كافرا فنزلت (ومن يرد فيه) يعنى ومن لجأه الى الحرم (بالحاد) يعنى يميل عن الاسلام يعنى يدخل الحرم مشركا بعد الاسلام (نذقه من عذاب اليم) يعنى وجيعا وهو القتل بالسيف. فأمر النبى صلى الله عليه وسلم يوم فتح مكة بقتل عبد الله بن انس ومقيس ابن صبابه فقتلا صبرا على الشرك فهذا امر من يسلم ثم يقتل ثم يشرك فيقتل مع المشركين حتى يدركه المسلمون فانه يقتل فى الدنيا وله النار فى الآخرة. فأما من اسلم ثم قتل مؤمنا متعمدا ثم اقام على اسلامه مع المسلمين فى دارهم ففيه امر آخر.

تفسير من يقتل مؤمنا متعمدا وهو مع المسلمين فى دارهم والقصاص والعفو فى ذلك:

(حتى) السورة التى يذكر فيها بنو اسرائيل قوله سبحانه (ولا تقتلوا النفس التى حرم الله الا بالحق) قال قال النبى صلى الله عليه وسلم "انى امرت ان اقاتل الناس حتى يقولوا لا اله الا الله فاذا قالوها حرمت على دماؤهم الا بحقها وحسابهم على الله" قالوا: "يا نبى الله وما حقها؟" قال "النفس بالنفس والثيب الزانى والمرتد عن الاسلام التارك دينه بعد ايمانه المفارق للجماعة" ثم قال عز وجل (ومن قتل مظلوما) يعنى من المسلمين (فقد جعلنا لوليه) يعنى

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(4) ... 17:33 ...

(5) دماؤهم ...

(6) ... 22:25 ...

(7) ... 140 ...

يعنى ومن لجأ الى الحرم 10 ...

لولى المقتول (سلطانا) يقول هو مسلط على القاتل ان شاء قتل وان شاء عفا عنه واخذ الديه. وليس ذلك الى الامام. ثم قال سبحانه لولى المقتول (فلا يسرف في القتل) يقول لا يقتل غير قاتل حميمه (انه كان منصورا) امر الله عز وجل في كتابه حين جعل الامر اليه في القود ومن قتل غير القاتل فقد اسرف. وبيان القصاص والعفو في السورة التي يذكر فيها البقرة قوله سبحانه (يا ايها الذين آمنوا كتب عليكم القصاص في القتلى) يعني اذا كان عمدا (الحر بالحر) قال وذلك ان حيين من العرب اقتتلوا في الجاهلية قبل الاسلام بقليل فكان بينهم قتل وجراحات حتى قتلوا العبيد والنساء فلم يأخذ بعضهم من بعض (دية) حتى اسلموا وكان احد الحيين لهم الطول على الاخرين في العدد والاموال فحلفوا لا نرضى حتى نقتل بالعبد منا الحر منهم) وبالمرأة الرجل منهم فنزلت فيهم (الحر بالحر والعبد بالعبد والانثى بالانثى) فسوى بينهم في الدماء وامرهم بالعدل فرضوا بذلك ثم صار الحر بالحر والعبد بالعبد والانثى بالانثى منهما منسوخة نسختها (النفس بالنفس) يعني نفس المسلم الحر بنفس المسلم الحر وبالمسلمة الحرة المسلمة الحرة اذا كان عمدا (والعين بالعين والانف بالانف والاذن بالاذن والسن بالسن والجروح قصاص) مقاتل عن عمرو بن شعيب عن ابيه عن جده عن النبي صلى الله عليه وسلم قال: "لا يقتل مؤمن بكافر". ثم رجع في قوله (كتب عليكم القصاص في القتلى) اذا كان عمدا قال سبحانه (فمن عفي له من اخيه شيء) فجعل ولي المقتول مع القاتل اخوين في الدين ظلم يسمه كافرا. يقول فان عفى ولي المقتول عن اخيه القاتل فلم يقتله ورضي بالديه (فاتباع بمعروف) يعني ليطلب ولي المقتول الديه في رفق. ثم قال سبحانه للمطلوب (واداء اليه باحسان) يقول ليؤد

بالنفس (6) مطلب ما نسخ من قوله تعالى الحر بالحر نسختها النفس بالنفس

اخرين (8) وجراحات

القاتل الدية من ماله الى اولياء المقتول في غير مشقة ولا اذى (ذلك) يعني العفو والدية (تخفيف من ربكم) قال كان حكم الله عز وجل على اهل التوراة ان يقتل قاتل العمد ولا يعفى عنه ولا يؤخذ منه دية، ويقتل قاتل الخطأ الا ان يشاء ولي المقتول الخطأ ان يعفو فله ذلك. وحكم على اهل الانجيل العفو لا يقتل بالقصاص ولا تؤخذ الدية. ورخص لامة محمد صلى الله عليه وسلم ان شاء ولي المقتول العمد قتل وان شاء عفى وان شاء اخذ الدية قال سبحانه (ذلك تخفيف من ربكم) يعني ان جعل في قتل العمد العفو والدية (فرحمة) يعني ولتراحموا (فمن اعتدى بعد ذلك) يقول فمن قتل القاتل بعد اخذ الدية (فله عذاب اليم) يعني وجيعا يقول يقتل ولا يعفى عنه ولا تؤخذ منه الدية قال النبي صلى الله عليه وسلم "لا عفو لمن قتل القاتل بعد اخذ الدية وقد جعل الله سبحانه له عذاب اليم".[٥٢] (ولكم في القصاص حيوة) يعني بقاء يحجز بعضكم عن قتل بعض (يا اولي الالباب) يعني من كان له لب او عقل يذكر القصاص فيحجزه خوف القصاص (لعلكم) يعني لكي (تتقون) الدماء فضاقة القصاص.

تفسير ما حرم من اكل الاموال ظلما :

في السورة التي يذكر فيها النساء قوله سبحانه (لا تأكلوا اموالكم بينكم بالباطل) يعني بالظلم وذلك ان امرأ القيس بن عابس الكندي وعداس بن اشوع الحضرمي اختصا في ارض وكان عداس هو الطالب ولم يكن له بينة وان امرؤ القيس المطلوب فأراد امرؤ القيس (ان) يحلف فقرأ عليه النبي صلى الله عليه وسلم هذه الآية (ان الذين يشترون بعهد الله وايمانهم ثمنا قليلا اولئك لا خلاق لهم في الآخرة) الى آخر الآية فلما سمعها امرؤ القيس كره ان يحلف فلم يخاصم عداس وحلفه في ارضه ففيه نزلت

عبدان

(1) Leiden, Brill, Vol. 1 p. 140.

(2) ا ... 2:170.

(3) ب ... 2:170.

(4) ... 2:170.

(5) ... 2:170.

(6) ... 2:168.

(7) ... 3:77.

(8) ... 1.

(9) ... 1.

(ولا تأكلوا اموالكم بينكم بالباطل وتدلوا بها الى الحكام)[1] يقول لا يدل[2] احدكم بخصومة الى حاكم في استحلال مال اخيه وهو يعلم انه مبطل (لتأكلوا فريقا) يعني طائفة (من اموال الناس بالاثم وانتم تعلمون) يعني تعلمون انكم تدّعون الباطل. قال وقال النبي صلى الله عليه وسلم "انما انا كاحدكم اعلم بحجته من صاحبه فاقضي له وهو مبطل"[53] ثم قال صلى الله عليه وسلم "ايما رجل قضيت له بمال امرئ مسلم فانما هي قطعة من نار جهنم فلا يأكلها"[54] وقوله سبحانه في السورة التي يذكر فيها النحل (ولا تشتروا بايات الله ثمنا قليلا)[3] يعني عرضا من الدنيا يسيرا (انما عند الله) يعني من الثواب (خير لكم) يعني افضل من العاجل (ان كنتم تعلمون. ماعندكم ينفذ)[4] يعني ما عندكم من الاموال يفنى (وما عند الله باق) يعني ما عند الله من الثواب في الآخرة دائم لا يزول عن اهله (ولنجزين الذين صبروا اجرهم) على ما امر الله عز وجل (بأحسن ما كانوا يعملون) في الدنيا ويعفو عن سيئاتهم قال حدثنا مقاتل عن علقمه بن مزيد عن مسروق بن الاجدع عن ابن مسعود عن النبي صلى الله عليه وسلم قال "من حلف عليّ يمين فاجره ليقطع بها مال امرئ مسلم لقي الله وهو عليه غضبان".[55]

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تفسير(ما)امر الاوصياء ان يفعلوا في اموال اليتامى: في السورة التي يذكر فيها النساء قوله سبحانه (واتو اليتامى اموالهم)[5] وذلك ان رجلا من غطفان كان معه مال كثير لابن اخ له يتيم فلما بلغ اليتيم طلب ماله فمنعه العم فخاصمه الى النبي صلى الله عليه وسلم فنزلت فيه (واتوا اليتامى اموالهم) يعني الاوصياء، يقول اعطوا اليتامى اموالهم (ولا تتبدلوا الخبيث بالطيب) يعني لا تتبدلوا الحرام من اموال(اليتامى) بالحلال من اموالكم يقول لا تبذروا اموالكم، لا تذروا اموالكم الحلال

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(1) ب. 1168.

(2) ب. يدلى.

(3) ب. 16:95.

(4) ب. 16:95.

(5) ب. 4:2.

(6) Kg. 1. ل

وتأكلوا اموالهم الحرام . ثم قال عز وجل ﴿ولا تأكلوا اموالهم الى اموالكم﴾[1] يعني مع اموالكم فتخلطوها جميعا ﴿انه كان حوبا كبيرا﴾ يعنى اثما كبيرا فلما قرأ النبى على الله عليه وسلم هذه الاية عليه قال الرجل "اطعنا الله ورسوله ونعوذ بالله من الحوب الكبير" فرد الى اليتيم ماله فعمد الفتى فانفق ماله فى سبيل الله فبلغ ذلك النبى صلى الله عليه وسلم فقال: "ثبت الاجر وبقى الوزر" قالوا قد عرفنا كيف ثبت الاجر فكيف بقى الوزر؟ فقال النبى صلى الله عليه وسلم: "ثبت الاجر للغلام وبقى الوزر على والده"[2] ﴿وابتلوا اليتامى﴾[3] يقول للاوصياء اختبروا عقول اليتامى ﴿حتى اذا بلغوا النكاح﴾ يعنى الحلم ﴿فان انستم منهم رشدا﴾ يعنى وان رايتم منهم صلاحا فى دينهم وحفظا لاموالهم ﴿فادفعوا اليهم اموالهم﴾ يقول ادفعوا الى اليتامى اموالهم اذا كبروا ﴿ولا تأكلوها اسرافا﴾ يعنى فى غير حق ﴿وبدارا ان يكبروا﴾ يقول لا تبادروا اكل مال اليتيم خشية ان يبلغ الحلم فيأخذ ماله ﴿فاذا دفعتم اليهم اموالهم﴾ يقول للأوصياء اذا دفعتم الى اليتامى اموالهم اذا بلغوا الحلم ﴿فاشهدوا عليهم﴾ يعنى بالدفع اليهم اموالهم ﴿وكفى بالله شهيدا﴾ يعنى فلا شاهد افضل من الله عز وجل فيما بينكم وبينهم. ولا تدفعوا الى اليتيم ماله حتى يبلغ الحلم وان انس منه رشدا قبل ذلك. وقوله سبحانه فى السورة التى يذكر فيها الانعام ﴿ولا تقربوا مال اليتيم الا بالتى هى احسن﴾[4] يعنى الا لتثمروا لليتيم ماله بالارباح ﴿حتى يبلغ اشده﴾ ثمان عشرة. مثلها فى سورة بنى اسرائيل[5] وقال سبحانه فى السورة التى يذكر فيها النساء ﴿ان الذين يأكلون اموال اليتامى ظلما﴾[6] يعنى استحلالا بغير حق ﴿انما يأكلون فى بطونهم نارا وسيصلون سعيرا﴾ قال لما نزلت هذه الاية عزل المسلمون

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(1) ... 4:2.
(2) ... 4:6.
(3) ... 6:152.
(4) ... 17:34.
(5) ... 4:10

بيوت اليتامى وما كان لهم فشق ذلك عليهم وعلى اليتامى فقالوا للنبي صلى الله عليه وسلم "اعتزلنا اليتامى والذى لهم وليس كلنا يجد سعة ان يعزل اليتيم بيته وما يصلحه فهل يصلح لنا الخلطة في المسكن والطعام وخدمة الخادم ونحو ذلك ولا يرزاهم شئ من الذى لهم الا يعود عليهم بافضل منه" فرخص في اموال اليتامى في الخلطة فاستثنى من اموالهم في السورة التي يذكر فيها البقرة قوله سبحانه (وان تخالطوهم)[1] يعني في المسكن والطعام وخدمة الخادم وركوب الدابة وشرب الالبان ونحوه (فاخوانكم) قال من غير فساد فرخص في الخلطة ولم يرخص في اكل اموالهم ظلما. وقال ايضا لمن كان عنده مال اليتيم يقوم عليه قال سبحانه (من كان غنيا فليستعفف)[2] عن اموال اليتامى فلا يأخذ منها شيئا (ومن كان فقيرا فليأكل بالمعروف) يعني بالقرض قدر ما يتبلغ به قوتا فان ايسر رد عليه وان لم يوسر[3] حتى يموت فلا اثم عليه ولم يرخص في اموال اليتامى غير هذا.

تفسير ما رخص الله عز وجل للمؤمنين

في الاكل مع الاعمى والاعرج وفي بيوت اقربائهم: في السورة التي يذكر فيها النور قوله سبحانه (ليس على الاعمى حرج)[4] وذلك انه لما نزلت هذه الآية (يا ايها الذين آمنوا لا تأكلوا اموالكم بينكم بالباطل)[5] قالت الانصار ما بالمدينة مال اعز من الطعام وكانوا يتحرجون الاكل[6] مع الاعمى يقولون انه لا يبصر موضع الطعام ويتحرجون الاكل مع الاعرج يقولون ان الصحيح يسبقه الى المكان ولا يستطيع ان يزاحم ويتحرجون الاكل مع المريض يقولون انه لا يستطيع ان يأكل مثل الصحيح وكانوا يتحرجون ان يأكلوا[7] في بيوت اقربائهم فنزلت (ليس على الاعمى حرج) يعني ليس على

(1) ... 2:220.
(2) ... 4:6.
(3) ... يؤثر
(4) ... 24:61.
(5) ... 4:29.
(6) ... يأكلون
(7) ... يأكلون

من اكل مع الاعمى حرج ﴿ولا على الاعرج حرج﴾ يعنى وليس على من اكل مع الاعرج حرج ﴿ولا على المريض حرج﴾[1] يعنى وليس على من اكل مع المريض حرج ﴿ولا على انفسكم﴾ يقول ولا حرج عليكم ﴿ان تأكلوا فى بيوتكم او بيوت ابائكم او بيوت امهاتكم او بيوت اخوانكم او بيوت اخواتكم [او بيوت اخواتكم] او بيوت اعمامكم [او بيوت اعمامكم] او بيوت عماتكم او بيوت اخوالكم او بيوت خالاتكم او ما ملكتم مفاتحه﴾ يعنى خزائنه وهو عبد الرجل ثم قال عز وجل ﴿او صديقكم﴾ يعنى فى بيوت اصدقائكم. ثم قال سبحانه ﴿ليس عليكم جناح﴾ يعنى حرج ﴿ان تأكلوا جميعا اواشتاتا﴾ وذلك انهم كانوا اذا سافروا جعلوا طعامهم فى مكان واحد فان غاب احدهم انتظروه فلا يأكلون حتى يرجع مخافة الاثم وكان اناس لا يأكلون وحدهم حتى يأتيهم من يأكل معهم فقال سبحانه لا حرج عليكم ﴿ان تأكلوا جميعا﴾ يعنى اذا كنتم جماعة ﴿اواشتاتا﴾ يعنى اذا كنتم متفرقين. فان غاب احدكم فليأكل نصيبه ولا بأس.

تفسير ما امر من وفاء الكيل وما اعد لمن يطفف :

فى السورة التى يذكر فيها الانعام قوله سبحانه ﴿واوفوا الكيل والميزان بالقسط﴾[2] يعنى بالعدل ﴿لا نكلف نفسا الا وسعها﴾ يعنى الا ما اطاقت. وقوله سبحانه فى السورة التى يذكر فيها بنو اسرائيل ﴿واوفوا الكيل اذا كلتم﴾[3] يعنى لغيركم ﴿وزنوا بالقسطاس المستقيم﴾ يعنى الميزان وبلغة الروم الميزان هو القسطاس ﴿ذلك خير﴾ يعنى وفاء الكيل والميزان خير من[4] النقصان ﴿وأحسن تأويلا﴾ يعنى واحسن عاقبة. قوله سبحانه فى الرحمن ﴿واقيموا الوزن بالقسط﴾[5] يعنى بالعدل ﴿ولا تخسروا الميزان﴾ يعنى ولا تنقصوا الميزان.

تفسير ما اعد لمن يطفف فى الكيل والميزان : قوله سبحانه ﴿ويل للمطففين﴾[6] يعنى لمن يطفف فى الكيل والميزان ثم نعتهم فقال سبحانه ﴿الذين اذا اكتالوا

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(1) Q. 24:61.
(2) Q. 6:152.
(3) Q. 17:35.
(4) Mg. 10. خير من
(5) Q. 55:9.
(6) Q. 83:1.

على الناس)[1] يعني اذا اشتروا من الناس (يستوفون) الكيل والميزان لانفسهم (واذا كالوهم)[2] يعني اذا باعوا[3] هم لغيرهم (او وزنوا هم) لغيرهم (يخسرون) يعني ينقصون الكيل والميزان. ثم خوفهم فقال جل جلاله (الا يظن اولئك)[4] يعني الا يستيقن المطففون[5] في الكيل والميزان (انهم مبعوثون) يعني بعد الموت وان الله عز وجل سيعاقبهم. ثم اخبر عن يوم البعث سبحانه (يوم يقوم الناس لرب العالمين)[6] قال يقومون مقدار ثلاثمائة سنة. ويهون على المؤمن كأدنى صلاته، فبدأ بعقوبة المطفف قبل ذنبه فقال عز وجل (ويل للمطففين) ثم ذكر ذنوبهم. قال ويجعل المطففون[7] في الكيل والميزان يوم القيامة في توابيت من حديد من نار فيرمى بهم في اسفل جهنم. قال حدثنا مقاتل قال: "من ظلم صاحبه في الدنيا ظلم يرد عليه قبل الموت فانه يؤخذ من حسناته يوم القيامة فيعطى المظلوم فان لم تكن له حسنات يؤخذ من سيئات المظلوم فتزاد على سيئات الظالم. فهذا امر الظالم."

تفسير وصية الميت من تلث ماله لمن لا يرث:

424 في السورة التي يذكر فيها البقرة قوله سبحانه (كتب عليكم)[8] يعني فرض عليكم (اذا حضر احدكم الموت ان ترك خيرا) يعني مالا بعد موته (الوصية للوالدين والاقربين بالمعروف) يعني يفضل الوالدين على الاقربين في الوصية وليوص[9] للاقربين الذين لا يرثون (بالمعروف حقا على المتقين) يقول سبحانه تلك الوصية حقا على المتقين فكانت هذه الاية قبل ان تنزل[10] قسمة المواريث فلما نزلت قسمة المواريث (اصبحت) الوصية للوالدين منسوخة[11] نسختها[12] الاية التي في السورة التي يذكر فيها النساء فجعل للوالدين نصيبا معلوما وبقيت الوصية للاقربين الذين لا يرثون

(1) Q. 83:2
(2) Q. 83:3.
(3) MS. باعوهم
(4) Q. 83:4.
(5) MS. مطفف
(6) Q. 83:6.
(7) MS. مطفف
(8) Q. 2:180.
(9) MS. ليوصى
(10) MS. ينزل
مطلب ذكر الوصية للوالدين نسختها هذه الاية الشريفة
(11) Mg.2
منسوخة Mg.1 (12)

من ثلث المال قال (فمن بدله) يقول للاوصياء فمن بدل وصية الميت
(من بعد ما سمعه) يعنى من بعد ما سمع من الميت فلم يمض وصيته اذا كان
عدلا (فانما اثمه) يعنى اثم ذلك (على الذين يبدلونه) يعنى على الوصى وبرى
منه الميت (ان الله سميع) يعنى لوصية الميت (عليم) بها. ثم قال للاوصياء
(فمن خاف) يعنى فمن علم (من موص) يعنى من الميت (جنفا) يعنى علم انه جار فى
وصيته عمدا (واثما) يعنى او خطأ فلم يعدل (فاصلح بينهم) يعنى فاصلح الوصى
بين الورثة بعد موت الميت. بالعدل قسم الميراث على كتاب الله عز وجل
وترك جور الميت (فلا اثم عليه) يعنى لا اثم على الوصى (ان الله غفور) يعنى
للوصى حين اصلح بين الورثة (رحيم) به حين رخص له فى خلاف جور وصية
الميت. وقال سبحانه لمن حضر وصية الميت فى السورة التى يذكر
فيها النساء (وليخش الذين لو تركوا من خلفهم ذرية ضعافا) فكان الرجل
يدخل على رجل وقد حضره الموت فيقول له اوص لفلان وفلان
وقدم لنفسك وتصدق فلا يزال به حتى يتصدق بماله على [على] غير ورثته
وعسى ان يكون للميت ورثة ضعاف فنهى الله عز وجل من يحضر وصية
الميت عن ذلك فقال سبحانه (وليخشى) يعنى الذى يامر الميت بالوصية
على غير ولده ليخشى على ذرية الميت الضيعة والفاقة كما يخشى
على ذرية نفسه الضيعة من بعد موته فكذلك لا يامر الميت ان
يوصى بماله على غير ورثته وذلك قوله سبحانه (وليخشى الذين لو
تركوا من خلفهم) يعنى من بعد موتهم (ذرية ضعافا) يعنى عجزة لا حيلة
لهم (خافوا عليهم) يعنى على ذرية الميت الضيعة كما يخافوا على ولد انفسهم
(فليتقوا الله وليقولوا) للميت اذا جلس اليه (قولا سديدا) يعنى عدلا ان
يعدل فى وصيته ولا يجور. قال مقاتل من عدل وصيته عند الموت

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(1) Q. 2:181.
(2) Q. 2:182.
(3) Q. 4:9.
(4) MS. ليخشى

فكأنما وجه ماله في سبيل الله. قال حدثنا مقاتل عن سعد
15 بن ابي وقاص انه سأل النبي صلى الله عليه وسلم "كم يوصى من ماله" قال: "الثلث
والثلث كثير لان تدع عيالك في غنى خير من ان تدعهم يتكففون
الناس" 57 قال حدثنا مقاتل عن عطاء عن ابن عباس قال "من كان له مال
43A فلم يوص لقرابته الذين لا يرثون اذا كانوا فقراء عند موته فقد ختم عمله بمعصية".
مقاتل عن حماد بن ابراهيم انه قال "يبدأ من مال الميت بالكفن ثم الدين ثم
الوصية ثم يقسم الميراث. والكفن من جميع المال. قال مقاتل "يوصى
الميت من ثلث ماله بما شاء وليس بشيء موقت. وقال لا باس ان كان المال كثيرا
5 والورثة قليلا ان يوصي بثلث ماله. وان كان المال قليلا والورثة كثيرا
ان يوصي بخمس ماله. قال قال ابوبكر الصديق رضي الله عنه وارضاه "من الغنائم
الخمس فأنا اوصي بالخمس". ولا تجوز وصية لوارث.[1]

تفسير ما امر الورثة ان يرزقوا اقرباء الميت من غير ورثته:

في السورة التي يذكر فيها النساء قوله سبحانه
(واذا حضر القسمة اولوا القربى)[2] فيها تقديم يقول اذا حضر القسمة اولوا القربى
10 يعني قرابة الميت الذين لا يرثون (واليتامى والمساكين) قسمة المواريث
(فارزقوهم منه) يقول للورثة أعطوهم من الميراث وليس شيء موقت فيعطون
قبل القسمة ثم تقسم المواريث (وقولوا لهم قولا معروفا) يعني عدة حسنة يقول
ان كان الورثة صغارا يقول اولياء الورثة لهؤلاء[3] الذين لا يرثون من قرابة
الميت واليتامى والمساكين ان هؤلاء صغار فاذا بلغوا العقل امرناهم ان
15 يعرفوا حقكم ويتبعوا فيكم وصية ربهم وان ماتوا قبل ذلك وورثناهم
اعطيناكم حقكم. هذا القول المعروف.

ابواب قسمة المواريث:

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(1) Mg. 1 لوارث
(2) " 4:8.
(3) MS. لهاولاء

من السورة التي يذكر فيها النساء قوله سبحانه (للرجال نصيب مما ترك الوالدان
43 والاقربون)[1] وذلك ان اهل الجاهلية كانوا لا يورثون النساء ولا الولدان
الصغار[2] شيئا ويجعلون الميراث لذوى الاسنان من الرجال فنزلت
(للرجال نصيب) يعني حظا (مما ترك الوالدان والاقربون ولنساء نصيب)
يعني حظا (مما ترك الوالدان والاقربون مما قل) يعني الميراث (او كثر نصيبا
5 مفروضا) يعني حظا معلوما. ثم بين قسمة الميراث في الاية التي بعدها
فقال عز وجل (يوصيكم الله في اولادكم للذكر)[3] يعني الصغير والكبير (مثل
حظ الانثيين فان كن نساء) يعني بناتا (فوق اثنتين) يعني اكثر من اثنتين
او كن اكثر من اثنتين ليس معهن ذكر (فلهن ثلثا ما ترك) والبقية للعصبة
(وان كانت واحدة) يعني بنتا واحدة (فلها النصف) والبقية للعصبة.
10 تفسير ما يرث الوالدان من ولدهما: ثم قال عز وجل (ولابويه) يعني ابوى
الميت[4] (لكل واحد منهما السدس)[5] ما ترك الميت (ان كان له ولد) يعني
ولدا ذكرا او كان له ابنتان او فوق ذلك ولم يكن معهن ذكر فان كان
الولد ابنة واحدة فلها نصف المال ثلاثة اسداس للام السدس ويبقى
الثلث فيرد ذلك على الاب لانه هو العصبة (فان لم يكن له ولد) ذكرا[6]
15 ولا انثى (وورثه ابواه فلأمه الثلث) وبقية المال للأب فان كان
للميت اخ او اخوان فصاعدا او اختان او اخ واخت فلامه السدس
وما بقي فللاب وليس للاخوة شيء مع الاب ولكنهم حجبوا الام عن الثلث
44 ثم قال عز وجل (من بعد وصية يوصى بها) الميت (او دين) يعني تقسم الورثة الميراث
من بعد دين على[6] الميت او وصية يوصى بها لغير الورثة فيما بينه وبين الثلث
ولا تجوز[7] وصية الوارث (فريضة من الله) يعني ما ذكر من قسم الميراث (ان الله
كان عليما حكيما) احكم قسمة المواريث.

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(1) ٤:٧٠ .
(2) الصفائح.
(3) ٤:١١ .
(4) النبت .BB
(5) ذكر .BB
(6) على 1 .BL
(7) يجوز .BB

تفسير ما يرث الرجل من امرأته :

قوله سبحانه (ولكم نصف ما ترك ازواجكم)[1] يقول للرجل نصف ما تركت امرأته اذا ماتت . (ان لم يكن لها ولد) من زوجها الذى ماتت عنده او من غيره (فان كان لها ولد) ذكر او انثى (فلكم الربع) يعنى للزوج ربع ما تركن من المال (من بعد وصية يوصين بها) النساء (او دين) والدين قبل الوصية . فيما تقديم .

تفسير ما ترث المرأة من زوجها : ثم قال عز وجل (ولهن) يعنى النساء (الربع مما ترتم) يعنى للمرأة الربع مما ترك زوجها من الميراث (ان لم يكن له ولد) يعنى ان لم يكن لزوجها الذى مات عنها ولد منها او من غيرها (فان كان لكم) يعنى للرجل (ولد) ذكرا او انثى فلها (الثمن مما ترتم) يعنى مما ترك الزوج من المال (من بعد وصية توصون بها او دين) والدين قبل الوصية ثم يقسم الميراث.

تفسير ما يرث الاخوة من الام وليس معهم من الاب:

قوله سبحانه (وان كان رجل يورث كلالة او امرأة) فيها تقديم يقول ان كان رجل او امرأة يورث كلالة والكلالة الميت ليس له ولد ولا والد (وله اخ او اخت) من امه ليس معهما احد (فلكل واحد منهما السدس فان كانوا اكثر من) واحد فكانوا اثنين الى عشرة فصاعدا (فهم شركاء فى الثلث) سواء لانهم اخوة لام (من بعد وصية يوصى بها) الميت (او دين) عليه فى غير اضرار الورثة ولا يذر بحق ليس عليه ولا يوصى باكثر من الثلث مضارة لهم فكذلك قوله سبحانه (غير مضار) يعنى غير مضار للورثة تلك القسمة (وصية من الله والله عليم حكيم. تلك حدود الله)[2] يعنى سنة الله وامره فى قسمة المواريث (ومن يطع الله ورسوله) فيقسم الميراث كما امره الله عز وجل (يدخله جنات تجرى من تحتها الانهار خالدين فيها) يعنى لا يموتون (وذلك)

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(1) س. 4:12.

(2) س. 4:13.

يعني وذلك الثواب (الفوز العظيم. ومن يعص الله ورسوله)[1] في قسمة المواريث لم يقم فرضها. وذلك ان المنافقين كانوا لا يقرون للنساء والصبيان الصغار من الميراث نصيب (ويتعد حدوده) يعني يخالف امره في قسمة المواريث (يدخله نارا خالدا فيها وله عذاب مهين). تفسير ما يرث الاخوة والاخوات من اب وام او من اب : قوله

سبحانه (يستفتونك قل الله يفتيكم في الكلالة)[2] والكلالة الميت الذي ليس له ولد ولا والد (ان امرؤ هلك) يعني مات (ليس له ولد وله اخت) واحدة من ابيه وامه او من ابيه (فلها نصف ما ترك) الميت من الميراث والبقية للعصبة (وهو يرثها) ان ماتت قبله فهو يرثها المال كله (ان لم يكن لها ولد فان) ما ت الاخ و(كانتا) له اختان واحدا من ابيه وامه او من ابيه (فلهما الثلثان مما ترك) الاخ[4] (فان كانوا اخوة) يعني اخوة الميت (رجالا ونساء) من ابيه وامه او من ابيه (فللذكر مثل حظ الانثيين يبين الله لكم ان تضلوا) يقول لئلا تخطئوا قسمة المواريث (والله بكل شيء) يعني من قسمة المواريث وغيرها (عليم)

تفسير اولي[5] الارحام وما نسخ من نصيب اهل العقد :

قوله سبحانه هي السورة التي يذكر فيها النساء (ولكل جعلنا موالي)[6] يعني بني العم والعصبة (مما ترك الوالدان والاقربون) يعني من الميراث ثم قال عز وجل (والذين عقدت ايمانكم فاتوهم نصيبهم) وذلك ان الرجل في الجاهلية وفي اول الاسلام كان يؤخذ في جلادة الرجل فيعاقده فيقول ترثني وارثك فايهما مات قبل صاحبه كان للحي ما اشترط من مال الميت فلما نزلت قسمة المواريث لم يذكر اهل العقد. فجاء رجل الى النبي صلى الله عليه وسلم فقال يا نبي الله نزلت قسمة المواريث ولم يذكر اهل العقد وقد كنت عاقدت رجالا فما نزلت (والذين عاقدت ايمانكم فاتوهم نصيبهم) يعني من الميراث

مطلب في ذكر ما نسخ من نصيب اهل العقد نسختها اية المواريث كما هو مذكور

(1) س. 4:13-14.
(2) س. 4:176.
(3) نفس س.
(4) الاخو س.
(5) اولا س.
(6) س. 4:33.
(7) س. 4:2

(ان الله كان على كل شيء شهيدا)[1] فلم يأخذ الرجل نصيبه حتى نزلت في السورة التي يذكر فيها الانفال (واولوا الارحام بعضهم اولى ببعض)[2] يعني في المواريث (في كتاب الله ان الله بكل شيء عليم) فنسخت هذه الاية ما كان قبلها من مواريث العقد والحلف والمواريث بالهجرة وصارت لذوي الارحام فالاب والولد اولى من الاخ والاخت. والاخ اولى من ابن الاخ. وابن الاخ اولى من العم. والعم اولى من ابن العم. وابن العم اولى من الخال. وليس للخال والعمة والخالة نصيب في قول زيد بن ثابت. قال وكان عمر بن الخطاب رضوان الله عليه يعطي العمة ثلثي المال. والخالة الثلثين اذا لم يكن وارث. قال ونان علي رضي الله عنه وابن مسعود يردان ما فضل من الميراث على ذوي الارحام على قدر سهامهم غير المرأة والزوج.

تفسير ما حرم من الربا: في السورة التي يذكر فيها ال عمران قوله سبحانه (يا ايها الذين آمنوا لا تأكلوا الربا اضعافا مضاعفة)[3] وذلك ان الرجل كان يكون له على الرجل مال فاذا حل الاجل طلبه من صاحبه فيقول المطلوب أخرني وازيدك على مالك فيفعلان ذلك فذلك (الربا اضعافا مضاعفة) فوعظهم فقال سبحانه (واتقوا الله) يعني في امر الربا فلا تأكلوه (لعلكم) يعني لكي (تفلحون). ثم خوفهم فقال عز وجل (واتقوا النار التي اعدت للكافرين. واطيعوا الله واطيعوا الرسول)[4] في تحريم الربا (لعلكم) يعني لكي (ترحمون) فلا تعذبون. وقال سبحانه في السورة التي يذكر فيها البقرة (ان الذين يأكلون الربا)[5] يعني استحلالا لأكله (لا يقومون) يوم القيامة (الا كما يقوم الذي يتخبطه الشيطان من المس) يعني المبسوط في الدنيا عند علامة اكلة الربا يوم القيامة (ذلك) يعني الذي نزل بهم (بانهم قالوا انما البيع مثل الربا) فهو الرجل اذا حل ماله على صاحبه

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(1) س. 4:33.
(2) س. 8:75.
(3) س. 3:130.
(4) س. 3:131-132.
(5) س. [illegible] كتكرر
(6) س. 2:275.

فيقول المطلوب للطالب زدني في الاجل وازيدك على مالك فاذا فعلا[1] ذلك قيل لهما[2] ان هذا ربا قالا سواء علينا ان زدنا في البيع (الاول) او عند محل المال فهما سواء. فذلك قوله سبحانه (بانهم قالوا انما البيع مثل الربا)[3] لقولهم ان زدنا في اول البيع او عند محل المال فهو سواء فاكذبهم الله عز وجل فقال (واحل الله البيع وحرم الربا فمن جاءه موعظة من ربه) يعني البيان الذي في القرآن في تحريم الربا (فانتهى) عنه (طه ما سلف) يعني ظه ما اكل من الربا فانتهى قبل التحريم (فامره الى الله) يعني بعد التحريم وبعد توبته. ان شاء عصمه عنه وان شاء يفعل (ومن عاد) الى الربا والتحريم فاستحل الربا بقولهم (انما البيع مثل الربا) (فاولئك اصحاب النار هم فيها خالدون) يعني لا يموتون (يمحق الله الربا)[5] يعني يضمحل (ويربي) يعني ويضاعف (الصدقات والله لا يحب كل كفار اثيم).

تفسير المحت: في السورة التي يذكر فيها المائدة قوله سبحانه حين قال عز وجل لليهود (اكالون للسحت)[6] يعني الرشوة في الحكم. لا يحل ذلك للمسلمين. وقوله سبحانه في السورة التي يذكر فيها الحج والمسجد الحرام يعني مكة (الذي جعلناه للناس سواء العاكف فيه والباد)[7] يعني شرعا واحدا المقيمين في مكة من اهل مكة ايام الحج ومن كان من غير اهلها فهم في مكة شرع سواء. واخر بيوت مكة ـ.

تفسير ما حرم من الخمر وما نسخ: في السورة التي يذكر فيها النحل قوله سبحانه (ومن ثمرات النخيل والاعناب تتخذون منه)[9] يعني من الثمرات (سكرا) يعني ما اسكر من الخمر والنبيذ مما يخرج من التمرات والعنب (ورزقا حسنا) يعني تمرتهما وما ليس بسكر مما يتخذ من عصيرهما قال نزلت هذه الاية والخمر يومئذ حلال. ثم نزلت في السورة

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(1) ... فعلوا
(2) ... لهم
(3) ... 2:275.
(4) ... اول
(5) ... 2:276.
(6) ... 5:42.
(7) ... 22:25.
(8) MS. One word illegible
(9) ... 16:67.

التي يذكر فيها البقرة قوله سبحانه (يسئلونك عن الخمر والميسر)[1] يعني الميسر القمار كله وذلك ان الرجل في الجاهلية كان يقول: اين اصحاب الجزور؟ فيقوم نفر فيشترون جزورا بينهم فيجعلون لكل رجل منهم سهما ثم يقرعون من اصابته القرعة برئ من الثمن حتى يبقى آخرهم رجلا فيكون ثمن الجزور كله عليه وحده وليس له في اللحم نصيب ويقسم الجزور البقية بينهم بالسوية. قال وانما سموا الميسر لانهم كانوا يقولون يسروا ثمن الجزور. قال الله عز وجل (فيها اثم كبير) لان في شرب الخمر والقمار ترك الصلاة وترك ذكر الله عز وجل (ومنافع للناس) يعني بالمنافع اللذة والتجارة في الخمر والفضل الذي يصيبه المقامر[2] في الميسر (واثمهما) بعد التحريم (اكبر من نفعهما) يعني قبل التحريم فنهما ولم يحرمهما. قال وكان المسلمون يشربونها على المنافع وهي يومئذ حلال فصنع رجل من اصحاب النبي صلى الله عليه وسلم صنيعا ودعا اناسا من اصحاب النبي صلى الله عليه وسلم وسقاهم من الشراب حتى اخذ فيهم فلما حضرت الصلاة تقدم رجل من أخيارهم وهو علي بن ابي طالب عليه السلام وذلك في صلاة[3] المغرب فقرأ (قل يا ايها الكافرون) فاخطأ في اولها واخرها. فصار شربها في مواقيت الصلاة منسوخة[4] نسختها هذه الاية التي في السورة التي يذكر فيها النساء قوله سبحانه (يا ايها الذين آمنوا لا تقربوا الصلاة وانتم سكارى)[5] يعني نشاوى من الشراب (حتى تعلموا ما تقولون) يعني ما تقرأون في صلاتكم وهذه الآية اشد من الاولى فقال عمر بن الخطاب[6] رضوان الله عليه ان الله عز وجل ليفر في تحريم الخمر وما اراه الا سيحرمها[7]. وانوا يشربونها بعد صلاة العشاء ثم ينامون فاذا حضرت صلاة الاولى [قه] ذهب عنهم السكر

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(1) 2:219.

(2) القمار

(3) الصلوة

(4) مطلب شرب الخمر في مواقيت الصلاة منسوخة نسختها هذه الاية

(5) 4:43.

(6) بن الخطاب.

(7) سيحرمها

ثم لا يشربونها حتى يصلوا[1] العشاء الآخرة ثم يشربونها وينامون فاذا اصبحوا [قد] ذهب عنهم السكر. فصنع رجل من الانصار صنيعا ودعا سعد بن ابى وقاص رضى الله عنه الى صنيعه. وكان شوى رأس بعير فاكلوا وشربوا من الشراب. قال وكان ذلك قبل تحريم الخمر فاخذ فيهم فافتخروا وانتهوا وقالوا الشعر فقام الانصارى واخذ لحيى البعير فضرب به رأس سعد فادا الدماء على وجهه فانطلق سعد الى النبى صلى الله عليه وسلم مستعديا يشكو الانصارى فنزل تحريم الخمر وذلك بعد غزوة الاحزاب فصارت كل اية فى تحليل الخمر منسوخة نسختها هذه الآية[2] فى السورة التى يذكر فيها المائدة قال الله تعالى (يا ايها الذين آمنوا انما الخمر والميسر)[3] والقمار كله (والانصاب) يعنى حجارة كان ينصبها مشركو العرب فيعبدونها ويذبحون لها (والازلام) يعنى القدح[4] اللذين كان يقسم بهما اهل الجاهلية امورهم. احدهما عليه مكتوب "امرنى ربى" والاخر "نهانى ربى" فاذا آرادوا امرا يضربون بهما فان خرج الذى عليه مكتوب امرنى ربى ركبوا الامر الذى اهموا به. وان خرج الذى عليه مكتوب نهانى ربى تركوا الامر الذى ارادوا ان يركبوه فهذه الازلام يعنى من تزيين الشيطان. قال الله عز وجل (رجس) يعنى اثم. يعنى ما ذكر من الخمر والميسر والانصاب والازلام (من عمل الشيطان) يعنى (فاجتنبوه) فهذا تحريمهن كما قال (واجتنبوا الرجس من الاوثان)[5] يعنى عبادة الاصنام. يحرم الخمر كما حرم عبادة الاصنام (لعلكم) يعنى لكى (تفلحون). (انما يريد الشيطان ان يوقع بينكم العداوة والبغضاء فى الخمر والميسر)[6] حين منع الانصارى رأس سعد بن ابى وقاص (ويصدكم عن ذكر الله) يعنى (عن الصلاة فهل انتم

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(1) ب ... يصلون
(2) ب ... مطلب كل اية فى تحليل الخمر منسوخة نسختها هذه الاية
(3) ب ... 5:90.
(4) ب ... الذى
(5) ب ... 22:30.
(6) ب ... 5:91.
(7) ب ... المتلوه

منتهون) فهذا وعيد بعد التحريم قالوا قد انتهينا يا ربنا فقال النبي صلى الله عليه وسلم: "من كان عنده شيء منها فلا يبعها ولا يشربها."[58] (واطيعوا الله واطيعوا الرسول)[1] يعني في تحريم الخمر والميسر والانصاب والازلام (فان توليتم) يعني اعرضتم عن طاعتهما (فانما على رسولنا) يعني محمد صلى الله عليه وسلم (البلاغ المبين) يعني ان بين تحريم ذلك. قال حدثنا مقاتل عن ابي عبيدة عن انس بن مالك قال: "لقد نزل تحريم الخمر وما بالمدينة يومئذ خمر انما كانوا يشربون الفضيخ. قال فاخرجنا الحباب الى الطريق فاحرقناها. ومنهم من كسر حبه. قال وحدثنا مقاتل عن عبد الله بن بريدة عن ابيه عن النبي صلى الله عليه وسلم قال "ان الله عز وجل حرم الخمر بعينه والسكر من كل شراب".[59] قوله سبحانه (ليس على الذين آمنوا وعملوا الصالحات جناح فيما طعموا)[2] وذلك لما نزل تحريم الخمر قال حيي[3] بن اخطب اليهودي لأناس من اصحاب النبي صلى الله عليه وسلم "ما حال من مات منكم وهم يشربون الخمر؟ فذكر ذلك المسلمون لرسول الله صلى الله عليه وسلم "ان اخواننا ماتوا وقتلوا وهم يشربونها" فنزلت (ليس على الذين آمنوا وعملوا الصالحات جناح) يعني حرج الحي منهم والميت (فيما طعموا) يعني فيما شربوا من الخمر قبل تحريمها (اذا ما اتقوا وامنوا وعملوا الصالحات ثم اتقوا) الماضي وشرب الخمر بعد تحريمها (وامنوا) يعني وصدقوا (ثم اتقوا واحسنوا) العمل بعد تحريمها ولم يشربوا الخمر فمن فعل ذلك فهو محسن (والله يحب المحسنين) فقال النبي صلى الله عليه وسلم "قيل لي انك منهم".[60] مقاتل عن محمد بن المنكدر عن جابر بن عبد الله الانصاري عن النبي صلى الله عليه وسلم قال "كل ما اسكر كثيره فقليله حرام".[61]

تفسير الكبائر وما اعد الله عز وجل لمن اجتنبها: في السورة التي يذكر

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(1) Qu. 5:92.
(2) Qu. 5:93.
(3) MS. حلى
(4) MS. اجتنبه

فيها النجم اذا هوى قوله سبحانه (الذين يجتنبون كبائر الاثم)[1] يعني كل ذنب اوجب الله عليه النار في الآخرة لمن عمل به (والفواحش) يعني كل ذنب اوجب الله عليه الحد في الدنيا. مثلها في (حم عسق)[2] ثم قال تبارك وتعالى (الا اللمم) يعني الذنب بين الحدين ما لم يوجب الله عز وجل عليه النار في الآخرة. وليس عليه الحد في[3] الدنيا (ان ربك واسع المغفرة) يعني لعبده الذنوب التي بين الحدين. تكفرها الصلوات الخمس. وقوله سبحانه في السورة التي يذكر فيها النساء (ان تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم)[4] يعني نمحو عنكم ذنوبكم التي دون الكبائر ما لم يوجب عليه حد في الدنيا ولا نار في الآخرة (وندخلكم مدخلا كريما) يعني حسنا وهي الجنة. قال الذنوب التي دون الكبائر تكفرها الصلوات الخمس.

تفسير ذلك:

في السورة التي يذكر فيها هود عليه السلام قوله سبحانه (واقم الصلاة طرفي النهار)[5] يعني صلاة الغداة والاولى والعصر (وزلفا من الليل) يعني المغرب والعشاء الآخرة (ان الحسنات) يعني الصلوات الخمس (يذهبن) يعني يكفرن (السيئات) يعني الذنوب التي دون الكبائر (ذلك ذكرى للذاكرين) قال حدثنا مقاتل عن الضحاك عن ابن مسعود ان الكبائر ما نهى الله عز وجل عنه من اول سورة النساء الى هذه الاية (ان تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم وندخلكم مدخلا كريما). قال وقال ابن عباس الكبائر ما نهى الله عنه من اول سورة النور الى هذه الاية (وتوبوا الى الله جميعا ايه المؤمنون)[6] قال مقاتل "الكبائر الدماء والاموال بغير الحق والفروج والاشر به الحرام وعقوق الوالدين فمن تاب من الكبائر قبل ان ينزل به الموت دخل الجنة. وبيان وقت التوبة في

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(1) ٠ 53:32.
(2) ٠ 42:37. حمعسق
(3) ٠ الحدين
(4) ٠ 4:31.
(5) ٠ 11:115.
(6) ٠ 24:31.

السورة التي يذكر فيها النساء .

تفسير وقت التوبة وما اعد الله عز وجل للتائبين :

في السورة التي يذكر فيها النساء قوله سبحانه (انما التوبة على الله) [1] يعني التجاوز (للذين يعملون السوء بجهالة) فكل ذنب يعمله المؤمن فهو جاهل به (ثم يتوبون من قريب) يعني قبل ان ينزل به الموت (فاولئك يتوب الله عليهم) يعني يتجاوز الله عنهم (وكان الله غفورا رحيما) قال نزلت هذه الآية في المؤمنين . ثم ذكر الكفار فقال سبحانه (وليست التوبة) [2] يعني وليس التجاوز من الله (للذين يعملون السيئات) يعني الشرك (حتى اذا حضر احدهم الموت) يعني حتى اذا نزل باحدهم الموت عند معاينة ملك الموت قبل ان يخرج من الدنيا (قال اني تائب الان) فلا تقبل توبته عند ذلك كما لم تقبل [3] من فرعون حين ادركه الغرق قال (امنت انه لا اله الا الذي امنت به بنو اسرائيل وانا من المسلمين) [4] ثم تقبل منه عند ذلك (ولا) يتجاوز عن (الذين يموتون وهم كفار اولئك) الذين يتوبون عند حضور الموت من الشرك ومن يموت كافرا (اعتدنا لهم عذابا اليما) وامر المؤمنين بالتوبة في السورة التي يذكر فيها (يا ايها النبي لم تحرم) قال عز وجل (يا ايها الذين آمنوا توبوا الى الله) [5] من جميع الذنوب (توبة نصوحا) يعني صادقا في توبته لا يحدث نفسه ان يعود الى ذلك الذنب وهو نادم عليه (عسى ربكم) والعسى واجب (ان يكفر عنكم سيئاتكم) يعني ذنوبكم لها اذا تبتم . (ويدخلكم جنات تجري من تحتها الانهار) وتوبة آخر المال لرد ثم الندامة . وقال في السورة التي يذكر فيها النور (وتوبوا الى الله جميعا) [6] يعني من الذنوب التي اصابوها مما نهى الله عنه من اول هذه السورة الى هذه الآية (ايه المؤمنون لعلكم تفلحون) وقال في

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(1) ق. 4:17.
(2) ق. 4:18.
(3) ق. يقبل.
(4) ق. 10:90.
(5) ق. 66:8.
(6) ق. 24:31.

السورة التي يذكر فيها ال عمران (والذين اذا فعلوا فاحشة)[1] يعني الزنا (او ظلموا انفسهم) ما دون الزنا من قبلة او لمسة او نظرة فيما لا يحل (ذكروا الله) والمقام بين يديه (واستغفروا لذنوبهم)[2] يقول سبحانه (ومن يغفر الذنوب الا الله) يعني انه ليس احد يغفر الذنوب غيره. ثم قال عز وجل (ولم يصروا على ما فعلوا) يعني ولم يقيموا على ما فعلوا من المعصية (وهم يعلمون) يعني يعلمون انها معصية فلا يقيمون عليها ولكن يتوبون عن تائب من ذنبه (فاولئك جزاؤهم مغفرة من ربهم)[3] يعني لذنوبهم (وجنات تجري من تحتها الانهار خالدين فيها) يعني مقيمين في الجنان لا يموتون (ونعم اجر التائبين) من الذنوب الجنة. وقال عز وجل في السورة التي يذكر فيها النساء (ومن يعمل سوءا)[4] يعني اثما (او يظلم نفسه ثم يستغفر الله يجد الله غفورا رحيما) قال وقال ابن مسعود ما يسرني بهذه الاية والاية التي في ال عمران (والذين اذا فعلوا فاحشة) حمر النعم. وقوله سبحانه في السورة التي يذكر فيها البقرة [قوله سبحانه] (ان الله يحب التوابين)[5] يعني من تاب من الذنوب (ويحب المتطهرين). قال مقاتل يحب التوابين ومن احبه الله عز وجل لا يعذبه. قال وحدثنا مقاتل عن ابن عباس قال التوبة مقبولة من كل احد الا من ثلاثة ابليس رأس الكفر وقابيل بن آدم قاتل اخيه رأس الخطيئة ومن قتل نبيا من الانبياء. قال وباب التوبة مفتوح من قبل المغرب مسيرة اربعين[6] سنة فلا يغلق حتى تطلع الشمس منه.

تفسير ما اعد الله عز وجل لمن قدر على شهوته من الحرام فتركها من مخافة الله عز وجل:

قوله سبحانه في السورة التي يذكر فيها الرحمن تبارك وتعالى (ولمن خاف مقام ربه جنتان)[7] يعني لمن خاف في الدنيا مقامه بين يدي ربه عز وجل في الآخرة فترك في الدنيا شهوة اصابها من حرام من مخافة الله عز وجل

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(1) ... 3:135.
(2) ... واستغفروا ...
(3) ... 3:136.
(4) ... 4:110.
(5) ... 2:222.
(6) ... اربعون ...
(7) ... 55:46.

قال النبي صلى الله عليه وسلم "هل تدرون ما لجنتان؟ بستانان في
بساتين ربهن كل بستان مسيرة مائة عام في وسط كل بستان دار
508 [دار] في دار من نور على نور ليس فيها بستان الا يهتز بنعمة وخضرة
قرارها لابث وفرعها ثابت وشجرها نابت".[62] وقوله سبحانه في
السورة التي يذكر فيها النازعات (ولما من خاف مقام ربه)[1] يعني المقام
بين يدي ربه عز وجل (ونهى النفس عن الهوى) يعني نهى نفسه عما هويت
من الحرام اذا قدر عليه في خلاء فتركها من مخافة الله عز وجل (فان الجنة
هي المأوى)[2] يقول مأواه الجنة فبالايمان جميعا فيمن يهم بالمعصية
او شهوة من حرام فيقدر عليها في خلاء ثم يتركها من مخافة الله عز وجل.

تفسير ما حرم من تزويج النسب والصهر: قوله سبحانه في
سورة النساء (حرمت عليكم امهاتكم)[3] يعني حرم تزويجهن وام الام فصاعدا
(وبناتكم) وما ولدن وان سفلن وتزويج (عماتكم) فأما ابنة العمة فحلال وتزويج
(خالاتكم) حرام. فاما بنت الخالة فحلال. وحرم (بنات الاخ) وما ولدن (وبنات
الاخت) وما ولدن وان سفلن. ثم ذكر سبحانه تزويج الامهات من الرضاعة
فقال عز وجل (وامهاتكم اللاتي ارضعنكم) قال ان ارضعت امرأة غلاما في
الحولين مصة واحدة فقد حرمت على الغلام. قال وقال علي بن ابي طالب
عليه السلام: "لا رضاع بعد فصال" ثم قال عز وجل (واخواتكم من الرضاعة)
يعني ما ولدت الظئر[4] وما ارضعت من غير ولدها وكذلك يحرم من
رضاع الولائد. قال حدثنا مقاتل قال لا بأس بتزويج بني العشر
514 لاخوات الغلام الذي ارضعته امهم لانه ليس بينهم نسب فان كانت
التي ارضعت امهم عارية فلا يحل لابن الظئر[5] تزويجها بعينها لانها اختهم من
امهم قال ولو ان زوج[6] الظئر الذي كان اللبن من قبله تزوج اربع نسوة

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(1) .. 79:40.
(2) .. 79:41.
(3) .. 4:23.
(4) الطير ..
(5) الطير ..
(6) تزويج ..

وتسمى (ب)هائة فولدن له جواري لم يحللن للغلام الذي ارضعت امرأته لا
اللبن الذي رضع كان من قبله. قال حدثنا هشام عن الحكم بن عماره عن
ابراهيم عن عمر بن الخطاب رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
"يحرم من الرضاعة ما يحرم من النسب". ٦٣ قال حدثنا عن حماد عن ابراهيم
النخعي عن علقمة بن قيس عن ابن مسعود قال "يحرم من الرضاعة ما انبت اللحم
والعظم وما كان في الحولين ولا رضاع بعد فصال. ويحرم في الحولين مصة
واحدة". قوله سبحانه (وامهات نسائكم)[1] يعني وحرم تزويج امهات نسائكم
بيهمة ان دخلت بامرأة (أو) لم تدخل بها فقد حرمت عليك امها ثم قال
عز وجل (وربائبكم اللاتي في حجوركم) يعني وحرم بنات نسائكم من غيركم
من الازواج (من نسائكم اللاتي دخلتم بهن) يعني قد جامعتموهن (فان لم تكونوا
دخلتم بهن) يقول ان لم تكونوا جامعتموهن (فلا جناح عليكم) يعني فلا حرج
عليكم في تزويج ربائبكم اذا لم تدخلوا بالامهات. فمن دخل بامرأته فقد حرم
عليه ابنة امرأته من غيره من الازواج. ولا بأس ابو الزوج وابنه ان يتزوجا[2]
ام امرأته وابنتها من غيره من الازواج.

تفسير تحريم نساء الابناء على الاباء ونساء الاباء على الابناء:

51B قوله عز وجل (وحلائل ابنائكم) يقول وحرم
تزويج نساء الابناء على الاباء ان كان دخل بها الابن او لم يدخل هي حرام (الذين
من اصلابكم) يعني امرأة ابن الرجل الذي ولد على فراشه وليس الذي تبناه
وذلك ان النبي صلى الله عليه وسلم تبنى زيدا[3] بن حارثة ولم يكن ابنه من صلبه ثم
تزوج امرأته بعد زيد فعابه عليه اليهود والمنافقون. فلذلك قال
سبحانه (ابنائكم الذين من اصلابكم). وحرم نساء الاباء على الابناء فقال سبحانه
(ولا تنكحوا)[4] يعني ولا تزوجوا (ما نكح) يعني ما تزوج (اباؤكم من النساء الا ما قد

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(1) Lev. 4:23.
(2) Lit. يتزوج
(3) Lit. زيد
(4) Lev. 4:22.

سلف) يعني الا ما قد مضى قبل التحريم (انه كان فاحشة)[1] يعني معصية (ومقتا) يعني بغضا من الله (وساء سبيلا) يعني وبئس المسلك. فامرأة الرجل على ابنه حرام ان دخل بها الاب او لم يدخل بها. وحرام (ان تجمعوا بين الاختين) يعني ان تزوجوا اختين جميعا تكونان عند رجل (الا ما قد سلف) قبل يعني الا ما قد مضى قبل التحريم (ان الله كان غفورا رحيما) يعني لما كان قبل التحريم فكل شيء يقول (الا ما قد سلف) كان اهل الجاهلية كانوا يفعلونه. قال ولا يحل لرجل ان يجامع اختين من الولائد جميعا في ملكه حتى يطأ فرج احداهن رجل غيره.

تفسير ما حرم من ان يرثوا تزويج النساء كرها[2]: في السورة التي يذكر فيها النساء قوله سبحانه (يا ايها الذين آمنوا لا يحل لكم ان ترثوا النساء كرها)[3] وذلك ان اهل الجاهلية. وفي اول الاسلام كان اناس من 52A الانصار اذا مات الرجل وترك امراة وله ولد من غيرها وترك ورثة من غير ولده عمد الذي يرث مال الميت يلقى على امرأة الميت ثوبا فيرث تزويجها وان[4] كرهت على مثل مهر الميت. فان ذهبت المرأة قبل ان يلقى عليها ثوبا فهي احق بنفسها. فأتين نفرة منهن الى النبي صلى الله عليه وسلم فقلن[5] "يا رسول الله ما يدخل بنا ولا ينفق علينا ولا يخلي عنا فنتزوج[6] فنزل (يا ايها الذين آمنوا لا يحل لكم ان ترثوا) تزويج النساء (كرها) وهن كارهات فنزل تحريم ذلك.

تفسير ما حرم من تزويج الحرائر فوق اربع: قوله سبحانه (والمحصنات من النساء الا ما ملكت ايمانكم)[7] وذلك انه لما حرم تزويج الامهات والبنات والاخوات الى آخر الاية حرم (المحصنات من النساء) يعني الحرائر يقول كل امرأة حرة ايضا حرام ما حرم من النسب والصهر ثم استثنى من المحصنات فقال عز وجل (الا ما ملكت ايمانكم) يعني الحرائر الاربع التي ذكر في اول السورة التي يذكر فيها النساء (فانكحوا ما طاب

(1) Q. 4:22.
(2) Q. 4:19
(3) Q. 4:19
(4) MS. فان
(5) MS. فقالوا
(6) MS. فيتزوج
(7) Q. 4:24.

لكم من النساء مثنى وثلاث ورباع)[1] (كتاب الله عليكم)[2] يعني فريضة الله لكم بتحليل الاربع (ان تبتغوا) يعني ان تشتروا الاماء (باموالكم) ما قدرتم عليه (محصنين غير مسافحين) يعني غير معلنين بالزنا.

15 تفسير ما حرم من نكاح المتعة:

في السورة التي يذكر فيها النساء قوله سبحانه (فما استمتعتم به منهن فاتوهن اجورهن)[3] قال كان هذا في اول الاسلام وهي نكاح المتعة

52B كان احلها رسول الله صلى الله عليه وسلم ثلاثة ايام ثم حرمها. قال وذلك انه قام في اول الاسلام ينطلق الرجل الى المرأة فيقول استمتع منك كذا وكذا يوما بكذا وكذا من الاجر اياما مسماة" واجلا مسمى فاذا جاء ذلك الاجل الذي كان بينهما اعطاها اجرها فهو قوله سبحانه (فما استمتعتم به منهن) يعني من المرائر الى اجل مسمى (فاتوهن اجورهن) يعني الذي سميتم لهن (فريضة) فاذا اعطاها فارقها من غير طلاق ثم ذكر شرطا آخر فقال عز وجل (ولا جناح عليكم فيما تراضيتم به من بعد الفريضة) وذلك انه كان اذا اتم الاجل الذي كان بينهما اعطاها الذي كان شرط لها ثم قال لها زيديني في الايام وازيدك في الاجر فان شاءت المرأة فعلت ذلك فذلك[4] قوله سبحانه (ولا جناح عليكم فيما تراضيتم به من بعد الفريضة) فاذا تم الاجر فارقها لم يكن للمستمتعة طلاقا ولا عدة ولا ميراثا ثم[5] صارت نكاح المتعة منسوخة نسختها آية الطلاق والعدة وآية الميراث فجعل للمطلقة طلاقا وعدة وميراثا ان مات احدهما. فمن فعله اليوم فهو حرام من الله عز وجل ورسوله صلى الله عليه وسلم.

15 تفسير ما حرم من نكاح الزواني من اهل الكتاب ومن ولائد مشركي العرب:

قوله سبحانه في السورة التي يذكر فيها النور (الزاني لا ينكح الا زانية

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(1) Q. 4:3.

(2) Q. 4:24.

(3) Ibid.

(4) فذله Ms.

(5) مطلب في ذكر نكاح المتعة نسختها اية الطلاق Ms. 2

او مشركة)[1] وذلك ان المهاجرين لما قدموا المدينة كان عامتهم
53A بجهد ليس لهم بها اموال ولا عشائر بالمدينة يومئذ وان من نساء اهل الكتاب
ومن ولائد الانصار مشركات مؤاجرات قد رفعت كل امرأة منهن على بابها
علامة كعلامة البيطار ليعرف انها زانية وكن اخصب اهل المدينة
فسأل ناس من فقراء المهاجرين النبي صلى الله عليه وسلم قالوا هل يصلح لنا ان
5 نتزوج منهن فنصيب من فضل ما يكسبن واذا وجدنا عنهن غنى خلينا سبلهن
فنزل تحريم ذلك فقال عز وجل (الزاني لا ينكح الا زانية او مشركة) يقول
(الزاني) من اهل الكتاب ومشركي العرب لا يتزوج (الا زانية) من نساء
اهل الكتاب (او مشركة) من ولائد العرب (والزانية) من اهل الكتاب
ومن ولائد مشركي العرب (لا ينكحها) يعني لا يتزوجها (الا زان) يعني[2] من اهل
10 الكتاب (او مشرك) يعني من مشركي العرب (وحرم ذلك) يعني تزويج
المشركات المعلنات بالزنى (على المؤمنين).

تفسير ما حرم من تزويج المشركات وغير اهل الكتاب:

في السورة التي يذكر فيها البقرة قوله سبحانه (ولا
تنكحوا المشركات)[3] يعني ولا تزوجوا المشركات من غير اهل الكتاب (حتى
يؤمن) يعني حتى يصدق بتوحيد الله عز وجل (ولأمة مؤمنة) يعني مصدقة
15 بتوحيد الله يتزوجها المسلم (خير من) ان يتزوج (مشركة) يعني من غير
اهل الكتاب (ولو اعجبتكم) ثم قال عزوجل (ولا تنكحوا المشركين) يعني ولا
تزوجوا النساء المسلمات مشركي[4] اهل الكتاب وغيرهم (حتى يؤمنوا)
53B يعني يصدقوا بتوحيد الله عز وجل (ولعبد مؤمن) تزوجه المسلمة (خير من مشرك ولو
اعجبكم اولئك يدعون الى النار). ولا يحل للمسلمة ان يتزوجها مشرك
من اهل الكتاب او غيرهم ولا يحل للمسلم ان يتزوج مشركة من غير اهل

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(1) .. 24:3.
(2) يعني 1..
(3) .. 2:221.
(4) MS. مشركين

الكتاب. ولا بأس ان يتزوج من نساء اهل الكتاب حرة عفيفة قال ولا يحل للمرأة ان ينزوجها عبدها وان تزوجها عبد غيرها فلا بأس.

تفسير ما امر المسلمون[1] من تزويج من لا زوج له من الرجال والنساء: في السورة التي يذكر فيها النور قوله سبحانه (وانكحوا)[2] يعني وزوجوا (الايامى) يعني من لا زوج له من الرجال والنساء (منكم) من الاحرار ثم قال سبحانه (والصالحين من عبادكم) وهي في قراءة ابن مسعود من عبيدكم يعني زوجوا المؤمنين من عبيدكم (واماءكم) يعني الولائد ثم رجع الى الاحرار في التقديم فقال سبحانه (ان يكونوا فقراء) يعني الاحرار (يغنهم الله من فضله والله واسع) لخلقه (عليم). قال قال عمر بن الخطاب رضوان الله عليه "ما رأيت مثل من يلتمس الغنى[3] في التأهل" يعني النكاح بعد قول الله عز وجل في كتابه (ان يكونوا فقراء يغنهم الله من فضله) حدثنا مقاتل عن عمرو بن شعيب عن ابيه عن جده قال قال رسول الله صلى الله عليه وسلم "ما احل الله حلالا احب اليه من النكاح — يعني التزويج — ولا اكره اليه من الطلاق". قال مقاتل لا يحل للعبد ان يتخذ سرية لقول الله عز وجل "والذين هم لفروجهم حافظون. الا على ازواجهم او ما ملكت ايمانهم فانهم غير ملومين"[4] فليس للعبد ملك يمين انما هو وماله لسيده فلا يحل فرج بين اثنين ولا يحل للعبد ان يتزوج اربعة انما يتزوج امتين او حرتين او امة وحرة. قال حدثنا مقاتل عن عمرو بن شعيب عن ابيه عن جده قال قال رسول الله صلى الله عليه وسلم "لا نكاح الا بولي"[5] يعني القرابة من قبل الاب. قال مقاتل ان لم يكن للمرأة ولي فالسلطان ولي من لا ولي له. قال قال النبي صلى الله عليه وسلم "لا نكاح حتى يشهد اربعة الناكح والمنكح والشاهدان برضى المرأة."[6] قال حدثنا مقاتل عن الزهري عن ابي سلمة عن ابي هريرة ان رجلا زوج ابنة له وهي

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(1) Ms. المسلمين

(2) Q. 24:32.

(3) Ms. الغنا

(4) Q. 23:5-6.

عارهة فاتت النبي صلى الله عليه وسلم فاقامت البينة ان اباها زوجها وهي عارهة فمرض النبي صلى الله عليه وسلم بينهما[1] وبين زوجها قال وحدثنا مقاتل عن عبد الله[2] بن دكوان عن سعيد بن المسيب عن النبي صلى الله عليه وسلم انه قال "استأمروا النساء في امرهن ذات الآباء وغير ذات الآباء فانه لا تنكح الثيب حتى تستأمر ولا البكر حتى تستأذن قال وادنها سكوتها".[66] قال وحدثنا مقاتل عن عمرو بن شعيب عن ابيه عن جده قال قال النبي صلى الله عليه وسلم "لا تنكح المرأة على عمتها ولا على خالتها"[67]

تفسير ما احل للاحرار من تزويج اربعة من الحرائر :

في السورة التي يذكر فيها النساء قوله سبحانه (وان خفتم الا تقسطوا في اليتامى فانكحوا ما طاب لكم من النساء)[3] وذلك لما نزلت (ان الذين يأكلون اموال اليتامى ظلما انما يأكلون في بطونهم نارا)[4] اعتزل المسلمون بيوت اليتامى وما كان لهم مخالفة الاثم ولم يجد كل واحد منهم سعة ان يعزل لليتيم بيتا وما يصلحه فشق عليهم وعلى اليتامى فسألوا النبي صلى الله عليه وسلم عن مخالطتهم في المسكن والمطعم ونحو ذلك فنزلت (ويسئلونك عن اليتامى)[5] يعني مخالطتهم (قل اصلاح لهم خير وان تخالطوهم فاخوانكم) فرخص لهم في الخلطة فسألوه عما لم يكن به بأس لو فعلوه من مخالطة اليتامى ولم يسألوه عما هو اعظم اثما منه. كان تحت[6] احدهم ثمان نسوة او عشرة حرائر لا يحصى بعضهن فنزلت (وان خفتم) يعني الاثم (ان لا تقسطوا) يعني الا تعدلوا (في اليتامى) فاعدلوا في امر النكاح واعدلوا بين النساء. (فانكحوا) يعني فتزوجوا (ما طاب لكم) يعني ما احل لكم (من النساء مثنى وثلاث ورباع) ولم يحل فوق اربع ثم قال سبحانه (فان خفتم الا تعدلوا) يعني في القسمة والنفقة بين التنتين والثلاث والرباع (فواحدة) يعني فيتزوج امراة واحدة ولا يأثم قال عز وجل (وما

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(1) بنها ms. (4) ه. 4:15

(2) عبد الله بن 1. ms. (5) ه. 2:220.

(3) ه. 4:3. (6) ms. نحث

ملكت ايمانكم) يعني فان خفتم الا تحسنوا الى تلك الواحدة فاتخذوا من الولائد. (ذلك ادنى الا تعولوا)[1] يعني ذلك اجدر الا تميلوا عن الحق قال حدثنا مقاتل عن عبد الحميد بن واصل عن شهر بن حوشب عن ابي هريرة قال من كان له اربع نسوة او دون ذلك ولم يعدل بينهن جاء يوم القيامة مائلاً شقه كما مال بعضهن على بعض في الدنيا. قال حدثنا مقاتل والحكم عن ابراهيم في الرجل يكون تحته مسلمة ويهودية ونصرانية قال يسوي بينهن في القسمة قال مات الرجل فالميراث للمسلمة وليس بين المسلم وبين المرأة من اهل الكتاب ميراث، ولا بينه وبين المملوكة ميراث. قال حدثنا مقاتل عن الضحاك عن علي رضي الله عنه قال: "يحل للمسلم الحر ان يتزوج الامة على الحرة ولا بأس ان يتزوج الحرة على الامة ويقسم للحرة يومين وللأمة يوما وكذلك في النفقة". مقاتل عن رجل عن سعيد بن المسيب عن ابي هريرة عن النبي صلى الله عليه وسلم في رجل مملوك تزوج فوق اربع فاسلم واسلمن قال: "يختار منهن اربعا". [68]

تفسير ما احل من تزويج حرائر اهل الكتاب: في السورة التي يذكر فيها المائدة قوله سبحانه (اليوم احل لكم الطيبات وطعام الذين اوتوا الكتاب حل لكم)[3] يعني الذبائح (وطعامكم حل لهم) ثم قال سبحانه (والمحصنات من المؤمنات والمحصنات من الذين اوتوا الكتاب من قبلكم) يعني واحل تزويج العفائف من حرائر نساء اليهود والنصارى (اذا اتيتموهن اجورهن) يقول اذا اعطيتموهن مهورهن (محصنين) يعني عن الفواحش (غير مسافحين) يعني غير معلنين بالزنا (ولا متخذي اخدان) ولا يتخذوا اخلاء فيزنوا بهن سرا (ومن يكفر بالايمان) يعني بالتوحيد من نساء اهل الكتاب اللاتي يتزوجهن المسلمين (فقد حبط عمله وهو في الآخرة من الخاسرين) يعني نساء اهل

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(1) ص. 4:3.
(2) ما يلي ص.
(3) ص. 5:5.

الكتاب وذلك انهن فلن ولا ان الله رضى اعمالنا لم يحل تزويجنا للمسلمين
55B قال حدثنا هقل عن حماد بن الحكم عن ابراهيم قال لا بأس ان يتزوج اليهودية والنصرانية على الحرة والمملوكة ولا بأس ان يتزوج اربع حرائر من اهل الكتاب ولا بأس ان يتسرى فيهن. ويكره للعبد ان يتزوج وليدة من اهل الكتاب لان ولده يصير مملوكا فان تزوج فولدت فانه يشتري من سيده رضى او لا ويستحي في قيمته لسيده ثم يعتق.

تفسير ما احل للاحرار من تزويج الولائد لمن لا يجد سعة ان يتزوج حرة، في السورة التي يذكر فيها النساء قوله سبحانه (ومن لم يستطع منكم طولا)[1] يقول من لم يكن من الاحرار عنده سعة في المال (ان ينكح) يعني ان يتزوج (المحصنات) يعني الحرائر من (المؤمنات) يعني المصدقات بتوحيد الله. ولا يحل ان يتزوج امة من اهل الكتاب لقول الله عز وجل (من فتياتكم المؤمنات) يعني المصدقات ثم قال سبحانه في التقديم (بعضكم من بعض) يقول يتزوج هذا وليدة هذا ويتزوج هذا وليدة هذا (والله اعلم بايمانكم فانكحوهن باذن اهلهن) يقول تزوجوا الولائد باذن اربابهن (وآتوهن اجورهن) يقول اعطوهن مهورهن (بالمعروف) يقول على ما تراضوا من المهر (محصنات) يعني عفائف لفروجهن (غير مسافحات) يعني غير معلنات بالزنا (ولا متخذات اخدان) يعني[2] ولا متخذات اخلاء في السر. فيزنى بها سرا. ثم قال عز وجل (ذلك) يعني هذا التزويج حلالا (لمن خشي العنت منكم) يقول لمن خشي الاثم في دينه وهو الزنا
56A ثم قال سبحانه (وان تصبروا) عن تزويج الاماء (خير لكم والله غفور رحيم) يعني لتزويج الاماء (رحيم) يعني حين رخص في تزويجهن لمن لا يجد طولا ان ينكح حرة، يحب له تزويج الاماء (يريد الله ليبين[3] لكم)[4] يعني حلاله من حرامه (ويهديكم سنن الذين من قبلكم)

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(1) Qu. 4:25.
(2) Ms. ولا
(3) Ms. لبن
(4) Qu. 4:26.

يعني ويعلمكم شرائع من كان قبلكم من المؤمنين مما حرم من الامهات والبنات
الى آخر الآية (ويتوب عليكم) يعني ويتجاوز عنكم من نكاحكم اياهن قبل التحريم
(والله عليم حكيم. والله يريد ان يتوب عليكم)[1] يعني من نكاحكم اياهن قبل
التحريم (ويريد الذين يتبعون الشهوات) يعني اليهود وذلك انهم
زعموا ان نكاح بنت الاخت من الاب حلال . وذلك قوله تبارك
وتعالى (ان تميلوا ميلا عظيما) يعني ان تخطئوا خطئا عظيما في استحلال[2]
بنت الاخت من الاب (يريد الله ان يخفف عنكم)[3] يعني اذا رخص لكم في تزويج
الاماء لمن لا يجد سعة ان يتزوج حرة (وخلق الانسان ضعيفا) يعني لا
يصبر عن النكاح يضعف عن تركه فلذلك حل لهم تزويج الولائد لئلا
يتزوجوا حتى لم يقدر على ان يتزوج وليدة ولا غيرها فليصبر وليفعل كما قال
الله عز وجل في السورة التي يذكر فيها النور (وليستعفف)[4] يعني عن الزنى
(الذين لا يجدون نكاحا) يعني لا يقدرون على التزويج (حتى يغنيهم) يعني بالحلال
(من فضله). قال حدثنا مقاتل عن الضحاك وعطاء عن ابن عباس في رجل
زنى بامرأة ثم اراد ان يتزوجها قال التزويج حلال اوله سفاح واخره نكاح
توبتها حميما حسيرا من توبتها متعرقين ثم تلا هذه الاية (وتوبوا الى الله
جميعا ايه المؤمنون لعلكم تفلحون)[5] قال حدثنا مقاتل عن عبد الله
بن دينار عن سعيد بن المسيب عن ابي بكر الصديق رضي الله عنه انه
اتى[6] برجل من قريش يقال له صفر بن الاسود قد زنى بامرأة من قريش
يقال لها زينب بنت الارقم ولم يكونا محصنين فجلدها الحد وجمع بينهما
في التزويج . قال حدثنا مقاتل عن قتادة عن سليمان بن يسار عن ابن
عباس في رجل تكون تحته الامة فيطلقها فتبين منه ثم اشتراها فساء
يطأها بملك اليمين. قال وحدثنا عن عطاء عن ابن عباس عن النبي

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(1) ن. 4:26-27.
(2) الاستحلال ن.
(3) ن. 4:28.
(4) ن. 24:33.
(5) ن. 24:31.
(6) اوتي ن.

صلى الله عليه وسلم في رجل تحته امه فطلقها اثنتين ثم اعتقت فان
تزوجها في عدتها فهي حلال وتكون عنده على تطليقه وان انقضت
عدتها قبل ان يتزوجها فلا تحل له حتى تنكح زوجا غيره.

تفسير ما امر المسلمون[1] الا يحرموا على انفسهم الطيبات من جماع النساء واللباس والطعام[2]

في السورة التي يذكر فيها المائدة قوله سبحانه (يا ايها الذين آمنوا لا تحرموا طيبات ما احل الله لكم)[3] وذلك انه اجتمع عشرة نفر من اصحاب رسول الله صلى الله عليه وسلم في دار عثمان بن مظعون الجمحي رضي الله عنه منهم علي بن ابي طالب وابو بكر وعمر وعبد الله بن مسعود رضي الله عنهم ذكروا القيامة فرقوا وبكوا وحرموا على انفسهم طيبات الطعام والنساء وهموا ان يقطعوا مذاكيرهم ويلبسوا المسوح ويترهبوا او يسيحوا في الارض فبلغ ذلك النبي صلى الله عليه وسلم فأتى منزل عثمان رضي الله عنه وقد خرجوا فسألوا عنه فقالت امرأته ما شأنك ؟ فذكرت ان تكذب النبي صلى الله عليه وسلم او تبدي على زوجها فقالت ان كان عثمان اخبرك فقد صدق فقال النبي صلى الله عليه وسلم قولي لزوجك اذا جاء «اني آكل واشرب، وانام واصلي، واصوم وافطر، وآتي النساء فمن رغب عن سنتي فليس مني» فلما رجع عثمان رضي الله عنه اخبرته المرأة بقول النبي صلى الله عليه وسلم فقال عثمان لقد بلغ النبي صلى الله عليه وسلم فقلنا ما اعجبه فذروا الذي كره. فأتوا النبي صلى الله عليه وسلم فنزلت (يا ايها الذين آمنوا لا تحرموا طيبات ما احل الله لكم) يعني من الطعام والجماع واللباس (ولا تعتدوا) يعني لتحرموا حلاله وتقطعوا المذاكير (ان الله لا يحب المعتدين. وكلوا مما رزقكم الله حلالا طيبا واتقوا الله)[4] يعني فيما تحرموا ما احل لكم (الذي انتم به مؤمنون) فاحبرهم انهم به مؤمنون فتركوا

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(1) ك. المسلمين (2) ك. م

(3) ك. 5:87.

(4) ك. 5:88.

ما امروا به واحذوا سنة النبي صلى الله عليه وسلم.

تفسير ما امر من اعتزال فروج النساء في المحيض وكيف يؤتين اذا تطهرن

قوله سبحانه (ويسئلونك عن المحيض قل هو اذى)[1] يعني الحيض (فاعتزلوا النساء) يعني مجامعة النساء (في المحيض) فانه حرام (ولا تقربوهن) يعني ولا تجامعوهن (حتى يطهرن) يعني حتى يغتسلن (فاذا تطهرن) يعني اغتسلن (فاتوهن من حيث امركم الله) في الفرج الذي نهيتم عنه في الحيض طهرا غير حيض (ان الله يحب التوابين ويحب المتطهرين) يعني المتطهرين من الاحداث والجنابة قال لما نزلت هذه الآية اعتزل المسلمون النساء الحيض في بيوت غير بيوتهن فبلغ ذلك النبي صلى الله عليه وسلم فقال "انما امرتكم ان تعتزلوا الفروج" ثم قال (نساؤكم حرث لكم فاتوا حرثكم انى شئتم)[2] وذلك ان اليهود قالوا للمسلمين انه لا يحل جماع النساء الا مستلقيات وانا نجد في كتاب الله يعني التوراة ان جماع النساء غير مستلقيات ذلك عند الله فانكر المسلمون النبي صلى الله عليه وسلم بما قالت لهم اليهود فنزلت (نساؤكم حرث لكم) يعني فروج النساء مزرع لكم للولد (فاتوا حرثكم) يعني فروج النساء من حيث تحرث فيه الولد (انى شئتم) يقول كيف شئتم في الفرج ان شئت مستلقية وان شئت من ورائها وان شئت قائمة او قاعدة او باركة بعد ان يكون الجماع في الفرج (وقدموا لانفسكم) يعني الولد (واتقوا الله) يعلمهم يقول لا تأتوهن حبلى ثم خوفهم فقال عز وجل (واعلموا انكم ملاقوه) يعني فيجزيكم باعمالكم (وبشر المؤمنين) يعني المصدقين بامر الله عز وجل ونهيه بالجنة

قال حدثنا مقاتل عن قتادة عن انس بن مالك قال قال رسول الله صلى الله عليه وسلم: "من قدم ثلاثة من صلبه لم يبلغوا الحنث كانوا حجابا له من النار"[1]

صيض MS.

(1/ .. 2:222.

(2/ .. 2:223.

قال وبلغنا عن النبي صلى الله عليه وسلم قال : "من عال ثلاث بنات او مثلهن من الخوات او اثنتين كن ستره من النار"[72] قال حدثنا مقاتل عن عمرو بن شعيب عن ابيه عن جده عن النبي على الله عليه وسلم قال "انهان النساء في الدبر من اللوطيه الصغرى".[73] قال مقاتل، وحد الزاني وحد الذي يعمل عمل قوم لوط واحد والتوطئ اعظم جرما عند الله. وحدث مقاتل عن عمرو بن شعيب عن ابيه عن جده عن النبي صلى الله عليه وسلم انه قال: "من جامع امرأة وهي حائض في الدم فعليه ان يتصدق بدينار وان جامعها بعد ما انقطع الدم قبل ان تغتسل عليه ان يتصدق بنصف دينار"[74] قال وقال مقاتل في المرأة المستحاضه التي ترى الدم فوق عشرة ايام قال تقعد ايام حيضتها وآخر ذلك عشرة ايام. ثم تغتسل كل يوم عند صلاة الظهر مرة وتحتشى ثم تصلي وتوضأ عند كل صلاة ويأتيها زوجها. وقال في المرأة اذا ولدت ترى الدم فوق اربعين يوما قال عمر بن الخطاب رضوان الله عليه "اذا تم اربعون يوما فهي مستحاضة تغتسل وتحتشى وتصلي ويأتيها زوجها". قال وقال مقاتل هي بمنزلة المستحاضة تغتسل كل يوم عند صلاة الظهر ثم تحتشى وتوضأ عند كل صلاة.

تفسير ما امر الرجال من صحبة النساء :

في السورة التي يذكر فيها النساء وقوله سبحانه (وعاشروهن 58B بالمعروف)[1] يعني صاحبوا النساء باحسان (فان كرهتموهن فعسى ان تكرهوا شيئا ويجعل الله فيه) يعني في الكره (خيرا كثيرا) وذلك ان الرجل عسى ان يكره امرأته فيمسكها وهو كاره لها ثم يرزقه الله عز وجل منها ولدا او يعطفه الله عز وجل عليها بعد ما كرهها. او يلقها يتزوجها غيره فيتخذ الذي تزوجها بها خيرا كثيرا. قوله سبحانه (ولا تؤتوا السفهاء)[2] يعني الجهال

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(1) ... 4:18.

(2) ... 4:5.

يعنى النساء والصغار من ولده هم جهال بموضع الحق فى المال يقول لا تعطوهم {اموالكم التى جعل الله لكم قياما}[1] يعنى الاموال التى جعل الله لكم قوام معيشتكم بها فانهم جهال بالحق ولكن {ارزقوهم فيها} يقول اعطوهم[2] منها {واكسوهم وقولوا لهم قولا معروفا} يعنى العدة الحسنة انى سافعل وسأكسوا وكن انت القوام على مالك. قال حدثنا مقاتل عن الضحاك عن ابن عباس انه قال: "النساء اسفه السفهاء." قوله سبحانه فى السورة التى يذكر فيها البقرة {ولهن مثل الذى عليهن بالمعروف}[3] يقول للنساء على ازواجهن من الحق ما لازواجهن عليهن {وللرجال عليهن درجة} يعنى فضيلة قال فمن حق المرأة على زوجها ان يطعمها مما يأكل ويكسوها مما يكتسى ويؤتيها كل حق هو لها ولا يضربها. قال ومن حق الرجل على امرأته ان لا تخونه فى نفس ولا مال وتسعى عليه بالطست والمنديل والسراج ولا تعصيه فى معروف ولا تصوم ولا تصلى التطوع الا باذنه ولا تمنعه نفسها ولو على ولا تخرج من بيت زوجها الا باذنه فان فعلت لعنتها الملائكة حتى ترجع. 59A

تفسير ما امر الرجل ان يفعل بامرأته اذا نشزت عليه: فى السورة التى يذكر فيها النساء قوله سبحانه {الرجال قوامون على النساء}[4] وذلك ان رجلا - وكان يقال له سعد وكان من النقباء[5] على عهد النبى صلى الله عليه وسلم لطم امرأته فاتت اهلها فانطلق ابوها معها الى النبى صلى الله عليه وسلم فقال ابوها "انكحته وفرشته كريمتى فيلطمها" فقال النبى صلى الله عليه وسلم "لتقتص من زوجها فانصرفت لتقتص منه ثم قال النبى صلى الله عليه وسلم "ارجعوا هذا جبريل عليه السلام اتانى ونزلت هذه الاية {الرجال قوامون على النساء} يعنى مسلطون على النساء {بما فضل الله بعضهم على بعض} وذلك ان الرجل له الفضل على امرأته فى الحق. وفضلوا {بما انفقوا من اموالهم} يعنى بما ساق

(1) Q. 4:4.

(2) Mg.1 هم

(3) Q. 2:228.

(4) Q. 4:34.

(5) So in with MSS. of al-Tabir p. 60; MS. places النقباء وكان.... after أبيه

من المهر فهم مسلطون على نسائهم في الادب والاخذ على ايديهن[1] وليس بين الرجل وامرأته قصاص الا في النفس والجراحة ثم نعتهن فقال عز وجل (فالصالحات)[2] يعني في الدين (قانتات) يعني مطيعات لله عز وجل ولازواجهن (حافظات للغيب) يعني لغيبة ازواجهن في فروجهن واموالهم (بما حفظ الله) يعني بحفظ الله لهن ثم قال سبحانه (واللاتي تخافون نشوزهن) يعني تعلمون عيانهن لازواجهن (فعظوهن) يعني بالله فان لم تقبل العظة والهجران والا (فاضربوهن) يعني ضربا غير مبرح ولا شاق (فان اطعنكم فلا تبغوا عليهن سبيلا) يعني طلبا يقول لا تكلفوا من الحب لهن ما لا تطيق (ان الله كان عليا كبيرا) فقال النبي صلى الله عليه وسلم "اردنا امرا واراد الله عز وجل امرا غالبنا اراد الله صبر"[3] ثم ذكر الحكمين بين الرجل وامرأته فقال عز وجل (وان خفتم شقاق بينهما)[3] يعني فان علمتم اختلافا بين الرجل والمرأة فلم تدروا من قبل الرجل النشوز او من قبل المرأة (فابعثوا حكما من اهله) يعني رجلا عدلا من اهل الزوج (وحكما من اهلها) يعني رجلا عدلا من اهل المرأة ينظران في النصيحة لهما فيكلمان الظالم وقال انه يخلو حكم الرجل بالزوج فيقول اخبرني ما في نفسك فاني لا استطيع ان افرق ولا اجمع الا بامرك فان كان الرجل هو الناشز الظالم قال له[4] فرق بيني وبينها فلا حاجة لي فيها ولولا المهر لطلقتها فارضها[5] من مالي بشيء. وان لم يكن الناشز قال ارضها من مالي بما احببت ولا تفرق بيني وبينها. ويخلو حكم المرأة بالمرأة فيقول اخبرني ما في نفسك فان كانت هي الناشزة العاصية لزوجها تقول اعطه من مالي ما شاء **وفرق** بيني وبينه وان لم تكن هي الناشز قالت لا تفرق بيني وبينه ولكن استرد لي من نفقتي وامره ان يحسن الي. ثم يلتقي الحكمان وقد علم كل واحد منهما ما قيل له فان

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(1) ايديهم مط.

(2) . 4:34.

(3) . 4:35

(4) قاله مط.

(5) فارضها MS. •

ارادا اصلاحاً بين الرجل والمرأة اخذ كل واحد منهما على صاحبه لتصدقي
واصدقك فاذا صدق كل واحد منهما صاحبه عرفا من اين النشوز فان
كان من قبل الرجل قالا له اتق الله فانك الناشز الظالم فارجع الى امر الله 60A
عز وجل ويأمرانه بالعدل وان كانت المرأة هي الناشزة قالا لها انت
الناشز الظالمة لزوجك عليك له عليه نفقة حتى ترجعين الى طاعة
زوجك يامرانها بالعدل ولعل الله عز وجل يصلح على ايديهما فذلك قوله
سبحانه (ان يريدا)[2] يعني الحكمين[3] (اصلاحا) يعني بين الرجل والمرأة (يوفق الله
بينهما) يعني الصلح اذا صدق كل واحد منهما صاحبه. وان لم يتفق الرجل
وامرأته وظنا ان الفرقة خير لهما في دينهما فرقا بينهما برضى منهما (ان الله
كان عليما خبيرا) يعني بنصيحتهما لهما.

تفسير نشوز الزوج على امرأته وما امرهما من الصلح:

في السورة التي يذكر فيها النساء قوله سبحانه
(وان امرأة خافت)[4] يعني علمت (من بعلها) يعني من زوجها (نشوزا) يعني اثره
يؤثر عليها غيرها (او اعراضا) وذلك انه يكون عنده المرأة فتكبر عنده
فيتزوج عليها غيرها اشب منها فيؤثر الشابة عليها في القسمة فلا
توفي الكبيرة بذلك فعلمهم كيف يصنعون. قال عز وجل (فلا جناح
عليهما) يعني فلا حرج على زوج المرأة الكبيرة (ان يصالحا بينهما) يعني
بالمال (صلحا) فتطيب نفس الكبيرة ان يكون الزوج عند الشابة اكثر
مما يوفي عندها ثم قال عز وجل (والصلح خير) يعني من غيره. ان لا تكون
فرقة ولا اثم (واحضرت الانفس الشح) يعني الحرص على المال يعني الكبيرة
تحرص على المال فترضى ان تعطي نصيبها من زوجها (وان تحسنوا) يعني العدل
(وتتقوا) الميل من الجور (فان الله كان بما تعملون خبيرا) يعني في امر النساء

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(1) اراد اصلاح م: ب
(2) 4:35 . م
(3) الحكمان م: ب
(4) 4:128 . م
(5) فوقه م: ب

من الاحسان والجور ثم قال عز وجل (ولن تستطيعوا ان تعدلوا بين النساء)[1] يعني في الحب ان يستوي حبهن في قلوبكم (ولو حرصتم) لا تقدرون عليه (فلا تميلوا) الى التي تحب (كل الميل) في القسمة والنفقة فتأتي الشابة التي تعجبك وتذر الاخرى كالمعلقة لا ايم ولا ذات بعل ولكن اعدلوا (وان تصلحوا) يعني الفعل في امره (وتتقوا) يعني الجور والميل (فان الله كان غفورا) يعني لما مضى الى من تحب (رحيما) يعني بعد التوبة حين رخص لكم في الصلح فان ابت الكبيرة الصلح الا ان يساوي بينها وبين الشابة فيتفرقا يعني فيطلقها الزوج (يغن الله)[2] يعني الزوج والمرأة التي طلقت (كلا من سعته) يعني من فضله (وكان الله واسعا) لهم يعني في الرزق (حكيما) يعني حكم فرقتهما قال نزلت في رافع بن خديج وفي امرأته خوله بنت محمد بن مسلم وهما من الانصار ثم هي للعامة.

ابواب الطلاق : قال حدثنا مقاتل

عن قتاده عن شهر بن حوشب عن ابي الدرداء قال : "ثلاثة اللاعب فيهن كالجاد الطلاق والنكاح والعتاق".

تفسير الطلاق في العدة تطليقة واحدة والمراجعة في العدة:

في السورة التي يذكر فيها الطلاق قوله سبحانه (يا ايها النبي اذا طلقتم النساء)[3] يعني النبي صلى الله عليه وسلم وامته (فطلقوهن لعدتهن) يعني لطهر من الحيض تطليقة واحدة قبل الجماع ثم قال سبحانه (واحصوا العدة واتقوا الله ربكم) يعني لا تعصوه فيما امركم (لا تخرجوهن من بيوتهن ولا يخرجن) يعني ولا يخرجن من قبل انفسهن ما دمن في العدة وطهرن رجعة (الا ان يأتين بفاحشة مبينة) يعني العصيان البين وهو النشوز (تلك حدود الله) يعني سنة الله وامره ان تطلق المرأة للعدة طهرا من غير جماع قبل

(1) م 4:129.

(2) م 4:130.

(3) م 65:1.

الجماع (ومن يتعد حدود الله)[1] يعني سنة الله وامره فيطلق لغير العدة (فقد ظلم نفسه لا تدري لعل الله يحدث بعد ذلك امرا) يعني بعد [الرجعة] التطليقة والتطليقتين (امرا) يعني الرجعة (فاذا بلغن اجلهن)[2] يعني عند انقضاء عدتهن قبل ان تغتسل من الحيضة الثالثة (فامسكوهن بمعروف) يقول ان راجعتم في العدة بالصفو الاول فامسكوهن بطاعة الله (او فارقوهن بمعروف) يقول او دعوهن تنقضي عدتهن من غير ضرار (بمعروف) يعني بطاعة الله وهو الاحسان (واشهدوا ذوي عدل منكم) يقول اشهدوا على الطلاق والمراجعة مؤمنين من المسلمين. ثم قال للشهود (واقيموا الشهادة لله) يعني اقيموها على وجهها كما كانت (ذلكم)[3] يعني الذي ذكر من الطلاق والمراجعة (يوعظ به من كان يؤمن بالله واليوم الآخر) يعني ويصدق بالبعث الذي فيه جزاء الاعمال فليفعل كما امره الله عز وجل.

تفسير ما نهى الله عز وجل عنه من الاضرار في طلاق النساء: في السورة التي يذكر فيها البقرة

قوله سبحانه (واذا طلقتم النساء)[4] تطليقة واحدة (فبلغن اجلهن) يعني عند انقضاء العدة قبل ان يغتسلن من الحيضة الثالثة (فامسكوهن بمعروف) يعني اذا رجعتم في العدة فامسكوهن باحسان كما امر الله عز وجل (او سرحوهن بمعروف) يعني او دعوهن تنقضي عدتهن باحسان في وفاء المهر والمتعة. ثم قال عز وجل (ولا تمسكوهن ضرارا لتعتدوا) قال وذلك ان الرجل يطلق امرأته واحدة فاذا أراد ان تبين عند انقضاء العدة راجعها ثم طلقها اخرى فاذا اراد ان تبين عند انقضاء العدة راجعها وليست له فيها حاجة يضارها بذلك ليضعها من الازواج او تعتدي منه فنهى الله عز وجل عن ذلك فقال سبحانه (ولا تمسكوهن ضرار لتعتدوا) فان ذلك عدوان (ومن يفعل ذلك) يعني الاضرار في الطلاق (فقد ظلم نفسه) يعني في الاثم

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(1) ص. 65:1.
(2) ص. 65:2.
(3) ص. لكم
(4) ص. 2:231.

(ولا تتخذوا ايات الله هزوا)[1] يعني لا تتخذوا ما امر الله في كتابه من امساك النساء بمعروف او تسريح باحسان استهزاء ولعبا (واذكروا) يعني واحفظوا (نعمة الله عليكم) يعني الاسلام واحفظوا (ما انزل اليكم من الكتاب) يعني من القرآن (والحكمة) يعني المواعظ في القرآن من امره ونهيه (يعظكم به) يعني بالقرآن (واتقوا الله) يعني فلا تعصوه فيما امركم فيهن ثم حذرهم فقال (واعلموا ان الله بكل شيء) يعني من اعمالكم (عليم) فيجزيكم. قال حدثنا معاذ قال افضل الطلاق ان يطلق الرجل امراته اذا اغتسلت من الحيض قبل ان يجامعها تطليقة واحدة فان شاء راجعها في العدة بالمهر الاول 628 يشهد على انه قد راجعها. وان جامعها قبل ان يشهد فقد راجعها ولكن يشهد ايضا. وان لم يرد مراجعتها يكف عن الجماع وهي في بيته فاذا انقضت عدتها بانت منه بتطليقة واحدة وحلت للأزواج وهو في الخطاب ان شاء[3] كانت امراته بمهر ونكاح جديد على تطليقتين. قال ويطلق الرجل امراته التي لم يمسها متى شاء تطليقة وليس عليها عدة. ويطلق[2] الحبلى متى شاء[3] تطليقة. وليس عليها عدة. والمرأة التي ايست من المحيض وقد دخل بها زوجها يمسك عنها الجماع شهرا ثم يطلقها واحدة. وكذلك التي لم تبلغ المحيض وقد دخل بها زوجها. ولا تخرج التي قد ايست من المحيض والتي لم تبلغ المحيض من بيوتهن ثلاثة اشهر ما دمن في العدة. لا تخرج الحبلى حتى تضع. وامرهن في الشهود والمراجعة في العدة في التطليقة والثنتين بمنزلة التي تحيض. وان مات احدهما فالميراث بينهما في العدة. قال حدثنا مقاتل عن حماد بن ابراهيم عن ابن مسعود انه ورث علقمة بن قيس من امرأته بعد ثمانية عشر شهرا كان دخل بها فطلقها واحدة قبل ان تحيض ثلاث حيض فقال <ابن> مسعود لعلقمة بن قيس قد ميراثها فان الله عز وجل حبسه عليها قال وليس بين [الحر] المسلم الحر وبين اليهودية والنصرانية والامة ميراث

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(1) s. 2:231.

(2) وتطلق s. 185.

(3) شاءت s. (3)

وليس بين المرأة الحرة وبين زوجها العبد ميراث.

تفسير ما نهى الله

628 عز وجل ولي المرأة ان يمنعها ان ترجع الى زوجها الذى طلقها واحدة او اثنتين بعد انقضاء العدة: في السورة التي يذكر فيها البقرة قول سبحانه (واذا طلقتم النساء فبلغن اجلهن) يقول فانقضت عدتهن (فلا تعضلوهن ان ينكحن ازواجهن) قال نزلت في معقل بن يسار المزني وابي الدراج وذلك ان ابا الدراج بن عاصم الانصاري كان تزوج اخت معقل وهي جمل بنت يسار المزني فطلقها واحدة فبانت منه فأراد المراجعة بمهر جديد فمنع المرأة اخوها معقل بن يسار ان ترجع الى زوجها. وقال ان فعلت لا اكلمك ابدا. وقال لزوجها انكحتك وازمتك[2] راثوتك على قومي فطلقتها[3] واجحفت بها والله لا ازوجنها ابدا. فقال الله تعالى ذكره (ولا تعضلوهن) يعني معقلا[4] يقول لا تمنعوهن (ان ينكحن ازواجهن) يعني ان يرجعن الى ازواجهن (اذا تراضوا بينهم بالمعروف) يعني بمهر ونكاح جديد. (ذلك) يعني الذي ذكر النهي الا يمنعها من الرجوع (يوعظ به من كان يؤمن بالله واليوم الآخر) يعني يصدق بالله عز وجل انه واحد ويصدق بالبعث الذي فيه جزاء الاعمال فيفعل ما امره الله عز وجل يعني ما ذكر في هذه الآية (ازكى لكم) يعني المراجعة خير لكم من الفرقة (واطهر) يعني لقلوبكم من الريبة (والله يعلم) يعني حب كل واحد منهما الاخر (وانتم لا تعلمون) 630 يقول لا تعلمون ذلك منهما فلما نزلت هذه الاية قال النبي صلى الله عليه وسلم لمعقل "ان كنت تؤمن بالله واليوم الآخر فلا تمنع اختك من زوجها" قال معقل اني اومن بالله واليوم الاخر واشهدك اني قد انكحته.

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(1) MS. 2:252.

(2) MS. 10 ستك

(3) MS. فطلقها

(4) MS. معقل

تفسير الطلاق الثلاث: في السورة التي يذكر فيها البقرة قوله سبحانه (والمطلقات يتربصن بانفسهن ثلاثة قروء ولا يحل لهن ان يكتمن ما خلق الله في ارحامهن)[1] يعني الولد (ان كن يؤمن بالله واليوم الآخر وبعولتهن) يعني ازواجهن[2] (احق بردهن) يعني بوجعتهن ما دمن[3] في الحبل؛ قال كان هذا في اول الاسلام فان الرجل اذا طلق امرأته ثلاثا وهي حبلى فهو احق برجعتها ما دامت في العده ثم صارت (وبعولتهن احق بردهن) في الحبل بعد ما طلقها ثلاثا منسوخة نسختها هذه الآية التي تليها (الطلاق مرتان فامساك بمعروف او تسريح باحسان)[4] يعني او ليطلقها الثالثة باحسان في غير ضرار كما امر في وفاه العهر والعدة. ثم قال في التقديم (فان طلقها)[5] يعني الثالثة بعد التطليقتين (فلا تحل له من بعد) يعني من بعد هذه التطليقة الثالثة (حتى تنكح زوجا غيره) بعد انقضاء العده من غير خداع فيجامعها. فان نكحت غيره (فان طلقها) يعني الزوج الآخر (فلا جناح عليهما) يعني فلا حرج على الزوج الاول والمرأة المطلقة (ان يتراجعا) يعني بعد ما تنقضي عدتها من الزوج الآخر فيراجعها بمهر ونكاح جديد (ان ظنا) يعني ان ايقنا (ان يقيما حدود الله) يعني امر الله فيما امرهما (وتلك حدود الله) يعني ما بين من امر الزوج والمرأة في الطلاق والمراجعة (يبينها لقوم يعلمون) قال فمن طلق امرأته ثلاثا وهي حبلى او غير ذلك فقد بانت منه فلا تحل له حتى تنكح زوجا غيره. قال وحدثنا مقاتل قال قيس ان يريد ان يطلق امرأته على السنه فاذا اغتسلت المرأة من الحيض فلا يجامعها حتى يطلقها واحدة. ثم يكف عنها الجماع فاذا حاضت بعد ذلك حيضة واغتسلت طلقها الثانية ويكف عنها الجماع وهي في بيته ونفقته حتى تحيض الثالثة فتحرم عليه ولا تحل (للأزواج) حتى تحيض الثالثة. واما التي ايست من المحيض يمسك عن جماعها شهرا ثم يطلقها

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(1) ق. 2:228.
(2) ق. 10 يعني ازواجهن
(3) ق. ما دامت
(4) ق. 2:229.
(5) ق. 2:230.

عند رأس كل شهر تطليقة من غير جماع وهي في بيته نفقته فاذا طلقها الثالثة حرمت عليه ولا تحل للازواج حتى تعتد بعد ذلك شهرا وكذلك التي لم تبلغ المحيض فطلقها زوجها بعد ما دخل بها. قال وحدثنا مقاتل قال قال ابن عباس "من طلق امرأته ثلاثا في مرة واحدة ان كان دخل بها او لم يدخل بها او كانت حبلى فقد بانت منه وعصى ربه عز وجل ويحرم المهر ولا تحل له حتى تنكح زوجا غيره... قال وحدثنا مقاتل عن عطاء والزهري عن عثمان بن عفان رضوان الله عليه فيمن[1] طلق امرأته ثلاثا في مرضه قال: "ان مات الزوج وهي في العدة فانها ترثه" قال وحدثنا مقاتل عن حماد والحكم عن ابراهيم ان طلاق اليهودية والنصرانية مثل طلاق الحرة المسلمة وكذلك عدتهن. قال وحدثنا مقاتل قال طلاق الحرة تحت العبد ثلاثا وطلاق الامة تحت الحر والعبد ثنتين قال حدثنا مقاتل عن عطاء عن ابن عباس انه جاءه رجل فقال كان بيني وبين عمر[2] كلام فقلت له يوم اتزوج ابنتك فهي طالق ثلاثا. قال تزوجها فهي لك حلال اما تقرأ هذه الآية (يا ايها الذين آمنوا اذا نكحتم[3] المؤمنات ثم طلقتموهن[4] قبل ان تمسوهن) بعد سبحانه النكاح ثم الطلاق. مقاتل عن الضحاك وحبيب بن ابي ثابت عن علي بن ابي طالب رضوان الله عليه قال "لا طلاق الا بعد نكاح ولا عتق الا بعد [ما] تملك". مقاتل عن عمرو بن شعيب عن جده عن النبي صلى الله عليه وسلم بمثله.

تفسير عدة النساء والسكنى في العدة: قوله سبحانه في السورة التي يذكر فيها البقرة (والمطلقات يتربصن بانفسهن ثلاثة قروء)[5] يعني ثلاث حيض فهذه كانت عدة المطلقات فاستثنى من ثلاثة قروء المطلقة التي لم يدخل بها زوجها فقال في الاحزاب (يا ايها الذين آمنوا

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(1) فيه (2) عمر (3) طلقتم

(4) 33:49. (5) 2:228.

اذا نكحتم المؤمنات ثم طلقتموهن من قبل ان تمسوهن[1] يعني ان تجامعوهن (فما لكم عليهن من عدة تعتدونها) ليس على هذه عدة. ان شاءت تزوجت من يومها واستثنى من ثلاثة قروء التي قعدت عن المحيض وقد دخل بها زوجها ثم طلقها قال في النساء القصرى (واللائي يئسن من المحيض من نسائكم[2] يعني المرأة التي لا تحيض من الكبر (ان ارتبتم فعدتهن ثلاثة اشهر) وكذلك (اللاء لم يحضن) وهي الجارية التي لم تبلغ المحيض وطلقها زوجها بعد ما دخل بها فعدتها ثلاثة اشهر، فان حاضت قبل ان تمضي ثلاثة اشهر فلتعتد بالحيض وتدع ما مضى من الشهور. واستثنى من ثلاثة قروء عدة الحبلى قال عز وجل (واولات الاحمال اجلهن) يعني الحبلى اجلها ان تضع حملها ان ولدت من يومها فقد حلت للازواج. قال وتبين الاقراء الثلاثة على التي تحيض وطلقها زوجها بعد ما دخل بها وليست بحبلى. وكذلك اليهودية والنصرانية الحرة اذا تزوجها المسلم. وعدة الامة المسلمة اذا كانت تحت حر أو عبد حيضتان فان كانت ممن لا تحيض فشهران. وكذلك اذا استريبت.

تفسير سنني المطلقات من الاحرار: في السورة التي يذكر فيها الطلاق وهي[4] النساء القصرى قوله سبحانه (اسكنوهن من حيث سكنتم)[5] يقول اسكنوا المطلقة اذا طلقت طلقة واحدة أو اثنتين (من حيث سكنتم من وجدكم) يعني من مقدركم في النفقة والسكن. قال وليس للمطلقة ثلاثا سكنى ولا نفقة في عدتها الا ان تكون حبلى. قال عز وجل (وان كن اولات حمل) يعني المطلقة الحبلى ان طلقت ثلاثا او أقل منه (فانفقوا عليهن حتى يضعن حملهن) وقال في المتوفى عنها زوجها في السورة التي يذكر فيها البقرة (والذين يتوفون منكم)[6] يعني الرجال (ويذرون ازواجا وصية لازواجهم) يعني لنسائهم (متاعا الى الحول غير اخراج) وكان هذا في اول الاسلام اذا توفي عنها زوجها

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(1) ص. 33:49.
(2) ص. 65:4.
(3) ص. اول
(4) ص. 1.
(5) ص. 65:6.
(6) ص. 2:240.

654 لها السكنى والنفقة من بيت زوجها ولا يخرجها الورثة (فان خرجن) الى
اهليهن من قبل انفسهن قبل الحول (فلا جناح عليهن فيما فعلن في انفسهن من
معروف)[1] يعني ان تزين وتشوف وتلتمس الازواج ثم صار ما كان لهن[2] من
النفقة في الحول منسوخة نسختها نصيبها من الميراث الربع ان لم يكن
للزوج ولد فان كان للزوج ولد فلهن الثمن وصار ما كان لهن من السكنى
والعدة سنة منسوخة نسختها هذه الآية في السورة التي يذكر فيها البقرة
قوله سبحانه (والذين يتوفون منكم) يعني من الرجال (ويذرون ازواجا
يتربصن بانفسهن اربعة اشهر وعشرا) يقول كل امرأة مات عنها زوجها
ان كان دخل بها او لم يدخل بها فعدتها اربعة اشهر وعشرا منذ يوم يموت
زوجها ان كان غائبا او شاهدا ولا تحول من بيتها الذي اتاها فيه يعني
زوجها ما دامت في العدة. ولا تبيت في غير ذلك البيت ونفقتها
من نصيبها من الميراث. (فاذا بلغن اجلهن) يعني انقضت عدتهن اربعة اشهر
وعشرا (فلا جناح عليهن فيما فعلن في انفسهن من معروف) يعني ان تزين وتشوف
وتلتمس الازواج. قال واستثنى من اربعة اشهر وعشرا عدة التي يموت
عنها زوجها وهي حبلى. قال عز وجل في النساء القصرى (واولات الاحمال
اجلهن ان يضعن حملهن)[3] ان وضعت من يومها حلت للازواج. قال
حدثنا مقاتل بذلك عن ابي بن كعب قال نزلت سورة النساء
655 القصرى بعد سورة البقرة. قال مقاتل ان اسقطت مخلوقا حلت للازواج
قال حدثنا مقاتل عن حماد في ام الولد يموت عنها سيدها قال تعتد
ثلاث حيض قال وام الولد لا تباع ولا توهب وهي حرة اذا مات سيدها
حدثنا مقاتل عن قتادة عن عثمان بن عفان رضي الله عنه قال المتوفى
عنها زوجها لا تبيت عن البيت الذي اتاها فيه يعني زوجها يعني لا

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(1) ص 2:234 م.

(2) لهم م.

(3) لا م.

(4) ص 65:4 م.

تحول منه حتى تنقضي عدتها. مقاتل عن شاشم عن ابن عمر مثله[1] قال وقال ابراهيم ان كانت في سفر فلتأت اقرب المياه اليها فتعتد بذلك الماء ثم ترجع الى المصر.

تفسير ما رخص للرجل من التعريض للمرأة في العدة[2] من غير تزويج:

في السورة التي يذكر فيها البقرة قوله سبحانه (ولا جناح عليكم فيما عرضتم به من خطبة النساء)[2] يقول لا حرج على الرجل ان يقول للمرأة قبل ان تنقضي عدتها انك لتعجبيني وما اجاورك الى غيرك فهذا التعريض (او اكننتم في انفسكم) يقول ولا جناح عليكم ان تنكروا تزويجهن في قلوبكم في العدة (علم الله انكم ستذكرونهن) في العدة (ولكن لا تواعدوهن سرا) يعني الجماع في العدة. يقول الرجل قد تزوجتك في نفسي وانما انتظر عدتك فجامعها. ثم قال عز وجل (الا ان تقولوا قولا معروفا) يعني عدة حسنة وهي في العدة فيقول لها انه لحبيب الي ان اكرمك واوتسي ما احببت ثم قال عز وجل (ولا تعزموا عقدة النكاح) يقول لا تحققوا تزويج النساء في العدة (حتى يبلغ الكتاب اجله) يقول حتى تنقضي عدتهن (واعلموا ان الله يعلم ما في انفسكم) يعني ما في قلوبكم من امرهن (فاحذروه) يعني فلا تركبوا في العدة عسالا يحل لكم (واعلموا ان الله غفور) يعني ذو تجاوز (رحيم) يعني لا يعجل بالعقوبة.

تفسير مهور النساء والمتعة التي لم يسم لها مهرا والتي قد سمي لها: قوله سبحانه في السورة التي يذكر فيها النساء (واتوا النساء صدقاتهن نحلة)[3] يعني للأزواج اعطوا النساء مهورهن فريضة (فان طبن لكم) يعني فان احللن النساء للأزواج (عن شيء منه) يعني من المهر (نفسا فكلوه هنيئا مريئا) يعني حلالا طيبا وقال عز وجل في اية اخرى (وان اردتم استبدال زوج مكان زوج)[5] يقول ان اراد الرجل طلاق امرأته وتزوج[6] امرأة اخرى (واتيتم احداهن) يعني واعطيتم

كذا في MS. ك

(1) ... 2. ... (3) ... مقاتل عن عبد الكريم عن الحسن مثله مقاتل عن ابراهيم عن ابن مسعود

(2) ... 2:235. ... (4) ... 4:4.

(5) ... 4:20

التي تريدون[1] طلاقها من المهر (قنطارا) يعنى من ذهب والقنطار الف ومائتا دينار (فلا تأخذوا منه شيئا)[2] يقول اذا اراد طلاقها فلا يضر بها لتفتدى منه (اتأخذونه) يعنى من المهر (بهتانا) يعنى ظلما بغير حق (واثما مبينا) يعنى بينا (وكيف تأخذونه)[3] تعظيما لاخذ المهر (وقد افضى بعضكم الى بعض) يعنى فى الجماع (واخذن منكم ميثاقا غليظا) يعنى سديدا يعنى بالميثاق الغليظ ما اقر الرجال على انفسهم من قول الله عز وجل (فامسكوهن بمعروف او فارقوهن بمعروف)[4] يعنى امساك بمعروف او تسريح باحسان. قال وقال عمر بن الخطاب رضى الله عنه " من الكبائر من نقص مهر امرأته او اجر أجيره "

66B وبيان مهر التى طلقها زوجها قبل ان يمسها فى السورة التى يذكر فيها البقرة قوله سبحانه (ولا جناح عليكم)[5] يعنى ولا حرج عليكم يعنى على الرجال (ان طلقتم النساء ما لم تمسوهن) يعنى ما لم تجامعوهن يعنى من سمى لها المهر ثم ذكر التى لم يسم لها مهرا قال الله عز وجل (او تفرضوا لهن فريضة) فيطلقها زوجها قبل الجماع فلا بأس. وهو الرجل يتزوج المرأة وتوهب له شهادة الشهود من الاولياء ورضى منها ولم يسم لها مهرا فيطلقها قبل ان يجامعها فلا مهر لها ولا عدة [لها] عليها ولها[6] المتعة بالمعروف ويجبر الزوج على متعتها وليس بشئ موقت ولكن يمتعها (على الموسع قدره وعلى المقتر قدره) يعنى قدره فى المال (متاعا بالمعروف) وليس بموقت وهو واجب (حقا على المتقين) قال نزلت فى رجل من الانصار تزوج امرأة من بنى صنيفة ولم يسمها فقال[7] له النبى صلى الله عليه وسلم " اطلقتها ؟ " قال "نعم،قال انى لم اجد نفقة" فقال النبى صلى الله عليه وسلم "هل متعتها بشئ ؟ " قال لا قال النبى صلى الله عليه وسلم "بقلنسوتك. اما انها لا تسوى شيئا ولكن احببت ان احبى سنة ثم ان النبى صلى الله عليه وسلم كساه ثوبين بعد ذلك فتزوج امرأة فامهرها

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(1) Ms. تريد (4) Q. 2:231. (7) Mg. 10. ل

(2) Q. 4:20. (5) Q. 2:236.

(3) Q. 4:21. (6) Mg. 10. لها

احد توبيه. قال مقاتل فان دخل الرجل بالمرأة التي لم يسم لها مهرا[1] فلها مهر مثلها من النساء وان مات عنها زوجها قبل ان يدخل بها فعليها عدة المتوفى عنها زوجها اربعة اشهر وعشرا ولها مهر مثلها من النساء ونصيبها من الميراث. وان ماتت قبله ولم يدخل بها فله منها الميراث ولها المهر كله. ثم ذكر مهر المرأة التي طلقها زوجها قبل ان يمسها وقد سمى لها المهر قال عز وجل (فان طلقتموهن من قبل ان تمسوهن)[2] يعني من قبل ان تجامعوهن (وقد فرضتم لهن) يعني المهر (فريضة فنصف ما فرضتم) يعني فعليكم نصف المهر ثم استثنى فقال عز وجل (الا ان يعفون) يقول الا ان يتركن النساء نصف المهر للزوج فتقول المرأة انه لم يدخل بي ولم ينظر الى عورة فتعفو عن نصف مهرها فتتركه لزوجها ثم قال سبحانه (او يعفو الذي بيده عقدة النكاح) يعني الزوج فيوفيها المهر كله فيقول كانت في حبالي فمنعتها الازواج فيعطيها[3] جميع المهر ثم قال سبحانه (وان تعفوا) يقول وان تتركوا (اقرب للتقوى) يقول ان تركت المرأة نصفها او اعطاها الزوج المهر كله فهو اعظم لاجرهم. ثم قال تعالى ذكره (ولا تنسوا) يعني ولا تتركوا (الفضل بينكم) يعني بين الرجل والمرأة في الترك يقول ان تركت المرأة نصفها للزوج فهو افضل واعظم لاجرها وان أوفاها الرجل المهر كله فهو افضل واعظم لاجره فان ابيا[4] فهو النصف الذي ذكره الله عز وجل (والله بما تعملون) يعني بما ذكر في هذه الاية (بصير) قوله سبحانه (وللمطلقات)[5] يعني اللاتي دخل بهن الازواج (متاع بالمعروف) ولا يحسن الزوج على المتعة لأن لها المهر كاملا ولكنه يمتعها (حقا على المتقين) ان يفعلوا ذلك على قدر اموالهم (كذلك يبين الله لكم اياته)[6] يعني هكذا يبين الله [الله] امر[7] ما بين في امر المتعة (لعلكم تعقلون). قال حدثنا مقاتل

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(1) Lbo. مهر
(2) ... 2:237.
(3) Bbo. يعطيها
(4) Bbo. ابو
(5) ... 2:241.
(6) ... 2:242.
(7) Bbo. امره

عن نافع عن ابن عمر فيمن طلق امرأته قبل ان يمسها وقد سمى لها مهرا ان لها نصف المهر وليس لها متاع بعد النصف. قال حدثنا مقاتل عن عطاء عن عبيد بن عمير عن عمر بن الخطاب رضى الله عنه وعلى بن ابى طالب عليه السلام "انه من اغلق الباب وارخى الستر فقد وجب المهر كله".

تفسير الخلعة: فى السورة التى يذكر فيها البقرة قوله سبحانه (ولا يحل لكم ان تأخذوا مما اتيتموهن شيئا)[1] يقول لا يحل للرجل اذا اراد طلاق امرأته ان يأخذ مما اعطاها من المهر شيئا ثم استثنى قال المختلعة التى تختلع من زوجها والزوج كاره لذلك. فقال سبحانه (الا ان يخافا الا يقيما حدود الله) يعنى امر الله عز وجل فيما امرهما وذلك انه يخاف من المرأة الفتنة على نفسها اذا كانت مبغضة لزوجها فتعصى الله عز وجل فيه ويخاف من الزوج ان لم تطعه امرأته ان يعتدى عليها (فان خفتم) يعنى علمتم يعنى الحكام (الا يقيما) يعنى الرجل وامرأته (حدود الله) يعنى امر الله فى انفسهما ونشزت المرأة على الزوج (فلا جناح عليهما) يعنى فلا حرج على الزوج والمرأة (فيما افتدت به) يعنى فيما افتدت به المرأة من شىء اذا رضيا ان تفتدى المرأة نفسها من زوجها بمهرها او اكثر من ذلك فيقبل منها الفدية ثم يفترقا. قال نزلت فى ثابت بن قيس بن شماس الانصارى وفى امرأته ام حبيبة ابنة[2] عبد الله بن ابى كان امهرها حديقة فرت عليه واختلعت منه فهى اول خلعة كانت فى الاسلام قال عز وجل (تلك حدود الله) يعنى امر الله فيها (ومن يتعد حدود الله) يقول ومن يخالف امر الله الى غيره (فاولئك هم الظالمون) يعنى لانفسهم وقال عز وجل فى السورة التى يذكر فيها النساء (ولا تعضلوهن لتذهبوا ببعض ما اتيتموهن)[3] وهو الرجل يضر امرأته ولا حاجة له فيها لتفتدى منه فنهى[4] الله عز وجل

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(1) ٠ 2:229٠

(2) ٠ ابنته ٠

(3) ٠ 4:19٠

(4) ٠ فيها ٠

عن ذلك فقال سبحانه (ولا تعضلوهن)[1] يعني تحبسوهن في المضاره (لتذهبوا ببعض ما اتيتموهن) يعني ببعض ما اعطيتموهن من المهر ثم استثنى اذا كانت المرأة هي المبغضة لزوجها الناشزة عليه فقال سبحانه (الا ان ياتين بفاحشة) يعني العصيان البين وهو النشوز فاذا فعلت ذلك فقد حلت الفدية للزوج وعليها. قال حدثنا مقاتل عن الضحاك قال لا بأس ان يأخذ الرجل من امرأته اذا اختلعت منه فوق ما اعطاها من المهر واقل من ذلك انما هو ما تراضيا عليه لقول الله عز وجل (فلا جناح عليهما فيما افتدت به). قال حدثنا مقاتل قال الخلعة لا تكون ابدا الا برضى الزوج. فاذا رضي الزوج ان تختلع امراته وكرهت المرأة صحبته تشهد المرأة عند ذلك رجلين اني قد كرهت صحبة زوجي هذا واني اعطيته من مالي كذا وكذا وتسمي المال واني اختلعت نفسي منه بذلك فيقول الزوج قد رضيت وقبلت فاذا قال ذلك بانت منه امرأته بتطليقة وللزوج ما اشترط عليها، وعليها العدة كاملة ان كان دخل بها فان لم يكن دخل بها فلا عدة عليها. وان كانت حبلى او توضع ولدا منه فان اشترطت عند الخلعة اني قد ابرأت[2] الزوج من النفقة فقد برئ وكل شيء يشترطان عند الخلعة فهو جائز الا ان تقيم المرأة البينة ان زوجها كان يضار بها فانه يقضى لها بالمهر وقيل جازت الخلعة. ومن امر بامرأته حتى تختلع فكل شيء يأخذ منها فهو حرام. قال حدثنا مقاتل ان الخلعة تطليقة بائنة والزوج من الخطاب ان شاءت المرأة تزوجته في عدتها [في عدتها] بمهر ونكاح جديد. وتكون عنده على تطليقتين ولا يحل لها ان تتزوج غيره حتى تنقضي عدتها كاملا ثم تتزوج من شاءت وكذلك عده التي تبارئ زوجها

(1. Qor 4:19.

(2) Ibn Ishaq 283.

تفسير الايلاء : في السورة التي يذكر فيها البقرة قوله سبحانه ﴿للذين يؤلون من نسائهم﴾[1] يعني الذين يحلفون من نسائهم ﴿تربص اربعة اشهر﴾ وهو الرجل لا يقرب امرأته للجماع ﴿فان فاؤوا﴾ يقول فان رجع عن يمينه وجامعها قبل ان تمضي اربعة اشهر فهي امرأته ﴿فان الله غفور رحيم﴾ لهذه اليمين لانها لم تكن نزلت كفارة اليمين يومئذ ثم نزلت كفارة اليمين يومئذ في السورة التي يذكر فيها المائدة من آلى من امرأته ثم جامعها قبل ان تمضي اربعة اشهر فليكفر عن يمينه وهي امرأته ﴿وان عزموا الطلاق﴾[2] يقول وان حققوا الطلاق فلم يجامعها زوجها اربعة اشهر منذ يوم حلف بانت منه بتطليقة ﴿فان الله سميع﴾ يعني ليمينه التي حلف عليها ﴿عليم﴾ يعني عالما بها. قال حدثنا مقاتل عن الحكم عن ابي معشر عن ابن عباس قال الفيء الجماع، وعزيمة الطلاق اربعة اشهر منذ يوم حلف فهي تطليقة بائنة وعليها العدة ايضا بعد اربعة اشهر ان كان دخل بها والزوج من الخطاب ان شاءت المرأة تزوجته في عدتها بمهر ونكاح جديد ولا يحل لها ان تتزوج غيره حتى تنقضي عدتها كاملا ثم تتزوج من شاءت.

تفسير من يحرم امرأته او جاريته على نفسه:

في السورة التي يذكر فيها ﴿يا ايها النبي لم تحرم ما احل الله لك تبتغي مرضات ازواجك﴾[3] وذلك ان حفصة بنت عمر بن الخطاب رضي الله عنه زوج النبي صلى الله عليه وسلم زارت اباها في يوم كان ينبغي النبي صلى الله عليه وسلم ان يكون عندها فلما رجعت من عند ابيها ابصرت النبي صلى الله عليه وسلم في بيتها مع جارية له قبطية اسمها ماريه وهي ام ابراهيم ابن النبي صلى الله عليه وسلم فلم تدخل البيت حتى خرجت ماريه

(1) Q. 2:226.
(2) Q. 2:227.
(3) Q. 66:1.

• MS. عالم

فقالت حفصة رضي الله عنها للنبي صلى الله عليه وسلم اني رأيت من كان
69a معك يغارت غيرة شديدة فلما رأى النبي صلى الله عليه وسلم في وجه حفصة
الغيرة والكآبة قال لها اتقصي عني ولا تخبري عائشة رضي الله عنها
بشيء فاني لا اقربها ابدا فاخبرت حفصة عائشة رضي الله عنها وكانتا
متصافيتين فلم تزل عائشة رضي الله عنها بالنبي صلى الله عليه وسلم حتى[1] حلف
5 لها بقرب مارية وحرمها على نفسه فنزلت (يا ايها النبي لم تحرم ما احل الله)[2]
يعني جماع مارية (تبتغي مرضات ازواجك) يعني عائشة رضي الله عنها (والله
غفور رحيم) يعني لليمين التي حلف عليها النبي صلى الله عليه وسلم فجعل فيها
الكفارة. فقال عز وجل (قد فرض الله لكم)[3] يعني قد بين الله لكم (تحلة ايمانكم)
يعني كفارة ايمانكم وهي في السورة التي يذكر فيها المائدة (اطعام عشرة
10 مساكين)(او كسوتهم او تحرير رقبة فمن لم يجد فصيام ثلاثة ايام متتابعات)
قال فاعتق النبي صلى الله عليه وسلم في تحريم مارية فاصبها بعد ذلك فوطئها
له ابراهيم عليه السلام قال مقاتل فمن قال لامرأته او لجاريته انت علي
حرام فليكفر عن يمينه وان نوى الثلاث انها هي يمين تكفرها. قال
محمد حدثنا مقاتل عن عطاء عن ابن عباس وعن ابي بكر وعائشة رضي الله عنهما
15 وعن طاووس[4] ومجاهد وعبد الكريم في الوحي يقول لامرأته انت علي حرام
قال فيها كفارة يمين.

تفسير الظهار: في السورة التي يذكر فيها المجادلة
قوله سبحانه (الذين يظاهرون من نسائهم)[5] وذلك ان الظهار والايلاء[6] في
70a الجاهلية فوقت الله عز وجل للايلاء[6] اربعة اشهر وجعل في الظهار تكفيرة
قال عز وجل (الذين يظاهرون من نسائهم) وهو الرجل يقول لامرأته انت علي
حرام كظهر امي (ثم يعودون لما قالوا) ثم يريدون ان يعودوا الى الجماع

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(1) حتى حلف (4) وابن عمر
(2) ص 66:1. (5) ص 58:3.
(3) ص 66:2. (6) ص الايلاء

الذين حرموا على انفسهم (فتحرير رقبة)[1] يعني يعتق نسمة ان كانت مسلمة او من
اهل الكتاب صغيرا او كبيرا فهو يجزئه في الظهار (من قبل ان يتماسا)
يعني يعتق من قبل ان يجامع امرأته (فمن لم يجد)[2] يعني فمن لم يجد رقبة (فصيام)
يعني فعليه صيام (شهرين متتابعين) يعني لا يفطر فيهن الا بالليل (من قبل ان
يتماسا) يعني من قبل ان يجامع امرأته. (فمن لم يستطع) الصيام فليطعم ستين
مسكينا لكل مسكين نصف صاع حنطة او صاع من شعير او تمر
او زبيب (لتؤمنوا بالله) يعني لتصدقوا بالله (ورسوله وتلك حدود
الله) يعني سنة الله وامره ما ذكر من كفارة الظهار من العتق والطعام والصيام
(وان الله لعفو غفور) قال حدثنا مقاتل فيمن قال لامرأته انت علي حرام
مثل امي او مثل اختي او مثل خالتي او مثل بنتي يحرم عليه نكاحها ابدا من الحسن
والحسين فانه ظهار. وان قال لامرأته انت مثل امي ولم يقل انت علي مثل امي
فليس بظهار. قال ومن بدأ في كفارة الظهار ثم نزل به بلية او عذر فالتتابع
ساقط برأ من وجه فليتمم بقية ما عليه من الصوم. وان افطر في غير عذر
عليه ان يستأنف الصوم وليس له ان يجامع امرأته بالليل[3] حتى يتم
ستين. فان صام شهرا او اكثر فوجد سعة ان يعتق رقبة قبل ان يتم
شهرين صحيحين رقبة فليدع الصوم فان وجد بعد ما تم شهرين فعليه
العتق قال حدثنا مقاتل عن عمرو بن شعيب عن سعيد بن المسيب
عن عمر بن الخطاب رضي الله عنه في رجل ظاهر من اربع نسوة في مجلس
واحد قال عليه كفارة واحدة قال مقاتل وان فعل بهن ظهارا
واحدة[4] كفارة وان على مرار[5] قبل ان يكفر على شيء واحد فانما هي كفارة
واحدة وليس الظهار بطلاق.

تفسير الخيار الرجل يخير[6] امرأته ويجعل امرها بيدها

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(1) ه 58:3o
(2) ه 58:4o
(3) بالليل 58
(4) 58o واحد
(5) 58o تخير
o 59. فرار

من السورة التي يذكر فيها الاحزاب قوله سبحانه (يا ايها النبي قل لازواجك ان كنتن تردن الحياة الدنيا وزينتها فتعالين امتعكن واسرحكن سراحا جميلا. وان كنتن تردن الله ورسوله والدار الاخرة فان الله اعد للمحسنات منكن اجرا عظيما)[1] قال امر الله عز وجل نبيه صلى الله عليه وسلم ان يخير نساءه في هذه الآية فلم تختر منهن نفسها غير الحميرية. قال لما خيرهن النبي صلى الله عليه وسلم قالت عائشة رضي الله عنها بل نختار الله ورسوله والدار الآخرة. وتابعها نساء النبي صلى الله عليه وسلم وقالت الصديقة عائشة رضي الله عنها خيرنا النبي صلى الله عليه وسلم فاخترناه فلم يعد ذلك طلاقا. قال حدثنا عبدان عن عائشة وعمر بن الخطاب وابن مسعود رضي الله عنهم قالوا من خيّر امرأته فاختارت نفسها فهي طالقة راجعة عليها الرجعة في الحديث الاول. وان اختارت زوجها فليس بطلاق. قال وكذلك اذا جعل امر امرأته بيدها فان قامت المرأة من مقعدها الذي خيرها فيه زوجها او جعل الامر اليها واشهدوا قبل ان تختار نفسها وجمع الامر امرها فليس لها بعد ذلك امر[2].

تسمية عقلة امر المراضع:

والام احق بولدها من غيرها من المراضع.[2] في السور التي يذكر فيها البقرة قوله سبحانه (والوالدات يرضعن اولادهن)[3] وهو الوجه يطلق امرأته وله ولد منها فهي احق بولدها من غيرها فهن يرضعن اولادهن (حوليين كاملين لمن اراد ان يتم الرضاعة) يعني ان يكمل الرضاعة وليس الحوليين بفريضة من شاء ارضع فوق الحولين ومن شاء قصر عنها ثم قال عز وجل (وعلى المولود له) يعني على الاب الذي له (رزقهن) يعني رزق الام (وكسوتهن بالمعروف

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(1) س. 33:28-29.

(2) المراضيع عقار (2)

(3) س. 2:233.

(لا تكلف نفسا الا وسعها)[1] يقول لا تكلف نفساً[2] من نفقة المراضع الا ما اطاقت (لا تضار والدة بولدها) يقول لا يضر الرجل اذا طلق امرأته ان يضارها فينزع منها ولدها وهي لا تريد ذلك ثم قال سبحانه (ولا مولود له بولده) يقول لا تحمل المرأة اذا طلقها زوجها ان تضاره فتلقى اليه ولده ضارة له ثم قال سبحانه (وعلى الوارث مثل ذلك) يقول وعلى من يرث اليتيم اذا مات الاب مثل ما على الاب من النفقة والكسوة ولو كان حيا ولا يضار الوارث الام بولدها هو بمنزلة الاب اذا لم يكن لليتيم مال. ثم رجع الى الابوين فقال عز وجل (فان ارادا) يعني الابوين (فصالا) يعني ان يفصلا الولد عن اللبن دون الحولين (عن تراض منهما وتشاور) يقول واتفقا على ذلك (فلا جناح) يعني فلا حرج (عليهما) ما لم يضار احدهما صاحبه ان يفصلا الولد قبل الحولين. والام احق بولدها اذا رضيت النفقة والكسوة ما يرضى (به) غيرها من المراضع. فان لم ترض الام ما يرضى به غيرها من النفقة (وان اردتم ان تسترضعوا اولادكم فلا جناح عليكم) يقول لا حرج على الاب ان يسترضع لولده ظئراً[3] ويسلم لها اجرها ولا كسوة ولا رزق فذلك قوله سبحانه (فلا جناح عليكم اذا سلمتم) لامر الله يعني في امر المراضع (ما اتيتم بالمعروف) يقول ما اعطيتم الظئر من فضل على اجرها (واتقوا الله) يعني ولا تضيعوه ثم حذرهم فقال سبحانه (واعلموا ان الله بما تعملون بصير) نظيرها في النساء القصرى حيث يقول (فان ارضعن لكم)[4] يعني الزوج الذي خلقها. ولده (فآتوهن اجورهن) يعني الرزق والكسوة على قدر ميسرة الرجل (وائتمروا بينكم) يعني بين الرجل والمرأة (بمعروف) يعني حتى تتفقوا من النفقة على امر معروف (وان تعاسرتم) يعني الزوج وامرأته المطلقة لم يتفقا فسارادت

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(1) Qo. 2:253.
(2) Bs. نفس
(3) Bs. طيرا
(4) Qo. 65:6.

المرأة اكثر مما يطلب غيرها من المراضع واراد الرجل باقل مما طلبت المرأة
72A فرضيت المرأة بان تسترضع ولدها يسترضع له الزوج [ولده] امرأة اخرى
(لينفق)[1] يعني في المراضع (ذو سعة من سعته) ان كان موسعا عليه فليوسع
في النفقة (ومن قدر عليه) يعني من قتر عليه (رزقه فلينفق مما اتاه الله) يعني
مما اعطاه الله (لا يكلف الله نفسا) يعني في نفقة المراضع (الا ما اتاها)
5 يعني الا ما اعطاها (سيجعل الله بعد عسر يسرا) يعني بعد القتر سعة.
قال حدثنا مقاتل عن الضحاك عن ابن عباس قال: "ان لم يقبل الولد
ثديا غير ثدي امه فان الام تجبر على رضاع ولدها وان كرهت. وان لم يكن
للزوج مال فليس عليه نفقة لتنفق الام من الذي لها". قال حدثنا
مقاتل عن الزهري عن سعيد بن المسيب عن عمر بن الخطاب رضي الله عنه
10 انه طلق امرأته ام عاصم وله منها ولد صغير فاراد عمر رضي الله عنه ان يأخذ
منها الابن فاختصما الى ابي بكر رضي الله عنه وهو يومئذ خليفة فقالت
ام عاصم "يا خليفة رسول الله ولدي خرج من بطني". وقال عمر رضي الله عنه
"ولدي خرج من صلبي" فقال ابو بكر رضي الله عنه "ريحها وفراشها خير له
منك يا عمر حتى يدرك الغلام فيختار" فقضى بالولد لامه قال فلما توفي
15 ابوبكر واستخلف عمر رضي الله عنهما انطلق رجل وامرأته المطلقة فاختصما
الى عمر رضي الله عنه في ولدهما فقالت المرأة "بطني كان له وعاء وحجري
له حواء وثديي له سقاء وحمله على شهوة وحملته على كره" فقال صدقت
72B فذلك كان عمر يقضي لها بالولد. مقاتل عن محمد بن سيرين عن شريح قال
الام والجدة والعمة والخالة احق من الاب لانهن كلهن[3] ام قال مقاتل
اذا رضيت الام برضاع ولدها فهي احق بولدها حتى يدرك فيختار احد
والديه ما لم تزوج[4] الام او تحول من مصرها[5].

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(1) ن 65 ظ 70
(2) BS. اخو
(3) BS. كلهم
(4) BS. يزوج
(5) BS. معها

تعسير اللعان بين الرجل و امرأته :

في السورة التي يذكر فيها النور قوله سبحانه (والذين يرمون ازواجهم)[1] وهو الرجل يقذف امرأته بالزنى (ولم يكن لهم شهداء الا انفسهم) يقول وليس للزوج شاهد غيره ان امرأته قد زنت رفع ذلك الى الحكام[2] (فشهادة احدهم) يعني الزوج (اربع شهادات بالله انه لمن الصادقين) قال يقوم الزوج بعد صلاة العصر في المسجد فيحلف اربعة ايمان بالله يقول "اشهد بالله الذي لا اله الا هو ان فلانة يعني امرأته - زانية وانه لمن الصادقين في قوله". ثم يقول (الخامسة ان لعنه الله عليه)[3] يعني على نفسه (ان كان من الكاذبين). في قوله. يقول الله (ويدرأ[4] عنها العذاب)[5] يعني ويدفع الحاكم عن المرأة الحد - بعد (ان تشهد اربع شهادات بالله) عزوجل (انه) يعني زوجها (لمن الكاذبين) في قوله فتقوم المرأة مقام زوجها فتقول اربع مرار "اشهد بالله الذي لا اله الا هو انى لست بزانية وان زوجي لمن الكاذبين في قوله" وتقول في (الخامسة ان غضب الله عليها)[6] يعني نفسها (ان كان) زوجها (من الصادقين) في قوله (ولولا فضل الله عليكم ورحمته)[7] يعني نعمته لاظهر على المريب يعني الكاذب (وان الله تواب) على من تاب (حكيم) يعني حكم الملاعنة قال مقاتل اذا لاعن الرجل امرأته لم يجلد احد منهما ويفرق بينهما فلا يجتمعان ابدا وتأخذ المرأة المهر من زوجها. والولد الذي يتبرأ منه الزوج ترثه امه ولا يرثه ابوه الذي لاعن منه.

بسم الله الرحمن الرحيم ابواب الزنى:

وما فيه الحد على من زنى من الاحرار وحد القاذف

قوله سبحانه في السورة التي يذكر فيها بنو اسرائيل (ولا تقربوا الزنى انه كان فاحشة)[8] يعني معصية (وساء سبيلا) يعني وبئس المسلك وقوله سبحانه في

(1) N. 24:6.
(2) N. 1. م
(3) Q. 24:7.
(4) LS. ويدرأ
(5) Q. 24:8.
(6) Q. 24:9.
(7) Q. 24:10.
(8) Q. 17:32.

السورة التى يذكر فيها الاعراف (قل انما حرم ربي الفواحش)[1] يعنى الزنى (ما ظهر منها) يعنى فى العلانية (وما بطن) يعنى السر وذلك ان مشركى العرب كانوا يتكرمون عن الزنى فى العلانية ولا يرون به بأسا فى السر نظيرها فى الانعام وقوله سبحانه فى السورة التى يذكر فيها النساء (واللاتى يأتين الفاحشة)[2] يعنى المعصية وهو الزنى (من نسائكم) يعنى المرأة الثيب من المسلمين (فاستشهدوا عليهن اربعة منكم) يعنى من المسلمين احرارا (فان شهدوا) عليهن بالزنى (فامسكوهن فى البيوت) يعنى احبسوهن فى السجون. قال كان هذا فى اول الاسلام كانت المرأة اذا شهد عليها اربعة من المسلمين عدول بالزنى تحبس فى السجن فان كان لها زوج اخذ المهر ولكنه ينفق عليها من غير طلاق وليس عليها حد ولا يجامعها ولكنه يحبسها فى السجن (حتى يتوفاهن الموت) يعنى حتى تموت المرأة وهى على ذلك الحال (او يجعل الله لهن سبيلا) يعنى مخرجا من السجن والمخرج[3] الحد. وذكر البكرين اللذين لم يحصنا (واللذان)[4] يعنى البكرين (يأتيانها) يعنى الفاحشة وهو الزنى (منكم) يعنى من المسلمين (فآذوهما) يعنى باللسان وبالتعيير[5] والكلام القبيح لهما بما عملا وليس عليهما حبس لانهما بكران ولكن يعيران ليتوبا ويندما (فان تابا) يعنى من الفاحشة (واصلحا) يعنى العمل (فاعرضوا عنهما) يعنى لا تسمعوهما الاذى بعد التوبة (ان الله كان توابا رحيما). وكان هذا يفعل بالبكر والثيب فى اول الاسلام ثم نزل حد الزانى فصار السجن والاذى للزانى منسوخة نسختها هذه الاية التى فى السورة التى[6] يذكر فيها النور (الزانية والزانى فاجلدوا كل واحد منهما مائة جلدة[7] يعنى اذا كانا بكرين لم يحصنا يجلدهما الحكام اذا رفع اليهم[8] وشهد عليهما[9] اربعة من المسلمين احرار عدول ثم قال سبحانه (ولا تأخذكم بهما) يعنى فى ضربهما (رأفة) يعنى رقة فى تعطيل الحد (فى دين الله) يعنى فى حكم الله

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(1) م 7:33.
(2) م 4:15.
(3) الحرج م
(4) م 4:16.
(5) بالتعيين
(6) فى السورة التى 10
(7) م 24:2.
(8) مطلب فى ذكر حد الزنى وما نسخ فى صدر الاسلام 2
(9) عليهم

الذى حكم على الزانى (ان كنتم تؤمنون بالله)[1] يقول للحكام ان كنتم تصدقون بتوحيد الله (واليوم الآخر) وتصدقون بالبعث الذى فيه جزاء الاعمال فاقيموا الحدود. ثم قال سبحانه (وليشهد) يعنى وليحضر (عذابهما) يعنى حدهما (طائفة من المؤمنين) يعنى رجلين فصاعدا. قال لما نزلت اية الحد فى الزنى قال النبى صلى الله عليه وسلم: "الله اكبر جاء الله بالسبيل البكر بالبكر جلد مائة ونفى سنة والثيب بالثيب رجم بالحجارة".[2] قال مقاتل فان زنى البكر بالثيب فعلى البكر مائة ونفى سنة وعلى الثيب رجم بالحجارة.

تفسير حد المملوكين فى الزنى وامر المكره على الزنى وغيره: فى السورة التى يذكر فيها النساء قوله سبحانه (فاذا أحصن)[3] يعنى الولائد اذا ما اسلمن (فان اتين بفاحشة) يقول فان اتين بالزنى (فعليهن نصف ما على المحصنات من العذاب) يعنى فعلى الولائد نصف ما على الحرة من الجلد وهو خمسون جلدة وكذلك يجلد العبد اذا زنى. وليس عليهما رجم ان كانا متزوجين او غير ذلك يجلد هما السيد. ولا يحل للمسلم ان يكره وليدته على الزنى من اجل كسبها فان فعل فاثم ذلك على السيد وذلك قوله سبحانه فى السورة التى يذكر فيها النور (ولا تكرهوا فتياتكم على البغاء)[4] يعنى الزنا (لتبتغوا عرض الحياة الدنيا) يعنى كسبهن واولادهن من الزنى (ومن يكرههن فان الله من بعد اكراههن) فى قراءة ابن مسعود (لهن غفور رحيم). وليس عليهن اثم. ورجل ياخذه الحدود ويستكرهونه على ذنب او يمين او ياخذه سلطان فيقهره على ذنب بينه وبين الله ليس فيه ظلم احد فانه فى رخصة وليس عليه اثم غير الشر ليس له رخصة. قال نزلت هذه الآية فى السورة التى يذكر فيها النحل (من كفر بالله من بعد ايمانه الا من اكره وقلبه مطمئن بالايمان)[5] فى اناس من المسلمين كان كفار مكة يعذبونهم حتى رجعوا عن الاسلام وقلوبهم مطمئنة

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(1) س. 24:2.

(2) س. 4:25.

(3) س. 24:33.

(4) س. 16:106.

بالايمان فانت الرخصة لهم خاصة ثم قال النبى صلى الله عليه وسلم من بعد ذلك "لا تشرك[1] بالله عزوجل ولو حرقت وعذبت". [27] فمن اخذه المشركون فخيروه بين الشرك والقتل فاختار القتل فهو فى الجنة مع النبيين والشهداء وان اشرك ثم مات عليه فهو فى النار. قال فلما قرأ النبى صلى الله عليه وسلم هذه الآية فى السورة التى يذكر فيها البقرة (ربنا لا تؤاخذنا ان نسينا او اخطأنا ربنا ولا تحمل علينا اصرا كما حملته على الذين من قبلنا ربنا ولا تحملنا ما لا طاقة لنا به[2] الى آخر السورة قال جبريل عليه السلام قد فعل فرفع الخطأ والنسيان[3] وما لا يعلمون به عن هذه الامة. قال فمن عمل حسنة كتبت له عشراً فصاعدا ومن هم بحسنة فلم يعملها كتبت له حسنة. ومن عمل سيئة كتبت عليه واحدة ومن هم بسيئة ولم يعملها لم يكتب عليه شيء.

تفسير من قذف المحصنات بالزنى :

وحد القاذف فى السورة التى يذكر فيها النور قوله سبحانه (والذين يرمون المحصنات)[4] يعنى الذين يقذفون الحرائر من نساء المسلمين بالزنى (ثم لم يأتوا باربعة شهداء)[5] يعنى مسلمين احرارا[6] انهم عاينوا العورتين[7] تختلفان (فاجلدوهم) يقول للحكام اذا رفع اليهم اجلدوا القاذف (ثمانين جلدة ولا تقبلوا لهم شهادة ابدا) يعنى بعد الحد ما دام حيا (واولئك هم الفاسقون) يقول واولئك هم العاصون فيما قالوا من الكذب ثم استثنى فقال عزوجل (الا الذين تابوا من بعد ذلك)[8] يعنى من بعد القذف (واصلحوا) يعنى اصلحوا العمل (فان الله غفور رحيم) يعنى غفور رحيم بهم بعد التوبة فأما الشهادة فلا تقبل لهم ابدا بعد ما جلدوا فى القذف.

تفسير من قذف الطاهرات من الدنس الصديقات ازواج النبى صلى الله عليه وسلم وما ادب المؤمنين ووعظهم : فى السورة التى يذكر فيها الافك قوله سبحانه (ان

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(1) شرك ... (2) ... 2:256. (3) ... ن ... (4) ... 24:4. (5) ... شدا ... (6) ... احرار ... (7) ... العورتان ... (8) ... 24:5.

الذين جاؤا بالافك عصبة منكم) قال وذلك ان النبى صلى الله عليه وسلم
انطلق غازيا وانطلق معه بعائشة ام المؤمنين بنت ابى بكر الصديق رضوان الله
عليهما وهى زوج النبى صلى الله عليه وسلم ومع النبى صلى الله عليه وسلم يومئذ
رفيق له يقال له صفوان بن المعطل من بنى سليم فكان اذا سار النبى صلى الله
عليه وسلم ليلا مكث صفوان مكانه حتى يصبح فان سقط من المسلمين شىء من
متاعهم حمله الى العسكر فعرفه فاذا جاء صاحبه دفعه اليه. وان
عائشة رضى الله عنها لما نودى بالرحيل ذات ليلة ركبت الرحل فدخلت هودجها
ثم ذكرت حليا لها كانت نسيته فى المنزل فنزلت لتأخذه ولم يشعر
بها صاحب البعير فانبعث فسار مع العسكر فلما وجدت حليها فاذا البعير
قد ذهب فاخذت تمشى فى اثر العسكر وهى تبكى واصبح صفوان فى المنزل
ثم سار فى اثر النبى صلى الله عليه وسلم واصحابه فاذا هو بعائشة رضى الله عنها
قد غطت وجهها وهى تبكى فقال صفوان من هذا قالت انا عائشة واسترجع
ونزل فقال ما شأنك يا ام المؤمنين فحدثته بامر الحلى فحملها على بعيره
ونزل النبى صلى الله عليه وسلم واصحابه فافتقدوا عائشة رضى الله عنها فلم يجدوها
فلبث ما شاء الله اذ جاء صفوان رحمه الله قد حطها على بعيره فقذفها
عبد الله بن ابى المنافق وحسان بن ثابت الانصارى ومسطح بن اثاثه
وحمنه بنت جحش الاسديه فقال عبد الله بن ابى المنافق ما برئت عائشة
من صفوان وما برئ منها. وخاض الناس فى ذلك وقال بعضهم قد كما
كذا وكذا وقال بعضهم سمعت كذا وكذا وبعض عرض بالقزل
وبعض اعيبه ذلك. قال فنزلت ثمانى عشرة اية متواليه بكذب الله عز وجل
من قذف عائشة رضى الله عنها وبرأها ويعذب فيها المؤمنين فنزلت
(ان الذين جاؤا بالافك) يعنى الكذب (عصبة منكم) يعنى عبد الله بن ابى

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(1) 110:24 ه (4) فقدوا ه
(2) ولا ه (5) ابن ه
(3) مع ه (6) ثمان ه

المنافق وحسان بن ثابت ومسطح ابن اثاثه وحمنه بنت جحش (لا تحسبوه شرا لكم) يقول لعائشة رضي الله عنها وصفوان لا تحسبوا الذي قيل من الكذب شرا لكم لانكم تؤجرون على ذلك (بل هو خير لكم) ثم قال سبحانه (لكل امرئ منهم) يعني من خاض في امر عائشة رضي الله عنها (ما اكتسب من الاثم) يعني عليه من الاثم على قدر ما خاض فيه من امرها ثم قال عز وجل (والذي تولى كبره) يعني عظمه يعني من الخطيئة وهو عبد الله بن ابي المنافق قال ما برئت منه وما برئ منها (له عذاب عظيم) ففي هذه عبرة لجميع المسلمين اذا كانت بينهم خطيئة فمن اعان عليه بفعل او كلام او عرض به او اعجبه ذلك او رضي به فهم شركاء في تلك الخطيئة على قدر ما كان منهم. (والذي تولى كبره) الذي ولي تلك الخطيئة بنفسه هو اعظم اثما عند الله المنافق وهو المأخوذ به. قال اذا كانت خطيئة من المسلمين فمن شهد وكره فهو مثل الغائب ومن غاب ورضي فهو مثل الشاهد. ثم وعظ الذين خاضوا في امر عائشة رضي الله عنها فقال عز وجل (لولا) يعني هلا (اذ سمعتموه) يعني قذف عائشة رضي الله عنها بهتان هلا قلتم الا (ظن المؤمنون والمؤمنات) لانهم منهم ابنة جحش (بانفسهم خيرا) يقول الا ظن بعضهم ببعض خيرا بانهم لم يزنوا والا (قالوا هذا افك مبين) يقول الا قالوا هذا القذف كذب مبين (لولا جاءوا عليه) يعني القذف (باربعة شهداء فاذ لم ياتوا بالشهداء فاولئك عند الله هم الكاذبون) في قولهم يعني الذين قذفوا عائشة رضي الله عنها ثم قال سبحانه (ولولا فضل الله عليكم ورحمته في الدنيا والآخرة) يقول لولا فضل الله عليكم ورحمته (لمسكم) يعني اصابكم (فيما افضتم فيه) يعني فيما قلتم فيه من القذف (عذاب عظيم) يعني لاصابتكم العقوبة في الدنيا والآخرة (اذ تلقونه بالسنتكم) وذلك حين خاضوا في امر عائشة رضي الله

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(1) ... 24:11.
(2) ... امر
(3) ... مما
(4) ... 24:12-13
(5) ... الذي
(6) ... 24:14.
(7) Zie norde ermpel
(6) ... 24:15.

عنها فقال بعضهم سمعت من فلان يقول كذا وكذا وسمعت من فلان (وتقولون بأفواهكم) يعني بالسنتكم يعني من قذفها (ما ليس لكم به علم)[1] يقول من غير (ان) تعلموا[2] ان الذي قلتم من القذف حق (وتحسبونه هينا وهو عند الله عظيم) يقول من الوزر ثم وعظ الذين خاضوا في امر عائشة رضي الله عنها فقال سبحانه (ولولا) يقول فهلا (اذ سمعتموه) يعني القذف (قلتم) هلا قلتم (ما يكون لنا) يعني ما ينبغي لنا (ان نتكلم بهذا) يعني بالقذف ولم تره اعيننا (سبحانك هذا بهتان عظيم) يعني الا قلتم هذا القذف بهتان عظيم مثل ما قال سعد بن معاذ الانصاري. وذلك ان سعدا رضي الله عنه لما سمع من خاض في امر عائشة رضي الله عنها قال سبحانك هذا بهتان عظيم والبهتان الذي يبهت فيقول ما لم يكن. ثم وعظ الذين خاضوا في امر عائشة رضي الله عنها فقال سبحانه (يعظكم الله ان تعودوا لمثله ابدا)[4] يعني القذف (ابدا ان كنتم مؤمنين. ويبين الله لكم الايات) يعني ما ذكر من المواعظ (والله عليم حكيم. ان الذين يحبون)[5] يعني من قذف عائشة رضي الله عنها (ان تشيع الفاحشة) يعني يحبون ان ينشئوا ويظهروا الزنى[6] (في الذين آمنوا) يعني في عائشة رضي الله عنها وصفوان (لهم عذاب اليم) يعني وجيعا (في الدنيا والآخرة) وكان عذاب عبد الله بن ابي في الدنيا الجلد وفي الاخرة عذاب النار (والله يعلم وانتم لا تعلمون. ولولا فضل الله عليكم ورحمته) يعني لعاقبكم بما قلتم لعائشة رضي الله عنها (ورحيم) يعني حين عفى عنكم فلم يعاقبكم فيما قلتم من القذف. ثم قال عز وجل (يا ايها الذين آمنوا لا تتبعوا خطوات الشيطان)[7] يعني تزيين[8] الشيطان في قذف عائشة رضي الله عنها (ومن يتبع خطوات الشيطان فانه يأمر بالفحشاء) يعني بالمعاصي (والمنكر) يعني ما لا

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(1) ib. 24:15-16.
(2) تعلمون
(3) ib. 24:15.
(4) اعيبنا
(5) ib. 24:19-20
(6) ib.
(7) ib. 24:21.
(8) تزين ib.

يعرف من ما قيل لعائشة رضى الله عنها (ولولا فضل الله عليكم ورحمته) لكم[1] يعني ونعمته (ما زكى) ما صلح (منكم من احد ابدا ولكن الله يزكى) يعني يصلح (من يشاء والله واسع عليم) فلما انزل الله عز وجل عذر عائشة رضى الله عنها وابرأها والكذب الذين قذفوها حلف ابوبكر لا يصل مسطح بن اثاثة[3] بشيء ابدا لانه كان ممن اذاع على عائشة رضى الله عنها القذف وكان مسطح من المهاجرين الاولين وكان ابن اخت ابى بكر رضى الله عنه وكان يتيما فى حجره فقيرا فلما حلف ابوبكر رضى الله عنه الا يصله نزلت فى ابى بكر رضى الله عنه (ولا يأتل)[4] يعني ولا يحلف (اولوا الفضل منكم) يعني فى السن (والسعة) يعني فى الرزق يعني ابا بكر الصديق رضى الله عنه (ان يؤتوا اولى القربى) يعني مسطحا[2] ابن اثاثة قرابة ابى بكر رضى الله عنه ابن اخته (والمساكين) لان مسطحا[2] كان فقيرا (والمهاجرين فى سبيل الله) لانه كان من المهاجرين (وليعفوا) يعني وليتركوا (وليصفحوا) يعني وليتجاوزوا عن مسطح (الا تحبون) يعني ابا بكر رضى الله عنه (ان يغفر الله لكم والله غفور رحيم) يعني للذنوب رحيم بالمؤمنين فقال النبى صلى الله عليه وسلم لأبى بكر "الا تحب ان يغفر الله لك؟ قال بلى يا رسول الله. قال: فاعد واصلح فقال ابو بكر رضى الله عنه قد عفوت وصفحت لا امنعه معروفا بعد اليوم. ثم ذكر الذين قذفوا عائشة رضى الله عنها فقال سبحانه (ان الذين يرمون) يعني الذين يقذفون بالزنى (المحصنات) يعني لفروجهن عفائف (الغافلات) عن الفواحش يعني عائشة (المؤمنات) يعني المصدقات (لعنوا) يعني عذبوا بالجلد جلد ثمانين (فى الدنيا والآخرة) يعني عبد الله بن ابى يعذب بالنار لأنه منافق (وله عذاب عظيم) فقال جلد النبى صلى الله عليه وسلم عبد الله بن ابى وحسان بن ثابت ومسطح بن اثاثة وحمنة بنت جحش كل واحد ثمانين جلدة فى قذف عائشة رضى الله

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(1) ٠ 24:21٠ (4) ٠ 24:22-23٠

2 مسطح

(3) ابانه ٠٠٠

عنها ثم تابوا من بعد ذلك غير عبد الله بن ابى رأس المنافقين مات على نفاقه وفيه نزلت (ولا تصل على احد منهم مات ابدا ولا تقم على قبره انهم كفروا بالله ورسوله وماتوا وهم فاسقون)[1] ثم ذكر (امر) من قذف عائشة رضى الله عنها فى القيامة قال سبحانه (يوم تشهد عليهم السنتهم وايديهم وارجلهم بما كانوا يعملون • فيومئذ)[2] يعنى فى الاخرة (يوفيهم الله) يعنى يوفيهم الله (دينهم الحق) يعنى حسابهم العدل لا يظلمهم (ويعلمون ان الله هو الحق المبين) يعنى العدل المبين . ثم قال سبحانه (الخبيثات للخبيثين)[3] يعنى السوء من الكلام يعنى (الـ)قذف ونحوه للخبيثين من الرجال والنساء يعنى الذين قذفوها (والخبيثون) من الرجال والنساء (للخبيثات) يعنى السوء من الكلام يعنى قذف ونحوه (الخبيثين) لانه يليق بهم الكلام السوء . ثم قال عز وجل (والطيبات) يعنى الحسن من الكلام (للطيبين) من الرجال والنساء يعنى الذين طنوا بالمؤمنين والمؤمنات خيرا (والطيبون) من الرجال والنساء (للطيبات) يعنى الحسن من الكلام لانه يليق بهم الكلام الحسن . ثم قال عز وجل (اولئك) يعنى الطيبين من الرجال والنساء (مبرأون مما يقولون) يعنى مما يقول هؤلاء القاذفون الذين قذفوا عائشة رضى الله عنها هم برآء من الكلام السوء . ثم قال سبحانه (لهم مغفرة) يعنى لذنوبهم (ورزق كريم) يعنى حسن فى الجنة . فلما انزل الله عذر عائشة رضى الله عنها فعمها النبى صلى الله عليه وسلم الى نفسه . وهى عليها السلام من ازواجه فى الجنة قال مقاتل حدثنى بشر بن **تيم** انه من قذف نبيا او امرأة نبى فعليه حدان اثنان قال مقاتل لما نزلت فى السورة التى يذكر فيها الاحزاب (يا نساء النبى من تأت منكن بفاحشة مبينة يضاعف لها العذاب ضعفين . ومن يقنت منكن لله ورسوله وتعمل صالحا نؤتها اجرها مرتين)[4] قال فجعل سبحانه اجرهن مرتين

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(1) م. 9:84.

(2) م. 24:24-25.

(3) م. 24:26.

(4) م. 33:30-31.

وعذابهن ضعفين وجعل على من قذفهن الحد ضعفين. قال حدثنا مقاتل عن النبي صلى الله عليه وسلم قال: "حسبكم من نساء العالمين اربع[1] مريم بنت عمران واسية[2] امرأة فرعون وخديجة بنت خويلد وفاطمة بنت محمد" فقال رجل من الانصار يا رسول[3] الله ما بال عائشة؟ فقال النبي صلى الله عليه وسلم "فضل عائشة على سائر نساء اهل الجنة بعد هؤلاء الاربع كفضل الخبز واللحم على سائر الطعام".[77]

768 تفسير الحدود في السرقة وما على السارق من الاثم: في السورة التي يذكر فيها المائدة قوله سبحانه (السارق والسارقة)[4] يعني الرجل والمرأة اذا بلغ ما سرق نصف دينار فصاعدا فرفع ذلك الى الحكام (فاقطعوا ايديهما) يقول للحكام فاقطعوا ايديهما (جزاء بما كسبا) يعني القطع جزاء بما عملا من المعصية (نكالا من الله) يعني عقوبة من الله قطع ايمانهما (والله عزيز) في انتقامه (حكيم) يعني حكم على السارق والسارقة القطع (فمن تاب من بعد ظلمه) يعني من بعد سرقته (واصلح) يعني اصلح العمل (فان الله يتوب عليه) يعني يتجاوز عنه (والله غفور) يعني لما كان قبل التوبة (رحيم) لمن تاب.

تفسير دية المقتول المخطأ به: في السورة التي يذكر فيها النساء قوله سبحانه (وما كان لمؤمن)[5] يعني ما ينبغي لمؤمن (ان يقتل مؤمنا الا خطأ) وذلك ان عياشا[6] بن ابي ربيعة حلف على الحارث بن يزيد بن عامر بن لؤي ليقتلنه وكان مشركا. فاسلم الحارث ولم يعلم به عياش فلقيه بالمدينة فقتله وكان قتله ذلك خطأ. ثم بين ما على من قتل مؤمنا خطأ فقال عز وجل (ومن قتل مؤمنا خطأ فتحرير رقبة مؤمنة) يعني مصدقة بتوحيد الله قد صلت الخمس (ودية) ايضا (مسلمة) يعني تسلمه عاقلة القاتل الى اولياء المقتول. ثم استثنى فقال عز وجل (الا ان يصدقوا) يعني الا ان يصدق اولياء المقتول بالدية على القاتل فهو اعظم لاجرهم فاما عتق الرقبة فهي واجبة على القاتل في ماله. ثم قال عز وجل (فان كان) يعني المقتول (من قوم عدو لكم)

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(1) اربعا (4) ن: 3&39 (7) كم
(2) اية (5) ن: 92
(3) برسول (6) عباس

يعني من اهل الحرب (وهو مؤمن)[1] يعني المقتول مؤمنا[2] قال نزلت في مرداس بن عمرو وكان اسلم وقومه كفار من اهل الحرب ثم قال عز وجل (وان كان) يعني المقتول (من قوم بينكم وبينهم ميثاق) وذلك ان النبي صلى الله عليه وسلم كان يعاهد احياء من احياء[3] العرب. فما قتل المسلمون من اهل العهد في ذلك الاجل تودى ديته الى اهل العهد فذلك قوله سبحانه (وان كان من قوم بينكم وبينهم ميثاق) يعني عهدا[4] او موادعة (فدية مسلمة) الى اهل المقتول من اهل العهد من مشركي العرب (وتحرير رقبة مؤمنة فمن لم يجد) يعني فمن[5] لم يجد الرقبة (فصيام شهرين متتابعين توبة من الله) يعني تجاوزا من الله لهذه الامة حين جعل في قتل الخطأ الكفارة والدية (وكان الله عليما) يعني حكم ان الكفارة لمن قتل خطأ ثم صارت دية اهل العهد والموادعة من مشركي العرب منسوخة نسختها هذه الاية التي في السورة التي يذكر فيها براءة قال عز وجل (اقتلوا المشركين حيث وجدتموهم)[6] وقال النبي صلى الله عليه وسلم: "لا يتوارث اهل ملتين".

تفسير كفارة يمين اهل العهد[8]:

في السورة التي يذكر فيها البقرة قوله سبحانه (ولا تجعلوا الله عرضة[9] لايمانكم ان تبروا)[10] وذلك ان الرجل كان اذا حلف على امر في قطيعة رحم او معصية يقول لا يحل لي الا ان ابر القسم فنزلت (ولا تجعلوا الله عرضة لايمانكم) يقول لا تحلفوا على امر هو لله معصية (ان تبروا) يعني الا تصلوا القرابة (وتتقوا وتصلحوا بين الناس) وكان الرجل يريد الصلح بين اثنين فيعصيه احدهما فيحلف الا يتكلم بينهما في الصلح. قال ان تصلوا القرابة وتتقوا يعني وتتقوا الله وتصلحوا يعني بين الناس فهو من وفى باليمين في المعصية (والله سميع) يعني لليمين التي حلفوا (عليها)[11] يعني عالما[12] بها كان هذا قبل ان تنزل كفارة اليمين (لا يؤاخذكم الله باللغو في ايمانكم)[13] وهو الرجل يحلف على امر يرى في نفسه انه صادق وهو

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(1) ... (2) ... (3) ... (4) ... (5) الر ... (6) مطلب ما نسخ من دية ... (7) ... (8) العهد ... (9) غرضه ... (10) ... (11) عليها ... (12) عالم ... (13) ...

مخطئ فلا يؤاخذه بها ولا كفارة عليه فيها (ولكن يؤاخذكم الله بما كسبت قلوبكم)[1] يعني تعمدت قلوبكم للمأثم يعني لليمين الكاذبة فحلف عليها متعمدا (والله غفور) يعني تجاوز عن اليمين التي حلف عليها (حليم) اذ لم يجعل فيها الكفارة ثم نزلت الكفارة في السورة التي يذكر فيها المائدة قوله سبحانه (لا يؤاخذكم الله باللغو في ايمانكم)[2] يعني اليمين التي حلف عليها يرى انه فيها صادق وهو مخطئ فلا كفارة عليه ولا اثم (ولكن يؤاخذكم بما عقدتم الايمان) يعني اليمين الكاذبة التي عقد عليها قلبه انه كاذب (فكفارته) يعني كفارة اليمين العقد بالكذب (اطعام عشرة مساكين من اوسط) يعني من اعدل (ما تطعمون اهليكم) ليس بارذل ما تأكلون ولا بافضل ان كان حنطة فنصف صاع حنطة وان كان شعيرا فنصف صاع شعير[4] وان كان تمرا فنصف صاع من تمر ثم قال عز وجل (او كسوتهم) يعني او كسوة عشرة مساكين لكل مسكين عباءة او ثوبا جامعا (او تحرير رقبة) يعني ما كان صغيرا او كبيرا او من اهل الكتاب فهو جائز وهو بالخيار من الطعام والكسوة والرقبة (فمن لم يجد) شيئا من هذه الخصال الثلاث[5] (فصيام) يعني فليصم (ثلاثة ايام) في قراءة ابن مسعود متتابعات (ذلك) يعني هذا الذي ذكر من الكفارة (كفارة ايمانكم) يعني لليمين العمد اذا حلفتم (واحفظوا ايمانكم) يعني فلا تعمدوا الايمان الكاذبة (كذلك) يعني هذا (يبين الله لكم اياته) يعني ما ذكر من الكفارة (لعلكم تشكرون) قال مقاتل كل شيء في القرآن او ان فهو حيار يخير الله العباد من نحو هذا (اطعام عشرة مساكين او كسوتهم او تحرير رقبة) فمن صام من الكفارة يوما[6] او يومين ثم وجد ما يطعم فليطعم وليجعل صومه تطوعا.

تفسير الاستثناء في القول واليمين :

في السورة التي يذكر فيها الكهف قوله سبحانه (ولا تقولن

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(1) م 2:225.
(2) نو 89:4
(3) م 5:89
(4) شعير 106:4
(5) الثلاثة 196:5
(6) يوم 95:5

لشيء اني فاعل ذلك غدا . الا ان يشاء الله)[1] يعني اذا قلت لشيء اني فاعل ذلك غدا فاستثن قل ان شاء الله . قال (واذكر ربك اذا نسيت) يقول اذا نسيت ان تستثني من ساعتك فذكرته قبل ان تحنث فاستثن[2] قل ان شاء الله .

تفسير النذر الواجب: في السورة التي يذكر فيها (هل اتى على الانسان) قوله سبحانه (يوفون بالنذر ويخافون يوما كان شره مستطيرا)[3] قال النذر الواجب ان يقول الرجل والمرأة لله عز وجل علي لان رزقني مالا لاحجن العام. ولئن ولد لي غلام[4] لاصومن ولاصلين كذا وكذا. ولئن قدم فلان من سفره او برئ فلان من مرضه لاطعمن كذا وكذا ولافعلن كذا وكذا في شيء يطيقه وهو لله جل ثناؤه طاعة ثم رزقه الله عز وجل ما قال فذلك النذر الواجب اذا قال لله عز وجل علي كذا وكذا فأما الذي يقول علي نذر ان احج او اصوم او افعل[5] او نحو هذا ولم يقل لئن كان كذا وكذا لافعلن كذا وكذا فليس بنذر وانما هو يمين يكفرها.

تفسير ما امر من كتبة الدين والشهود كما علمه الله عز وجل : نزلت في السلم بكيل معلوم الى اجل معلوم في السورة التي يذكر فيها البقرة قوله سبحانه (يا ايها الذين آمنوا اذا تداينتم بدين الى اجل مسمى فاكتبوه وليكتب بينكم[6] يعني البائع والمشتري (كاتب بالعدل) يعني يعدل بينهما في الكتابة فلا يزد على المطلوب ولا ينقص من حق الطالب ثم قال عز وجل (ولا يأب كاتب) يقول ولا يأب (ان يكتب كما علمه الله) الكتابة نزلت في السلم بكيل معلوم الى اجل معلوم (فليكتب وليملل الذي عليه الحق) يعني المطلوب يقول ليملل ما عليه من الحق على الكاتب ثم خوف المطلوب فقال سبحانه (وليتق الله ربه ولا يبخس منه شيئا) يقول ولا ينقص من حق الطالب شيئا ثم قال عز وجل

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(1) S. 18:24.
(2) B. فاستثنى
(3) S. 76:7.
(4) B. غلاما
(5) B. فعل
(6) M. 2:282.

(فان كان الذى عليه الحق)[1] يعنى المطلوب (سفيها) يعنى جاهلا يعنى بالاملاء (او ضعيفا) يعنى عاجزا اوآخرسا او رجلا فيه حمق (او لا يستطيع) يعنى او لا يحسن (ان يملى[2] هو) وما عليه لغريمه (فليملل.) ولى الحق حقه (بالعدل) يعنى الطالب ولا يزداد شيئا ثم قال سبحانه (واستشهدوا) على حقكم (شهيدين من رجالكم) يعنى مسلمين احرارا[3] فان لم يكونا رجلين فرجل وامرأتان ممن ترضون من الشهداء ان تضل احداهما فتذكر احداهما الاخرى) يعنى تذكرها التى حفظت شهادتها (ولا يأب الشهداء اذا ما دعوا) يقول ولا يأب الرجل والمرأة اذا دعيا ليستشهدا[4] على حق اخيهما[5] عند البيع ان كانا فارغين[6] (ولا تسأموا) يقول ولا تملوا (ان تكتبوه صغيرا او كبيرا) يعنى ان تكتبوا قليل الحق وكثيره (الى اجله) لان الكتاب احصى للاجل وللمال (ذلكم) يعنى الكتاب (اقسط) يعنى اعدل (عند الله واقوم) يعنى واصوب للشهاده (وادنى الا ترتابوا) يعنى اجدر الا تشكوا فى الحق والاجل والشهادة اذا كان مكتوبا ثم استثنى ورخص فقال عز وجل (الا ان تكون تجاره حاضره) يعنى يدا بيد (تديرونها[7] بينكم) فليس فيها اجل (فليس عليكم جناح) يعنى حرجا (الا تكتبوها) يعنى التجارة الحاضرة (واشهدوا اذا تبايعتم) يقول اشهدوا على حقكم على كل حال. قال مقاتل ومن لم يشهد على حقه فذهب حقه لم يؤجر. ثم قال سبحانه (ولا يضار كاتب ولا شهيد) يقول لا يعمد احدكم الى الكاتب والشهيد فيدعوهما الى الكتابة[8] والشهادة عند البيع ولهما حاجة مهمة فيشغلهما عن حاجتهما يضارهما بذلك وهو يجد غيرهما فيقول لهما قد امركما الله بالشهادة لى وبالكتابة. فليتركهما لحاجتهما ويلتمس غيرهما. ثم قال عز وجل (وان تفعلوا) يعنى تضاروا الكاتب والشاهد ما نهيتم عنه (فانه

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(1) م 2:282.
(2) بل
(3) احرار
(4) دعى ليشهد
(5) اخيه
(6) ان كان فارغا
(7) يديرونها
(8) الكتاب

صوق بكم) يعني اثما بكم ثم خوفهم فقال عز وجل (واتقوا الله) ولا تعصوه فيها (والله بكل شيء عليم) يعني من اعمالكم ثم ذكر المسافر الذي لا يقدر على كتبة الدين. قال عز وجل (وان كنتم على سفر ولم تجدوا كاتبا) قال وكان الضحاك يقرأها "كتابا" يعني لم تقدروا على كتبة الدين في السفر (فرهان مقبوضة) يقول فليرتهن الذي له الحق من المطلوب (فان امن بعضكم بعضا) يقول فان كان الذي عليه الحق امينا عند صاحب الحق ثم يرتهن منه في السفر لثقته وحسن ظنه، فخرج الذي عليه الحق فقال سبحانه (وليتق الله ربه فليؤد الذي اؤتمن امانته) يقول ليؤد الحق الذي عليه الى صاحبه. ثم رجع الى الشهداء فقال سبحانه (ولا تكتموا الشهادة) يعني عند الحاكم يقول من اشهد على حق فليقمها على وجهها عند الحاكم كما كانت (ومن يكتمها) يعني الشهادة فلا يشهد بها اذا دعي لها (فانه اثم قلبه والله بما تعملون) يعني من كتمان الشهادة واقامتها (عليم) وقال عزوجل في السورة التي يذكر فيها النساء (يا ايها الذين آمنوا كونوا قوامين بالقسط) يعني قوامين بالعدل (شهداء لله ولو على انفسكم) يقول ولو كان لاحد عليك حق فاقره على نفسك (او الوالدين والاقربين) يعني او على الوالدين او على <الاقربين> فاشهد به عليهم (ان يكن غنيا او فقيرا فالله اولى بهما) يعني فالله ارلى بالغني والفقير من غيره (فلا تتبعوا الهوى) يعني في الشهادات (ان تعدلوا) يعني ان تعدلوا عن الحق (وان تلوا) يعني التحريف باللسان في الشهادة فيلحلح بها لسانه فلا يقيمها ليبطل شهادته (او تعرضوا) يعني او تعرضوا فلا تشهدوا بها (فان الله بما تعملون) يعني في كتمان الشهادة واقامتها (خبيرا) وقال في السورة التي يذكر فيها الانعام (واذا قلتم فاعدلوا ولو كان ذا قربى) يعني ولو كان على قرابتك فقل الحق. قال ومن نظر معسرا بدين له كتب له

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(1) ... 2:282. (2) مصاحب ... (3) ... 2:282. (4) ... (5) ... (6) اتمن ... (7) ليودى ... (8) ... 2:135. (9) عليه ... (10) تلور ... (11) فلحلح ... (12) ... 6:152.

بكل يوم صدقة. وقال في السورة التي يذكر فيها البقرة (وان كان ذو عسرة فنظرة الى ميسرة)[1] يعني فانظره الى ان يتيسر عليه (وان تصدقوا خير لكم) فمن تصدق بدين له على معسر فهو اعظم لاجره (ان كنتم تعلمون) ومن لم يتصدق عليه لم يأثم ومن حبس معسرا في السجن فهو آثم لقوله سبحانه (فنظرة الى ميسره) ومن كان عنده ما يستطيع ان يؤدي عن دينه ثم يفعل كتب ظالما.

تفسير ما امر به من المكاتبة: قوله سبحانه (والذين يبتغون الكتاب)[2] يعني الذين يطلبون المكاتبة (مما ملكت ايمانكم) يعني المملوكين (فكاتبوهم ان علمتم فيهم خيرا) يعني مالا وفاء للمال (واتوهم من مال الله الذي اتاكم) قال ابن عباس في قول الله عزوجل (واتوهم من مال الله الذي آتاكم) امر الله المؤمنين ان يعينوا في الرقاب. وقال علي بن ابي طالب عليه السلام امر الله السيد ان يضع للمكاتب المربع من نفسه وهذا تعليم الله وليست بفريضة ولكن فيه اجر.

تفسير ما امر الله عز وجل من الاستئذان في بيوت المسلمين: في السورة التي يذكر فيها النور قوله سبحانه (يا ايها الذين آمنوا لا تدخلوا بيوتا غير بيوتكم حتى تستأنسوا)[3] يعني حتى تستأذنوا (وتسلموا على اهلها) فيها تقديم يعني حتى تسلموا ثم تستأذنوا والسلام قبل الاستئذان[4] (ذلكم) يعني السلام والاستئذان (خير لكم) يعني افضل من ان تدخلوا بغير اذن فلا تأثموا وياخذ اهل البيت حذرهم (لعلكم) يعني لكي (تذكرون) ان السلام والاستئذان خير لكم فتفعلون امر الله (فان لم تجدوا فيها احدا فلا تدخلوها حتى يؤذن لكم)[5] يعني في الدخول (وان قيل لكم ارجعوا فارجعوا) يعني فلا تقوموا ولا تقعدوا على ابواب الناس (هو ازكى لكم) يعني الرجوع خير من القيام والقعود على ابوابهم (والله بما تعملون) يعني

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(1) ن 10 ظ.
(2) ن 10 ظ.
(3) ن 10 ظ.
(4) ن 10 ظ.
(5) ن 10 ظ.

بما ذكر (عليم) ثم رخص في البيوت التي على طرق الناس للمسافرين ليس فيها سكان قال عز وجل لا جناح عليكم ان تدخلوها بغير استئذان ولا تسليم (فيها)[1] يعني في البيوت التي على الطرق (متاع لكم) يعني متاعا لكم من الحر والبرد (والله يعلم ما تبدون وما تكتمون)٠

تفسير ما امر المسلمون[2] ان يستأذن عليهم في بيوتهم اولادهم واقرباؤهم الصغار ومملوكيهم الكبار في العورات الثلاث: في السورة التي يذكر فيها النور قوله سبحانه (يا ايها الذين آمنوا ليستأذنكم)[3] يعني في بيوتكم يعني (الذين ملكت ايمانكم) يعني العبيد والاماء (والذين لم يبلغوا الحلم منكم) يعني الصبيان الذين لم يحتلموا (منكم) يعني من الاحرار (ثلاث مرات من قبل صلاة الفجر) يعني من قبل صلاة الغداة (وحين تضعون ثيابكم من الظهيرة) يعني نصف النهار (ومن بعد صلاة العشاء) الآخرة فلا ينبغي للمسلمين ان يدخل عليهم في هذه الساعات الثلاث احد من اولادهم ولا اقرباءهم الصغار ولا مملوكيهم الكبار الا باذن. قال عز وجل (ثلاث عورات لكم) هذه ساعات غفلة وغرة وفيها[4] يخلو[5] الرجل الى اهله ثم رخص لهم بعد هذه الساعات فقال عز وجل (ليس عليكم) يعني على ارباب البيوت (ولا عليهم) يعني الصبيان الصغار والمملوكين الكبار (جناح) يعني حرج (بعدهن) يعني بعد العورات الثلاث (كذلك) يعني هكذا (يبين الله لكم الآيات) يعني ما ذكر من الاستئذان للصبيان والمملوكين في العورات الثلاث (والله عليم حكيم) يعني حكم ما ذكر في هذه الآية. ثم ذكر الصبيان الاحرار وتركه المملوكين على حالهم فقال عز وجل (واذا بلغ الاطفال)[6] يعني الصغار من ولد الرجل واقرباءه (منكم) يعني من الاحرار (الحلم) يعني اذا احتلموا (فليستأذنوا) في الساعات الثلاث وغيرها بالليل والنهار كما دخلوا

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(1) ... 24:29.

(2) المسلمين ...

(3) ... 24:58.

(4) ما ...

(5) يخلوا ...

(6) ... 24:59.

عليكم (كما استأذن الذين من قبلهم) يعنى كما استأذن الكبار من ولد الرجل واقرباءه (كذلك يبين الله لكم اياته) يعنى يبين فى هذه الاية (والله عليم حكيم) حكم الاستئذان.

تفسير التحية وما امر المسلمون ان يسلم بعضهم على بعض وما امر من رد السلام فى السورة التى يذكر فيها النور قوله سبحانه (فاذا دخلتم بيوتا) يعنى بيوت المسلمين (فسلموا على انفسكم) يعنى فليسلم بعضكم على بعض على اهل دينكم (تحية من عند الله) يعنى السلام (تحية من عند الله مباركة) يعنى من سلم اجر فهى البركة الطيبة يعنى حسنة (كذلك يبين الله لكم الايات) يعنى ما ذكر (لعلكم تعقلون).

تفسير السلام: فى السورة التى يذكر فيها النساء قوله سبحانه (واذا حييتم بتحية فحيوا باحسن منها) يعنى اذا قال لك اخوك السلام عليك فرد والسلام عليك ورحمة الله فان قال السلام عليك ورحمة الله وبركاته. ثم قال عز وجل (او ردوها) يعنى اوردوا عليهم كما قالوا لكم (ان الله كان على كل شئ) يعنى من امر التحية وغيرها (حسيبا) يعنى شهيدا.

تفسير ما امر المؤمنون والمؤمنات من غض البصر وحفظ الفرج عن الحرام: فى السورة التى يذكر فيها النور قوله سبحانه (قل للمؤمنين يغضوا) يعنى يحفظوا (من ابصارهم) والمن ها هنا صلة فى الكلام يعنى قل للمؤمنين يحفظوا ابصارهم كله عما لا يحل لهم النظر (ويحفظوا فروجهم) يعنى عن الفواحش (ذلك) يعنى حفظ البصر وحفظ الفرج (ازكى لهم) يعنى خيرا لهم (ان الله خبير بما يصنعون. وقل للمؤمنات يغضضن من ابصارهن) والمن ها هنا صلة فى الكلام يعنى قل للمؤمنات يحفظن

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(1) على اياكم هـ (2) ٠ 24:59٠ (3) المسلمين هـ
(4) ٠ 24:61٠ (5) الطينه هـ (6) ٠ 4:86٠
(7) وبركاته هـ (8) المؤمنين هـ (9) هـ 24:30-31٠
(10) المر ٠ هـ

ابصارهن كلها[1] عما لا يحل لهن (ويحفظن فروجهن)[2] يعني عن الفواحش. ونهى المؤمنات عن السرقة والزنى والبهتان في السورة التي يذكر فيها الممتحنة قوله سبحانه (يا ايها النبي اذا جاءك المؤمنات يبايعنك على ان لا يشركن بالله شيئا ولا يسرقن ولا يزنين ولا يقتلن اولادهن ولا ياتين ببهتان يفترينه بين ايديهن وارجلهن)[3] والبهتان ان تقذف المرأة ولدا من غير زوجها وتقول هذا منك (ولا يعصينك في معروف) يعني في طاعة الله يعني ما نهى النبي صلى الله عليه وسلم النساء عنه نهاهن عن النوح وتمزيق الثياب وعن ان يخلون[4] مع غريب في حضر او يسافرن[5] فوق ثلاثة ايام الا مع ذي محرم (فبايعهن واستغفر لهن الله ان الله غفور رحيم).

تفسير ما امر النساء الحرائر من الجلابيب وهو القناع فوق الخمار: قوله سبحانه في السورة التي يذكر فيها الاحزاب (يا ايها النبي قل لأزواجك وبناتك ونساء المؤمنين يدنين عليهن)[6] يعني يسدلن عليهن (من جلابيبهن) وهو القناع والخمار. قوله سبحانه في السورة التي يذكر فيها الاحزاب (يا ايها النبي قل لأزواجك وبناتك ونساء المؤمنين يدنين عليهن) يعني يسدلن عليهن من جلابيبهن وهو القناع والخمار فلا يحل لمسلمة ان يراها غريب الا ان يكون عليها القناع والخمار وقد سدلت به راسها ونحرها. وقوله سبحانه في السورة التي يذكر فيها النور (ولا يبدين زينتهن الا ما ظهر)[7] يعني الوجه والكفين فزينة الوجه الكحل وزينة الكفين الخضاب والخاتم. لا يحل لها ان يرى منها غريب غير ذلك (وليضربن) يعني وليسدلن (بخمرهن) يعني الخمار (على جيوبهن) يعني على النحر والصدر فلا يرى منها شيء. ثم قال عز وجل (ولا يبدين زينتهن) يعني ولا تشم الجلباب وهو القناع فوق الخمار ثم استثنى

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(1) كله ما (2) ٠ 24:31٠ (3) ٠ 60:12٠ (4) يخلوا ٠ (5) تسافر ٠ (6) ٠ 33:59٠ (7) ٠ 24:31٠

الزوج وذا محرم فقال سبحانه (الا لبعولتهن)[1] يعني ازواجهن (او آبائهن او آباء بعولتهن) يعني آباء الزوج (او ابنائهن) يعني من ازواجهن من غير ذلك الزوج (او ابناء بعولتهن) يعني ابن الزوج من غيرها (او اخوانهن او بني اخواتهن) فهولاء ذوي محرم وكذلك العم والخال ثم قال عز وجل (او نسائهن) يعني نساء المؤمنات (او ما ملكت ايمانهن) يعني عبد المرأة. ولا يحل لها ان تضع الجلباب عند عبيد زوجها. ثم قال عزوجل (او التابعين غير اولى الاربة) يقول ولا بأس ان تضع الجلباب عند من يتبع زوجها من غير عبيده فيكون تابع له (غير اولى الاربة) يقول من لا حاجة له في النساء الشيخ الهرم، والعنين والخصي والمعتوه ونحوه. ثم قال عز وجل (او الطفل) يعني الغلمان الصغار (الذين لم يظهروا على عورات النساء) يعني لا يدرون ما امر النساء من الصغر فلا بأس للمرأة ان تضع الجلباب عند هولاء المسمين في هذه الآية مع الزوج ثم قال عزوجل (ولا يضربن بارجلهن) وذلك ان المرأة كان يكون في رجلها الخلخال فيه الجلاجل فاذا دخل عليها غريب تحرك رجلها ليسمع صوت الجلاجل فقال (ولا يضربن) يعني ولا يحركن ارجلهن يعني (ليعلم) الغريب اذا دخل عليهن (ما يخفين من زينتهن) يعني الجلاجل.

تفسير ما رخص للقواعد من النساء في وضع الجلباب :

في السورة التي يذكر فيها النور قوله سبحانه (والقواعد من النساء)[2] في وضع الجلباب يعني المرأة الكبيرة التي لا تحيض من الكبر (اللاتي لا يرجون نكاحا) يعني لا يريدون تزويجا (فليس عليهن جناح) يعني حرجا (ان يضعن ثيابهن) في قراءة ابن مسعود (ان يضعن من ثيابهن) وهو الجلباب وحده القناع الذي يكون فوق الخمار فلا بأس ان تضع عند غريب وغيره بعد ان يكون عليها خمار صفيق ثم قال عز وجل (غير متبرجات بزينة وان يستعففن) يعني لا يضعن الجلباب من

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(4) المسلمين ... (5) ولا ... (6) ...

فوق الخمار عند غير ذى محرم (خيـر لهـــن) من ان يضعنه (والله ســـميع عليم).

تفسير ما امر المؤمنون[1] والمؤمنات الا يسـخر بعضهم ببعض: فى السورة التى يذكر فيهـا الحجرات قوله سبحانه (يا ايها الذين آمنوا لا يسـخر قوم من قوم)[2] يقول لا يســخر الرجل من اخيه المسلم ويقول انك رديء المعيشة لئيـم الحســب ونحو هـذا الكلام فيما ينتقصـه به فى امر دنياه (عسى ان يكونوا خيرا منهم) يعنى عند الله (ولا نساء من نساء عسى ان يكن خيرا منهن) يعنى خيرا عند الله (ولا تلمـزوا انفسكم) يقول ولا يطعن بعضكم على بعض فان ذلك معصية (ولا تنابـزوا بالالقـاب) يقول لا يدع[3] الرجل المسلم اخاه المسلم باسمه الذى كان عليـه قبـل الاسـلام فيقـول يا يهودى ويا نصرانى او يا مجوسى. ثم قال (بئس الاسـم الفسـوق بعد الايمان) يقول بئس الاسم هذا ان تسميه بعد ما آمن (ومن لم يتب) من قوله هذا (فاولئـك هم الظالمون).

تفسـير ما امر المؤمنون[4] والمؤمنـات من اجتناب الظن والتهمة.

فى السـورة التى يذكر فيها الحجرات قوله سبحانه (يا ايها الذين آمنـوا اجتنبـوا كثيرا من الظن ان بعض الظن اثم)[5] وهو الرجل يسمع من اخيه الشيء لا يريد بـه سوءا فان لم يتكلم به او يعلنه بعمل فلا بأس فان تكلم به اثم. ثم قال عز وجل (ولا تجسسوا) يقول ولا يبحث الرجل عن عيب اخيه المسـلم فان ذلك معصية ولـكن يسـتر عليه (ولا يغتب بعضكم بعضا) فقال الغيبة ان تقـول لاخيـك المسـلم ما فيـه من العيب فان قلت ما ليس فيه فهو البهتان. ثم ضرب للغيبة مثـلا فقـال سبحانه (أيحب احدكم ان يأكل لحم اخيه ميتا) يقول اذا اغتبـت اخـاك وهـو غائب فهو كـأكل لحمـه ميتـا (فكرهتموه) يعنى وكرهتم آكل[6] لحم الميت. فكما كرهتم اكل لحم الميتـة (فاتقوا الله) فى امر الغيبة فلا تغتابوا احدا (ان الله تواب) يعنـى على من تاب (رحيم) يعنى رحيما بـه.

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(1) المؤمنين 48: 1
(2) ... 49: 11
(3) 49: 11 لا يدعوا
(4) المؤمنيـن 48: 1
(5) ... 49: 12
(6) 49: 12 اكـل

15 تفسير ما امر من وفاء العهد فيما بينهم وبين المشركين وغيرهم :

في السورة التي يذكر فيها المائدة قوله سبحانه (يا ايها الذين آمنوا اوفوا بالعقود)[1] يعني بالعهود التي بينكم وبين الناس
868 وقوله سبحانه في السورة التي يذكر فيها بنو اسرائيل (واوفوا بالعهد)[2] يعني بالعهود التي بينكم وبين الناس (ان العهد كان مسؤولا) يعني يسأل الله ناقض العهد عن نقضها وقوله في السورة التي يذكر فيها الانعام (وبعهد الله اوفوا)[3] يعني العهود التي بينكم وبين الناس. وقوله سبحانه في السورة التي يذكر فيها النحل
5 (واوفوا بعهد الله اذا عاهدتم)[4] يعني فيما بينكم وبين الناس من اهل الشرك واهل الحرب وغيرهم (ولا تنقضوا الايمان بعد توكيدها) يعني بعد تغليظها وتشديدها (وقد جعلتم الله عليكم كفيلا) يعني شهيدا في امر العهد (ان الله يعلم ما تفعلون) فيما امركم من العهد (ولا تكونوا) في نقض العهد بمنزلة التي (نقضت غزلها من بعد قوه انكاثا) يعني نقضت غزلها من بعد ما ابرمته فكذلك الذي يعطي
10 العهد ثم ينقضه (تتخذون ايمانكم دخلا بينكم) يعني مكرا وخديعة ليدخل العلة فيستحل بها نقض العهد (ان تكون امة هي اربى من امة) يعني يكون قوم اكثر من قوم فينقضون العهد من اجل كثرتهم (انما يبلوكم الله به) يعني بالكثرة (وليبين لكم يوم القيامة ما) يعني الذي (كنتم فيه تختلفون. ولو شاء الله لجعلكم)[5] يعني المشركين والمسلمين (امة واحدة) يعني ملة الاسلام وحدها (ولكن يضل
15 من يشاء) عن دينه وهم المشركون (ويهدي من شاء) وهم المسلمون (ولتسألن) يوم القيامة (عما كنتم تعملون). ثم ضرب عز وجل مثلا اخر لناقض العهد قال سبحانه (ولا تتخذوا ايمانكم) يعني العهد (دخلا بينكم) يعني مكرا او خديعة ليدخل العلة
868 ليستحل به نقض العهد (فتزل قدم بعد ثبوتها) يقول لناقض العهد يزل في دينه كما تزل[6] قدم الرجل بعد الاستقامة (وتذوقوا السوء) يعني العقوبة (بما صددتم

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(1) ق. 5:1.
(2) ق. 17:34.
(3) ق. 6:152.
(4) ق. 16:91.
(5) ق. 15:93-94.
(6) يزل ق.

عن سبيل الله ولكم عذاب عظيم).[1]

تفسير ما امر المسلمون ان يفعلوا (مع) من نقض العهد من المشركين:

في السورة التي يذكر فيها البقرة قوله سبحانه (فمن اعتدى عليكم فاعتدوا عليه)[2] وذلك ان النبي صلى الله عليه وسلم واصحابه رضي الله عنهم اقبلوا الى مكة محرمين بعمرة وذلك قبل ان تفتح مكة بعد غزوة[3] الحديبية بسنة وكان بين النبي صلى الله عليه وسلم وبين كفار مكة عهد يوم الحديبية ان يخلوا مكة للنبي صلى الله عليه وسلم واصحابه عام المقبل ثلاثة ايام فلما جاء النبي صلى الله عليه وسلم واصحابه في العام الذي كان الشرط بينهم خاف النبي صلى الله عليه وسلم ان لا يفي لهم المشركون بشرطهم وان يقاتلوهم عند المسجد الحرام وكره المسلمون القتال في البلد الحرام والشهر الحرام فنزلت (فمن اعتدى عليكم) يعني من قاتلكم من المشركين في الحرم (فاعتدوا عليه) يعني فاقتلوه في الحرم (مثل ما اعتدى عليكم واتقوا الله) المؤمنين بحربهم فلا تبدؤهم بالقتال في الحرم، فان بدأ المشركون (فاعلموا ان الله مع المتقين) يعني متقي الشرك في النصر لهم، يخبرهم انه ناصرلهم.

تفسير ما حرم من الميتة والدم ولحم الخنزير: في السورة التي يذكر فيها المائدة قوله سبحانه (حرمت عليكم)[4] يعني المسلمين (الميتة) يعني لحوم كل شيء ميت (والدم) يعني الدم المسفوح يعني السائل (ولحم الخنزير وما اهل) يعني ما ذبح (لغير الله) يعني ذبائح الآلهة بان ذبحه مسلم فلا يحل اكله (والمنخنقة) يعني من الانعام كلها او غير ذلك فهو حرام (والموقوذة) يعني التي[5] وقصت بالخشب وغيره حتى تموت (والمتردية) يعني التي[6] تردى في بئر او تقع من جبل فتموت (والنطيحة) يعني الشاة تنطح شاة اخرى او غير ذلك (وما اكل السبع) يعني فريسة السبع من الانعام وغيرها ثم استثنى عز وجل من المنخنقة والمتردية

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(1) Q. 16:94.
(2) Q. 2:194.
(3) Ms. غزاه
(4) Q. 5:3.
(5) Ms. الذى
(6) Ms. الذى

والنطيحة وما اكل السبع فقال سبحانه ﴿الا ما ذكيتم﴾[1] يعنى الا ما ذبحتم. وذكر اسم الله عليه فهو حلال ثم قال عز وجل ﴿وما ذبح على النصب﴾ يعنى وحرم على النصب وهى حجارة كانوا يذبحونها فيعبدونها ويذبحون لها ﴿وان تستقسموا﴾ الامور ﴿بالازلام﴾ فهى القداح كانوا يقتسمون بها فى امورهم اذا أرادوا غزوا او وجها كتبوا فى قدحين فى احدهما امرنى ربى والآخر نهانى ربى ثم يضربون[2] بهما فايهما خرج عملوا به. قال عز وجل ﴿ذلكم فسق﴾ يعنى ركوب ما نهى عنه فى هذه الآية معصية ثم قال عز وجل فى التقديم ﴿فمن اضطر﴾ الى اكل شىء مما حرم الله فى هذه الاية فاكله ﴿فى مخمصة﴾ يعنى فى مجاعة ﴿غير متجانف لاثم﴾ يعنى غير متعمد المعصية. قال عز وجل فى البقرة[3] ﴿غير باغ﴾ يعنى غير ان يستحله ﴿ولا عاد﴾ يعنى متعديا لم يضطر اليه ﴿فلا اثم عليه﴾ فى اكله حين اضطر اليه ﴿ان الله غفور﴾ يعنى لما اكل من الحرام ﴿رحيم﴾ به اذ احل الحرام فى الاضطرار نظيرها فى الانعام والنحل.[4] 87B

تفسير ما احل للمسلمين من الذبائح: فى السورة التى يذكر فيها الانعام قوله عز وجل ﴿فكلوا مما ذكر اسم الله عليه ان كنتم بآياته مؤمنين﴾[5] وذلك ان مشركى العرب قالوا للمسلمين من اصحاب رسول الله صلى الله عليه وسلم تزعمون انكم تعبدون الله وانكم على دينه وما قتل الله لكم لا تأكلونه يعنون الميتة وتزعمون انه حرام، وما قتلتم انتم بايديكم يعنون[6] من الذبائح تأكلونه وتزعمون انه حلال فالله[7] افضل صنيعا او انتم فجادلوهم فى اكل الميتة فنزلت فى السورة التى يذكر فيها الحج قوله سبحانه ﴿ولكل امة جعلنا منسكا﴾[8] يعنى ذبحا ﴿هم ناسكوه﴾ يعنى هم ذابحوه ﴿فلا ينازعنك فى الامر﴾ يعنى فى امر الذبائح. نزلت فى السورة التى يذكر فيها الانعام ﴿فكلوا مما ذكر اسم الله عليه﴾ يعنى من الذبائح يقول اذا ذبحتم ذبيحة فاذكروا

(1) Q. 5:3.
(2) MS. يضربوا
(3) Q. 2:173
(4) Q. 6:145 and 16:115
(5) Q. 6:118.
(6) Mg.1. يعنون
(7) MS. والله
(8) Q. 22:34.

اسم الله عليه وكلوه فانه حلال ﴿ان كنتم بايانه﴾ يعني بايات القرآن ﴿مؤمنين﴾ يعني مصدقين. وقال عز وجل ﴿وما لكم الا تأكلوا مما ذكر اسم الله عليه﴾[1] يعني الذبائح ﴿وقد فصل لكم﴾ يعني بين لكم ﴿ما حرم عليكم﴾ يعني ما بين في السورة التي يذكر فيها المائدة من الميتة والدم ولحم الخنزير وما اهل لغير الله به الى آخر الآية ثم قال عز وجل ﴿الا ما اضطررتم اليه﴾ يعني ما حرم عليكم من الميتة والدم فهو في الاضطرار حلال اكله ﴿وان كثيرا﴾ يعني مشركي العرب ﴿ليضلون باهوائهم بغير علم﴾ يعني في امر الذبائح وغيره ﴿ان ربك هو اعلم بالمعتدين﴾. ثم قال عز وجل ﴿ولا تأكلوا مما لم يذكر اسم الله عليه﴾[2] يعني الميتة ﴿وانه لفسق﴾ يعني اكل الميتة لمعصية ﴿وان الشياطين ليوحون الى اوليائهم﴾ يعني المشركين ﴿ليجادلوكم﴾ يعني في امر الميتة حين قالوا للمسلمين [حين] ما قتلتم بايديكم تزعمون انه حلال وما قتل الله لكم تزعمون انه حرام فهذا جدالهم بقول الله سبحانه ﴿ولئن اطعتموهم﴾ يعني في استحلال اكل الميتة ﴿انكم اذا لمشركون﴾ مثلهم.

تفسير ما احل للمسلمين من ذبائح اهل الكتاب :

في السورة التي يذكر فيها المائدة قوله سبحانه ﴿واحل لكم الطيبات﴾[3] يعني الحلال الذبائح ثم قال عز وجل ﴿وطعام الذين اوتوا الكتاب﴾ يعني ذبائح اليهود والنصارى ﴿حل لكم﴾ يعني للمسلمين ﴿وطعامكم حل لهم﴾ وذلك ان المسلمين كانوا يتقون ذبائح اهل الكتاب ونسائهم فاحله الله عز وجل لهم. وذبائح نساء اهل الكتاب وذبائح ولائدهم وذبائح من دخل في دينهم من غيرهم حلال للمسلمين.

تفسير ما احل للمسلمين من صيد الكلاب المكلبة :

في السورة التي يذكر فيها المائدة قوله سبحانه ﴿يسئلونك ماذا احل لهم﴾[4]

(1) ق. 6:119.
(2) ق. 6:121.
(3) ق. 5:5.
(4) ق. 5:4.

وذلك ان عديا[1] ابن حاتم وزيدا[2] ابن المهلهل الطائيين سألا النبى صلى الله عليه وسلم فقالا يا رسول[3] الله ان كلاب بنى ذريح وال بنى دجانه يأخذون الظباء[4] والبقر فمنها ما يدرك ذكاته وقد حرم الله عز وجل الميتة فماذا يحل لنا منها فنزلت (يسئلونك ماذا احل لهم قل احل لكم الطيبات)[5] يعنى الذبائح الحلال حل طيبه[6] لهم ثم قال سبحانه (وما علمتم) يعنى واحل لكم (ما علمتم من الجوارح مكلبين) يعنى الكلاب معلمين الصيد (تعلمونهن) يعنى[7] تؤدبونهن لتطلب[8] الصيد (مما علمكم الله) يعنى كما علمكم الله يقول كما ادبكم الله (فكلوا مما امسكن عليكم) وان قتلن فهو حلال ما لم يأكلن منه فان اكلن منه فلا يصح اكله ثم قال عز وجل (واذكروا اسم الله عليه) يعنى حين ترسلونهن على الصيد ثم خوفهم فقال سبحانه (واتقوا) ولا تستحلوا ما لم يذكر اسم الله عليه ثم قال عز وجل يخوفهم (ان الله سريع الحساب).

تفسير ما امر المسلمون من الصلاة على النبى صلى الله عليه وسلم فى السورة التى يذكر فيها الاحزاب

قوله سبحانه (ان الله وملائكته يصلون على النبى)[9] يعنى ان الله يغفر للنبى صلى الله عليه وسلم وتستغفر الملائكة للنبى صلى الله عليه وسلم فامر سبحانه المؤمنين ايضا فقال (يا ايها الذين آمنوا صلوا عليه وسلموا تسليما).

تفسير ما امر المؤمنون من الذكر لله عز وجل باللسان كثيرا : فى السورة التى يذكر فيها الاحزاب قوله سبحانه (يا ايها الذين آمنوا اذكروا الله)[10] يعنى باللسان على كل حال (ذكرا كثيرا وسبحوه بكرة واصيلا) يعنى وصلوا لله بالغداة والعشى ثم اخبر بفعله بهم قال الله عز وجل (هو الذى يصلى عليكم وملائكته) قال لما نزلت (ان الله وملائكته يصلون على النبى) الى آخر الآية قال المسلمون فعلنا يا رسول[11] الله فنزلت (هو الذى يصلى عليكم وملائكته)[12] يقول يغفر لكم وتستغفر لكم ملائكته (ليخرجكم من الظلمات الى النور) من الشرك الى الايمان

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(1) B. عدى
(2) B. زيد
(3) B. يرسول
(4) B. الطبا
(5) Q. 5:4.
(6) Mg. 1. طيبه
(7) BS. يعلى
(8) Mg. 2. مطلب فى ذكر صيد الكلاب حلال ام حرام
(9) Q. 33:56.
(10) Q. 33:41.
(11) M. يرسول
(12) Q. 33:43.

(وكان بالمؤمنين رحيما)[1] وفي السورة التي يذكر فيها الكهف قوله سبحانه (والباقيات الصالحات)[2] يعني التسبيح والتحميد والتهليل والتكبير (خير عند ربك ثوابا) يعني جزاء (وخير املا) يعني وخير رجاء يقول اذا قلت سبحان الله والحمد لله ولا اله الا الله والله اكبر فقد اثنيت على الله عز وجل فانت خير ثوابا[3] في الآخرة من ثواب المشركين اذا اثنوا على الهتهم حين يذكرونها لان ثوابهم النار وخير رجاء من رجائهم. وقوله سبحانه في السورة التي يذكر فيها مريم عليها السلام (والباقيات الصالحات)[4] يعني التسبيح والتحميد والتهليل والتكبير (خير عند ربك ثوابا) يعني خيرا جزاء من جزاء المشركين اذ اثنوا على الهتهم (وخير مردا) وخير مرجعا من مرجعهم لأن مرجعهم النار.

تفسير ما امر المؤمنون من الدعاء في الخير والنهي عن الشر: في السورة التي يذكر فيها الاعراف قوله سبحانه (ادعوا ربكم تضرعا)[5] يعني مستكينا (وخيفة) يعني في خفض وسكون في حاجاتكم من امر الاخرة والدنيا (ولا تعتدوا انه لا يحب المعتدين) يقول ولا تدعوا على مؤمن ولا مؤمنة بالشر اللهم اخزه اللهم العنه ونحوه فان ذلك عدوان. قال من دعا على مؤمن باللعنة يرتفع دعاؤه فان كان الذي دعا عليه لذلك اهلا وقعت به وان لم يكن لذلك اهلا رجعت الى الذي دعا فتقع به ان كان لذلك اهلا [رجعت الى الذي دعا عليه فتقع عليه ان كان لذلك اهلا] وان لم يكونا لذلك اهلا ذهبت حتى تقع بيهودي او نصراني. قال مقاتل ما من مسلم دعا الله بخير الا استجاب له او رد عنه من البلاء في الدنيا ودخله[6] في الاخرة[7] من الخير مثل ما دعا. ومن مفاتيح الخير الدعاء.

تفسير ما امر المسلمون[8] من الادب الصالح[9] والمسارعة الى المغفرة والعمل للجنة: في السورة التي يذكر فيها (يا ايها النبي لم تحرم)

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(1) Q. 33:43.
(2) Q. 18:46.
(3) MS. توابا
(4) Q. 19:76.
(5) Q. 7:55.
(6) MS. دخوله
(7) Q. 10. الآخره من
(8) MS. المسلمين
(9) MS. الصلح

• Thus in MS.

قوله سبحانه ﴿يا ايها الذين آمنوا قوا أنفسكم واهليكم نارا﴾[1] يعنى[2] بالادب الصالح وقوله سبحانه في السورة التي يذكر فيها ال عمران قوله سبحانه ﴿وسارعوا الى مغفرة من ربكم﴾[3] يقول سارعوا الى الاعمال الصالحة الى مغفرة من ربكم لذنوبكم والى ﴿جنة عرضها السموات والارض﴾ يعنى سبع سموات وسبع ارضين ان الزق بعضهن الى بعض فالجنة في عرضهن ﴿اعدت للمتقين﴾ يعنى الذين يتقون الشرك ثم نعتهم فقال عز وجل ﴿الذين ينفقون﴾ الاموال يعنى ينفقون ﴿في السراء﴾ يعنى في التيسير والرخاء ﴿والضراء﴾ في الشدة ﴿والكاظمين[4] الغيظ﴾ وهو الرجل ليغضب فيهم بالامر لو فعله لوقع في معصية فيعفو[5] ويكظم الغيظ. قال سبحانه ﴿والعافين عن الناس﴾ يعنى يعفو عن[6] ظلمه فمن فعل ذلك فهو محسن وذلك قوله سبحانه ﴿والله يحب المحسنين﴾ قال قال رسول الله صلى الله عليه وسلم "هؤلاء في امتى قليل وهم في الامم الخالية كثير". ٧٧ب 90A

تفسير صفة اعمال المؤمنين وما اعد الله عز وجل لهم في اعمالهم :

في السورة التي يذكر فيها المؤمنون قوله سبحانه ﴿قد افلح المؤمنون﴾[7] يعنى قد سعد المتصدقون بتوحيد الله عزوجل ثم نعتهم ووصف اعمالهم فقال تعالى ذكره ﴿الذين هم في صلاتهم خاشعون﴾ يقول متواضعون الذى لا يعرف من عن يمينه ولا ﴿من﴾ عن يساره ولا يلتفت من الخضوع لله عزوجل ﴿والذين هم عن اللغو﴾[8] يعنى عن[9] الباطل والكذب ﴿معرضون والذين هم للزكاة﴾ يعنى زكاة الاموال ﴿فاعلون﴾ كقوله سبحانه في ﴿سبح اسم ربك الاعلى﴾ ﴿قد افلح﴾ يعنى قد سعد ﴿من تزكى﴾ يعنى من ماله ﴿وذكر اسم ربه فصلى﴾ ثم قال سبحانه ﴿والذين هم لفروجهم حافظون﴾ يعنى عن الفواحش ثم قال عزوجل ﴿الا على ازواجهم او ما ملكت ايمانهم﴾ يعنى ولائدهم ﴿فانهم غير ملومين﴾ لا يلامون على جماع ازواجهم ولا ولائدهم ﴿فمن ابتغى وراء ذلك

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(1) Qu. 66:6.
(2) Ms. 10 يعنى
(3) Qu. 3:133-134.
(4) Ms. 10 ظمين
(5) Ms. فيعفوا
(6) Ms. عن من
(7) Qu. 23:1-2.
(8) Qu. 23:3-7.
(9) Ms. 10 عن

يعنى من طلب النواحش بعد الازواج والولائد ما لا يحل له (فاولئك هم العادون)[1] يعنى المعتدين فى دينهم (والذين هم لاماناتهم) يعنى ما اتمنوا عليه فيما بينهم وبين الناس (وعهدهم راعون) يعنى حافظين[2] يؤدون الامانة ويوفون بالعهد (والذين هم بشهادتهم قائمون) يعنى يقومون بالحق فلا يكتمون[3] الشهادة اذا دعوا لها (والذين هم على صلاتهم يحافظون) يعنى فى مواقيتها ثم ذكر عز وجل ثوابهم (اولئك) يعنى الذين ذكر فى هؤلاء الايات (فى جنات مكرمون) يعنى يكرمون فيها. وقوله سبحانه فى السورة التى يذكر فيها 90B الذاريات (انهم كانوا قبل ذلك)[4] يعنى فى الدنيا (محسنين) يعنى فى اعمالهم ثم نعتهم فقال جل جلاله (كانوا قليلا) يعنى المحسنين فوصف اعمالهم قال (من الليل ما يهجعون) يعنى ينامون (وبالاسحار هم) يعنى هم[5] (يستغفرون) يعنى يصلون يقول ينامون اول الليل ويصلون آخر الليل يعنى التطوع كقوله سبحانه فى ال عمران (والمستغفرين[6] 5 بالاسحار)[7] يعنى المصلين بالاسحار (وفى اموالهم حق للسائل والمحروم)[8] وفى السورة التى يذكر فيها الفرقان (وعباد الرحمن الذين يمشون على الارض هونا)[9] يعنى حلما (واذا خاطبهم الجاهلون) يعنى السفهاء من الكفار (قالوا سلاما) يعنى ردوا معروفا (والذين يبيتون لربهم سجدا وقياما) يعنى يصلون بالليل فهم فى ذلك سجدا وقياما. قال قال مقاتل من صلى بعد العشاء الاخرة اربع ركعات يفصل بينهن بالتسليم لا يتكلم فله من الاجر مثل ليلة القدر (والذين يقولون ربنا 10 هب لنا من ازواجنا وذرياتنا قرة اعين)[10] يعنى من يعمل بطاعتك فتقر اعيننا بذلك (واجعلنا للمتقين اماما) يعنون واجعلنا ائمة فى الخير يقتدى بنا فاخبر الله عز وجل بثوابهم فقال سبحانه (اولئك) الذين ذكر فى هولاء الآيات (يجزون) يعنى فى الآخرة (الغرفة) يعنى الجنة (بما صبروا) يعنى على امر الله عز وجل 15 (ويلقون فيها تحية وسلاما) يعنى تتلقاهم الملائكة بالتحية والتسليم

(1) Qu. 23: 7-10
(2) Ha. حافظون
(3) Ha. يكتموا
(4) Qu. 51: 16-18
(5) Ha. يعنى هم
(6) Ha. بن
(7) Qu. 3:17
(8) Qu. 51:19
(9) Qu. 25:63-64
(10) Qu. 25:74-75

(خالدين فيها)[1] يعنى لا يموتون (حسنت مستقرا) يعنى مستقرهم فى الجنة (و مقاما) يعنى مقامهم فى الجنة فى السورة التى يذكر فيها الاحزاب قوله
91A سبحانه (ان المسلمين و المسلمات)[2] يعنى المخلصين به من الرجال والمخلصات من النساء (و المؤمنين و المؤمنات) يعنى المصدقين و المصدقات (و القانتين و القانتات) يعنى المطيعين لله عز وجل فيما امرهم و المطيعات (والصادقين و الصادقات) يعنى فى ايمانهم (والصابرين) يعنى على امر الله سبحانه (والصابرات) يعنى على امر الله عز وجل
5 (و الصادقين) يعنى فى ايمانهم (والقانتين) يعنى المطيعين لله عز وجل فيما امرهم (و المنفقين) يعنى من الاموال فى حق الله عز وجل وقال سبحانه فى الاحزاب 3 (و الخاشعين) يعنى المتواضعين لله عز وجل فى الصلاة من لا يعرف من عن يمينه ولا من عن يساره ولا يلتفت من الخشوع (والخاشعات) يعنى المتواضعات لله عز و جل من النساء (و المتصدقين) يعنى من اموالهم فى حق الله عز وجل (والمتصدقات). (و الصائمين
10 و الصائمات) قال من صام رمضان وثلاثة ايام من كل شهر الا بأ[4] البيض فهو من اهل هذه الآية (و الحافظين) يعنى لفروجهم من الفواحش (والحافظات) ثم اخبر بثوابهم[5] فقال عز وجل (اعد[6] الله لهم) يعنى لمن ذكر فى هذه الاية (مغفرة) يعنى لذنوبهم (واجرا عظيما) يعنى جزاء واقرا فى الجنة. وفى السورة التى يذكر فيها براءة (التائبون)[7] يعنى من الذنوب (العابدون) الموحدون (الحامدون)
15 لله عز وجل (السائحون) يعنى الصائمون (الراكعون الساجدون) يعنى فى الصلوات (الآمرون بالمعروف) يعنى بالتوحيد (و الناهون عن المنكر) يعنى عن الشرك (و الحافظون لحدود الله و بشر المؤمنين) يعنى بشر المصدقين
91B بما وعد الله عز وجل فى هؤلاء الآيات فى براءة (ان الله اشترى من المؤمنين انفسهم واموالهم)[8] .. الى هذه الآية (بالجنة) وقوله سبحانه فى السورة التى يذكر فيها هل اتى على الانسان) (ويطعمون الطعام على حبه)[9] يعنى على حسب الطعام

(1) Q. 25:76.
(2) Q. 33:35.
(3) MS. الاخوان
(4) MS. ايام
(5) MS. بتوابهن
(6) MS. افد
(7) Q. 9:112.
(8) Q. 9:111.
(9) Q. 76:8.

(مسكينا ويتيما)[1] يعني من المسلمين (واسيرا) يعني من المشركين ثم نسخت[2] اية السيف الاسير من المشركين (انما نطعمكم لوجه الله) يعني نطعمكم لله مخافة(من ربنا يوما عبوسا) يعني كلوحا يعني يوم القيامة تعبس فيه الوجوه من الهول فاخبر الله عز وجل بثوابهم وامنهم من(ذلك اليوم ولقاهم نظرة) يعني الحسن والبهاء في الوجه (وسرورا) يعني فرحا في قلوبهم ثم ذكر ثوابهم قال عز وجل (وجزاهم بما صبروا) على امر الله عز وجل (جنة وحريرا) الى قوله سبحانه (ان هذا كان لكم جزاء وكان سعيكم مشكورا). وفي السورة التي يذكر فيها البقرة (البر من آمن بالله واليوم الآخر والملائكة والكتاب والنبيين)[3] انهم حق. ثم ذكر سبحانه الاعمال قال عز وجل (وآتى المال) يعني واعطى المال يعني على حب المال اعطى (ذوي القربى) يعني قرابته (واليتامى والمساكين وابن السبيل) يعني الضيف اذا نزل به واعطى (السائلين) واعطى (في الرقاب) يعني في فكاك الرقاب. ثم ذكر الفرائض فقال عز وجل (وأقام الصلاة) المكتوبة (وآتى الزكاة) المفروضة (والموفون بعهدهم اذا عاهدوا)[4] فيما بينهم وبين الناس (والصابرين في البأساء) يعني في البؤس والفقر (والضراء) يعني وفي البلاء والشدة (وحين البأس) يعني عند القتال هم صابرون ثم نعتهم فقال عز وجل (اولئك) الذين فعلوا ما ذكر في هذه الآية هم (الذين صدقوا واولئك هم المتقون). وفي السورة التي يذكر فيها الرعد (الذين يوفون بعهد الله ولا ينقضون الميثاق. والذين يصلون ما امر الله به ان يوصل)[5] يعني من صلة الايمان بالنبيين والكتب كلها (ويخشون ربهم) يعني في قطيعة ما امر به ان يوصل (ويخافون سوء الحساب) يعني شدة الحساب (والذين صبروا على امر الله (ابتغاء وجه ربهم واقاموا الصلاة) يعني اتموها (وانفقوا مما رزقناهم) يعني من الاموال (سرا وعلانية) يعني في حق الله عز وجل وطاعته (ويدرءون[6]

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(1) هـ 76:8 - 12

(2) Mc.2. نسختها Mb.

(3) Q. 2:177.

(4) Mc.2. وا

(5) Q. 13:20-22. مطلب في بيان ما نسخ من هذه الاية هذه الاية

(6) Mb. يدرأون

يعنى ويدفعون (بالحسنة السيئة)[1] يعنى يردون معروفا على من يسىء اليهم ثم ذكر ما اعد لهم فقال عز وجل (اولئك لهم عقبى الدار) يعنى دار الجنة ثم نعت الدار فقال سبحانه (جنات عدن يدخلونها ومن صلح من ابائهم) يعنى ومن آمن بالتوحيد بعد هؤلاء (من ابائهم وازواجهم وذرياتهم) يدخلون معهم ثم قال سبحانه (والملائكة يدخلون عليهم من كل باب) قال يدخلون عليهم على مقدار كل يوم من ايام الدنيا ثلاث مرات معهم التحف من الله عز وجل من جنة عدن ما ليس في جناتهم ونزل قوله سبحانه في براءة (ورضوان من الله اكبر)[2] يعنى اذا اخبروا ان الله عز وجل عنهم راض فهو اكبر عندهم من التحفة والسلام. ويقولون (سلام عليكم بما صبرتم)[3] يعنى على امر الله عز وجل (فنعم عقبى الدار) يعنى دار الجنة. 92B

تفسير ما نهى المؤمنون عن الرياء في العمل :

في السورة التي يذكر فيها الكهف قوله سبحانه (فمن كان يرجوا لقاء ربه)[4] يعنى من كان يخشى البعث في الآخرة (فليعمل عملا صالحا) ما كان لله عز وجل من طاعة (ولا يشرك بعبادة ربه احدا) يقول ولا يشرك في عبادة ربه في العمل الذى يعمل له احدا من خلقه قال قال النبى صلى الله عليه وسلم "ان ربكم يقول انا خير شريك فمن اشرك بى فى عمل يعمله لى احد من خلقى تركت العمل الذى يعمله كله ولم اقبل منه الا ما كان خالصا لى . ثم قرأ رسول الله صلى الله عليه وسلم هذه الآية (فمن كان يرجو لقاء ربه فليعمل عملا صالحا ولا يشرك بعباده ربه احدا)[5] 78

تفسير من استن[5] سنه خيرا أوشر فاقتدى[6] به قوم من بعده : في السورة التي يذكر فيها لا اقسم بيوم القيامة قوله سبحانه (ينبأ الانسان[7] يومئذ)[8] يعنى يوم القيامة (بما قدم) يعنى بما قدم في الدنيا من خير او شر

(1) Q. 13:22-23.
(2) Q. 9:72.
(3) Q. 13:24.
(4) Q. 18:110
(5) MS. اسن
(6) MS. فاقتدوا
(7) MS. نسان
(8) Q. 75:13.

بين يديه ثم قال عز وجل (وما اخر) وما استن[1] من سنة فاقتدى به قوم من بعد موته بشيه الله في الآخرة فان كانت سنة خير يعمل بها قوم من بعد موته فله مثل اجر من عمل ولا ينقص من اجورهم شيء. وان كان شرا فعمل به قوم من بعده فعليه مثل اوزارهم ولا ينقص من اوزار الذين عملوا شيء. وقوله سبحانه في السورة التي يذكر فيها يس (ونكتب ما قدموا)[2] 93A يعني ما عملوا من الخير والشر في الدنيا (واثارهم) يعني ما اثروا يقول ما استنوا[3] من سنة فعمل بها قوم من بعد موتهم فان كان خيرا فله مثل اجورهم ولا ينقص من اجورهم شيء وان كان شرا فعليه مثل اوزارهم ولا ينقص من اوزار من عمله شيء.

تفسير ما رغب المؤمنين[4] في القليل من الخير وخوفهم اليسير من الشر.

في السورة التي يذكر فيها (اذا زلزلت الارض) قوله سبحانه (فمن يعمل مثقال ذرة خيرا يره)[5] قال لما نزلت هذه الاية (ويطعمون الطعام على حبه مسكينا ويتيما واسيرا)[6] كان المسلمون يرون انهم لا يؤجرون على الشيء القليل اذا اعطوه لله عز وجل فيجيء المسكين الى ابوابهم فيستطعون ان يعطوه التمرة او الكسرة او الجوزة او نحو ذلك فيردونه ويقولون ما هذا شيء انما نؤجر على ما نعطي ونحن نحبه وكانوا لا يرون انهم يأثمون على الذنب الصغير الكذبة والنظرة والغيبة واشباه ذلك ويقولون انما وعد الله عز وجل النار على الكبائر. فرغبهم الله عز وجل في القليل من الخير ان يفعلوه فانه يوشك ان يكثر فنزلت (فمن يعمل مثقال ذرة) يعني وزن اصغر النمل (خيرا يره) في كتابه (ومن يعمل مثقال ذرة)[7] يعني وزن اصغر النمل (شرا يره) في كتابه فيسوءه قال يكتب لكل بر وفاجر سيئة سيئة واحدة ولكل حسنة عشر حسنات فاذا كان يوم القيامة يضاعف الله حسنات المؤمن ايضا لكل واحدة عشرة فيمحى بكل حسنة عشر سيئات

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(1) Ms. اسن
(2) Q. 36:12.
(3) Ms. ما أسنوا
(4) Ms. المؤمنون
(5) Q. 99:7.
(6) Q. 76:8.
(7) Q. 99:8.

938 ثم ان زادت حسناته على سيئاته مثقال ذرة دخل الجنة قوله سبحانه (ان الله لا يظلم مثقال ذرة وان تك حسنة) وزن ذرة زادت على السيئات (يضاعفها ويؤت من لدنه اجرا عظيما) فأما المشرك فيخفف عنه العذاب يوم القيامة ولا يخرج من النار.

تفسير ما علم المؤمنون اذا ركبوا: في السورة التي يذكر فيها الزخرف قوله سبحانه (والذي خلق الازواج كلها)[2] يعني الاصناف كلها (وجعل لكم) يعني لبني ادم (من الفلك) يعني السفن (والانعام) يعني من الابل والبقر (ما) يعني الذي (تركبون)[3] وقال عز وجل في اية اخرى (والخيل والبغال والحمير لتركبوها وزينة)[4] فذكرهم نعمه عز وجل ثم قال سبحانه (لتستووا[5] على) ظهور المراكب فعلمهم كيف يقولون فقال عز وجل (ثم تذكروا نعمة ربكم اذا استويتم عليه) يعني اذا ركبتم فتقولون[6] الحمد لله فينبغي للمسلم اذا ركب ان يقول بسم الله ويذكر نعمة ربه[7] عز وجل فيحمد ربه تعالى ذكره على الاسلام وعلى ما حمله في البر والبحر فاذا سار يقول (سبحان الذي ذلل لنا هذا) المركب (وما كنا له [له] مقرنين) يقول مطيقين (وانا الى ربنا لمنقلبون) يعني وانا الى ربنا في الآخرة راجعون واذا ركب سفينة ذكره[8] نعمة الله عز وجل وان شاء قال كما قال نوح عليه السلام (بسم الله مجراها ومرساها ان ربي لغفور رحيم)[9] فمن ركب دابة فلم يذكر اسم الله جاءه الشيطان فيقول له تغن[10] فان لم يتغن[11] قال له تمنى.

948 بسم الله الرحمن الرحيم ابواب الجهاد:

في السورة التي يذكر فيها البقرة قوله سبحانه (كتب عليكم القتال وهو كره لكم)[12] وذلك ان الله عز وجل امر النبي صلى الله عليه وسلم والمؤمنين بمكة بالتوحيد واقام الصلاة وايتاء الزكاة غير موقت وان يكفوا

(1) Q. 4:40.
(2) Q. 43:12.
(3) MS. يركبون
(4) Q. 16:8.
(5) Q. 43:13.
(6) MS. فتقولوا
(7) MS. لربه
(8) MS. فاذكر
(9) Q. 11:41.
(10) MS. تغنا
(11) MS. يتغنا
(12) Q. 2:216.

ايديهم عن القتال فلما هاجروا الى المدينة نزلت سائر الفرائض واذن لهم في القتال فقال عز وجل في السورة التي يذكر فيها الحج ﴿اذن للذين يقاتلون﴾[1] يعني النبي صلى الله عليه وسلم واصحابه رضي الله عنهم ﴿بانهم ظلموا﴾ يعني ظلمهم اهل مكة حين اخرجوهم[2] من ديارهم ﴿وان الله على نصرهم لقدير. الذين اخرجوا من ديارهم بغير حق﴾ فلما كتب عليهم القتال شق[3] على اناس من المسلمين فنزلت ﴿كتب عليكم﴾[4] يعني فرض عليكم ﴿القتال﴾ واذن لهم بعد ما كان نهاهم عنه ﴿وهو كره لكم﴾ يعني القتال مشقة لكم ﴿وعسى ان تكرهوا شيئا﴾ يعني القتال جهاد المشركين ﴿وهو خير لكم﴾ فيجعل الله عاقبته فتحا وغنيمة وشهاده ﴿وعسى ان تحبوا شيئا﴾ يعني القعود عن الجهاد ﴿وهو شر لكم﴾ ويكون عاقبته شرا فلا تصيبون ظفرا ولا غنيمة ﴿والله يعلم وانتم لا تعلمون﴾ ورغب المسلمين في الجهاد في السورة التي يذكر فيها الصف ﴿ان الله يحب الذين يقاتلون في سبيله﴾[5] يعني الذين يقاتلون المشركين من اهل الحرب في طاعة الله ﴿صفا كانهم بنيان مرصوص﴾ يعني كانهم بنيان ملتزق بعضهم في بعض في الصف في القتال. هذا تعليم من الله عز وجل للمؤمنين قال كان النبي صلى الله عليه وسلم لا يقاتل المشركين حتى يصافهم. وقال في آية اخرى ﴿يا ايها الذين آمنوا هل ادلكم على تجارة تنجيكم من عذاب اليم﴾[6] [7] [8] قال لما نزلت هذه الاية قال المسلمون لو علمنا ما هذه التجارة لاعطينا فيها الاموال والاهلين فبين لهم التجارة قال ﴿تؤمنون بالله﴾[9] يعني تصدقون بتوحيد الله عز وجل ﴿ورسوله﴾ يعني تصدقون بمحمد صلى الله عليه وسلم انه نبي رسول ﴿وتجاهدون في سبيل الله﴾ يعني تجاهدون العدو من المشركين في طاعة الله ﴿باموالكم وانفسكم ذلكم﴾ يعني الايمان والجهاد ﴿خير لكم﴾ من غيره ﴿ان كنتم تعلمون يغفر لكم ذنوبكم﴾ يقول اذا فعلتم ذلك يغفر لكم ذنوبكم ﴿ويدخلكم جنات تجرى﴾[10] الانهار تحت الشجر في البساتين ﴿ومساكن

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(1) Q. 22:39-40.
(2) MS. اخرجوا
(3) MS. سق
(4) Q. 2:216.
(5) Q. 61:4
(6) Q. 61:10.
(7) MS. تومنون
(8) MS. بالله ورسوله
(9) Q. 61:11
(10) MS. من تحتها

طيبة فى جنات عدن) قال جنة الجنة وهى من اشرف الجنان (ذلك) يعنى هذا الثواب الذى ذكر هو (الفوز العظيم. واخرى تحبونها)[1] يقول ولكم سوى الجنة ايضا عنده (اخرى) فى الدنيا[2] (تحبونها نصر من الله) على عدوكم (وفتح قريب) يعنى ونصرا عاجلا فى الدنيا (وبشر المؤمنين) يقول بشرهم بالنصر فى الدنيا والجنة فى الآخرة. قال حدثنا مقاتل عن عبد الكريم عن سعيد بن المسيب عن عمر بن الخطاب رضوال الله عليه قال حجة قبل غزوه - يعنى حجة الاسلام - افضل من عشر غزوات وغزوة بعد حجة - يعنى حجة الاسلام - افضل من عشر حجات.

تفسير ما فضل الله المجاهدين من المؤمنين على القاعدين:

95A فى السورة التى يذكر فيها النساء قوله سبحانه (لا يستوى القاعدون من المؤمنين غير اولى الضرر)[3] يعنى اهل الزمانة (والمجاهدون فى سبيل الله) يقول [يقول] لا يستوى فى الفضل القاعد عن الغزو من المؤمنين والمجاهدون[4] (فضل الله المجاهدين على القاعدين درجة) يعنى فضيلة (وكلا) يعنى المجاهد والقاعد المعذور (وعد الله الحسنى) يعنى الجنة. (وفضل الله المجاهدين على القاعدين) الذين لا عذر لهم (اجرا عظيما درجات منه) يعنى فضلا بلا منه ورحمة (وكان الله غفورا رحيما) يغفر بسبعين درجة.

تفسير ما اشرك القاتل والمقتول من المجاهدين فى الآخرة:

فى السورة التى يذكر فيها براءة قوله سبحانه (ان الله اشترى من المؤمنين انفسهم واموالهم بان لهم الجنة يقاتلون)[5] العدو من المشركين فى طاعة الله عز وجل (فيقتلون) يعنى يقتلون العدو (ويقتلون) يعنى ويقتلهم العدو (وعدا عليه) يعنى[6] (حقا) ان ينجز لهم ما وعدهم من الجنة (فى التوراة والانجيل والقرآن) ثم قال عز وجل (ومن اوفى بعهده من الله) يعنى فليس احد

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(1) Q. 61:12-13.
(2) MS. فى الدنيا 1.
(3) Q. 4:95.
(4) MS. المجاهد
(5) Q. 9:111.
(6) Mg. 2. يعنى

اوفى بعهده من الله ﴿فاستبشروا ببيعكم الذى بايعتم به﴾[1] الرب عز وجل باقراركم بالعهد الذى ذكر فى هذه الآية ﴿وذلك﴾ يعنى الذى ذكر من الثواب فى الجنة للقاتل والمقتول ﴿هو الفوز العظيم﴾. وقال عز وجل فى السورة التى يذكر فيها النساء ﴿ومن يقاتل فى سبيل الله﴾[2] يعنى من يقاتل المشركين فى طاعة الله ﴿فيقتل﴾ يعنى يقتله العدو ﴿او يغلب﴾ العدو من المشركين ﴿فسوف نؤتيه اجرا عظيما﴾ يعنى جزاء وافرا فى الجنة فجعل القاتل والمقتول من المسلمين فى جهاد المشركين شريكين فى الاجر. 95B

تفسير ارواح الشهداء من المجاهدين فى سبيل الله :

فى السورة التى يذكر فيها البقرة قوله سبحانه ﴿ولا تقولوا لمن يقتل فى سبيل الله﴾[3] يعنى الذين قتلوا فى طاعة الله فى قتال المشركين ﴿اموات﴾ يقول لا تحسبنهم امواتا ﴿بل احياء﴾ يعنى ارواح الشهداء ﴿احياء ولكن لا يشعرون﴾ وقال عز وجل فى السورة [فى السورة] التى يذكر فيها ال عمران ﴿ولا تحسبن الذين قتلوا فى سبيل الله﴾[4] يعنى طاعة الله من المشركين ﴿اموانا بل احياء﴾ يعنى ارواح الشهداء ﴿احياء عند ربهم يرزقون﴾ قال جعل الله عز وجل ارواح شهداء يوم بدر فى حواصل طير خضر يرعون فى الجنة حيث شاؤا ويأكلون من ثمرها ويأوون الى قناديل تحت العرش فاطلع اللـه اليهم اطلاعة فقال سبحانه "هل تستزيدونى شيئا فأزيدكم؟ قالوا ربنا اولسنا نسرح فى الجنة حيث نشاء" واطلع عليهم الثانية فقال هل تستزيدونى شيئا فأزيدكم؟ قالوا ربنا **اولسنا** نسرح فى الجنة حيث نشاء واطلع عليهم الثالثة فقال هل تستزيدونى شيئا فازيدكم؟ قالوا ربنا نريد ان تردنا الى الدنيا الثانية فنقاتل فى سبيلك معا نرى من كرامتك ايانا وما نحن فيه من الخير فذلك قوله عز وجل ﴿احياء عند ربهم يرزقون

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(1) Q. 9:111.
(2) Q. 4:74.
(3) Q. 2:154.
(4) Q. 3:169.

فرحين بما أتاهم الله من فضله ويستبشرون بالذين لم يلحقوا بهم من خلفهم[1]
قال لما دخلوا الجنة ورأوا ما فيها من الكرامة قالوا يا ليت اخواننا يعلمون ما نحن فيه 96A
من الكرامة فاذا شهدوا القتال باشروه بانفسهم حتى يستشهدوا فيصيبوا[2]
ما اصبنا فأخبر الله تعالى ذكره النبى صلى الله عليه وسلم بامرهم وما هم فيه من
الكرامة واخبرهم انى قد انزلت على نبيكم واخبرته بامركم وما انتم فيه
فاستبشروا بذلك فذلك قوله عز وجل ﴿ويستبشرون بالذين لم يلحقوا بهم
من خلفهم﴾ يعنى من اخوانهم من اهل الدنيا انهم سيحرصون على الجهاد ويلحقون[3]
بهم ثم رجع الى الشهداء فى التقديم فقال سبحانه ﴿الا خوف عليهم﴾ فى الآخرة
من العذاب ﴿ولا هم يحزنون﴾ للموت.

تفسير المرابط فى سبيل الله:

فى السورة التى يذكر فيها ال عمران قوله سبحانه ﴿يا ايها الذين آمنوا اصبروا﴾[4]
يعنى على الفرائض ﴿وصابروا﴾ يعنى مع النبى صلى الله عليه وسلم فى المواطن
﴿ورابطوا﴾ العدو من المشركين حتى يدعوا دينهم الشرك لدينكم الاسلام
﴿واتقوا الله﴾ يعنى فيما امركم ﴿لعلكم تفلحون﴾.

تفسير ما كان الله عز وجل شدد على المسلمين من قتال المشركين ثم رخص:

فى السورة التى ﴿يذكر﴾ فيها الانفال
قوله سبحانه ﴿يا ايها الذين آمنوا اذا لقيتم الذين كفروا زحفا فلا تولوهم
الادبار ومن يولهم يومئذ دبره﴾[5] يعنى يوم بدر خاصة منهزما ﴿الا متحرفا
لقتال﴾ يعنى مستترا[6] يريد الكرة على المشركين ﴿او متحيزا الى فئة﴾ ثم يعنى ينحاز
الى اصحابه من غير هزيمة فمن انهزم يومئذ حتى جاوز صف النبى صلى الله عليه وسلم[7]
واصحابه هاربا ﴿فقد باء بغضب من الله﴾ يعنى استوجب بغضب من الله ومأواه 96B
جهنم وبئس المصير﴾ فكان هذا يوم بدر خاصة كان الله تعالى ذكره

(1) Q. 3:170.
(2) MS. يتشهدون فيصيبون
(3) MS. يلحقوا
(4) Q. 3:200
(5) Q. 8:15 and 16.
(6) MS. مستطر
(7) MS. لم

شدد على المسلمين يومئذ ليقطع دابر الكافرين وهو اول قتال قاتل فيه النبى صلى الله عليه وسلم [فيه] المشركين من اهل مكة. وقال ايضا
5 فى آية اخرى ﴿ان يكن منكم عشرون صابرون يغلبوا مائتين﴾[1] يعنى يقاتلون[2] مائتين من المشركين ﴿وان يكن منكم مائة يغلبوا الفا﴾ يعنى يقاتلون[2] الفا ﴿من الذين كفروا﴾ فكان جعل الله على المسلمين يوم بدر يقاتل الواحد منهم عشرة من المشركين فيقطع دابرهم فلما هزم الله عز وجل المشركين يوم بدر فقطع دابرهم خفف عن المسلمين بعد ذلك فنزلت ﴿الآن خفف الله عنكم﴾[3]
10 يعنى بعد قتال بدر ﴿وعلم ان فيكم ضعفا فان تكن منكم مائة صابرة﴾ يعنى يقاتلون مائتين من المشركين ﴿وان يكن منكم الف﴾ يعنى الف رجل ﴿يغلبوا﴾ يعنى يقاتلون ﴿الفين﴾ من المشركين. ونزلت بعد قتال بدر بسنة فى قتال احد فى السورة التى يذكر فيها ال عمران حين انهزم المسلمون يوم احد ﴿ان الذين تولوا منكم﴾[4] يعنى الذين انصرفوا عن القتال منهزمين ﴿يوم
15 التقى الجمعان﴾ يعنى يوم احد حين التقى جمع المسلمين وجمع المشركين فانهزم المسلمون غير النبى صلى الله عليه وسلم وثمانية عشر رجلا. قال عز وجل ﴿انما استزلهم الشيطان ببعض ما كسبوا﴾ يعنى حين تركوا المركز[5] وعصوا
97A النبى صلى الله عليه وسلم. قال صلى الله عليه وسلم للرماة يوم احد لا تبرحوا مكانكم فتركوا المركز ﴿ولقد عفى الله عنهم﴾ يعنى حين لم يعاقبهم فيستأصلهم جميعا ﴿ان الله غفور رحيم﴾ فلم يجعل لمن انهزم يوم احد بعد قتال بدر النار كما جعل يوم بدر فهذه رخصة بعد التشديد. قال وانهزم المسلمون يوم حنين
5 ان يقول الله تبارك وتعالى ذكره ﴿ويوم حنين اذ اعجبتكم كثرتكم فلم تغن عنكم شيئا وضاقت عليكم الارض بما رحبت ثم وليتم مدبرين﴾[6] يعنى منهزمين غير النبى صلى الله عليه وسلم ونفر معه فبلغ فلل المسلمين مكة ثم

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(1) Q. 8:65.
(2) MS. ليقاتلو ١
(3) Q. 8:66.
(4) Q. 3:155.
(5) MS. المركن
(6) Q. 9:25.

يجعل الله لهم النار فهذا بعد قتـــال احد .

تفســـير قسمة القســـمة[1] في المشـــركين من اهل الحـــرب :

في الســـــــــــــو ر ة التـــــى يـــذكر فيهـــا الانفـــال قـولـــه سـبحانه ﴿ واعلموا انما غنمتم من شيء﴾[2] يعنى من في[1] العشركين ﴿فان لله خمسة وللرسول ولذى القربى﴾ يعنى قرابة النبى صلى الله عليه وســـلم ﴿واليتـــامى والمســاكين وابن الســبيل﴾ يعنى الضيف ينزل عليكم ﴿ان كنتم آمنتم بالله﴾ وكان المســـلمون اذا غنموا على[1] محمد رسول الله صلى الله عليه وسلم اخرجوا خمســـة فيجعلـــون ذلك الخمس الواحـد اربعة ارباع فربعـه لله وللرســـول ولقرابة النبى صلى اللـه عليه وســلم فما كان لله عز وجل فهو للرسول صلى الله عليه وســـلم ولقـــرابتـــه فكان للنبى صلى الله عليه وســلم مثل نصيب رجل من القـــرابـة ، والربـــع الثـانـــى لليتامى ، والربع الثالث للمســـــاكيـن ، والربع الرابع لابن[3] الســـبيل ويعـدون [ويعدون] 97B الى التى بقيت فيقتســـمونها بين المســـلمين على ســهامهم فلمـا تـوفـى النبى صلى الله عليـــه وسـلم رد أبو بـكر رضـــوان الله عليـه نصـــيب القـــرابـــة فجعل يحمل عليه فى ســـبيل الله فانطلق على بن ابى طالب عليـــه الســـــــلام اليه يطلب نصيب القـرابة فقال ابو بكر رضـى الله عنـــه ســـــمعت عائشـــــة رضى الله عنها تقـول ســمعت النبى صلى الله عليه وسلم يقول "ان النبى لا يـورث"[4] فانطلق على[4] بن ابى طالب عليه الســـــلام الى عائشـــة رضى الله عنها فقـــال[5] "انت سمعت رسول الله صلى الله عليه وســـــلم يقول : ان النبـى لا يورث : ؟ " فقالت "نعم" فرضى به على عليه السلام فجعل ابو بكر وعمر وعلى رضـوان اللـه عليهـم يجعلون نصيب القـــرابة يحمـلون عليه فى ســـبيل الله مع نصـــيب اليتـــــامى والمساكين وابن الســـبيل .

تفســـير ما على من يغل من الغنيمـــة : فـــى الســـــــــــو ر ة

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(1) MS. في

(2) Q. 8:41.

(3) MS. ابن

(4) MS. عليـة

(5) MS. فقـالت

التى يذكر فيها ال عمران قوله سبحانه ﴿وما كان لنبى ان يغل ومن يغلل يأت بما غل يوم القيامة﴾[1] يعنى مما افاء الله على المسلمين من فى المشركين بقليل او كثير يات به يوم القيامة قد حمله على عنقه ﴿ثم توفى﴾ يعنى توفر ﴿كل نفس﴾ يعنى كل بر وفاجر ﴿بما كسبت﴾ يعنى بما عملت من خير اوشر ﴿وهم لا يظلمون﴾ فى اعمالهم ثم قال عز وجل ﴿أفمن اتبع رضوان الله﴾ يعنى رضى الله فلم يغل من الغنيمة ﴿كمن باء بسخط الله﴾ يعنى كمن استوجب بسخط من الله فى الغلول فعل ﴿ليسوا بسواء﴾ ثم بين مستقرهم فقال عز وجل ﴿ماوٰاهم جهنم وبئس المصير﴾ يعنى اهل الغلول ثم ذكر مستقر من لا يغل [ثم]قال عز وجل ﴿هم درجات عند الله﴾[2] يعنى لهم فضائل ﴿عند الله والله بصير بما يعملون﴾ يعنى بصير بمن غل منكم ومن لم يغل

تفسير ما امر المسلمون من قتال اهل الكتاب حتى يقروا بالجزية:[3] فى السورة التى يذكر فيها براءة قوله سبحانه ﴿قاتلوا الذين لا يؤمنون بالله﴾[4] يعنى لا يصدقون بتوحيد الله ﴿ولا باليوم الآخر ولا يحرمون ما حرم الله ورسوله﴾ يعنى من الخمر والخنزير ﴿ولا يدينون دين الحق﴾ يعنى دين الاسلام لان كل دين غير دين الاسلام باطل ﴿من الذين اوتوا الكتاب من قبلكم﴾ يعنى اليهود والنصارى الذين اوتوا الكتاب من قبل مسلمى امة محمد صلى الله عليه وسلم ﴿حتى يعطوا الجزية عن يد وهم صاغرون﴾.

تفسير ما امر المؤمنون من قتال اهل البغى من المؤمنين:

فى السورة التى يذكر فيها الحجرات قوله سبحانه ﴿وان طائفتان من المؤمنين اقتتلوا فاصلحوا بينهما﴾[5] وذلك ان الاوس والخزرج من الانصار كان بينهما قتال على عهد النبى صلى الله عليه وسلم بالسعف والنعال ونحوه قال الله عز وجل ﴿فاصلحوا بينهما فان بغت احداهما على الاخرى﴾ يعنى فلم ترجع الى الصلح[6] بالسيف وغيره ﴿حتى تفيء الى امر الله﴾ يعنى الى الصلح الذى امر الله عز وجل

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(1) Q. 3:161-162.
(2) Q. 3:163.
(3) MS. بالخراج
(4) Q. 9:29.
(5) Q. 49:9.
(6) MS. الضلح

﴿فان فاءت﴾ يعنى فان[1] رجعت الى الصلح﴿ فاصلحوا بينهما بالعدل و اقسطوا﴾[2] يعنى واعدلوا ﴿ان الله يحب المقسطين﴾ يعنى الذين يعدلون بين الناس ثم قال عز وجل ﴿انما المؤمنون اخوة فاصلحوا بين اخويكم و اتقوا الله﴾ يعنى فلا تعصوه ﴿ان الله تواب﴾ يعنى على من تاب ﴿رحيم﴾ به. 98B

تفسير الاسترجاع عند المصيبة : في السورة التى يذكر فيها البقرة قوله سبحانه ﴿ولنبلونكم﴾[3] يعنى ولنبتليكم يعنى المؤمنين ﴿بشىء من الخوف﴾ يعنى خوف القتل ﴿والجوع ونقص من الاموال والانفس والثمرات وبشر الصابرين﴾ يعنى على امر الله عز وجل من المصيبات يعنى بشرهم بالجنة ثم نعتهم فقال عز وجل ﴿الذين اذا اصابتهم مصيبة قالوا انا لله وانا اليه راجعون اولئك عليهم صلوات من ربهم﴾[4] قال وذلك انه لما نزلت فى السورة التى يذكر فيها التغابن ﴿ما اصاب من مصيبة﴾[5] يعنى بلاء فى نفس او جهد فى مال او غير ذلك ﴿فباذن الله﴾ يقول باذن الله اصابته[6] تلك المصيبة ﴿ومن يؤمن بالله﴾ يعنى صدق بالله فى المصيبة ان الله عز وجل كان قضاها عليه فيصبر ويحتسب ﴿يهد قلبه﴾ بالاسترجاع فيقول ﴿انا لله وانا اليه راجعون﴾[7] يقول ﴿اولئك عليهم﴾ يعنى على الذين صبروا على امر الله عز وجل عند المصيبة ﴿صلوات من ربهم﴾ يعنى مغفرة ﴿ورحمة﴾ يعنى ورحمة لهم من العذاب ﴿واولئك هم المهتدون﴾ يعنى المهتدين للاسترجاع عند المصيبة.

تفسير الآيات المحكمات وتفسير ما انزل فى آخر البقرة :

فى السورة التى يذكر فيها ال عمران قوله سبحانه ﴿هو الذى انزل عليك الكتاب﴾ يعنى القرآن ﴿منه ايات محكمات﴾[8] وهن ثلاث آيات من اخر الانعام اولهن ﴿قل تعلوا اتل ما حرم ربكم عليكم الا تشركوا

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(1) Mg. 2. فان
(2) Q. 49:9-10.
(3) Q. 2:155.
(4) Q. 2:156-157.
(5) Q. 64:11.
(6) Mg. 1. بته
(7) Q. 2:156-157.
(8) Q. 3:7.

به شيئا وبالوالدين احسانا ولا تقتلوا اولادكم من املاق نحن نرزقكم وايـاهم 99A
ولا تقربوا الفواحش ما ظهر منها وما بطن ولا تقتلوا النفس التى حرم
الله الا بالحق ذلكم وصاكم به لعلكم تعقلون. ولا تقربوا مال اليتيم الا
بالتى هى احسن حتى يبلغ اشده واوفوه الكيل والميزان بالقسط لا تكلف
نفسا الا وسعها واذا قلتم فاعدلوا ولو كان ذا قربى وبعهد الله اوفوا
ذلكم وصاكم به لعلكم تذكرون)[1] فهذه الايات المحكمات لم ينسخهن شئ
فى جميع الكتب هن محرمات على جميع بنى آدم كلهم (هن ام الكتاب) يعنى اصل
الكتاب وانما سمين اصل الكتاب لانهن مكتوبات فى اللوح المحفوظ وفى
جميع الكتب وقال فى السورة التى يذكر فيها المائدة (اليوم اكملت لكم
دينكم)[2] وذلك ان الله عز وجل فرض على المسلمين بمكة شهادة ان لا اله
الا الله وان محمدا رسول الله والايمان بالبعث وبالجنة والنار
والصلاة ركعتين غدوة وركعتين عند العشاء ثم فرضت عليه الصلوات
الخمس قبل هجرته والزكاة شىء غير موقت والكف عن القتال فلما هاجر
النبى صلى الله عليه وسلم الى المدينة فرضت عليه جميع الفرائض فكان
المسلمون يحجون[3] من المدينة قبل فتح مكة فيحج معهم مشركوا العرب فلما
فتحت مكة وحج ابوبكر الصديق رضوان الله عليه بالناس وحج عامة
اناس من مشركى العرب وقرأ على بن ابى طالب عليه السلام من أول
سورة براءه تسع آيات على الناس فقرأ (انما المشركون نجس فلا يقربوا المسجد 99B
الحرام بعد عامهم هذا)[4] فلما كان العام[5] المقبل حج النبى صلى الله عليه وسلم حجة الوداع[6]
وليس معه احد من المشركين فنزلت يوم عرفة يوم الجمعة (اليوم اكملت
لكم دينكم) يعنى امره ونهيه فلم ينزل بعدها حلال ولا حرام ولا حكم ولا حدود
ولا فريضة غير آيتين من آخر النساء (يستفتونك قل الله يفتيكم فى

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(1) Q. 6:151-152.
(2) Q. 5:3.
(3) MS. يعجبسون
(4) Q. 9:28.
(5) Mg. 1. العام
(6) Mg. 1. ع

السكاذلة)[1] الى آخر السورة قال سبحانه (واتممت عليكم نعمتى)[2] يعنى الاسلام انى[3] حجبتم وليس محكم مشرك (ورضيت) يعنى واخترت (لكم الاسلام دينا) فليس دين ارضى عند الله من الاسلام فنزلت هذه الآية التى فى السورة التى يذكر فيها البقرة (واتقوا يوما ترجعون فيه الى الله ثم توفى)[4] يعنى ثم توفى (كل نفس) يعنى بر وفاجر (ما عملت) يعنى من خير وشر (وهم لا يظلمون) فى اعمالهم ولا ينتقص من حسناتهم ولا يزاد[5] على سيئاتهم. وعاش النبى صلى الله عليه وسلم بعد هذه الاية تسع ليال ثم مات لليلتين[6] خلتا من ربيع الاول صلى الله عليه وسلم ورحم وكرم وعلى اهل بيته الطيبين الاخيار وسلم تسليما.

تفسير القدر خيره وشره مفروغ منكتوب:

فى السورة التى يذكر فيها الحديد قوله سبحانه (ما اصاب من مصيبه فى الارض)[7] يعنى من قحط المطر وقلة النبات والثمر (ولا فى انفسكم) من المرض واقامة الحدود عليها وغير ذلك (الا فى كتاب) يعنى اللوح المحفوظ مكتوب (من قبل ان نبرأها) يعنى من قبل ان تخلق النفس والارض (ان ذلك)يعنى ان كتاب ذلك (على الله يسير لكيلا تأسوا على) تحزنوا (على ما فاتكم) من العافية والخصب اذا علمتم انه كان مكتوبا عليكم من قبل ان نخلقكم(ولا تفرحوا بما اتاكم) يعنى بما اعطاكم من العافية والخصب اذا علمتم انه كان مكتوبا (ان الله لا يحب كل مختال فخور) مختال فى نفسه متكبر[8] فخور[9] على غيره.

تفسير ما نهى الله عز وجل النبى صلى الله عليه وسلم ان يصلى على المنافقين اذا ماتوا:

فى السورة التى يذكر فيها براءة قوله سبحانه (ولا تصل[10] على احد منهم مات ابدا[11] يقول الله عز وجل للنبى صلى الله عليه وسلم (ولا تصل[10] على احد) من المنافقين (مات

(1) Q. 4:175.
(2) Q. 5:3.
(3) MS. اذا
(4) Q. 2:231.
(5) MS. ولا يزداد
(6) MS. ليلتين
(7) Q. 57:22-23.
(8) Mg.2. مختال فى نفسه متكبر فخور على غيره
(9) Mg.2. مسند الامام احمد مسند عمرو بن العاص مرفوعا قدر الله المقادير قبل ان
(10) MS. تصلى
(11) Q. 9:84.

ابدا ولا تقم على قبره)[1] ثم اخبر عنهم فقال سبحانه (انهم كفروا بالله ورسوله) يعنى لانهم كفروا بتوحيد الله عز وجل وكفروا برسوله محمد صلى الله عليه وسلم فلم يقروا انه رسول (وماتوا وهم فاسقون) يقول ماتوا وهم عاصون لله عز وجل ورسوله صلى الله عليه وسلم قال انما نهى الله عز وجل النبى صلى الله عليه وسلم ان يصلى على المنافقين اذا ماتوا لانهم ماتوا على الكفر فاما من مات من اهل الكبائر من اهل التوحيد فانه ينبغى للمسلمين ان يصلوا عليهم اذا ماتوا. قال عطاء بن ابى رباح اذا لم تصلوا على اهل الكبائر من اهل ملتكم افتدعونهم لغير اهل دينكم. قال وقال فى حديث له ثلاث خصال من اصل السنة الجهاد مع كل خلافة، والصلاة مع كل امارة، والصلاة على كل من مات من اهل القبلة. 100B

تفسير ما امر من الامر بالمعروف والنهى عن المنكر والصبر على الاذى فى امرهما :

فى السورة التى يذكر فيها لقمان عليه السلام حيث يقول (يا بنى لا تشرك بالله ان الشرك لظلم عظيم). (يا بنى اقم الصلاة)[2] يعنى اتم الصلاة (وامر بالمعروف) يعنى بالتوحيد (وانه عن المنكر) يعنى عن الشرك ثم قال (واصبر على ما اصابك) فى امرهما يقول اذا أمرت بالمعروف ونهيت عن المنكر فأصابك فى ذلك اذى وشدة فاصبر عليه (فان ذلك) يعنى هذا الصبر على الاذى فى الامر بالمعروف والنهى عن المنكر (من عزم الامور) يعنى من حق الامور التى امر الله عز وجل ثم قال سبحانه (ولا تصعر خدك للناس)[3] يعنى لا تعرض بوجهك عن فقراء الناس تكبرا (ولا تمشى فى الارض مرحا) يعنى بالخيلاء والعظمة (ان الله لا يحب كل مختال) يعنى بطرا مرحا (فخورا) يعنى فى نعم الله لا يشكر وقوله سبحانه فى بنى اسرائيل (ولا تمشى فى الارض مرحا)[4] يعنى بالخيلاء والعظمة (انك لن تخرق الارض ولن تبلغ الجبال طولا) وقال

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(1) Q. 9:84.
(2) Q. 31:13-17.
(3) Q. 31:18.
(4) Q. 17:37.

لقمان لابنه ﴿واقصد فى مشيك﴾[1] يعنى لا تختل ولا تنظر حيث لا ينبغى ﴿واغضض من صوتك﴾عند الملأ ﴿ان انكر الاصوات﴾ يعنى اقبح الاصوات ﴿لصوت الحمير﴾ وقوله سبحانه فى السورة التى يذكر فيها المائدة ﴿وتعاونوا على البر والتقوى﴾[2] يعنى على الطاعة (والتقوى)يعنى على ترك المعصية ﴿ولا تعاونوا على الاثم﴾ يعنى المعصية ﴿والعدوان﴾ يعنى على الظلم ﴿واتقوا الله ان الله شديد[3] العقاب﴾. قال مقاتل انكر المنكر اما تفعل ان قدرت واما تقول فان لم تقدر 101A عليه فانكر بقلبك وذلك اضعف الايمان. قال وذكر عند عبد الله بن مسعود فقالوا هلك من لم يأمر بالمعروف وينه عن المنكر فقال ابن مسعود "لا بل هلك من لم يعرف المعروف ولم ينكر المنكر" يعنى من لم يعرف المنكر فينكره بقلبه " ﴿قد بلغت من لدنى عذرا﴾المن صلة الذى يعنى عندى. ﴿سأل سائل﴾[4] فى النضر بن الحارث ﴿واذا مسه الشر جزوعا﴾[5] واذا مسه الشر. الفقر ﴿والخير﴾ الغنى نزلت فى امية بن خلف وفيه نزلت ﴿فأما الانسان اذا ما ابتلاه ربه﴾[6] فى الفجر الى آخر السورة. وانزلت فى ابى جهل ﴿كلا ان الانسان ليطغى ان رآه استغنى﴾[7] الى آخر السورة.

بسم الله الرحمن الرحيم :

اسم الذى كان ياخذ كل سفينة غصبا ابن حلندا والغلام حسين بن كاردى والغلامين اصرم وصريم. وحدثنا عن اخيه عن ابيه قال حدثنا عبد الحميد بن صالح قال حدثنا اسماعيل بن زياد عن جويبر عن الضحاك عن ابن عباس قال اتى رجل ابن عباس [رجل][8] فقال هلكت فقال ويحك وما ذاك قال اختلاف القرآن فقد دخلنى من ذلك شك فان انت انبأتنى به والا لحقت بدينى الاول فقال هلم ما فى نفسك من ذلك قال قوله عز وجل ﴿فلا انساب بينهم يومئذ ولا يتساءلون﴾[9] وقوله ﴿واقبل بعضهم على بعض يتساءلون﴾[10]

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(1) Q. 31:19.
(2) Q. 5:2.
(3) MS. شديدا
(4) Q. 70:1.
(5) Q. 70:20.
(6) Q. 89:15.
(7) Q. 96:6-7.
(8) Mg.2. مطلب ذكر هذا الرجل وسؤاله لابن عباس وجوابه له
(9) Q. 23:101.
(10) Q. 37:27.

فهذا مختلف وقوله سبحانه ﴿والله ربنا ما كنا مشـــــــــركين﴾[1] وفي ايـــة اخـــرى
101B ﴿اين شـركاؤكم الـذين كنتـم تـزعمون﴾[2] وقوله سبحانه ﴿ام السماء بناها. رفع سمكها فسواها. واغطش ليلها واخرج ضحاها. والارض بعد ذلك دحـاهـــا.﴾[3] وفـــي اية اخرى ﴿انكم لتكفرون بالذى خلق الارض في يومين وتجعلون لـــه انـــدادا ذلك رب العالمين. وجعل فيها رواســـي من فـــوقها﴾[4] الى اخر الاية. ﴿ثم
5 استوى الى السماء﴾[5] فهذا مختلف فايهم كان قبل السماء ام الارض؟ وقوله سبحانه ﴿وكان الله سميعا بصيرا﴾ ﴿وكان الله غفورا رحيما﴾ كان هـذا شيء كان مـرة ثم ذهب. وقوله سبحانه ﴿ومن اعرض عن ذكرى فان له معيشـــة ضنـــكا﴾[6] فقد رأينا من يعرض عن الذكر وهو في ســـعة من المعيشة. وقوله سبحانه ﴿ومن عمل صالحا من ذكر وانثى وهو مـــؤمن فلنحيينه حياة طيبة﴾[7] فقـــد
10 رأينـــا من هو مؤمن وهو في ضيق من المعيشـــة. وقوله عز وجل ﴿لا يســـأل عن ذنبه انس ولا جان﴾[8] وقوله سبحانه ﴿لنسألنهم اجمعين عمـــا كانـــوا يعملـــون﴾[9] وقوله عز وجل ﴿فمن اتبع هداى فلا يضل ولا يشـــقى﴾[10] فاخبرني ما ذلك الهـــدى بعينه. وقوله سبحانه ﴿بل يريد الانســـان ليفجـــر امامه﴾[11] اى شـــيء امامه فقال ابن عباس "اما ما ذكرت ﴿فلا انســـاب بينهـــم يومئـــذ ولا يتساءلون﴾
15 فذلك الموطن عند نفخة الصعق فلا انساب بينهـــم عند ذلك المـــوطن و لا يتساءلون. واما قوله عزوجل ﴿فاقبل بعضهم على بعض يتســـاءلون﴾ فلمـــا كانت نفخة القيامة قاموا فسأل بعضهم بعضـــا الحقوق فيما بينهم واما ما ذكـــرت
102A ﴿والله ربنا ما كنا مشـركين﴾ فان الله عز وجل حاسب المسلمين فكان لا يتعاظمه ذنب يغفره فلما رأى ذلك اهل الشـرك قالوا تعـالوا حتى نقـول انما كنـا اهـــل ذنـوب ومعاصي ولم نكن أهل شرك فلما فـرغ عز وجل من حســـاب المسلمين اقبل عليهـــم عز وجل فقال ﴿اين شـركاؤكم الذين كنتم تزعمون﴾ فقالوا ﴿والله ربنا ما كنا مشـــركين﴾

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(1) Q. 6:23. (4) Q. 41:9-10. (7) Q. 16:97. (10) Q. 20:123.
(2) Q. 6:22. (5) Q. 41:11. (8) Q. 55:39. (11) Q. 75:5.
(3) Q. 79:27-30. (6) Q. 20:124. (9) Q. 15:92.

فقال سبحانه اما ان كذبت الالسن فاختموا عليها ولتكلمنا جوارحهم فنطقت الجوارح بما كانوا يكسبون فعند ذلك الموطن (يود الذين كفروا وعصوا الرسول لو تسوى بهم الارض ولا يكتمون الله حديثا) لا تكتم جوارحهم الله حديثا واما ما ذكرت من السماء والارض فان الله عز وجل خلق السموات قبل ان يخلق الارضين وخلق الجنة قبل النار وخلق النور قبل الظلمة وخلق الارض قبل الجبال وانما دحوه اياها بسطه اياها واخراجه منها الجبال والمراعى والرمال والآكام واما ما ذكرت (ان الله كان عزيزا حكيما[1]) فان الله كان وليس معه شيء فلما خلق خلقه اخبرهم باسمائه التى كانت فى الوحدانية يقول تبارك وتعالى لم ازل سميعا بصيرا عزيزا حكيما[1] غفورا رحيما قبل ان اخلقكم وبعد ما خلقتكم. واما ما ذكرت (من اعرض عن ذكرى فان له معيشة ضنكى) فلو كانت تلك المعيشة من المطعم والمشرب والملبس ما نال منها كافر شربة ولكن له معيشة حرام ان يضيق عليه ابواب الخير فلا يهتدى لشيء منها واما المؤمن فلنحييه حياة طيبة رزقا طيبا وعملا صالحا واما قوله سبحانه (لنسئلنهم اجمعين) عن اعمالهم الخبيثة[2] كم علتموها وما اردتم بها اما خفتم عقابها؟ واما قوله عز وجل (لا يسأل عن ذنبه انس ولا جان) احصى ذلك تبارك وتعالى فلا يسأل عن جرم الادميين انس ولا جان واما قوله عز وجل (فمن اتبع هداى فلا يضل ولا يشقى) فهداه سبحانه القرآن من احل حلاله وحرم حرامه اجاره[3] الله من الضلالة فى الدنيا والشقاء فى الاخرة واما قوله عز وجل (بل يريد الانسان ليفجر امامه) قدما قال راكب رأسه قدما فى المعاصى لا يريد يؤمر ولا ينهى يسلف الذنب ويؤخر التوبة حتى يأتى اجله على اشر ما كان فقام الرجل الى ابن عباس فقبل رأسه ويديه وركبتيه. وحدثنا عن اخيه عن

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(1) Dropped from 101B.

(2) MS. الجيته

(3) MS. اجازه

ابيه قال حدثنا محمد بن عبد الرحمن السلمى قال حدثنا عقبة قال حدثنا الاوزاعى قال حدثنا حسان بن عطية عن مكحول قال من قال استغفر الله الذى لا اله الا هو الحى القيوم واتوب اليه غفر له ولو كان فارا من الزحف. وحدثنا عن اخيه عن ابيه قال حدثنا محمد بن عبد الرحمن قال حدثنا عقبة قال حدثنى الاوزاعى قال حدثنى حسين بن حرمله النهدى قال دخل ابو بكر على عائشة رضى الله عنها فقال لها لو تجنبت طيب نفس رسول الله صلى الله عليه وسلم ثم سألتيه يدعو لك فاذا انت قد فزت ونجوت قالت عائشة رضى الله عنها فدخل على رسول الله صلى الله عليه وسلم وانا اعالج لعبى فقال: "ما تصنعين يا بنت ابى بكر" قالت يا رسول الله بناتى فضحك رسول الله صلى الله عليه وسلم ثم قمت اليه فسألته يدعو لى قال رسول الله صلى الله عليه وسلم "اللهم اغفر لعائشة بنت ابى بكر ما تقدم من ذنبها وما تأخر اللهم اغفر لعائشة بنت ابى بكر ما تقدم من ذنبها وما تأخر. قالت عائشة فسررت فقال النبى صلى الله عليه وسلم يا عائشة اسرك هذا قالت نعم قال واعجبك قالت نعم قال صلى الله عليه وسلم فو الذى نفسى بيده ما اتى على يوم [80] _____ _____ _____ _____ _____ [1]

_____ _____ _____ _____ _____ [2] وحدثنا عن اخيه قال حدثنى ابى قال حدثنا محمد بن عبد الرحمن قال حدثنا عقبة قال حدثنى الاوزاعى قال حدثنى يحى بن ابى كثير قال قال رسول الله صلى الله عليه وسلم "اذا رأى احدكم امرأة فاعجبته فلينصرف الى اهله فليواقعها فان ذلك يرد من نفسه" [81] وحدثنا عن اخيه قال حدثنا ابى قال حدثنى محمد قال حدثنى عقبة قال حدثنى الاوزاعى قال حدثنى ابو بكر قال حدثنى مجاهد بن جبران عمر بن عبد العزيز رضى الله عنه سأله عن قوم انكسرت بهم سفينتهم فخرجوا

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(1) Five or six words erased.

(2) Ibid.

15 عـراة فحضـرت الصـلاة كيـف يصـلون قال قلـت يصـلون صفـا واحـدا
يكون امامهم وسـطهم ويسـتر كل رجل منهـم بيـده اليسـرى على فـرجـه
من غير ان يمس الفـرج . عن اخيه قال حدثنى ابى قال حدثنى محمد قال حـدثنى
103B عقبـة عن الاوزاعى قال حدثنـى يحى بن كثيـر قال حـدثنى ابـو حـازم
المدنى قال حدثنى ابو هريرة قال قال رسـول الله صلى اللـه عليـه وسـلم
"من اتبع الجنازة حتى يصلى عليها فله قيـراطا[1] ومن اتبعها حتى يقضـى وجرما
فله قيراطان قيل يا رسـول[2] اللـه وما قيـراطان قال اصغـرهمـا
5 مثـل احـد .٨٢

تم الكتـاب والحمـد للـه رب العـالمين

حمدا كثيرا طيبا مباركا كما ينبغى لجلال وجهه وعظيم سلطانه

وصلى الله على سيدنا محمد واله وصحبه الطيبين الطاهرين وسلم تسليما

كثيرا الى يوم الدين ورضى الله عن الصحابة اجمعين .

وافق الفـراغ من تعليقه يوم الثـلاثاء رابع شـهر جمادى الاولى من شهـور

. سـنة اثنين وتسـعين وسـبعمائـة

. احسـن اللـه عاقبتها

. على العالم

على يد الفقير المعترف بالتقصير[3] الراجى عفو ربه القدير محمد بن هارون بن محمد الجنينـى
غفـر الله تعالى له ولوالـديه ولمن دعا له بالتوبة والمغفـرة ولجميع المسلمين والمسلمات
والمـؤمنين والمؤمنـات الاحياء منهم والاموات

. تم الـكتاب بحمـد اللـه بارينـا . ومن بـلا شـك بعد الموت يحينا .
. وقد علمـت بـان اليد باليـة . تحت التـراب ويبقى خطها حينـا .

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(1) MS. قيـراطا
(2) MS. برسـول
(3) MS. بالتقضـر

SUMMARY TRANSLATION

2.A.1. In the name of God, the Merciful, the Compassionate.

The judge Abū ʿAbd Allāh Muḥammad b. ʿAli b. Zadlij said that ʿAbd al-Khāliq b. al-Ḥasan told him that ʿAbd Allāh b. Thābit related to him his father from al-Hudhail b. Ḥabīb from Muqātil b. Sulaymān - may God be pleased with him - .

2.A.4 The commentary on the permitted and forbidden.

God says, "Surely thy Lord is ever on the watch", meaning that angels observe the 'slaves' on the Hell-bridge in the seven spans which are barriers, when they ask him about the following seven things: if a man answers concerning these seven satisfactorily he will pass to paradise: faith, prayer, alms, fasting, pilgrimage, visitation and misdeeds. When he answers each one perfectly he passes to the next, and so to paradise. Works will not be accepted except by faith.

2.A.13 The commentary on faith.

Muqātil says, "Anyone who believes in what is in the Qurʾān has believed in all God's commandments". The Qurʾān is "guidance", a clear explanation about the avoidance of error, "to the God-fearing", those who guard themselves from polytheism. "Who believes in the unseen", the unseen of the Qurʾān, that it was sent down from God to Muḥammad. They permit its permitted, and they forbid its forbidden, and they act according to what is in it. His saying, "Piety

is this: to believe in God" is one of the bases of faith, meaning that to believe in the unity of God, the day of judgement, the angels, the books, and the prophets. Then he mentions the well-known tradition, when Gabriel came in the shape of a bedouin.

His saying "whosoever performs a good deed, shall have better than it". The Prophet said, "The good deed is monotheism", Muqātil says that all good is from monotheism. "To Him good words go up", meaning monotheism. "And the righteous deed He uplifts it" by monotheism, he says by it the righteous deed will be accepted.

3.A.4 The chapters on prayer.

The commentary on observing the prayers in their time: The Prophet said, "Prayer is the pillar of the religion; he who gives it up destroys religion". God says, "Be you watchful over the prayers" the prescribed prayer at its proper times" and the middle prayer", which is the afternoon prayer, the Prophet said, "The middle prayer is the afternoon prayer, which the Prophet Sulaymān neglected until the sun became covered in a veil". His saying "Seek you help in patience and prayer" means seek help for the hereafter by endurance regarding the religious duties; the five prayers, so perform them in their time. Muqātil says that the first prayer which was appointed of the five was the noon prayer, therefore it was named <u>salāt al-ūlā</u>. Gabriel came to the

Prophet while he was in Mecca when the sun had declined from the meridian. He led the Prophet in the four rak·as of the noon prayer; the Muslims were praying behind the Prophet, who was praying behind Gabriel. Then he came at the time of ʾAsr and led him in the ·Asr prayer, four rak·as. Then he came at sunset. He led him in the Maghrib prayer three rak·as. He came when the brightness of the day had gone - twilight - and night came. Then he led him in the ·Ishā· prayer four rak·as. He came when dawn broke. He led him in the dawn prayer two rak·as. ·Umar b. al-Khaṭṭāb says, "The time of the ·Ishā· prayer is after the coming of darkness until midnight. The time of noon prayer is when the sun declines from the meridian". The Prophet said, "My community shall remain in a good way, if it performs the dawn prayer early, and the ·Ishā· before the sky is studded with stars".

3 .B.11 The commentary on prayers, the five obligatory prayers in their time and the voluntary prayer.

"Perform the prayer at the sinking of the sun" the Prophet said on this verse "When the sun declines from the meridian". Muqātil says, "He means the noon prayer and the afternoon prayer" to the darkening of the night" meaning the maghrib and the ·Ishā· prayer, "and the recital of dawn" means the dawn prayer. "Surely the recital of dawn is witnessed" by the angels of the night and the angels of the day.

His saying, "And perform the prayer at the two ends of the day" meaning the prayer of dawn, noon and afternoon "and the former part of the night" meaning the prayers of Maghrib and ʿIshāʾ. Muqātil says on the authority of Ibn ʿAbbās that His saying "So glory be to God both in your evening hour and in your morning hour...alike at the setting sun and in your noontide" means the five prayers; these are prescribed in particular.

4.A.5 The commentary on supererogation together with the obligatory prayer.

"And remember the Name of thy Lord" meaning sincerity in prayer "at dawn" dawn prayer "and in the evening" meaning noon and afternoon prayer "and part of the night; boy down before Him and magnify Him" pray the maghrib and the ʿIshāʾ then He mentions supererogation: He says, "and magnify Him through the long night" pray to God long at night. Vigils for the Muslims, are supererogation. For the Prophet they are religious duty. The Prophet said, "Three things are a religious duty for me and voluntary for you, vigils, al-witr, and al-siwāk.[1]

The supererogation is two rakʿas before the dawn prayer, their time is after the dawn; in the first rakʿa Sura 109 is recited once, and in the second rakʿa Sura 112 three times - talking is repugnant until the performing of the prayer - and two rakʿas after the maghrib prayer. Ibn ʿUmar says, "The

Prophet used to make a break in the witr prayer between the second rak•a and the third". Muqātil says that in Ubayy's Qur•ān[2] a form of supplication was written: "O Lord, we are seeking for Thy help. We ask for Thy forgiveness. We praise Thee. We do not deny Thee. We reject and abandon anyone who rebels against Thee. O Lord, Thee only we serve. To Thee we pray and prostrate ourselves. We are quick in working for Thee,and in serving Thee. We fear Thy chastisement. We hope for Thy compassion. Thy chastisement shall reach the unbelievers." Muqātil says, "There is no witr after praying the dawn prayer. The best voluntary prayer at night is from midnight until the end of the night. The best one in the daytime is between the noon prayer and the afternoon prayer".

God says, "And it is He who made night and day a succession for him whom He desires to remember God or to be thankful". He made it for him who has some business or work in the daytime, so that he can worship in the night, and vice versa. 'Worship' means mentioning God, the 'prayer' is supererogation. He who prays the supererogation prayer beside a man who prays must not recite loudly lest he disturb him. There is no harm if the man who prays the supererogatory prayer is sitting or riding, facing in whatever direction he happens to be. There is no harm in it if he faces the east.

5.A.5 **The commentary on ablution.**

God says, "O believers, when you stand up to pray", that is if you want to stand for prayer and are without ablution, "wash your faces and your hands up to the elbows, and wipe your heads and your feet up to the ankles". There is an inversion, meaning wash your feet up to the ankles." These are the religious duties in ablution. Anyone who has a part of what God mentions in this verse left unwashed, must wash it; there is no need to renew the ablution. If he remembers it after he has prayed, he should wash that part and pray again. The Prophet said, "Gabriel told me that God ordered me to wash the end of the beard", and he says, "Woe to the hamstrings from hell-fire" (i.e. if it is not washed). ʿAlī b. Abī Ṭālib rinsed three times, inhaled three times, washed his face three times, and washed his hands three times; then he wiped his head, and poured water on his feet, washed them three times, and then stood up and drank what was left of the water. Then he said, "This is the way I saw the Prophet performing his ablution, and this is the way I saw him drinking". Muqātil says, "It does not matter whether one increases to three or decreases from it", so long as water reaches the places of ablution that must be washed unless he is wearing socks over which he can wipe.

5.B.5 **On wiping over the socks.**[3]

Jarīr b. ʿAbd Allāh al-Bujalī says, "I saw the Prophet

wiping over his socks after the revelation of Sura 5". Jarīr was converted to Islam after its revelation. The Prophet said, "Wiping over the socks is permitted for three days and nights for the traveller, and one day and night for the individual in a place of residence". Muqātil says that ʿAlī b. Abī Ṭālib passed water and then performed his ablution, wiping over his socks, then prayed.

5.8.12 The commentary on cleansing with water (al-istinjā'). The Prophet came when a number of al-Anṣār were in the Qubā' Mosque in Medina, and said, "O Anṣār, God has praised you in the matter of cleansing; what are you doing?" They said, "We use water on the mark of uring and faeces". Then he recited, "Therein are men who love to cleanse themselves". The Prophet and the Muslims started doing this after that. Muqātil says, "It is not obligatory if he has used three clean stones, but it is a practice of the Prophet, like rinsing and inhalation. The prayer of him who does not perform istinjā', but uses stones instead, is valid, but istinjā' is better. There is no need for cleansing if a person lets out wind noiselessly, or if he sleeps". ʿAtā' says, "Ten things were constituted as the natural disposition of Abraham, they are tradition for us; five relate to the head, and five relate to the body. Those relating to the head are: rinsing, inhalation, siwāk, cutting the moustache and combing the hair. Those relating to the body are:

cleansing, shaving the hair on the private parts, circumcision, plucking out the hair which grows underneath the armpits, and cutting nails".

6.A.9 The commentary on total ablution from defilement.

God says, "If you are defiled, purify yourselves", that is wash with water. "O believers, draw not near to prayer when you are drunken" till His saying, "or defiled" meaning, draw not near to prayer when you are defiled, "unless you are traversing a way - until you have washed yourselves"; this is for him who finds water and he is healthy. His saying "unless you are traversing a way" means on a journey and finding no water, in which case tayammum is sufficient. Maymūna, the Prophet's wife, said, "If the Prophet wanted to wash from defilement, he would start washing his hands. Then he would pour water from his right hand on his left, and would wash his private parts, and wipe his left hand on the ground. Then he would wash both hands, and perform his ablution, as for prayer but without washing his feet, then would pour water on his head and his body, and then he would move from his place and wash his feet". Muqātil says, "Likewise is a woman's washing from defilement, and her monthly course; it is sufficient if water reaches the roots of the hair and all the body; it should be begun with the right hand". Ibn ʿAbbās says, "Four things do not have defilement; robe, body, water and ground".

6.B.6 The commentary on ablution with sand or dust (al-tayammum).

God says, "If you are sick": wounded. Smallpox and boils are like a wound for purposes of tayammum. He who is wounded if he has defilement and fears destruction as result of using water and he finds water may leave water, and use tayammum. "Or on a journey" and you are healthy "or if any of you comes from the privy, or you have touched women, and you can find no water, then have recourse to wholesome dust" meaning the sick who can find water, and the healthy who can find no water, "And wipe your faces and your hands with it": one puts the palm of the hands on the ground, closes them and wipes the face twice. Then puts them down again and wipes them again, wiping the hands up to the wristbone.

Such is ablution and total ablution. God says, "God does not desire to make any impediment for you" meaning difficulty in religion, when He gave permission for tayammum and eased it, "but He desires to purify you" of defilement "and that He may complete His blessing upon you" this permission is of His blessing. Abū Dharr says, "A man from Rabi'a came to the Prophet and said, "We are going on a journey, and we shall not find water for a month; our families are with us". The Prophet said, "The wholesome dust is all right even if you use it for two years". Muqātil says, "It does not matter if a man has sexual intercourse with his wife, then performs tayammam and prays. Tayammum

is sufficient for the five prayers as is ablution, unless he breaks tayammum by hadath. If one finds water, he should perform his ablution, and a total ablution if he has defilement The prayers which he has prayed with tayammum are complete."

7.A.9 The commentary on what the believers are ordered to do when they stand up to pray.

God says, "Stand obedient to God"; God asks the believers to stand obediently in their prayers because the followers of other religions stand disobedient. "Recite what has been revealed to Thee of the book and perform the prayer; prayer forbids indecency", sins "and dishonour"; meaning what is improper. Anyone who prays should abstain from indecency and dishonour while he is praying, until he finibes. "God's remembrance is great" if you pray, so you remember Him, and He will remember you with good. God's remembrance of you with good is better than your remembering Him in prayer; "and God knows the things you work" in prayer. God's saying, "Those who propper are the believers who, in their prayer, are humble": he who does not know who is on his right and who is on his left, and does not turn from humility before God. "Humble men and humble women." This verse is the same.

7.B.4 The commentary on starting the prayer and al-istiʿādha. "When thou recitest the Qurʾān", meaning in prayer, "seek

refuge in God from the accursed Satan". Muqātil says, "One seeks refuge from Satan's evil promptings, inspiration and incitement, then one recites Sura one loudly".

7.8.7 The commentary on recitation in prayer.

"Remember thy Lord in thy soul" means recitation in prayer, "humbly" sheltered under His mercy "and fearfully" from His chastisement, "not aloud of voice", recite not loud of voice "at morn and eventide", at dawn and in the evening. "Be not among the heedless" from the recitation of the prayer. "Therefore recite of the Qur'ān as much as is feasible"; recite in prayer as much as is feasible. He (God) does not prescribe a definite limit for pyayer. "We have given Thee seven of the oft repeated", which according to the Prophet means Sura One. Muqātil says, "He who prays alone or prays as an Imām must recite Sura One and then some verses from the Qur'ān together with it in the first two rak'as, and Sura One only in the second two rak'as". 'Umar b. al-Khaṭṭāb says, "A prayer is not sufficient without reciting Sura One and some verses with it. He who recites three verses together with Sura One is then allowed to bow down". Abū Huraira says, "Sura One alone is sufficient for the religious duty". The Prophet said, "A prayer without Sura One is imperfect" which means it is not complete. Muḥammad b. Sīrīn says, "He who forgets to recite Sura One and recites another Sura, has to do two prostrations of forgetfulness

(sajdat-alsahw), then his prayer is complete. A recitation if it is of two rak·as, suffices, but if it is of less than two rak·as, it does not.

8.A.10 The commentary on the recitation of him who follows the Imām in prayer.

The Brophet recited Sūra 56 in a dawn prayer; while he recited, a man from behind him recited it loudly, and then the Prophet finished the prayer, he said, "Who struggled with me during my recitation of the Sūra?" Then it was revealed, "When the Qur·ān is recited, give your ear to it and be silent; haply so you will find mercy."

·Umar b. al-Khaṭṭāb says, "There is no prayer unless with recitation". He was asked, 'Even with the Imām?' He replied, "Yes, if we abandon it - the Tempter (i.e. Satan) will recite in one's sould (instead)." Abū Huraira told ·Aṭā·, when he asked him about the recitation with the Imām, "O ·Ajamī, recite to yourself". Muqātil says, "He who follows the Imām in the dawn prayer, the maghrib and the ·ishā·, must recite Sūra One to himself in every rak·a, reciting it before the Imām if he can. If he is following the Imām at the noon and afternoon prayers, he must recite Sūra One and another Sūra in the first two rak·as, and Sūra One alone in the second two rak·as, as he recites when he is alone. For him who forgets to recite or misses it, the Imām's recitation is adequate".

8.8.7 **The commentary on bowing and prostration in prayer.**

God says, "O believers, bow you down and prostrate yourselves", in prayer, "and serve your Lord", be monotheists: He is ordering them to be monotheists and pray, "and do good", which you were ordered to do, "haply you shall prosper", he who does that is prosperous. Muqātil said that the Prophet used to say in his bowing "subḥān rabbī al-·aẓīm wa biḥamdihi" three times, and, in his prostration, "subḥāa rabbī al-a·lā" three times.

8.B.13 **The private prayer (du·ā·) at the end of the prayer.**

"So when thou hast finished", when you finish with recitation, bowing, prostration, and the last tashahhud, and while you are sitting at the end of the prayer, before you finish it, labour in the du·ā· and address yourself to Him in your supplication.

8.B.17 **The commentary on shortening the prayer.**

"When you are journeying in the land, there is no fault in you", it is not wrong for you, "if you shorten the prayers", excepting the maghrib and the dawn prayer. There is no shortening in them.

9.A.4 **The commentary on the prayer of fear.**

"When thou art amongst them, (the Muslims) and perform for them the prayer", the prayer of fear, "let a party of

them stand with Thee", in prayer, "and let them (one section of the party) take their weapons", the other section of the party should be opposing the enemy, "when they (the first section) bow themselves", the party who pray one rak•a with the Prophet. "Let them be behind you", opposing the enemy; in their brother's place, "and let another party who have not prayed come and pray with thee, taking their precautions and their weapons." The Prophet prayed with a party of his followers one rak•a and two prostrations, and then they went and stood opposite the enemy without talking. The other party came and he prayed with them one rak•a and two prostrations; when the Prophet finished the prayer, every one from the two parties stood up and prayed one rak•a, and so they completed their prayer. "When you have performed the prayer" of fear "remember God" with the tongue "standing and sitting and on your sides. Then, when you are secure" meaning when you are secure in your own country "perform the prayer", complete the prayer fully.

If the fear is more than that, God says, "And if you are in fear", of the enemy, "then on foot or mounted" then perform the prayer while on foot or riding, two rakaas whatever the direction of your faces. He who cannot prostrate himself on the ground, can point with his head if he is on his riding animal or anything else, and he should lower his head more in prostration than in bowing, and should not put his forehead on anything. "But when you are secure", from the enemy, "remember God", perform to God the five prayers.

9.B.10 The commentary on the Friday prayer.

"O believers, when proclamation is made for prayer", noon prayer, "on the day of congregation, hasten to God's remembrance", go to the obligatory prayer: the two <u>rak^cas</u> with the Imām , these are obligatory. "And leave trafficking aside, that is better for you", prayer is better than buying and selling. "When the prayer is finished", Friday prayer, "scatter in the land", this is a permission for trafficking, after His forbidding it, after the Friday prayer. So whoever wants to go for trafficking may do so, and if he does not wish to he may abstain.

10.A.1 The commentary on the five prayers with the congregation.

"Who sees thee when thou standest", God sees the Prophet when he stands for the prayer alone. Then He mentions the Prophet's prayer with the congregation, "and when thou turnest about among those who bow", meaning his having prostration and his standing with the congregation.

10.A.6 The commentary on the forenoon prayer.

It is not obligatory. Muqātil says from Ibn ^cAbbās, "I did not know the importance of the forenoon prayer until I recited this verse: "The mountains glorify with him at evening and sunrise", meaning when the sun rises in the first part of the day.

10.A.11 The commentary on tamattu· by visitation (·umra) until the pilgrimage.

"When you are secure" meaning secure from an enemy or sickness holding you back from the Holy Mosque, "then whosoever enjoys the visitation until the pilgrimage", he who starts the visitation in Shawwāl, Dhū al-Qa·da, and ten days of Dhū al-Ḥijja, and makes the pilgrimage in the same year. "Let his offer ing be such as may be feasible", slay a goat on the slaughtering day, or, if he wants, a camel or a cow, which is best. He can eat of it and feed others, "if he finds none" no offering, "then a fast of three days in pilgrimage", of the ten days of Dhū al-Ḥijja, from the first day until ·Arafat, "and seven days when you return", from Mina to your families. If any one wishes to fast on his way home he may do so. It is up to him to fast them either successively or accumatively. "That" the tamattu·, "is for him whose family is not present at the Holy Mosque", for him whose house is not in the sacred area. There is no Mut·a for him whose home is in the sacred area, but if he does it, there is no need to sacrifice or fast.

There is no mut·a but in Shawwāl, Dhū al-Qa·da, and the ten days of Dhū al-Ḥijja.

10.B.6 The commentary on direction (qibla) and the abrogation of the direction of Jerusalem.

When the Prophet emigrated to Medina, God ordered him

to pray towards Jerusalem. So that the Jews would not deny him, if he prayed in their direction in addition to the description of him they would find in the Torah. So the Prophet and his followers prayed towards Jerusalem from the time they arrived in Medina. They prayed seventeen months towards Jerusalem. Some Muslims went on a journey. It was cloudy when the time of prayer came, and they sought for the direction. Some of them prayed towards the east, and some towards the west, then they knew that they prayed towards another direction rather than the qibla. When they arrived in Medina they asked the Prophet about it and this verse was revealed. "To God belong the East and the West; whithersoever you turn", your faces in prayer, "there is the Face of God". The Prophet told Gabriel, "I wish that God would turn me away from the Jews' direction of prayer to another one", meaning the direction of his grandfathers Abraham and Ishmael. Gabriel said, "I am a slave like you, ask your Lord that". Gabriel went up and the Prophet kept looking to heaven hoping that Gabriel would come with the answer. Then he came to him with what he asked, so the direction of Jerusalem became abrogated, "We have seen thee turning thy face about in the heavens. We will surely turn thee to a direction that shall satisfy thee", that is, the Ka•ba because he liked it more than Jerusalem. "Turn thy face towards the Holy Mosque", in prayer.

When the direction changed to the Ka·ba, the Jews quarrelled with the Muslims. They preferred Jerusalem to the Ka·ba. God showed them to be wrong and revealed, "The first House established for the people was that at Bekka"; it is called Bekka because the people push (bakka) each other in circuit (al-ṭawāf). The Temple of Jerusalem was established forty years after the Holy Mosque. Bekka is between the two mountains, and Mecca is all the sacred area. "A place holy" blessing is in it, forgiveness of sins for him who performs: pilgrimage, visitation and prays in it, "and a guidance" of error for him who prays towards the Ka·ba.

It is error for any one to pray towards Jerusalem after the change of the direction of prayer.

God says, "Take to yourselves Abraham's station for a place of prayer". Perform the prayer beside it, so that the Imām stands behind it, facing the Ka·ba, and the people stand around him.

"Set your faces" in prayer towards the Ka·ba "in every place of worship", in a church, a synagogue or any other [place]; pray towards the Ka·ba. Muqātil says, "The Ka·ba is the direction of the people of the Holy Mosque, the Holy Mosque is the direction of the people of the sacred area, the sacred area is the direction of all the people in the world." Ibn ·Umar says, "If you stand with the west on your right, and the east on your left, the direction of the people of the Orient is between them." ·Alī b. Abī Ṭālib

says, "Nothing passing in front of you interrupts the prayer, but stop what you can (from passing in front of you)." Muqātil says, "It is reprehensible for anything to pass before him who prays without a sitr in front of him, though it does not stop his prayer. So when you pray put a sitr in front of you, even a stick as long as a saddle-cloth and as thin as a string." The Prophet says, "If any one of you does not find a sitr, he should draw a line in front of him, and it does not matter whatever passes before him."

12.A.2 The commentary on Mosques and remembrance of God.

"In temples God has allowed to be raised up", there is an inversion, then he says, God commands that mosques should be built, "and His name to be commemorated therein", meaning monotheism, "there is glorifying Him, in the morning and the evenings" meaning praying to Him. He orders them to be raised up and to be built, then He describes those who do that as "men whom neither commerce nor trafficking diverts from the remembrance of God," meaning the obligatory prayer. The Prophet said, "For him who builds a mosque, not for the sake of being famous or as a display, even if it is like the nest of a sand-grouse, God will build for him something larger than it in paradise."

12.A.11 The commentary on calling to prayer.

"O believers, when proclamation is made for prayer on the day of congregation", when the muezzin calls out. The

earliest Muslims did not know how to call to prayer. Muqātil then quotes the famous tradition of the dream of ʿAbd Allāh b. Zaid al-Anṣārī. Muqātil says, "iqāma ought to be said by him who says the call, not anyone else. Speaking is not allowed in the call and iqāma; there is no harm in his calling out without having performed the ablution. For women there is no call or iqāma." Ibn Masʿūd says that iqāma is sufficient for men on a journey.

12.B.9 The commentary on what is commanded in regard to wearing clothes in the mosques.

The pre-Islamic people used to make the circuit round the Holy House naked, men during the day and women at night. They said, "We do not make our circuit in the same clothes in which we commit sins." God says, "Children of Adam, take you adornment", wear your clothes, "at every place of worship", in the Holy Mosque and other mosques, in churches and in synagogues, and do not be naked. Muqātil quotes the Prophet on what clothes are sufficient when praying. A man asked the Prophet whether it is sufficient to pray with one robe or not. The Prophet said, "Do you all have two robes?" ʿAṭāʾ says, "One robe is adequate for prayer if it is thick.

13.A.3 The commentary on the invocation (al-qunūt) in the dawn prayer.

Seventy of the poor emigrants who were at Medina volunteered for Holy war to fight against ʿUṣaya and Dhakwān.

All the seventy Muslims were killed and the Prophet was very sad. He prayed for the downfall of ʿUṣayya and Dhakwān in his qunūt in the dawn prayer for forty days. This verse was revealed, "No part of the matter is thine, whether He turns towards them again, or chastises them; for they are evildoers." He was asked to stop praying for their downfall and he did. ʿAlī did it against the Muʿāwiya for forty days and said that he would not add to what the Prophet did. Ibn ʿAbbās used to do it.

13.A.12 The commentary on what the Hypocrites were ordered; their possessions and children must not divert them from prayer.

"O believers", revealed with reference to the hypocrites who believed in tongues only, "let not your possessions, or your children divert you from God's remembrance," the obligatory prayer. Then God spoke of the prayer of the hypocrites: "When they stand up to pray they stand up lazily", sluggishly, "showing off to the people", they pray when people see them, and they do not if people do not see them, "And are heedless of their prayers", they are diverted from the prayers until their time is finished, "and refuse charity" meaning alms.

13.B.6 The commentary on obligatory alms.

"And perform the prayer, and pay the alms", meaning give alms on your possessions, "and lend to God a good loan",

meaning a loan which delights and contents your soul. "Whatever good you shall send forward for your soul", meaning alms whether voluntary or obligatory, "you shall find it with God", its reward. This was at Mecca where the five prayers and almsgiving were ordained, but not as a fixed thing. When the Prophet emigrated to Medina almsgiving was appointed as religious duty and its sum was ordained, so this was revealed. "And perform the prayer and pay the alms", give the obligatory alms. God says, "And whosoever is guarded against the avarice of his own soul, those are the prosperous", he who gives God's due on his possessions has thereby prospered, and who pays the alms on his possessions is guarded against the avarice of his own soul.

17.A.4. The commentary on the alms of foods, palm-trees, and vines.

"Pay the due thereof on the day of its harvest", pay the alms of the fruits and plantation in the day of weighing. This verse was revealed at Mecca; the earliest Muslims used to pay alms, but not a definite amount. Then the verse of alms was revealed at Medina, and God declared the amount of alms; the giving of an unspecified amount was abrogated by this verse. The plantation watered by rainwater or running water, on the day of weighing, if the produce weighs 300 sā· of the same type, should pay one tenth. If it is less than 300 there is no payment. But if it is more than that the alms should be for each ten sā·s, one. From the Prophet:

the alms are according to the way of irrigation; one tenth is paid if the land is watered by rains or rivers without using a mechanical device. If a mechanical device be used, only half the tenth should be paid.

14.A.17 The commentary on the recipients of alms;

God says, "The freewill offerings" of money "are for the poor", the Muslim poor who do not beg, "and needy", who beg from people, "and those who work to collect them," the alms. They should be given compensation according to the amount [of time] in which they have been distracted from their own need. "Those whose hearts are brought together": they were twelve people of the Arab leaders who were converted to Islam against their will, Abū Sufyān b. Ḥarb, Suhail b. ʿAmr, and ʿUyaina b. Ḥuṣn al-Fazārī, with their followers. This is not done nowadays unless we find people in the same position, who might be paid to reconcile them to Islam and to make them preachers for Islam. Alms are to be paid for "The ransoming of slaves", for slaves when they seek their freedom and they are mukātabūn, and to the "debtors", he who has a debt without any improper act on his part. Alms are to be paid "In God's way", to help the individual in a raid "and the traveller"; the hapless traveller who needs money badly; "So God ordains", the alms to be given to these people. "God is All-knowing" of the people of the alms, "All-decreeing", He decrees its division.

Muqātil says, "Nothing of these eight types of obligatory alms must be given, except to those eight sorts of people deserving of them, but they need not be treated equally in what they are given. If the giver of alms cannot find any of these eight classifications of people but one, the one who works to collect them, and he gives him all the alms, there is no harm in it. Alms should not be given for building a mosque, or buying a shroud, or for performing pilgrimage."

ʿAṭāʾ says, "Anyone who has fifty dirhams should not be given any obligatory alms. Anyone who gives alms should not give more than fifty dirhems to a single poor and needy individual, nor should he give to a father and a son, but there is no harm in doing so if it is a freewill offering.

15.A.3 The commentary on what God has prepared for the believers who perform the prayer, pay alms and are happy to do so.

Those "who believe in the unseen and perform the prayer", they complete its bowing and prostrating in the time of the prayer, after a complete ablution. "And those who expend of that We have provided them", the obligatory alms. Similar to it is 31:5, "Those" whom He mentions in these verses, "in truth are the believers; they have degrees with their Lord", merits with their Lord, "and forgiveness for their sins","and generous provision", good provision in paradise.

15.A.13 The commentary of him who is stingy in alms-giving, or does not believe in it as a religious duty, and what is prepared for him.

"O believers" the hypocrites who believe in their tongues, until His saying, "Expend of what we have provided you", meaning the alms of the possessions, "before death comes upon one of you"; then he would ask to be returned to this world in order to pay the alms on his possessions, and to behave with his money according to God's commandment. "And he says, '0 my Lord', if only Thou would defer me unto a near term", because going out of this life is near, "so that I may make freewill offering and so I may become one of the righteous", one of the believers and act with my possessions as the believers do. "Ha, there you are; you are called upon to expend in God's way, and some of you are niggardly", in spending alms, "only to his own soul. God is the All-sufficient" of what you have of your possessions. "You are the ones in need", of what He has of kindness and compassion. "But as for those who are niggardly with the bounty God has given them, let them not suppose it is better for them, nay it is worse for them, that they were niggardly with alms. They shall have hung about their necks on the Resurrection Day"; their treasure will change into a male snake; bold, bald, with two snouts in its face[4]. The snake will wrap itself around the man's neck, and bite him, and when he tries to get rid of it by using his hands, the snake

will swallow them until the time that the people will be judged. The snake will stay with him until he will be pushed into Hell. "And to God belongs the inheritance of the heavens and earth", meaning, if you are niggardly with alms, He will inherit it and the people of heaven and earth will die and God will remain "and God is aware of the things you do": this was revealed concerning the Jews.

"Those who treasure up gold and silver", those who do not give alms. 'Treasuring up', is when one has possessions above the ground or beneath it, and does not give alms and God's due. Those who treasure up gold and silver, "and do not expend them in the way of God, give them the good tidings of a painful chastisement", hurtful in the hereafter.

16.A.8 The chapters on supererogatory freewill offerings (al-Sadaqāt) combined with the religious duty.

The Prophet went to Mecca with the Muslims to make their visitation (ʿumrà in the very year in which God made him enter Mecca in the year of al-Ḥudaybiyya before the conquest of Mecca. Some Bedouin with homes round Medina said, "We have no food and no one feeds us". God ordered the Muslims to pay freewill offerings, "And expend in the way of God and cast not yourselves by your own hands into destruction", if you stop giving freewill offerings, it is destruction. The Prophet was asked, "What shall we pay, we have nothing to eat?" He answered, "Pay a part of a date to save your faces from fire", to redeem yourselves.

16.B.3 The commentary on multiplying the believer's alms if he is happy to do so.

"Who is he that will lend God a good loan", meaning alms, "and He will multiply it for him manifold?" Ibn ʿAbbās says God will multiply it two million times. "If you lend to God", freewill offerings, "a good loan", give it with a good soul and is happy to do so, "He will multiply it for you", for each offering seven hundred times or more. "And will forgive you" through alms "God is All-thankful" for your alms when He will multiply it for him who is happy to do so. "All-clement, knower He of the unseen" meaning knower of the unseen of the heart of the people, "and the Visible" He witnesses every whisper, "the Almighty" in His kingdom "the All-wise" in His order. "The likeness of those who expend their wealth in the way of God", meaning in the obedience of God, "is as the likeness of a grain of corn that sprouts seven ears, in every ear a hundred grains", and like this is he who spends his money in the way of God. "So God multiplies unto whom He will", from seven hundred up to two million times. Verse 2:262 was revealed when ʿUthmān b. ʿAffān provided one hundred thousand dirhams for the Tabūk raid, and bought a well at Medina and gave it as a freewill offering, and when ʿAbd al-Raḥmān b. ʿAwf gave to the Muslims four thousand dirhams, each one being a full mithqāl, and it was one half of his possessions. "Honourable words", a prayer from a Muslim for the good of his brother, "and for-

giveness" to overlook his fault without giving him anything "are better than a freewill offering" which he gives to him "which is followed by injury", meaning reproachfulness. "And God is All-sufficient" of what you have of freewill offering, "All-clement" when He does not hasten the punishment for him who reproaches when he gives his freewill offering and hurts by it.

17.A.9 The case of him who utters reproaches when he gives his freewill offering, and how reproachfulness makes it void.

"O believers, void not your freewill offerings with reproaches and injury", if he utters reproaches when he gives it would hurt the recipient. Every freewill offering given with reproach to the recipient is void by reproachfulness. He gave an example, "as one who expends of his substance to show off to men, and believes not in God and the last day". This is a polytheist who spends his money without faith, so that his polytheism voids the freewill offering; likewise reproachfulness voids the freewill offering of the believer. Then he gave an example for that, "The likeness of him is as the likeness of a smooth hill on which is soil, and a torrent sweeps it, and leaves it barren." The unbeliever who gives freewill offerings without any faith just to show off to men is the same as the believer who gives it with reproach. "They have no power over anything that they have earned", on the day of judgement they have no power over

the reward of what they have spent. Then He gave a parable of those who spend their money seeking the forgiveness of God. 2:265. "O believers, expend of the good things you have earned", that is possessions of gold and silver and so on, "and of what We have produced for you from the earth", of fruits, corn, and the vine. The Prophet ordered the people to give freewill offerings. A man gave a cluster of dates, most of which were bad, and put them in the mosque with the other dates. The Prophet asked who had given them. The Muslims answered that they did not know. He asked them to hang them up, and when they looked at them they said, "Evil is what he has done"; that is God's saying "And intend not the corrupt of it for your expending" in freewill offering, "for you would never take it yourselves" the corrupt, if one had a due from another one he would not take less than his due. Then He makes an exception "except you closed an eye on it" so he takes less than his due knowingly and forgivingly. God says, "Satan promised you poverty", when you pay your freewill offerings, "andbids you into indecency", into sins, "but God promises you His pardon and His bounty", repaying what you have spent. "If you publish your freewill offerings it is excellent; but if you conceal them and give them to the poor, that is better for you"; both are accepted.

Abū Bakr bought nine Muslim slaves who were being tortured and he freed them; Bilāl the muezzin was one of them. God revealed, "As for him who gives and is godfearing . . .

we shall surely ease him to the Easing", make it easy for him to pay again.

Abū Sufyān b. Ḥarb was stingy and did not give for God's sake. God says, "But as for him who is a miser . . . we shall surely ease him to the Hardship", it would be difficult for him to be a doer of good. God says, "They will question thee concerning what they should expend. Say, 'The abundance'" what was left of their possessions. This was before the institution of alms. Anyone who had a known amount of money used to keep one third of it, and expend the other two thirds. He who hadfruit and corn used to keep what he needed for a year, and expend the remainder. The worker used to keep what he needed for a day and expend the rest. The verse of alms was revealed: "They will question thee concerning what they should expend, say: "Whatsoever good you expend is for parent and kinsmen". The verse on expenditure in Sura 9 abrogated the expenditure of alms on parents, but not on kinsmen if they are poor. The Prophet said, "Freewill offerings are to be given neither to the rich nor the healthy man, nor to Muḥammad and his relatives." Muqātil says, "The fich and strong in body should not ask people for alms, but if anyone gives them alms he will be rewarded. Give to the beggar, even if he comes to ask you riding a horse. He who gives his freewill offering to his relatives, if they do not ask, and they are poor, has two rewards; one of establishing closer ties with them, the other of freewill offerings."

19.A.12 The commentary on ties of kinship.

God says, "And fear God by whom you make demands of one another", you ask each other for your dues and needs, "and the wombs", respect relationships, do not sever them, but tie them. Muqātil from Ibn ʿAbbās, that they found in the station (Maqām) of Abraham a book written in Hebrew. Therein is, "I am the Lord of Becca, I created the womb (rahm), gave it a name derived from mine (Rahīm). I am close to him who joins the ties with it, and I cut off him who does not," Muqātil says, "And the due of parents is stronger than any one of the relatives on the maternal side." Verses17:23 and 31:15 are about making close the ties with parents. Muqātil says, "No one shall repay his parents but him who frees them from slavery. He who was disobedient towards his parents during their lifetime, and obedient with them after their death & by paying their debt, performing the pilgrimage for them, and giving freewill offerings for them - is godly, and vice versa." If you have one dinar and you want to spend it in God's way, give it to your mother; if you have another one, give it to your father, if they are poor. If you have a third one, spend it on your family, the fourth on your kinsmen, and the fifth on God's way.

20.A.12 The commentary on kindness towards kinsmen, neighbours, and slaves, and making close the ties with the parents.

God says, "Be kind to parents", make close your ties with them, "and the near kinsmen", be kind to them and make close your ties with them, "and to orphans and to the needy", give them freewill offerings, "and to the neighbour who is of kin", for three duties; the duty of kinship, the duty of being a neighbour, and the duty of Islam," and [be kind] to the neighbour who is a stranger", for two duties; being a neighbour and Islam. A non-Muslim neighbour has one duty only, which is that of being a neighbour. "And[be kind] to the companion at your side", in a journey or at home, "and to the traveller", the duty to a guest is that he remains a guest three days, any time after that is a freewill offering, "and to what your right hands own", servants. Muqātil says, "The duty of the neighbour is that you furnish him with reasonable kindly treatment from you and do not harm him." "When the Prophet was dying he said, 'The prayers, and what your right hands own', then 'Lord of the Throne, Exalted of Degrees, have I reached?" then he did not say anything until he departed this life." Muqātil says, "Any slave who obeys his God and his master shall have two rewards". It is a kinship duty to join the ties with him even if he does not reciprocate, and give to him even if he withholds from you. The poor people of the mosque of the Prophet used to ask him for money; he had nothing to give so he used to turn his face from them, and he used to keep silence. God told him what to do: "Then

speak unto them gentle words", I will give when I have.

21.A.11 The commentary on what is ordered of maintaining a middle way in expenditure.

As God asks the Prophet not to keep his hand chained to his neck, He also asks him not to open it, outspread it, altogether. God praises those who economise their expenditure. He says, "When they expend", in obedience to God, "are neither prodigal" in expenditure, without right, "nor parsimonious", do not expend anything, but they economise and that is "a just stand."

21.B.5 The commentary on him who gives in order to get more.

"Give not, thinking to gain greater", do not give expecting to get more than you gave. "And you give in usury, that it may increase upon the people's wealth, increases not with God", meaning it will not be doubled or grow, but there is no sin in it. "But what you give in alms", free-will offerings, desiring God's Face", Him and His acceptance, "they receive recompense manifold", up to seven hundred times. Muqātil says, "He who gives a gift to his brother to make close the ties with him, is rewarded if he does not want credit for the gift. He quotes some traditions on giving gifts.

22.A.5 The commentary on loan together with the freewill offering.

God says, "No good is there in much of their conspiring, except for him who bids to freewill", he who pays freewill offering or orders to give a loan. His saying, "If poor, let him consume in reason", meaning by loan, "or setting things right between people. Whoso does that" freewill offering, giving loan and setting things right between people, "seeking God's good pleasure. He shall surely give him a mighty wage" in paradise. Ibn Mas'ūd says, "I would rather lend a thousand dirhams twice than give them once as a freewill offering."

22.A.13 In the Name of God, the Merciful, the Compassionate.

The Chapters of fasting, and the abrogation of the first kind of fasting.

The early Muslims used to fast 'Āshūrā', until the verse of fasting was revealed: "O believers, prescribed for you", becomes obligatory for you, "is the fast, even as it was prescribed for those that were before you", meaning the Christians, "haply you will be godfearing", you shall keep away from food, drinking and sexual intercourse after the 'Ishā' prayer and after sleeping. When the sun set in Ramadan there was allowed for the person who fasts that which is allowed to the person who does not fast. When one prayed the 'Ishā' prayer or slept before performing the prayer, everything would be forbidden until the following day as it is for him who fasted during the day time. The

Muslims found it very difficult. ʿUmar b. al-Khaṭṭāb prayed the ʿIshāʾ and had sexual intercourse with his wife. Then he was very sorry for that, he cried, then he told the Prophet about it. The Prophet said, "It was not the right thing for you to do, ʿUmar". ʿUmar became very sad. Then the Prophet saw Ṣarma b. Anas b. ʿAdī very fatigued by fasting and when he asked him the reason for his weakness, Ṣarma answered that he had slept without a meal. Many Muslims confessed about what they had done after the ʿIshāʾ prayer and after their sleeping and they asked the Prophet about their repentance. Verse 2:180 was revealed. What was forbidden for the Muslims after the ʿIshāʾ prayer and sleeping became abrogated by His saying, "Permitted to you, upon the night of the fast", permission to the Muslims after what ʿUmar did, "is to go to your wives . . ." In the case of Ṣarma b. Anas it was revealed, "And eat and drink", all the night is permitted, "until the white thread shows to you clearly from the black thread at dawn", until the whiteness of the day becomes distinct to you from the darkness of the night.

His saying, "and for those who are able to fast, a redemption"; in the first fast, they had a right to choose between fasting and not fasting. Anyone who wished to break his fast when he was able to fast and was not travelling should redeem his fast by giving food to the needy, one half ṣāʿ of corn for each day, "Yet better it is for him who

volunteers good"; if a man volunteers to feed two or three needy people it is better for him than feeding one needy person, "and that you should fast is better for you" than feeding the needy. This was during the first type of fasting, then God revealed: "The month of Ramaḍān, wherein the Qur'ān was sent down", from the Preserved Tablet in the night of al-qadr from the seventh heaven to the heaven of earth. This verse abrogated verse 2:184. The fast is a religious duty for him who can fast and is with his family. The sick man after he is well, and the traveller after he comes back home, should fast. It is up to them to fast successively or intermittently.

The Prophet said, "The months are either thirty or twenty-nine days. Fast when you see the crescent and break the fast when you see it." Muqātil qoutes the grandfather of ʿAmr b. Shuʿaib as saying, "We saw the Prophet on a journey fasting and not fasting", and he quotes Abū al-Dardāʾ as saying, "If you fast on a journey, you are rewarded; if you do not, you are excused." The Prophet said that a man who has sexual intercourse with his wife during the month of Ramaḍān with deliberate intent should free a slave. If he cannot do this, he should slay a camel and fast that day. If he cannot do this he should fast two months successively; if he cannot do this he should feed sixty needy people and fast that day.

Ibn ʿAbbās and Ibn ʿUmar say that the pregnant and the

nursing mother, if they are afraid to hurt their children, need not fast but should feed a needy person one half sā· of corn every day. They do not make up the fast. Muqātil says from Abū ·Ubaida that Anas b. Mālik did not fast in the year in which he died because of his age, and he did not make up the fast.

24.B.3 The tradition on Suḥūr.

Abū al-Darda· says, "Three things are of the matter of prophecy: to have the iftār early, suḥūr later, and to start with the right before the left in prayer."

24.B.5 The commentary on fasting and voluntary fasting.

His saying, "Men who fast and women who fast": Muqātil says, "He who fasts the month Ramaḍān and three days of each month is of the people of this verse, if he fasts the auspicious days which are the thirteenth to the fifteenth of every month". The Prophet said, "He who fasts them [the white days] has fasted for all time (al-dahr)." And he said, "He who fasts Ramaḍān and six days of Shawwāl has fasted for all time."

24.B.13 The commentary on the Night of Power (al-qadr).

His saying, "Behold we sent it down", meaning the Qur·ān from the Preserved Tablets in the seventh heaven to the sky of the earth, "on the Night of Power". It is

called by this name because on this night God decrees what will happen in all the year, and that is His saying, "Therein every wise bidding determined" 44:4. Then He says, "And what shall teach thee what is the Night of Power?" Exalting it, then He tells about it: "The Night of Power is better than a thousand months", meaning worship in this night is better than a thousand months of worship in which there is no Night of Power. "In it the angels and the Spirit descend", the angels (with Gabriel) will descend, "by leave of their Lord, upon every command "which God has decreed and which will take place in that year from the seventh heaven to the sky of the earth. "Peace it is", meaning it is peace, good and blessing all night from the sunset "till the rising of Dawn." Gabriel came down to earth with the angels during that night and they greet the believers, but not those of them who are under the influence of alcohol.

If Ramaḍān is thirty days the Night of Power will be on the 24th; if it is twenty-nine days it will be on the 23rd. So seek it in the first night of the last seven nights if the qiyām was six days after it.

25.A.12 The commentary on al-i'tikāf.

They used to practise i'tikāf in the time of the Prophet; when someone wanted to go to the toilet he would go to his house and have sexual intercourse with his wife, then make a total ablution, and then return to the mosque.

God revealed verse 2:187, so sexual intercourse was forbidden during i·tikāf after that. Muqātil says, "He who makes voluntary i·tikāf with the proviso may go back to his house during the night, and he can even have his sexual intercourse if he had made conditions. There is no i·tikāf but in a community mosque in which they pray the five prayers." ·Aṭā· says, "One should not sell or buy or work for his livelihood during i·tikāf." Ibn ·Abbās says, "There is no i·tikāf but with fasting."

25.B.7 The commentary on the new moons.

Mu·ādh b. Jabal asked the Prophet, "O Prophet, what is the matter with the new moon? It starts like the string, and then it is full, and then it returns as it was," The following verse was revealed. "They [the new moons] are appointed times for the people", to be free of their debt, ·Idda for their women, for their fast, and breaking of it, for agreements between them which have an appointed time, and for pilgrimage.

25.B.13 The commentary on building the Holy Mosque.

The place of the Holy House was a dark cave on the surface of the water before the creation of the earth. It was built in Adam's time; it is the Bait al-Ma·mūr, which came down from heaven. When God drowned Noah's people, he uplifted the Holy Mosque, and then He revealed to Abraham

that he should build the Holy House on the place of the first one. A cloud came across it; then Abraham and Ishmael built the House from five parts: from the mountains of Sinai, of Olives, of al-Ḥarārī, of al-Jūdī, and of Ḥīra, from which its base came. Abraham extracted the Black Stone from the mountain of Abū Qubais, where it was put. When they finished it they said, "Our Lord receive this from us." When they said, "And show us our holy rites", Gabriel took Abraham to ʿArafāt in the day of ʿArafa, and he stood him there. Then took him to Mina where Satan applied himself to him in the place of al-Jimār. Gabriel ordered him to stone Satan with seven stones, saying with each stone, "God is great". The beginning of Ramy al-Jimār is from that time. When Abraham finished the building of the House, God ordered him to proclaim pilgrimage among the people. He climbed mount AbūQubais, the mount at the base of which is al-Ṣafā, and said, "O men, God ordered you to go on a pilgrimage to His House, so do it." The believers of the earth heard that, and al-Talbiya is an answer from God through the call of Abraham.

26.A.16 The commentary on him for whom pilgrimage is obligatory, God says, "It is the duty of every man towards God", meaning the believers, "to come to the House a pilgrim, if he is able to make his way there." The Prophet was asked, "What is the ability (al-Istiṭāʿa)?" His answer was [that

one must perform the pilgrimage if he has] food and an animal. "As for the unbelievers", the followers of other religions think that pilgrimage is not obligatory for them; he who thinks that pilgrimage is not obligatory is not a believer. Muqātil says, "He who has money with which he can go on a pilgrimage and does not go, without reasonable cause, he should go even if all his money has gone. Pilgrimage is a duty for him in his life and after his death. But whoever does not find money to perform the pilgrimage before he dies, pilgrimage is not obligatory on him; nor is it a duty for slaves and children. He who performs the pilgrimage instead of a dead person, after having performed it for himself, shall be credited with the pilgrimage as well as the deceased."

The Prophet heard somebody saying talbiya in the name of another man. He told him, "If you have made a pilgrimage already, it is all right, but if you have not, you must perform it first, then perform it for him."

26.B.11 The commentary on what God has ordered to complete the pilgrimage, Hajj, visitation, ʿUmra, Mawāqīt and al-Talbiya.

The Arab polytheists used to associate others with God, in their Ihrām. God says, "Fulfil the pilgrimage and the visitation unto God sincerely"} begin from the Mawāqīt, do not mix it with anything else, and do not allow what is not allowed. Pilgrimage and visitation are religious

duties. Quraish, Kināna, Khuzā·a, and ·Āmir b. Ṣa·ṣa·a used to say, "labbayka allahuma labbayk, you have no partner but one, who belongs to thee with all that he owns." God revealed, "And eschew the speaking of falsehood", meaning polytheism, "being men pure of faith unto God", being faithful to God in monotheism, in pilgrimage, visitation and other things.

27.A.9 The commentary on Ihrām in pilgrimage before visitation and what the Muhrim should be on his guard against.

"The pilgrimage is in months well-known." Ibn ·Abbās says, "He who wants to make Ihrām should do so in Shawwāl, Dhū al-Qa·da, and the first ten days of Dhū al-Hijja. He who puts on his ihrām for pilgrimage should do so in the well-known months, if he puts on his ihrām in other months he does not follow the sunna of the Prophet so he should make it visitation. "Whoso undertakes the duty of Pilgrimage", he who wants to make Ihrām, to perform the pilgrimage when he reaches the Miqāt, should have his total ablutions, put on his Ihrām, say the talbiya after the obligatory prayer, or when his animal stands facing the qibla. After talbiya he is a Muhrim. He who has sexual intercourse with his wife while he is Muhrim breaks his pilgrimage. Nothing voids the pilgrimage but sexual intercourse, in which case he has to perform the pilgrimage and slay the sacrifice in the future. "There is no swearing or arguing during pil-

grimage"; he who does that should feed a needy person.

Some people from Yemen and other places used to perform the pilgrimage without taking food with them, so they used to take food from people on the way unjustly, therefore verse 2:197 was revealed. God says, "Permitted to you is the beast of the flocks", meaning camels, cows, sheep, are permitted for him who is Muhrim and for him who is not, "except that which is now recited to you". What was forbidden, namely carrion, blood, the flesh of swine and the rest of what is mentioned in the verse, all of which is forbidden for both the Muhrim and the non-Muhrim. "SO that you deem not game permitted to be hunted when you are in pilgrimage sanctity." He who kills any game should make expiation in domestic animals in proportion to the game he killed. It is not allowed for a Muhrim to cut a live tree from the sacred area, to wear perfume, to put on clothes with a fragrant smell, to have his hair plucked. If one takes off three hairs or has his head shaved, or does one of the things which have been mentioned, he should fast three days, or give freewill offerings for six needy people, or he has to slay a sheep. If one has a female camel with him, he can use her for carrying and have her milk until he puts a mark on her neck to signify her as a sacrifice. When he does that he cannot ride on her unless he has no other alternative. He can drink what is left after her calf feeds, but he should not milk her much because that

weakens them. The place of slaying is the sacred territory.

28.A.13 The commentary on the Ancient House (al-Bait al-ʿAtīq), and how the pilgrim circles it when he comes.

God says, "And when We appointed the House to be a place of visitation for the people" they draw near unto it not seeking to accomplish any aim, "and a sanctuary" for him who entered it and took refuge in it in pre-Islamic times.

If anyone commits a sin for which he should expect punishment, and then takes refuge in the sacred area, he will be safe there. But the Amīn of Mecca should announce that he has committed a sin, and should ask people not to give him refuge or water, and not to sell him anything or associate with him. He should put a watch on him, and when he leaves the area he ought to receive what he has made lawful to be done in his own case. If one does something wrong he should suffer what he rendered as permissible. If he does this in the sacred area, he should be punished there. God commanded the Muslims to pray behind the station of Abraham; He did not ask them to kiss it or wipe it. "We have made covenant with Abraham and Ishamel: 'Purify My House'", meaning from idols, "for those shall go about it", pilgrims and those Muslims who are non-residents of Mecca and perform the visitation.

28.B.12 The commentary on al-Ṣafā and al-Marwa.

The Ḥums (Quraish and the other three tribes) said that al-Ṣafā and al-Marwa are not among God's waymarks; there was an idol on each one in pre-Islamic times. They said, "There is no harm if we do not go between them", so they stopped going between them. God says, "Safa and Marwa are among the waymarks of God", which God has ordered you to go between. "Profane not God's waymarks", meaning do not consider it lawful to abandon God's waymarks. Abraham went between al-Ṣafā and al-Marwa.

21.A.5 The commentary on ʿArafāt.

The pilgrim, when he goes to ʿArafāt, should on that day have his total ablution and join the noon and the afternoon prayers together at the time of the noon prayer. It is up to him to perform it with the Imām, or alone, or with a group. He should stand with people remembering God and praising Him, praying for His Prophet, for himself and the believers. If he has a sacrifice he should bring it forward. The Ḥums in pre-Islamic times used not to stand in ʿArafāt but in Muzdalifa. So He ordered them to stand at ʿArafāt and press on from it. God revealed, "Then press on from where the people press on", He means by people Rabīʿa and Yemen.

29.A.16 **The commentary on the Holy Waymarks.**

In this place Adam met Eve when they came down from heaven. The Holy Waymark is Muzdalifa, where the people go when they finish with ʿArafāt. When people are there they should join in the Maghrib **and** ʿIshāʾ **prayer.** ʿAṭāʾ **says, "He who does not join in with the people, after he has stood in ʿArafāt, should slay a sheep, and his pilgrimage id valid.** Muqātil **says, "He who catches up with the people and stands f or a while with them, does not owe penance." When the dawn breaks the Imām should pray with the people, and remember God, asking Him for what they want, while making** talbiya. **The Imām followed by the people should go to Mina before the sun rises, they should walk slowly, saying** talbiya **and mentioning God until they reach Mina.**

29.B.12 **The commentary on Mina during the days of slaughter, the obligatory circuit, and throwing the stones.**

"And mention God's Name on days well known", three days, the day of slaughtering and the following two days, during which slaughtering is acceptable. "Let them then finish with their self-neglect", having their hair cut, slaying their animals, and throwing the stones. "And let them fulfil their vows", what they have bound themselves to sacrifice on pilgrimage and visitation. When they sacrifice on the day of slaughter they fulfil their vows. "And

go around the Ancient House"[1] the obligatory circuit after the slaughter. Muqātil says, "When the pilgrim goes to Mina on the day of slaughter, he should stone Jamrat al-'Aqaba alone from the valley, with seven stones, saying 'God is great' with each stone. He should stop the talbiya and should not stand before the Jamra. Then he should say, "O Lord make this pilgrimage an accepted one, this sin forgiven and the circuit meritorious". Then he should slay his sacrifice and have his hair cut. "It is no fault in you, that you should seek bounty from your Lord", meaning trafficking in the times of pilgrimage.

30.A.10 The commentary on venerating the sacred things of God and on the matter of slaying.

"And whosoever venerates the sacred things of God", meaning al-Budun, the biggest and the fattest. A sheep is adequate, but a cow is better than a sheep, and a camel is better than a cow. They are called al-Budun because a tag is placed on their necks and they are marked and herded to Mecca. Al-Hadī, which they slay in Mecca, has no tag on the neck.[3] "Standing in ranks", with their left front leg fastened, standing on the (other) three legs and facing the qibla. This is teaching from God; if one wishes they may be killed on their sides. "Eat of them and feed the beggar and the supplicant." He who wants to eat [of the animal] can eat and he who does not want to eat

does not have to. He can refuse [to give meat of his sacrifice] until he goes back home, or he can give. The unbelievers, in pre-Islamic times, when they slew [their sacrifices] near Zamzam, used to spray the blood on the Ka·ba, and say, "O God, accept it from us". The Muslims wanted to do that but God revealed, "The flesh of them shall not reach God, neither their blood, but godliness from you shall reach Him." He is saying, When you slaughter for Me, that is piety on your part towards Me. Piety is the thing that reaches God, the blood and flesh do not reach Him. "We have appointed for every nation a holy rite", meaning slaughter.

31.A.8 The commentary on him who hastens from Mina after two days of slaughter.

"And remember God during certain days numbered", in Mina three days after slaughter, when you throw the stones after prayers and at other times. ·Umar b. al-Khaṭṭāb used to say 'God is great', loudly from his tent at Mina. When the people at the mosque heard him, they did the same and all people at Mina followed them. "If any man hastens in two days, there is no sin on him," who leaves Mina two days after the day of slaughter before the sun sets, after having thrown the stones. There is no sin on him who stays until the third day. He who wants to hasten on in two days should throw the stones two days after slaughter and then go

before the sun sets. If he stays until the sun sets, then he should stay the third day and throw the stones, and go with the people.

31.B.5 The commentary on the recompense of killing game in al-Ihrām.

"O believers, slay not the game while you are in pilgrim sanctity", whilst you are Muhrims for pilgrimage or visitation. "Whosoever of you slays it purposely", meaning purposely killing it, "there shall be recompense the like of what he has slain, in flocks", meaning camels, cows and sheep, if he kills deliberately or by mistake, or points to it and it is hit, "as shall be judged by two men of equity among you", two trustworthy, learned Muslims. "And offering to reach the Ka·ba", meaning Mecca, all the sacred area is Mecca, "or the expiation" of the game "food for poor persons" of the sacred area; the culprit may buy equal to the cost of the game according to the price at Mecca, then give each poor man half a sā· of corn, "or the equivalent of that in fasting", he fasts one day for each half sā· according to the number of the poor, instead of feeding them. It is up to him whether to fast in Mecca or in another place. God says, "Permitted to you is the game of the sea", fish; also any bird which lives in an aquatic environment and produces its young there is permitted for the Muhrim "and the food of it" the salt fish

"as a provision for you", meaning for him who is in his place of residence "and for the traveller; but forbidden to you is the game of the land, so long as you remain in pilgrim sanctity" Muhrims In another verse He says, "But when you have quit your pilgrim sanctity, then hunt for game" of the land; this is a permission after the prohibition; he who wishes to hunt can do so and he who does not want to does not do so.

Muqātil from ʿAṭāʾ, says that a Muhrim who kills a wild ass or an ostrich should slay a camel for the needy in Mecca. ʿAlī b. Abī Ṭālib says, "He who kills an ibex or antelope or similar horned animal should slay a cow; for a gazelle he should slay an old sheep." Ibn ʿAbbās says, "For a pigeon and suchlike, a sheep". ʿAṭāʾ says, for a young wild ass or an ostrich chick, a young camel. For a young ibex or antelope, a calf like it; and for a small young bird, a lamb." ʿUmar judged that for the jerboa one should slay a big lamb and for the lizard a kid which is old enough to eat and drink. The Prophet said, "For an egg of an ostrich, one should fast one day or feed one needy person." Ibn ʿAbbās says for an egg of a pigeon and suchlike, if there is an embryo in it, one should give a dirham, and if there is nothing in it, half a dirham, giving it to a needy person in Mecca. ʿAṭāʾ says, "That sacrifice which dies on the way should be replaced, as should be vows to the needy, recompense of game, redemption, and atonement.

If it is inju red on the way and he slays it before he enters the sacred area, he can eat of it and feed from it, because he has to replace it. If he kills it in Mecca before entering the House it is all right because Mecca is the sacred area. If he has come to Mecca in Shawwāl, of Dhu al-Qa·da, he can slay it in Mecca before the day of slaughter if he wants, and give it to the needy, in which case he should not eat of it. If he comes in the ten days of Dhu-al-Hijja he should wait for the day of slaughter. Sacrifice should be vowed to God and not named for the needy. The sacrifice of visitation, pilgrimage, voluntary sacrifice, and that of him whose pilgrimage has been interrupted, should be slain on the day of slaughter and he can eat of it and feed the needy. The voluntary sacrifice, if it strays or is injured before it enters the sacred area, can be slain, in which case he places his slipper in the blood of the sacrifice, and marks its right side so that it is known as a sacrifice. He and his friends should not eat of it, nor should he ask them to eat. The people who come after him can eat of it. He is not asked to replace it but if he eats of it he should replace what he has eaten.

3).A.9 The commentary on the person who, when in Ihrām, is prevented from making pilgrimage or visitation.

God says, "But if you are prevented", Ibn ·Abbās says, "In your Ihrām for pilgrimage or visitation, because of

bone fracture, or sickness, or enemies, 'then such offering as may be feasible' meaning sheep". Muqātil says, "If the Muhrim is prevented he should put in his place a Muhrim and send a sheep or cow or camel to Mecca. He can send money if he wishes, and a sacrifice will be bought for him. He should behave as any Muhrim does until the sacrifice reaches Mecca. If he is Muhrim to perform pilgrimage, on the day of slaughter his sacrifice should be slain in Mecca, and he should take off his Iḥrām where he is, and should perform the pilgrimage in the future. If he is Muhrim for the visitation he can appoint a time for the slaughter with the man with whom his sacrifice is sent. When the sacrifice reached Mecca, he with whom it was sent should slay it in the sacred area on the day of his arrival at Mecca.

Ka·b. b. ·Ajra al-Anṣārī was Muhrim for a visitation in the year of Ḥudaybiyya with the Prophet and his followers. The Prophet saw him infested with lice, and asked him whether his head hurt him. He said, "Yes", and the Prophet ordered him to shave hair and make atonement. He had his hair shaved and slew a cow; a sheep would have been adequate. God revealed, "If any of you is sick" at the time when he is prevented, or injured in his head then [gain] redemption by fast[in]three days"; successively or intermittently, it is up to him, "or freewill offerings", to six needy people half a sā· of corn each, "or sacrifice", sheep to the needy of Mecca. He should not eat of it. He has the choice to slay

a camel or a cow if he wishes. Muqātil says, "In the case of him who is prevented in pilgrimage and who has neither a sacrifice nor its price; he should fast three days of the ten days of Adhā, or, if he wishes, before the ten days of Adhā instead, and seven days after the days of tashrīq. It is up to him to fast them successively or intermittently. He has to slay a sacrifice, and perform the pilgrimage again in the future. If he cannot find the sacrifice the next year he should perform the pilgrimage and pay the price of it in food or fast." ʿAṭā' used to say in the case of the prevented for pilgrimage, that if he wished he could remain in his Ihrām until he performed the circuits around the House or the sacrifice was killed on his behalf in Mecca. Muqātil, on the authority of ʿAṭā', says that the man who put on his Ihrām for pilgrimage and then declares that if it is not for pilgrimage, then it is for visitation unless he is prevented: if he is prevented there is no obligation of atonement on him, and he should take off his Ihrām unless he has a sacrifice, in which case he should remain in his Ihrām until the sacrifice reaches its place.

34.A.7 The commentary on finishing the holy rites.

The unbelievers used to stand between the Khīf mosque of Mina and the mountain, after they had performed their holy rites. Everyone of them mentioned his father and his good deeds, and what he had done in his time. Then he

prayed for him. God says, "Remember God, as you remember your fathers . . . Now some men there are who say, 'Our Lord, give to us in this world.'" When they finished the holy rites they used to pray for this world only, asking God to increase their money, children and animals, to give them long life, to send rain, and to make the pasture grow, to be with them in their journeys and to give them victory over their enemies, but not asking Him for the hereafter. "Such men shall have no part in the world to come". These are the unbelievers of the Arabs. When they became converts to Islam and performed the pilgrimage they asked God for this life and the hereafter. "And others there are" the Muslims, "who say, 'Our Lord, give to us in this world good", ample provision, "and good in the world to come" make paradise their reward, "and guard us against the chastisement of fire'". For him who performs the pilgrimage or makes visitation, performing circuits should be the last thing. When he leaves Mecca he shall say, "Returning, God willing, penitent, worshipping, and praising our God". He who performs the pilgrimage sincerely with lawful money, and does not hurt any Muslim either by hand or tongue, will return with forgiveness.

34.B.14 The chapters on injustice.

Muqātil says, "Injustice is of three kinds: forgivable - the sin which a person commits between himself and God; unforgivable - association of others with God if the person

dies while practising it. (verse 4:116); andinjustice which God judges is the one between people themselves; the most serious one is the slaying of a believer without right and taking his possessions.."

35.A.2 The commentary on God's forbidding the wrongful killing of a person, and what the punishment is for him who does it.

God says, "...and that you slay not the soul", the soul of a believer, whose slaying God has forbidden, "except by right" of punishment. "Whosoever does that", associating others with God, slaying the soul which God has forbidden and committing fornication, "shall meet the price of sin" - his punishment will be Athām a valley in Gehenna, "doubled shall be the chastisement for him on the Resurrection Day, and he shall dwell therein humbled." This verse was revealed concerning the unbelievers of Mecca. Waḥshi came to the Prophet in Medina and said, "I have associated others with God, and I have killed (he killed Ḥamza the uncle of the Prophet) and committed fornication. Is there repentance for me?" This verse was revealed: "Save him who repents", of association, "and believes", in monotheism, "and does righteous work. For those God will change their evil deeds into good deeds". He will give them Islam in exchange for polytheism, abstention for killing and chasteness for fornication, "God is ever All-forgiving" for him who was practising polytheism, "All-compassionate" with them in Islam.

Waḥshī became a convert to Islam and went to Medina. The unbelievers of Mecca said, "All of us have committed what Waḥshī committed; God has accepted his repentance, but nothing has been revealed about us." So verse 39:53 was revealed. This is the case of the polytheist who did that, killed and committed these things. If he dies as a polytheist he will go to hell; but if he becomes a convert to Islam, there is nothing in the way of punishment on him in this life and the hereafter.

35.A.14 The commentary on him who becomes a convert to Islam, then associates others with God, kills, and steals money.

Some people of ʿUraina who became converts to Islam and emigrated to Medina fell sick. They asked the Prophet for permission to drink the milk and urine of camels meant to be freewill offerings, so he gave them permission. When they were well they became polytheists, killed the herdsmen and took the camels with them. This verse was revealed: "This is the recompense of those who fight against God and His Messenger", turning infidels after being Muslims. "And hasten about the earth, to do corruption there", they commit sin, killing and taking the property of others unjustly, "they shall be slaughtered or crucified, or their hands and feet shall alternately be struck off, or they shall be banished from the land". The right hand and left leg shall be cut off, the Imām having the right to choose the specific

punishment, and they are to be outlaws until they flee from the land of the Muslims.

The Prophet wanted them and he caught some of them and punished them. God makes an exception, "Except for such as repent, before you have power over them", he who becomes a Muslim before he is caught receives no punishment. Islam has destroyed what he has done when he was a polytheist because polytheism is graver than what he had done. The judge nowadays should pass a judgement on him who apostatizes from Islam and then kills and steals. If they catch him before he becomes a convert to Islam, he should be killed and crucified. If he kills but does not steal he should be killed, and if he steals without killing the judge should have his right hand and left leg struck off. If they cannot be caught, they should be outlaws until they leave the land of the Muslims. In the case of a polytheist who killed whilst a polytheist, if they catch him they should do the same with him, but if he converts to Islam, they should not punish him. But if he kills while he is a Muslim, then apostatizes from Islam to Polytheism, and then he converts to Islam again and goes back to the Muslims, they should punish him. God will accept his repentance if he is sincere, but if he stays a polytheist with the polytheists until the Muslims reach him, they should kill him. He will be in Hell in the hereafter.

36.B.6 **The commentary on him who kills a Muslim, apostatized from Islam to polytheism and stays with the polytheists.**

Miqyas b. Ṣubāba became a convert to Islam with his brother Hishām. They were in Medina where Miqyas found his brother murdered in the district of Banū ʿAdī b. al-Najjār of al-Anṣār in Qubāʾ. He went to the Prophet and told him, and the Prophet sent a man of Banū Fihr of Quraish with him to those people saying, 'Give Miqyas the killer of his brother if you know him, otherwise give him his blood-money.' They gave Miqyas one hundred camels. On his way back Miqyas killed the Fihri, the messenger of the Prophet, and apostatized from Islam. Riding a camel, and taking the others with him, he went to Mecca. This verse was revealed, "And whoso slays a believer wilfully, his recompense is Gehenna, therein dwelling for ever, and God will be wroth with him and will curse him", because of his killing the Fihri, "and prepare for him a mighty chastisement." Because of his apostasy from Islam, he will stay in Gehenna for ever, like the hypocrite who did not believe in the division of inheritance, not believing that women and children have a right to inheritance.

The Prophet sent ʿAbd Allāh b. Anas al-Qurashi on a mission with two Muslims, one from the Anṣār and the other from the Muhājirūn. They started boasting about their genealogies, and ʿAbd Allāh al-Qurashī became angry and killed the Anṣārī, apostatizing from Islam and fleeing to Mecca.

This verse was revealed, "And whosoever purposes", meaning whoever takes refuge in the sacred area, "to violate it wrongfully", entering the holy mosque as a polytheist after being a Muslim, "we shall let him taste a painful chastisement", killing by sword. When the Prophet conquered Mecca he ordered the Muslims to kill Miqyas b. Ṣubāba and ʿAbd ʾllāh b. Anas, and this was done.

37.B.4 The commentary on him who slays a believer deliberately in the land of the Muslims; punishment and pardon in that matter.

God says, "And slay not the soul God has forbidden, except by right." The Prophet said, "I have been ordered to fight the people until they believe that there is no God but Allāh. When they say that, it will be forbidden for their blood to be shed, except by right, and God will judge them." They said, "O Prophet of God, what is right in this matter?" He said, "Soul for soul, the married who commits adultery, and he who apostatizes from Islam after he has believed, and leaves the community." God says, "Whosoever is slain unjustly", of the Muslims, "we have appointed to his next-of-kin authority." The decision is up to him, not to the Imām; he kills the offender if he wishes and if not, not. "But let him not exceed in slaying", let him kill only the one who killed his kinsman, and not anyone else, "he shall be helped", God's command in His book when

He made over the matter of punishment to him.

"O believers, prescribed for you is retaliation touching the slain;" if it is deliberate, "freeman for freeman . .." This verse was revealed because of the quarrel between two clans of the Arabs in pre-Islamic times shortly before Islam. They killed even women and slaves, and they did not take blood-money from each other until they converted to Islam. One of them was stronger than the other, and they swore that they would not come to an agreement unless they killed a freeman for a slave and a man for a woman; so He instituted equality between them in the matter of blood and bade them be just. This verse was abrogated by, "A life for a life", the life of a free Muslim for a life of a free Muslim, and "an eye for an eye . . ." The Prophet said that a Muslim should not be killed for an unbeliever.

God does not call the killer kāfir, He says, "But if aught is pardoned a man by his brother", He calls them brothers in religion. If the next-of-kin pardons his brother, the killer, and does not kill him but accepts the blood-money, "let the pursuing be reasonable" let him ask gently for the blood-money, "and let the payment be with kindliness", let the killer pay the blood-money from his own possessions to the kinsmen of the slain without making difficulties or doing harm. "That is a lightening granted you by your Lord", because it was a law for the Jews to kill the killer who kills deliberately without a pardon or taking

blood money. But if in the case of killing by mistake, it is up to the kinsman to settle the matter. For the Christian it is a matter of pardon only, with no blood money or killing. There is permission to the community of Muḥammad It is up to the next-of-kin of the deliberately slain if he wishes he may kill him, or pardon him, or accept the blood-money. "And for him who commits aggression after that", who kills the killer after taking the blood-money, "for him there awaits a painful chastisement", he should be killed, should not be pardoned, nor should blood-money be taken from him, the Prophet said, "There is no pardon for him who kills the killer after taking the blood-money, God prepared a painful chastisement." "In retaliation there is a life for you", it stops you from killing each other "men possessed of minds", anyone who has any feeling any sense remembers retaliation so the fear of it will stop him, "haply you will guard yourselves, Godfearing" against bloodshed, in fear of retaliation.

38.B.13 The commentary on God's forbidding taking possession unjustly.

Imru· al-Qais b. ʿĀbis al-Kindī and ʿAddās b. Ashwa· al-Ḥaḍramī quarrelled about a plot of land. ʿAddās was the claimant, but he had no evidence,and Imru· al-Qais wanted to swear. The Prophet recited, "Those that sell God's covenant and their oaths . . . etc." When Imru· al-Qais heard it he

preferred not to swear and he did not argue with ʿAddās, and the latter took the land. Then this verse was revealed, "Consume not your wealth between you in vanity, neither proffer it to the judges." let not any one of you offer a bribe to the judge in a dispute where he is laying claim to his brother's property, knowing that he has no case. The Prophet said, "I am only like anyone of you; I know evidence about it from the person concerned, so I may pass judgement for him while he is not entitled." "And do not sell the signs of God for a small price", meaning a small thing of this life. "Surely what is with God" of reward "that is better for you" than the immediate things of this world. "Did you but know. What is with you comes to an end" what you have of possessions will pass away, "but what is with God abides", the reward that is with God in the hereafter will remain for ever and will not depart from its recipients. "and surely We shall recompense those who were patient" of what God has ordered, "their wage, according to the best of what they did" in this world, and will forgive their sins. The Prophet said, "He who swears a false oath to get a Muslim's property will find God angry with him."

39.B.1 The commentary on what guardians have been ordered to do with the orphan's wealth.

A man from Ghaṭafān had a good sum of the money belonging to his brother's son, who was an orphan. When he reached the

age of legal majority, he wanted his money, but his uncle did not give it to him, so the orphan asked the Prophet to judge the case. This verse was revealed, "Give the orphans their property", as being the guardians, "and do not exchange the corrupt for the good", do not exchange the forbidden property of the orphans for your lawful property. "Consume not their property in addition to your property", with your property so as to mix it all together. "Surely it is a great crime", a great sin. When the Prophet recited this verse, the orphan's uncle said, "We obey God and His Messenger; we take refuge with God from the great crime." And he gave the property to the orphan. God says, "Test well the orphans", saying to the guardians, test their minds, "until they reach the age of marrying; then if you perceive in them right judgement", in their religion and handling their money, "deliver to them their property; consume it not wastefully" without right," before they are grown": do not consume it hastily before he reaches his majority, fearing that he will take it when he reaches his majority. "And when you deliver to them their property", saying to the guardians, if you give the orphans their property when they reach their majority, "take witness over them, God suffices for a reckoner." No one is better than Him for what is between you and them. Do not deliver the orphan's property until he reaches the age of marriage, even if you perceive in him right judgement before that age.

God says, "And that you approach not the property of the orphan, save in the fairer manner", to increase the profit of the property until he reached maturity: eighteen years. Verse 17:34 is similar: "Those who devour the property of orphans unjustly", meaning consider it lawful to use it for themselves though they have no right, "devour fire in their bellies . . ." When this verse was revealed the Muslims separated the houses of the orphans and all that they had from their own. It was very difficult for the Muslims, and the orphans. They told the Prophet, "We have separated from the orphans and what they have, though not all of us can afford to have the orphan quit his house and the good things that go with it. Would it be possible for us to associate with them in housing, food, servants and so on? Nothing shall be taken from them but they will get better in return". God says, "And if you intermix with them", in these things, and riding the animals and drinking their milk, "they are your brothers", without corruption. He allows association with them but not consuming their property unjustly. He says, "If any man is rich, let him be abstinent", not take anything of it, "if poor, let him consume in reason", by a loan by which he can keep himself alive. When the situation improves, he should give it back; if he did not pay it because he did not have the money until he died, there is no sin on him. He does not permit anything else in the matter of their money.

40.B.9 The commentary on what God permits the believers to eat with the blind and lame, and in the houses of their kinsmen.

"O believers, consume not your goods between you in vanity." When this verse was revealed, the Anṣār said that there is nothing in Medina more precious than food. So it was difficult for them to eat with the blind person, saying he does not see the food, and with the lame, saying that the healthy reach the place of food before him and he cannot keep pace with them, and the sick, saying that he cannot eat like the healthy person, and in their kinsmen's houses. Then this verse was revealed, "There is no fault in the blind", to eat with, "and there is no fault in the lame . . ." "There is no fault in you that you eat all together, or in groups separately." This verse was revealed because when they travelled they used to put their food in one place, and when one of them was absent, they would wait for him until he came. So this verse is a permission to eat while a member is absent.

41.A.12 The commentary on what God commanded for filling the measure.

God says, "And filling the measure when you measure", for others, "and weigh with the straight balance" qisṭās in Greek means mīzān. "That is better", meaning filling the measure is better than skimping it, "and fairer in the issue" better in the reward. He also says, "And weigh with justice and skimp not in the balance," do not decrease it.

41.B.3 The commentary on what God prepared for the stinters who skimp the measure and the balance.

His saying, "Woe to the stinters", those who skimp with the measure and balance. Then God describes them: "Who, when they measure against the people, take full measure", when they buy from people, but if they sell, "but, when they measure for them a weight for them, do skimp". God frightened them, saying, "Do those not think that they shall be raised up unto a mighty day", after death, and God shall punish them. "A day when mankind shall stand before the Lord of all being, they shall stand for three hundred years, and it will be very easy for a believer, as if it were his shortest prayer.

God starts with the punishment of the stinters, even before He mentions their sins, then He mentions their sins. The stinters shall be put in boxes of iron of fire, and they will be thrown to the bottom of Gehenna. Muqātil says, "He who takes from his brother unjustly in this life, and does not restore it to him before he dies, will in the day of Judgement have his good deeds taken from him and given to his brother. If he has no good deeds, then his brother's evil deeds will be taken from the brother and will be put with his."

418.17 The commentary on the deceased's bequest of one-third of his property to him who does not share in inheritance.

God says, "Prescribed for you, when any of you is

visited by death, and he leaves behind some goods", property after his death, "is to make testament in favour of his parents and kinsmen honourably". Parents are given preference over kinsmen; he should make a bequest to the kinsmen who get no inheritance (by right), "an obligation on the Godfearing", this bequest is an obligation. This verse was prior to the revelation on the division of inheritances. When the latter was revealed, bequests in favour of the parents were abrogated. He has laid down a fixed share for the parents, but bequests in favour of the kinsmen who do not share in the inheritance is still to remain at up to one-third. "Then if any man changes it", the will, "after hearing it" from the deceased and does not carry it out, if he (the deceased) is just "the sin shall rest upon those who change it", meaning the trustee, while the deceased is free of the sin. "God is All-hearing", for the testimony, "All-knowing" about it.

Then he says to the trustee, "But if any man fears", knows, "injustice" "or sin" he does it deliberately or by mistake from the one making testament deliberately and "so makes things right between them"; the trustee makes things right between the heirs and divides the property justly as God says, and abandons the injustice committed by the deceased. "Then sin shall not rest upon him". "Surely God is All-forgiving", meaning to the trustee when he sets things right between the heirs, "All-compassionate" towards him

when He permits the guardian to act against the injustice of the will.

When a man used to see another man dying he would tell him to make a testament to so-and-so, and provide for him after death by making freewill offerings now. So the dying man would do as the other man said, and if he had small children, he might leave them with nothing. God revealed, "And let those fear who, if they left behind weak seed"; he who advises the dying man to make a bequest to other than his children, should fear God and behave as he does with his own property, "would be afraid on their account, and let them fear God, and speak words hitting the mark", meaning ask him to be just in his testament.

Muqātil says that the person who is just in his testament is as if he spends his money in God's way.

Sa•d b. Abī Waqqāṣ said that he asked the Prophet, "How much should I will of my money?" The Prophet said, "One-third, and even one-third is too much. Leaving your heirs rich is better than leaving them as begging from the people." Ibn •Abbās says, "He who has money and does not make a bequest to his poor kinsmen who are not heirs, will finish his work with a sin." Ḥammād b. Ibrāhīm says, "The survivors start with the property of the deceased; with his shroud, debt, and testament, then divide the inheritance." Muqātil says that a dying man can make a testament of a third of his property, as much as he likes, not a fixed sum. It does not matter,

if his money is much and his heirs are few, to give the third. If his money is little and the heirs are many, to give the fifth." Abū Bakr says, "The fifth is from the booty so I give the fifth." Testamentary bequest cannot be made to someone who inherits by right.

43.A.7 The commentary on the provision that heirs have been ordered to make for the deceased's kinsmen who are not heirs.

God says, "And when there attend the division the kinsmen", here there is an inversion, He means the relatives of the deceased who have no share "and orphans and the poor, make provision for them out of it", give them something (not a fixed amount) before you divide it, "and speak to them honourable words", good promise. If the heirs are children, the guardians should say, "They are children, and when they become of age we will tell them to give you something, but if they die we shall give you from our share."

43.A.8 The chapters on the division of the inheritance.

In pre-Islamic times people used to give inheritance to men, but not children and women. God revealed, "To the men a share of what parents and kinsmen leave, and to the women a share of what parents and kinsmen leave, whether it," the inheritance, "be little or much". Then He makes clear the division of the inheritance, "God charges you, concerning your children: to the male", young or old, "the like of the

portion of two females. And if they be women", daughters, "above two", more than two daughters, or without a male with them, "then for them two-thirds of what he leaves", and the residue to the relatives on the paternal side. "But if she be one", daughter, "then to her a half", and the residue to the relatives on the paternal side.

43.8.10 **The commentary on the parents' inheritance from their son.**

God says, "And to his parents", the parents of the deceased, "to each one of the two a sixth of what he leaves, if he has children", a son or two daughters, more than two daughters but no son. If he has one daughter, she takes half (three-sixths), while one-sixth goes to his mother. The remaining third will revert to the father because he is the nearest male next-of-kin. "But if he has no children", male or female "and his heirs are his parents, a third to his mother", and the residue to his father, "or, if he has brothers", one or more brothers, sisters or a sister and a brother, "to his mother a sixth", and the residue to his father. The brothers do not take anything of the inheritance with the father, but they preclude the mother from taking a (full) third. "After any bequest he may bequeath, or any debt", meaning the inheritance is divided after deduction of debts owed by the deceased or any bequest he

may make in favour of people other than the heirs out of the one-third he is free to dispose of. A bequest to an heir is not allowed. "A charge from God", what He mentions of the division of the inheritance, "God is All-knowing, All-decreeing", He decrees wisely and well the division of the inheritance.

44.A.4 The commentary on the husband's inheritance from his wife.

God says, "And for you a half of what your wives leave", for the husband a half of what his wife leaves when she dies, "if they have no children", from him or another husband. "But if they have children", male or female, "then for you of what they leave a fourth after any bequest they may bequeath, or any debt"; a debt takes precedence over a bequest; here there is an inversion.

44.A.9 The commentary on the wife's inheritance from her husband.

God says, "And for them", wives, "a fourth of what you leave if you have no children", by her or others, "but if you have children, then for them of what you leave" what the husband leaves "an eighth after any bequest you may bequeath, or any debt." The debt comes before bequest, then the inheritance is divided.

44.A.14 The commentary on the inheritance of the brothers on the maternal side, when there is no one on the paternal side.

God says, "If a man has no heir direct, or a woman", here there is an inversion, He means "If a man or a woman has no heir direct", a deceased person who has neither child nor parent, "but has a brother or sister", on the maternal side, and no one else, "to each of the two, a sixth; but if they are more numerous than that", two to ten and above, "they share equally one third", because they are brothers on the maternal side. "After any bequest he," the deceased, "may bequeath, or any debt" that he owes "not prejudicial", meaning let him not acknowledge any indebtedness which he does not owe, or bequeath more than a third, to be prejudicial to his heirs. "Who so obeys God and His Messenger", and divides the inheritance according to God's command", "He will admit him to gardens underneath which rivers flow therein dwelling for ever" they do not die. "That" that reward, "is the mighty triumph". "But who disobeys God, and His Messenger", in the division of an inheritance: this verse was revealed because the hypocrites did not give a share to the children and women; "and transgresses His bounds", disobeys His order in the division of the inheritance "him He will admit to a Fire, therein dwelling for ever. . . "

4.8.12 The commentary on the inheritance of full brothers and sisters, or those on the paternal side.

God says, "Say: 'God pronounces to you concerning the indirect heirs. If a man perishes', dies, 'having no

childr-en, but he has a sister", a full sister, or a sister on the paternal side, 'she shall receive a half of what he leaves'. The other half goes to the nearest relative on the paternal side. 'And he is her heir' if she dies before him, if she has no children'; in these circumstances the brother inherits all her property. If the brother dies, 'If there be two sisters', full sisters or sisters on the paternal side, 'they shall receive two-thirds of what he', the brother, 'leaves'. 'If there be brothers and sisters', of the deceased, whether full brothers and sisters or brothers and sisters on the paternal side, 'the male shall receive the portion of two females. God makes clear to you, lest you go astray", lest you be mistaken in dividing the inheritance. "God has knowledge of everything", of the division of the inheritance and other things.

45.A.4 The commentary on those related by blood and the abrogation of the share of the people who have made a compact.

God says, "To every one We have appointed heirs", kinsmen and relatives on the paternal side, "of that which parents and kinsmen leave", of the inheritance. The people of pre-Islamic times and in the early days of Islam used to make a compact with anyone they chose. They said, "I shall be your heir, and you will be mine", and the survivor would get what they agreed on of the possessions of the deceased. When the verse of division of the inheritance was revealed, a man told

the Prophet, "This verse has been revealed but there is no mention of those with whom we have sworn compacts. I had a compact with a man who has died." Then this verse was revealed, "And those with whom you have sworn compact. So give them their share", of the inheritance. The man did not take his share until this verse was revealed. "But those related by blood are nearer to one another", in inheritance. This verse abrogated the earlier practices of inheritance by compact, sworn agreement, and inheritance following the brotherhoods formed) at the Emigration, and the inheritance went to the relatives.

Father and son have priority in inheritance over brother and sister, and the brothers over the brother's son, and the brother's son over the uncle o n the paternal side. The uncle on the paternal side has priority over the uncle's son, the uncle's son on the paternal side over the uncle on the maternal side. According to Zaid b. Thābit, there is no share for the uncle or aunt on the maternal side and the aunt on the paternal side. But ʿUmar b. al-Khaṭṭāb used to give the aunt on the paternal side two-thirds and the aunt on the maternal side one-third, if there was no heir. ʿAlī and Ibn Masʿūd used to allow reversion of the remaining inheritance to the relatives by blood according to their shares, but not to the wife and husband.

45.B.5 The commentary on the prohibition of usury.

God says, "O believers, devour not usury doubled and redoubled." It used to be the custom that when a man was owed some money by another, and the time of payment came, he would ask for his money. The debtor would say, 'Give me more time, and I will give you more money.' They would do this and that is the usury doubled and redoubled. So God says, "And fear you God", in the matter of usury; do not devour it, "and obey God and the Messenger" in forbidding usury, "haply so you will find mercy", you will not be punished. "Those who devour usury shall not rise again", on the day of Judgement, "except as he rises, whom Satan of the touch prostrates", meaning madness in this life; and this is the mark of those who devour usury in the hereafter. "That" which befalls them, "is because they say 'trafficking is like usury'." This is when a man's money fell due and the debtor said, 'Give me more time and I will give you more money'. When they did that they were told that this is usury. They said, "It is the same whether we add to the price when we first sell, or when the money falls due". God has permitted trafficking and forbidden usury. God says, "Whosoever receives an admonition from his Lord", that clear statement in the Qur·ān forbidding usury, "and gives over, he shall have his past gains", he may have what he had enjoyed from usury which stopped before the forbidding, "and his affair is committed to God," after the prohibition and his

giving it up. If He wishes He will protect him, andif He wishes He will not, "but whosoever reverts" to usury and the forbidden and considers it lawful, as when they say, 'Traffcking is like usury', "those are the inhabitants of the Fire, therein dwelling for ever", meaning they do not die, "God blasts out usury", causes it to disappear, "but freewill offerings He augments with interest", He doubles.

46.A.11 The commentary on corruption.

God says of the Jews, "And they consume corruption", meaning bribery, which is forbidden for Muslims. "And the Holy Mosque that we appointed equal unto the Muslims, alike to him who is close to it and the tent-dweller", those who live in Mecca and those who do not live there are equal in the days of pilgrimage.

46.A.11 The commentary on the prohibition of intoxicating drink and what was abrogated.

God says, "And of the fruits and of the palms and the vines, you take therefrom an intoxicant", wine and intoxicants extracted from palms and fruits, "and a provision fair", their fruits and non-alcoholic juice. This verse was revealed when intoxicating drink was allowed. Then another verse followed: "They will question thee concerning wine, and arrow-shuffling". Arrow-shuffling means all kinds of gambling. In pre-Islamic times a man used to say, "Where are the owners

of camels?" Some people used to stand up and buy some camels and they would give a share to each man [gambling with them]. Then they drew lots, and those whose lots came out would be free from the cost of the camels. The last one - as the loser - paid the cost of all the camels and he had no right to take a piece of their meat. "Say: 'In both is heinous sin'", because in drinking and gambling there lies abandonment of prayer and of the mindfulness of God, "and uses for men", pleasure and trafficking in wine and the gain which the gambler gets. "But the sin in them", after forbidding them "is more heinous than the usefulness", meaning than usefulness before the forbidding, when God censured them, but did not forbid them.

The early Muslims used to drink alcoholic beverages, and one of the Companions of the Prophet invited some people and gave them intoxicating drink. When the time of the prayer came, ʿAlī b. Abī Ṭālib led them and recited Sura 109. He made mistakes in its beginning and end. God revealed, "O believers, draw not near to prayer when you are drunk", under the influence of alcohol, "until you know what you are saying", what you are reciting in your prayer. This verse is stronger than the first one, but it does not forbid intoxicant either. It abrogated alcoholic drink at the time of prayer, so they used to drink after the dawn prayer, and by the noon prayer they would be sober. Then they did not drink until after the

evening prayer, and by morning they were sober. A man from al-Anṣār had a party and roasted a head of a camel. He invited Sa·d b. Abī Waqqāṣ and they ate and drank until they were drunk. They boasted about their ancestry and recited poetry, and then the Anṣārī took the jawbone of the camel and struck Sa·d, and blood came from the wound. Sa·d went to the Prophet to seek his protection and to complain of the Anṣārī. So the verse forbidding intoxicants was revealed; it was after the Battle of the Trench. Every verse allowing drink became abrogated by this verse. "O believers, wine and arrow-shuffling", all kinds of gambling, "idols", meaning stones which the polytheist Arabs used to set up, and then worship them and sacrifice to them, "divining arrows" [are forbidden]. Divining-arrows were two arrows on which were written: on the first "My Lord orders me", and on the second "My Lord forbids me". The people using these divining arrows would behave according to what was written on the arrow they drew after shuffling them. "Are an abomination", a sin, meaning the drink and gambling mentioned above, "some of Satan's work, so avoid it"; He forbids them as He forbids the worship of idols in verse 22:30. "Satan only desires to precipitate enmity and hatred between you in regard to wine and arrow-shuffling", referring to the occasion when the Anṣārī injured the head of Sa·d b. Abī Waqqāṣ, "and to bar you from the remembrance of God", from prayer. "Will you then desist". This is a threat. After the prohibition they

said, We desist, O Lord. The Prophet said, "He who has any intoxicating drink must not drink it or sell it." "And obey God and obey the Messenger" in the prohibition of wine, arrow - shuffling, idols and divining-arrows, "but if you turn your backs" from obeying them, "then know that it is only for Our Messenger" Muḥammad "to deliver the Message Manifest", to pronounce the forbidding of that. Muqātil from Anas b. Mālik, "The forbidding of wine was revealed. At that time there was no wine in Medina but people used to drink date wine. We took all the bowls to the street where we poured them away. Some of the Muslims broke their bowls. Ḥūyayy b. Akhṭab the Jew asked some of the Companions, "What about those of you now dead who used to drink intoxicating drink?" The Muslims told the Prophet, "Our brothers died and were slain and they were wine drinkers". God revealed: "There is no fault in those who believe and do deeds of righteousness", both dead and living, "concerning what they ate", what they drank of wine before its prohibition, if they are Godfearing, keep away from sins and drinking wine after its prohibition, "and believe", give credence, "and then are Godfearing and do good" deeds after the prohibition and do not drink; he who does that is a doer of good, "and God loves the good-doers". The Prophet said, "I was told that I was one of them"; the Prophet also said, "That which in large quantities makes a person drunk, is forbidden in small quantities."

48.B.2 The commentary on grave sins and what God has promised him who avoids them.

God says, "Those who avoid the heinous sins", (53:32) every sin concerning which God has promised that he who does it will go to Hell, "and indecencies", every sin which has a punishment in this life, "save lesser offences", a sin which has neither a punishment in this life nor Hell in the hereafter, "surely thy Lord is wide in His forgiveness." These lesser offences are atoned for by the five prayers. Verse 11:115 is on the same subject.

48.B.12 The commentary on the sins which are not so serious as the grave sins and for which the five prayers atone.

"And perform the prayer at the two ends of the day", meaning the dawn, noon, afternoon prayers, "and the former part of the night", the maghrib and the ʿishāʾ. God says, "Surely the good deeds ", the five prayers,"will drive away", atone for, "the evil deeds", the sins less than the grave sins. Ibn Masʿūd says, "The grave sins are what God forbids at the beginning of Sura 4 up to verse 31".

Ibn ʿAbbās says, "The grave sins are from the beginning of Sura 24 up to verse 31." Muqātil says, "The grave sins are: the shedding of blood, the taking of money without right, fornication, the forbidden drink, and disobeying parents. He who turns to God in repentance of these great sins before he dies will go to paradise."

49.A.7 The commentary on the time of repentance and what God has prepared for those who repent.

God says, "God shall turn" forgive "only towards those who do evil in ignorance", when a believer commits any sin not knowing it to be a sin. "Then shortly repent", before death, "God will return towards those", He will forgive them. This verse was revealed concerning the believers; then He mentions the unbelievers: "But God shall not turn towards those who do evil deeds", polytheism, "until, when one of them is visited by death", when he sees the angel of death before he leaves this world he says, 'Indeed now I repent'," He will not turn towards them, just as He did not turn towards Pharoah when drowning overtook him and he repented. "Neither to those who die disbelieving; for them" who repent of polytheism only in the presence of death and him who dies disbelieving, "We have prepared a painful chastisement". He orders the believers to repent: God says, "Believers, turn to God in sincere repentance", a proper repentance; not saying to himself that he will do evil again but regretting it. 24:31 is on the same subject. "Who, when they commit an indecency" fornication "or wrong themselves" what is less than fornication: kissing, touching, or unlawful looking, "remember God" and the standing in front of him "and pray forgiveness for their sins - and who shall forgive sins but God?" meaning nobody forgives sins except Him, "and do not persist in what they have been doing" they do not keep committing sins, "and that wittingly", they know it is a sin so they do not keep

committing it but repent. Those who repent of their sins, "those - their recompense is forgiveness from their Lord" for their sins, "and gardens beneath which rivers flow, therein dwelling for ever", meaning being in paradise, immortal.

God says, "Truly, God loves those who repent, and He loves those who cleanse themselves." Muqātil says, "If God loves anyone He will not punish him." Ibn ʿAbbās says, "Repentance is accepted from everybody but three, Satan, Cain, and he who kills one of the prophets." The door of repentance is open from before the maghrib until the sun rises a width of forty years' walk.

50.A.12 The commentary on what God has prepared for him who restrains his desire for what is forbidden.

God says, "But such as fear the station of his Lord, for them shall be two gardens", He who remembers in this world his standing before God in the hereafter, and leaves the forbidden in fear of that standing. The Prophet asked, "Do you know what the two gardens are? They are two orchards, each is a hundred years' walk. . ." and he described them. "But as for him who fears the station of his Lord", the standing in front of God, "and forbids the soul its caprices", what it desires when he is able to commit it in private. "Surely Paradise shall be the refuge" these two verses both apply to him who meditates a sin or forbidden desire and has the

possibility of committing it, but he does not do it because of his fear of God.

50.B.8 The commentary on the prohibition of marriage to a blood relative or a relative by marriage.

God says, "Forbidden to you, [are] mothers", to marry them and their mothers, "and daughters", and their daughters - the daughter's daughters - "your aunts paternal and maternal; but their daughters are lawful for marriage. [Also forbidden are] "your brothers' daughters", and their daughters are forbidden as well, and "your mothers who have given suck to you". If she nurses him once, she comes within the prohibited degrees. "Your suckling sisters" are forbidden, those the wet-nurse gave birth to, and those she suckles who are not her children; similarly, the suckling of the daughters makes them forbidden. Muqātil says, "There is no harm for the sons of the wet-nurse to marry the sisters of him whom their mother suckles; because they have no relationship. But if the child suckled by the wet-nurse is a girl, the sons of the wet-nurse cannot marry her because she is their sister on the maternal side. If a husband of a wet-nurse were to marry four wives, and had sexual intercourse with a hundred slaves, and they gave birth to many daughters, the daughters are forbidden for the boy which one of his wives suckled, because the milk the boy sucked was due to the husband.

The Prophet said, "Suckling forbids [in marriage] that

which the family relationship forbids." God says, "Your wives' mothers" are forbidden for you whether you have sexual intercourse with your wives or not. "Your step-daughters who are in your care, being born of your wives you have been in to", meaning with whom you have had sexual intercourse, "but if you have not been in to them it is no fault on you" in marrying them. There is nothing wrong in a husband's father and sons marrying his wives' mothers or daughters from another husband.

51.A.17 The commentary on how a son's wives are prohibited to his father and vice versa.

God says, "And the spouses of your sons", it is forbidden for the fathers to marry their son's wives whether he has had intercourse or not, "who are of your loins" the son of the man born in his bed, not adopted. It was revealed after the marriage of the Prophet to Zainab, and ex-wife of his adopted son Zaid. The Jews and Hypocrites cast shame on him, therefore God revealed that verse, "And do not marry women that your fathers married, unless it be a thing of the past", meaning before the prohibition of it. "Surely that is indecent" a sin "and hateful" loathed by God, "an evil way." The wives of the fathers are forbidden for the son whether the fathers have had sexual intercourse with them or not. It is forbidden "that you should take to you two sisters together, unless it be a thing of the past. "God is All-

forgiving, All-Compassionate" for what happened before the prohibition. Everything of which He says, "Unless it be a thing of the past", means that people used to do it in pre-Islamic times. It is not allowed for a man to have sexual intercourse with two slave sisters whom he owns until another man has possessed one of them.

51.A.15 The commentary on the prohibition of the inheritance of women in marriage against their will.

The pre-Islamic people, and some of the Anṣār in early Islam, used to have this custom. When a man died leaving his wife, and he had children by another one, or had no children, if he left heirs other than his children, the one who inherited the money of the dead man used to throw a robe on the widow, then he would inherit her marriage, even if she did not want to, for the same amount of dowry which the deceased gave. But if she went before he threw the robe on her, she could do what she wanted. Some women came to the Prophet saying, "O Messenger of God, they do not go in to us, do not spend on us, nor do they free us to marry others". God revealed, "O believers, it is not lawful for you to inherit" marriage to women "against their will."

52.A.7 The commentary on the prohibition of marriage to more than four free women.

God says, "And wedded women, save what your right hands

own", when God forbids the marriage of mothers, daughters and sisters and so on till the end of the verse, He makes a prohibition about the muḥṣanāt, meaning free women. Every free woman is forbidden as those forbidden by reason of relationship and marriage, then He excepts from muḥṣanāt, "Save what your right hands own", meaning the four free women whom He mentioned in verse 4:3. "So God prescribes for you" meaning the ordinance of God which makes four lawful "is that you may seek", buy slave-women "using your wealth", what you can afford "in wedlock and not in licence" not notorious for fornication.

52.A.19 The commentary on the prohibition of temporary marriage.

In the beginning of Islam the Prophet allowed temporary marriage for three days, and then he forbade it. In early Islam a man used to tell a woman, "I will enjoy you until such and such a day for this sum of money", certain specified days and a specified time. When the time came he gave her her money, that is His saying, "Such wives as you enjoy thereby" meaning of the free, "give them their wages apportionate", meaning what you have specified for them. When he gives it to her he separates from her without a divorce. God mentions another condition: when the time finished the man would give her the agreed sum and say, "Give me more days and I will give you more money." That is His saying, "It is no fault in your agreeing together, after the due apportionate." When the

time is completed he would separate from her without a divorce, ʿidda or inheritance. Then this type of marriage was abrogated by the verse on divorce, ʿidda and inheritance, when He appointed for the divorced woman, divorce, ʿidda and inheritance when one of them dies. He who does it nowadays is forbidden by God and His Messenger.

52.B.14 The commentary on the prohibition of marriage with prostitutes from the people of the Book and the Arab polytheists.

When the followers of the Prophet went to Medina, most of them were in difficulty, having no money, and no tribes there. In Medina there were very rich prostitutes, each of whom raised over her door a sign like that of the smith, so that she might be known as a prostitute. Some of the poor Emigrants asked the Prophet whether it was right for them to marry those women, promising him that they would leave them when they had money. God revealed, "The fornicator shall marry none but a fornicatress or an idolatress", from the people of the Book and the idolatrous Arabs, "and the fornicatress none shall marry her but a fornicator" of the people of the Book or an idolator; that is forbidden to the believers, "meaning the marriage of the idolatresses who were notorious for fornication.

53.A.11 The commentary on the prohibition of marriage to

idolatresses and those people to whom the Books have not been revealed.

God says, "Do not marry idolatresses", who are not of the people of the Book, "until they believe", in monotheism. "A believing slave girl", who believes in monotheism and whom a Muslim marries, "is better than an idolatress", of other than the people of the Book, "though you may admire her. And do not marry idolators", meaning do not let a Muslim woman marry an idolator, of the people of the Book or other people, "until they believe." It is not allowed for a Muslim woman to marry a polytheist of the people who were given the Book or others. It is not allowed for a Muslim man to marry a woman polytheist who is not of the people of the Book. But he can marry a free and chaste woman from the people of the Book. It is not allowed for a woman to marry her slave but there is no harm if another's slave marries her.

53.B.6 The commentary on what the Muslims were ordered in the marriage of the unmarried.

God says, "Marry the spouseless among you", who are free, "and your slaves and hand-maids that are righteous", marry the believers amongst your slaves and slave girls. Then He returns to the free, by using inversion, He says, "If they are poor, God will enrich them of his bounty; God is All-embracing" of his creatures, "All-knowing". ʿUmar says, "I have not seen anyone like him[1] who wants to be rich by getting

1. i.e. I regard him as excellent.

married after the revelation of this verse". Muqātil, quoting 23:5-6, says that it is not lawful for the slave to take a concubine, because he cannot have property; he and his property belong to his master; a woman's person cannot lawfully be shared by two men. It is unlawful for a slave to marry four women, but he may marry two slave girls, or free women, or one of each. The Prophet said, "There is no marriage without a legal guardian", meaning a relative on the paternal side. Muqātil says, "The authorities are guardians of him who has no one." The Prophet said, "There is no marriage without the presence of four people; a man, a woman, and the two witnesses who witness her agreement [to the marriage].

From Abū Huraira [comes a story] about a man who gave his daughter in marriage to a man though she was unwilling. She went to the Prophet and proved that her father had married her off against her will, so the Prophet separated them. The Prophet said, "Ask women in their matter [of marrying], whether or not they have fathers. A widow should not marry until she has been asked, nor a virgin, until she has given her permission, which in her case is silence."

The Prophet said, "A woman should not marry the same man who has married her aunt, on the maternal or paternal side!"

54.A.15 The commentary on allowing the free man to marry four free women.

When verse 4:3 was revealed, the Muslims left the houses and the properties of the orphans. The situation was very difficult for them, and they asked the Prophet about it, and verse 2:220 was revealed. They only asked about this matter of mixing with the orphans, in which there was no harm, but they did not ask about the greater thing of the practice of a man's having eight or ten wives, and not being just with them. God says, "If you fear" the sin "that you will not act justly towards the orphans", be just in the matter of marriage and act justly between your wives, "marry such women as seem good to you", what is permitted, "two, three, four", more than that is notpermitted. "But if you fear you will not be equitable", in division and expenditure between the two, three or four, let a man marry one wife "then only one", and not sin. And if you fear you will not act justly towards her, then "of what your right hands own . ." take a slave girl as a concubine .

Abū Huraira says, "He who has four wives or less and does not act justly towards them, will come on the day of resurrection with a bending side as he bent towards one of them in preference to another in this life." Muqātil on the authority of Ibrāhīm, "If a man has three wives, Muslim, Christian and Jewish, he should act justly towards them, but if he dies his inheritance will go to his Muslim wife. There is no inheritance between a Muslim and the women of those who were given the Book, neither between him and the

slave girl." ʿAlī b. Abī Ṭālib says, "It is allowed for a free Muslim to marry a slave girl after the free woman. There is no harm if he marries the free woman after the slave girl. He should give two days to the free woman and one day to the slave and similarly in expenditure. The Prophet said that an idolator who has more than four wives, and converts to Islam with them, should choose four of them only.

55.A.8 The commentary on the permissibility of marrying a free woman of the people of the Book.

God says, "And the food of those who were given the Book is permitted to you", meaning the animals they slaughter. "Likewise, [is permitted] believing women in wedlock, and in wedlock women of them who were given the Book before you", meaning the marriage of chaste free women of the Jews and Christians is permitted, "if you give them their wages", dowries, "in wedlock and not in licence" that they be not known for adultery, "or as taking lovers", with whom they commit fornication secretly. When this verse was revealed, the women of the people of the Book said, "Had God not liked our deeds He would never have permitted us to marry Muslims." God says, "Whoso disbelieve in the faith", in the monotheism of the women of the people of the Book whom the Muslims marry, "his work has failed, and in the world to come he shall be among the losers." Muqātil reports from Ibrāhīm who says, "It does not matter if he marries a Jewish or a Christian

woman after his free Muslim wife, and it does not matter if he marries four of them or has enjoyment [with those women of the Book]. It is reprehensible for a slave to marry a [slave] girl of the people of the Book, because his son will be a slave. If he marries and has a child, he should be bought from his master whether the master wishes or not. He should work to buy his freedom from his master and then he will be free.

55.8.5 The commentary on the permissibility of a free man's marrying a slave girl if he cannot afford to marry a free woman.

God says, "Anyone of you who has not the affluence" any free man who has not sufficient money to be able to marry believing "free women in wedlock" is not allowed to marry a handmaid of the people of the Book, because He says, "Let him take a believing handmaid". Then He says by inversion, "the one of you is as the other", meaning this man marries the slave girl of the other man and vice versa. "So marry them, with their people's leave", by the permission of their masters, "and give them their wages", their dowries, "honourably", what they agree on, "as women in wedlock", chastely guarding their persons, "not as in licence", meaning not being notorious for fornication, "or taking lovers", not taking them secretly so as to commit fornication with them secretly. "That provision", meaning this marriage on a legal

basis "is for those of you who fear fornication." Then He says, "Yet it is better for you to be patient" rather than marry slave girls. "God is All-forgiving", meaning for marriage to slave girls, "All-compassionate", when He permits the marriage of slave girls for him who cannot afford to marry a free woman. "God desires to make clear to you", meaning what He permits from what he forbids, "and to guide you in the institutions of those before you", meaning to teach you the laws of those believers who were before you in addition to what He has forbidden of the marriage of the mothers, daughters, till the end of the verse "and to turn towards you", forgive you for marrying them before the forbidding.

God says, "But those who follow their lusts", the Jews, because they claim that the marriage of the daughter of the sister on the paternal side is lawful, "desire you to swerve away mightily", by marrying the daughters of your sister on the paternal side. "God desires to lighten things for you", by giving permission to marry slave girls if you cannot marry free women, "for man was created a weakling", he cannot be patient without marriage, and is too weak to give it up; therefore He allows them to marry the slave girls in order not to commit fornication. If he cannot marry a slave girl or anyone else, let him be patient and follow verse 24:33. Ibn ʿAbbās says, "In a case where a man commits fornication with a woman and wants to marry her, the marriage is permissible, its beginning is fornication and its end is marriage; their

repentance together is better than his repenting separately." Then Ibn ·Abbās recited verse 24:31.

Maṭṭar b. al-Aswad and Zainab bint al-Arqam committed fornication and they were not married. They were brought to Abū Bakr, who imposed on them the punishment (al-hadd), and then he had them married. Ibn ·Abbās says, "in the case of a man who married a slave girl, and divorced her, and she is bā·in. If he buys her he can sexual intercourse by the right of owning her."

The Prophet said, "If a man marries a slave girl and divorces her twice then he has freed her. If he marries her in her ·idda she is allowed for him, and will be with him with only one divorce. If she finishes her ·idda before he marries her, he cannot marry her unless she marries another man before him."

56.B.11 The commentary on the good things that the Muslims were ordered not to forbid, such as food, clothes, and sexual intercourse.

Ten followers of the Prophet met at the house of ·Uthman b. Maz·ūn, among them being ·Alī b. Abī Ṭālib, Abū Bakr al-Ṣiddīq and ·Abd Allāh b. Mas·ūd. They mentioned the Day of Judgement and they cried. Then they forbade food and women for themselves. They wanted to sever their penises and to put on the garment (al-Masuh) and to be monks or wanderers over the earth. When the Prophet heard that, he went

to the house of ·Uthmān, after they had separated. He asked ·Uthmān's wife, "Is what I have heard about ·Uthmān and his friends true?" and she hated to say the Prophet was wrong or to speak against her husband, so she said, "If ·Uthmān told you so it is true." The Prophet said, "Tell your husband when he comes that I eat and drink, pray and sleep, fast and break it, and have sexual intercourse with women. He who does not follow my way does not belong to me." When ·Uthmān came, she told him. He said, "The Prophet hears what we said. What a wonderful person! Let us give up what he hates." The men went to the Prophet, and this verse was revealed, "O believers, forbid not such good things as God has permitted you", of food, sexual intercourse and clothes, "and transgress not" in forbidding the permitted and cutting off the penis. "God loves not transgressors. Eat of what God has provided you lawful and good and fear God", meaning do not forbid what is permitted by Him "in whom you are believers". He told them that they are ⟨true⟩ believers in Him. So they abandoned their intention and followed the practice of the Prophet.

57.A.14 The commentary on abstaining from women during menstruation, and how to have sexual intercourse with them when they are clean.

God says, "They will question thee concerning the monthly course. Say: 'It is a hurt, so go apart from women', meaning

do not have sexual intercourse, 'during the monthly course', [when it is] forbidden, 'and do not approach them' to 'have sexual intercourse 'till they are clean', after they have their total ablution. "When they have cleansed themselves, then come unto them as God has commanded you", in the vagina which you were forbidden during menstruation, when it is clean. When this verse was revealed the Muslims went apart from women during menstruation, in other houses, not their own. When the Prophet heard of this, he said, "I ordered you to go apart only from [their] vaginas [during menstruation] not to desert them".

The Jews told the Muslims that they found in the Torah that it was only permissible to have sexual intercourse with women if they lay on their backs, otherwise it constituted an impurity. The Muslims told the Prophet of what the Jews had told them, and this verse was revealed: "Your women are a tillage for you", the vagina is tillage for you to produce children, "so come unto your tillage as you wish", in the vagina as you like, laying her on her back, or from behind, standing, sitting, or kneeling; but sexual intercourse should be in the vagina only, "and forward for your souls" meaning children, "and fear God". He is warning them, saying do not have sexual intercourse while they are menstruating. Then He makes them fearful; He says, "and know that you shall meet Him" - He will reward you according to your deeds. "Give that good tidings to the believers" those who believe

in God's ordering and forbidding will be in paradise.

The Prophet said, "Having anal intercourse with women is a minor sodomy." Muqātil says, "The punishment of him who commits sodomy is the same as that for him who commits fornication, but who commits sodomy has more guilt according to God." The Prophet said, "He who has sexual intercourse with his wife while she is menstruating, should give one dinar as a freewill offering. If he does it after the blood has stopped and before she cleanses herself, he should pay half a dinar."

Muqātil says, in the case of al-mustahāda, who finds blood after ten days, "Her monthly course is ten days, after which she should have a total ablution every day at noon and then wear a sanitary towel and pray. She should perform her ablution at every time of prayer, and her husband can have sexual intercourse with her." And in the case of a woman who gives birth and then bleeds more than forty days, ʿUmar says, "After forty days she is considered mustahāda, and she should have a total ablution and wear a sanitary towel and pray; her husband can have sexual intercourse with her." Muqātil says, "Her case is like al-mustahāda. She should make a total ablution every day at the time of the noon prayer, wear a sanitary towel, make ablution for each prayer."

3.A.16 The commentary on how men were ordered to treat women.

God says, "Consort with them honourably; for if you are

averse to them, it is possible you may be averse to a thing, and God set in it much good." A man might hate his wife and keep her though he does not like her. Then God may give him a child by her, and he may like her, having formerly hated her, or he may divorce her and another man may marry her, who may find much good in her. God says, "Do not give to fools", meaning women and children who are ignorant in the correct use of money. He says do not give them "their property that God has assigned you to manage", meaning property which God lets you live on, because they are ignorant about what is done, but "provide for them", give them of it, "and clothe them out of it; and speak to them honourable words", good promise such as "I shall do", "I shall clothe", but manage the property yourselves. God says, "Women have such honourable right, as obligations", meaning wives have rights as their husbands have, "but their men have a degree above them", merit. The rights of a woman vis-á-vis her husband are; to eat as he does, be dressed as well as he is, that he give her all her rights, and that she be not ill-treated by her husband. The rights of a husband viv-á-vis his wife are; she should not be unfaithful to him in her body and property, and should bring him [on request] a brass basin, towel, and light. She should not disobey him in what is good, should not fast or pray the voluntary prayer and fast without his permission, should not keep herself away when he wants to have sexual intercourse with her, even against [her will], and should not go outside

her house without his permission. If she does that, the angels will curse her until she returns.

59.A.2 The commentary on what a man is ordered to do with his wife if she ill-treats him.

A man at the time of the Prophet slapped his wife, and she went to her family. Her father, Sa'd, one of al-Nuqabā', went with her to the Prophet and told him, "I let him marry my daughter and cohabit with her and now he slaps her." The Prophet said, "Let her retaliate", and she went to retaliate. Then the Prophet said, "Come back, Gabriel has come to me." And this verse was revealed, "Men are managers of the affairs of women" they have the power over women, "for that God has preferred in bounty one of them over another", because a man has more right over his wife, "and for that they have expended their property" meaning dowries. They have authority over their wives about their behaviour and authority to restrain them. There is no retaliation between a husband and wife, but in souls and wounds. "Righteous women", meaning in religion, "are therefore obedient" to God and their husbands' "guarding the secret" of their husbands in their body and property "for God's guarding". Then God says, "And those you fear may be rebellious" cowards their husbands, "admonish", remind them of God. If they do not accept the admonition and temporary separation, "beat them", not very heavily or hard. "If they then obey you, look not for any

way against them", do not ask her to love you more than she could. Then He says, "And if you fear a break between the two", if you know that the marriage may break but you do not know whose fault it is, "bring forth an arbiter from his people" a just man of the husband's people, "and from her people an arbiter", from the wife's people. They look to see what advice they can give and talk to the one who is causing wrong. The husband's arbiter should see him alone and ask him to tell frankly what he feels, saying, 'I cannot separate or unite but by your order.' If the husband is the one guilty of ill-treatment, the unjust, he will say, "Separate us. I do not want her. Had it not been for the dowry I would have divorced her. Make her agree to accept some of my property." If he is not, he will say, "Give her from my property what you like, but do not separate us. Her arbiter should do the same. If she is the one who is behaving badly and is disobedient, she will say, "Separate us, and give him of my property as much as he wants." If she is not she will say, "Do not separate us, ask him to return to me some of my expenditure and behave well with me." Then the two arbiters should meet, and individually they would know the position of each. "If they desire to set things right" between the man and woman, each should ask the other, "tell me the truth and I will tell." When they tell the truth they will know what side the ill-treatment is from. If it is from the man, they will tell him, "Fear God, you are the one guilty of ill-

treatment, the unjust, Return to the commandment of God and be just." If the woman is the guilty party, they will tell her, "You are the one guilty of ill-treatment, the unjust towards your husband. You have no right to expect him to expend money on you until you obey him", and they ask her to be fair. Haply God may set things right through them. If the man and his wife do not agree and the arbiters think that separating them is better for them from the point of view of their religion, they should do it, after getting their permission. "Surely God is All-knowing, All-aware", of their advice to them.

60.A.3 The commentary on the husband's ill-treatment of his wife, and what they were ordered to do to set things right.

God says, "If a woman fears ill-treatment", meaning when her husband prefers another woman to her, 'or aversion", when she gets old and he marries a young woman, and he prefers the young woman in sharing (al-qisma) and the old wife does not agree, He tells them what to do: "There is no fault in them if the couple set things right between them", by giving money to the old woman. "Right settlement is better" than any other thing, so that there is no separation or sin, "and souls are very prone to avarice" meaning the old wife may be eager for money and so agree to take her share from her husband. "If you do good" actions "and guard yourselves" against the tendency to injustice, "surely God is aware of the things you

do" in the matter of women, of benefit and injustice. "You will not be able to be equitable between your wives", in love; love of them will not be equal in your heart, "be you ever so eager" you cannot. "Yet do not be altogether partial", in sharing and expenditure for the young one whom you like and leaving the other, "so that you leave her, as it were, suspended" being neither a widow nor having a husband, but be just. "If you set things right" doing what He orders, "and guard yourselves" against injustice and bias, "God is All-forgiving" when you show bias toward her whom you love, "All-compassionate" after repentance when He permits you to set things right. If the old wife only agrees to setting things right on condition that he behave equally with her as with the young wife, her husband may divorce her. "God will enrich" the husband and the woman who is divorced "each of them of His plenty. God is "All-embracing" for them in provision, "All-decreeing". He decrees their separation. This was revealed in the case of Rāfi· b. Khudaij and his wife Khawla bint Muḥammad b. Muslim, two of the Anṣār. Then it applies generally.

60.B.1) The chapters on divorce.

Muqātil related from Abū al-Darḍā: "There are three things in which the joker is like the serious: divorce, marriage, and manumission."

60.B.15 The commentary on a single divorce in al-ʿidda and taking back the divorced wife during ʿidda.

God says, "O Prophet, when you divorce women", directed to the Prophet and his community, "divorce them when they have reached their period." When they are clean of their monthly course, divorce them once, before having sexual intercourse. "Count the period and fear you God your Lord", do not disobey Him in what He orders you. "Do not expel them from their houses, nor let them go forth", themselves while they are in their ʿidda when they could be reunited, "except if they commit a flagrant indecency" clear disobedience by way of ill-treatment. "Those are God's bounds", His way and His command that the woman be divorced in the ʿidda clean not during her period, before sexual intercourse. "Whosoever trespasses the bounds of God", divorces her outside the ʿidda, "has done wrong to himself." He says, "Thou knowest not, perchance after that", after the single divorce, or double, "God will bring something new to pass", bringing you together again. "Then unite when they have reached their term", when her ʿidda finishes, and before she has her total ablution from her third mentruation, "retain them honourably." If you reunite during ʿidda with the same dowry you gave, keep them with obedience to God, "or part from them honourably", treat them to finish their ʿidda without hurtful conduct. "And call in to witness two men of equity from among yourselves", to witness the divorce and the re-uniting, two Muslim

believers. Then He tells the witnesses "and perform the witnessing to God Himself", witness it exactly as it happened. "By this" what He mentions of divorce and reuniting, "is admonished whosoever believes in God and the Last Day" the resurrection, wherein is requital for deeds. So let him do as God commanded him.

61.A.56 The commentary on God's forbidding hurtful conduct in divorce.

"When you divorce women" a single divorce "and they have reached their term" when their *ʿidda* finishes and before they have their total ablution from their third monthly course "then retain them honourably". If you return during *ʿidda* keep them well as God commanded, "or set them free honourably" let their *ʿidda* finish well in paying the dowry and *mutʿa* "do not retain them by force, to transgress", that is if a man divorces his wife once, and when she is about to be *bāʾin* when her *ʿidda* finishes, is reunited with her, and then divorces her a second time, and the third time in the same way. He does not want her; but he wants to constrain her and keep her away from marrying another man or to make her redeem herself. "Whosoever does that", the hurtful conduct in divorce, has wronged himself", in sins. "Take not God's signs in mockery", do not take what God has ordered in His Book of keeping women well, or leaving them well, for mockery and joking, "and remember", observe "God's blessing upon you",

meaning Islam; and preserve "and the Book and the wisdom He has sent down on you." Wisdom means exhortation in the Qur·ān of His permitting and forbidding "to admonish" by the Qur·ān "and fear God", do not disobey Him in what he orders you about women. Then He warns them: "and know that God has knowledge of everything" of your deeds; and He will requite them.

Muqātil says, "The preferable form of divorce is that a man divorce his wife after she has her total ablution after her monthly course, and before having sexual intercourse with her. If he wishes he can have her returned with the same dowry, and should have witnesses that he has her returned. If he has sexual intercourse with her and is re-united with her without witness, he should have witnesses. But if he does not want to re-unite with her, he should stop his sexual intercourse with her while she stays in his house. When her ·idda finishes, then she will be bā·in with a single divorce and allowed to marry. He may be one of those who seek her hand, if he wishes; he can remarry her in a new marriage with a new dowry, in which case he has only double divorce in this second marriage.

He can divorce his wife with whom he has never had sexual intercourse, whenever he likes, a single divorce, and she has no ·idda. He can divorce the pregnant woman whenever he likes, a single divorce, there is no ·idda for her. With the wife who has passed her menopause, and with whom the husband

has had sexual intercourse, he should not have sexual intercourse with her for a month. Then he divorces her once. It is the same with her who has not yet reached her child-bearing time, and her husband has had sexual intercourse with her. They - those who have passed the menopause and those who have not reached yet child-bearing - should not go outside their houses for three months while they are in their ʿidda and the pregnant woman until she gives birth. Their matters involving witnessing and re-uniting in ʿidda in the single divorce or double are as those of her who has her monthly course. If either of them [the man or the woman] dies, the inheritance should be during the ʿidda only. Muqātil relates that Ibn Masʿūd allowed ʿAlqama b. Qais to inherit from his wife eighteen months after (her death). He had had sexual intercourse with her, then divorced her once before she had three monthly courses. Ibn Masʿūd said, "Take her inheritance, for God has kept it for you."

There is no inheritance between a free Muslim and his Jewish or Christian or slave wife. The same applies to a free woman and her slave husband."

62.A.17 The commentary on God's forbidding the woman's guardian from preventing her returning after her ʿidda has finished to her husband who has divorced her once or twice.

Abū al-Ḥārij b. ʿĀṣim al-Anṣārī married Jamal bint Yāsār al-Muzanī, and divorced her once. After she was bāʾin he

wanted to remarry her and pay a new dowry, but her brother Ma'qil did not allow it. God revealed, "When you divorce women, and they have reached their term", finished their *'idda*, "do not debar them", meaning Ma'qil, "from marrying their husbands", the women returning to their husbands, "when they have agreed together honourably", on a new marriage and dowry.

"That" what He says about not stopping her from returning, "is an admonition for whoso of you believe in God and the Last Day", meaning, whoever believes that God is one and believes in the Resurrection at which the deeds will be requited, let him behave according to what is mentioned in this verse, "that is cleaner", meaning, re-uniting is better than separation "and purer for you" for your hearts than doubt. "God knows and you know not", the love of each one to the other. When this verse was revealed, the Prophet told her brother, "If you believe in God and the Last Day, do not forbid your sister from [remarrying] her husband". So he said, "I do believe in God and the Last Day, and you are my witness that I allow her to remarry her husband."

3.A.3 The commentary on threefold divorce.

God says, "their mates", husbands, "have better right to restore them", to re-unite with them, while they are pregnant. In early Islam, when a man divorced his wife threefold divorce and she was pregnant, he had a right to re-unite with her while she was in her *'idda*. Then this verse [above] was

abrogated by: "Divorce is twice; then honorable retention or setting free kindly", then let him divorce her kindly and without hurtful conduct, as He orders in paying the dowry and <u>mut·a</u>. Then He says with inversion, "If he divorces her finally", the third time after the double divorce, "she shall not be lawful to him after that, until she marries another husband", after her <u>·idda</u> finishes, without cheating, so the other husband has sexual intercourse with her. If she married someone else, "If he divorces her", the second husband, "then it is no fault in them" the first husband and the wife, "to return to each other" after the completion of her <u>·idda</u> from the other husband. The [first] husband takes her back with new dowry and marriage, "if they suppose" if they are convinced "that they will maintain God's bounds", the commandment of God in what He orders them. "Those are God's bounds", what He mentions about husband and wife in divorce and re-uniting, "He makes them clear unto a people that have knowledge". So when a man divorces his wife threefold divorce, whether she is pregnant or not, she is <u>bā·in</u>, and is unlawful for him, until she marries another man.

Muqātil says, "He who wants to divorce his wife according to the Prophet's practice, when she has her total ablution after her monthly course, should not have sexual intercourse with her. Then he should divorce her once and he should stop having sexual intercourse with her. When she has her second monthly course, and has her total ablution, he should

divorce her the second divorce, and should refrain from sexual intercourse with her while she is in his house and under his expenditure, until she has her third monthly course, after which she will be forbidden for him and may lawfully marry someone else. But in the case of her who has reached the menopause, he should stop having sexual intercourse with her for a month and divorce her the first time, and then at the beginning of each month a single divorce; during this time she stays in his house and under his expenditure. When he divorces her for the third time she will be forbidden to him, nor will she be lawful to other men unless she spends one month after that in ʿidda. It is the same with her who has not yet reached the age of menstruation and whose husband divorces her after going in to her.

Ibn ʿAbbās says, "For him who divorces his wife threefold divorce in one sentence, whether he has had sexual intercourse with her or not, and whether or not she is pregnant, she is a baʾīn, and he disobeys God. He should give her her dowry, and then she is unlawful to him until she marries another man." ʿUthmān says, in the case of him who divorces his wife threefold divorce while he is sick: "If he dies during her ʿidda, she will get her inheritance from him". Muqātil reports from Ibrāhim, "The divorce of a Jewish and a Christian [woman] is like that of the free Muslim, and so too is their ʿidda". Muqātil says, "The divorce of a free woman who is a wife of a slave man is threefold divorce, and of a slave girl married to

a free man or a slave is double." Muqātil reports that a man came to Ibn ʿAbbās and said, "I had an argument with a man and I told him, 'The day I marry your daughter she will be divorced threefold divorces'." Ibn ʿAbbās says, "Get married to her; she is lawful. Have you not read the verse, 'O believers, when you marry believing women and then you divorce them'? God puts marriage before divorce." ʿAlī b. Abī Ṭālib says, "There is no divorce unless marriage has taken place, and no freeing [of slaves] unless they have been owned." The same tradition comes from the Prophet.

64.A.9 The commentary on women's ʿidda and lodging during it. God says, "Divorced women shall wait by themselves for three periods", three monthly courses which was the ʿidda of the divorced woman. Then He excepts from three periods the divorced woman whose husband has not been in to her, "O believers, when you marry believing women and then divorce them before you touch them", meaning before you have sexual intercourse with them, "you have no period to reckon against them; there is no ʿidda for her. If she wishes, she can marry on the very day (on which he divorces her). And He excepts from three periods the woman who has reached the menopause and whose husband has had sexual intercourse with her and then divorces her: "As for your women who have despaired of further menstruating "because of old age, "if you are in doubt, their period shall be three months", and the same for "those

who have not menstruated as yet". The girl who has not menstruated yet and whose husband divorces her after going in to her, her ʿidda is three months. If she begins menstruating before she finishes three months [of ʿidda], she should start her ʿidda again from the time of her first menstruation.

And He excepts from three periods the pregnant woman, "And those who are with child", pregnant, "their term is" when they give birth, even if that is on the very day (on which he divorces her), and she will be lawful to men. The three periods are still the ʿidda of her who menstruates and whose husband divorces her after having been in to her, if she is not pregnant. Three periods are the ʿidda of a free Jewess or a free Christian if they are married to a Muslim. The ʿidda of a Muslim slave girl is two monthly courses or two months, whether she is married to a slave or a free man. The same holds when she is bought.

64.B.8 The commentary on lodging for women divorced from free men.

God says, "Lodge them where you are lodging", lodge the divorced if she is divorced once or twice, "according to your means" in lodging and expenditure. There is no lodging for her who has been divorced three times, and no expenditure to be made for her during her ʿidda unless she is pregnant. He says, "If they are with child", pregnant, and she is divorced three times or less, "expend upon them until they bring forth

their burden." God says, "And those of you who die, leaving wives, let them make testament for their wives, provision for a year without expulsion." This was in early Islam. If a husband died, the woman had a right to lodging and expenditure from her husband's house, and the heirs could not expel her. "But if they go forth" to their families by their wish before the year, "there is no fault in you about what they may do with themselves honourably", wearing make-up and looking for a husband.

Then this expenditure for one year was abrogated by her share in the inheritance, one quarter if the husband has no children, one eighth if he has. And the lodging and <u>'idda</u> became abrogated by the following verse: "And those of you who die, leaving wives, they shall wait by themselves for four months and ten nights", any woman whose husband dies, whether he had sexual intercourse with her or not, her <u>'idda</u> is four months and ten nights from the day her husband dies, whether he is absent or present. She should not move from her house while she is in her <u>'idda</u>, nor should she sleep in another house, and she should spend from her own share of inheritance. "When they have reached their term", when their <u>'iddas</u> of four months and ten nights finish, "then it is no fault in them what they may do with themselves honourably": adorning themselves and trying to win husbands. God excepts from the <u>'idda</u> of four months and ten nights the <u>'idda</u> of the woman whose husband dies while she is pregnant. "And

those who are with child, their term is when they bring forth their burden". Even if she gives birth on the very day (on which her husband dies), she becomes lawful to another husband. Muqātil says, "If she has a miscarriage she is lawful to another husband". Muqātil relates from Ḥammād that when the master of an Umm al-Walad dies her iddda is three monthly courses. Muqātil adds that she is not to be sold or given away; she is free when he dies". From ʿUthmān, that the widow should not change the house in which her husband came in to her until her ʿidda finishes. Ibrāhīm says, "If she is on a journey let her reach the nearest water and await her ʿidda there, then go back to the town."

65.B.8 The commentary on what is allowed to a man in the matter of proposing to a women during her ʿidda but without [offering] marriage.

God says, "There is no fault in you touching the proposal you offer to women": there is no harm in a man telling a women, before her ʿidda finishes, "I like you; I will not pass you to others", this is a proposal; "or hide in your hearts". There is no harm in you keeping [the idea of] marriage secret during the ʿidda, "God knows that you will be mindful of them" during the ʿidda, "but do not make troth with them secretly", meaning sexual intercourse with them during the ʿidda. A man says, "I have married you in my soul but I am waiting for your ʿidda [to finish]" so he has sexual

intercourse with her. "Without you speak honourable words", meaning a fair promise during her ʿidda; he says to her, "I love to honour you and do what you like". Then He says, "And do not resolve on the knot of marriage", do not marry women during their ʿidda, "until the book has reached its term", until their ʿidda finishes. "And know that God knows what is in your hearts", what is in your hearts concerning them; "so be fearful of Him", do not commit during the ʿidda what is not lawful, "and know that God is All-forgiving, All-clement": He will not hasten to punish.

66.A.4 The commentary on dowry and mutʿa for women whether the dowry is named or not.

God says, "And give women their dowries as a gift spontaneous." He is telling husbands to give women their obligatory dowries, "but if they are pleased to offer you any of it", if they allow their husbands to take some of the dowry, "consume it with wholesome appetite", lawful and good. God says, "And if you desire to exchange a wife in place of another", if a man wants to divorce one and marry another, "and you have given to one", whom you want to divorce, of her dowry "a hundredweight" of gold, that is, one thousand two hundred dinars, "take of it nothing". If he wants to divorce her he should not commit any hurtful conduct against her to make her redeem herself. "What, will you take it", meaning part of the dowry, "by way of calumny", unjustly without

any right, "and manifest sin?" "How shall you take it", committing a monstrous action in taking the dowry, "when each of you has been privily with the other", in sexual intercourse, "and they have taken from you a solemn compact." He means by "solemn compact" what the men acknowledge of verse 2:231: honourable retention or setting them free honourably. ʿUmar says, "It is a grave sin for a man to decrease his wife's dowry and his labourer's money." God says, "There is no fault in you", no harm for you, meaning men, "if you divorce women while as yet you have not touched them", if you have not yet had sexual intercourse with them, meaning her whose dowry has been named. Then He mentions the woman whose husband has not named her dowry. God says, "Or appointed any marriage-portion for them"; when a man divorces her before having sexual intercourse with her, there is no harm. This is the case of a man who marries a woman, and the witnessing is given him by her guardians and with her consent, but he does not name a dowry. If he divorces her before having sexual intercourse with her, she has no right to a dowry, and no ʿidda, but she has a right to mutʿa; not a particular sum but, "the affluent man according to his means, and according to his means the needy man." It is a duty to give mutʿa. This verse was revealed when one of al-Anṣār divorced his wife, and the Prophet asked him whether he had given her anything as mutʿa. He answered "No." The Prophet said, "Your cap, give it as mutʿa. I know it is very cheap,

but I like to continue an old practice." Then the Prophet gave him two robes, he married a woman and gave her one of the robes as dowry.

Muqātil says, "If a man has sexual intercourse with his wife whose dowry is not named, she receives as a dowry as much as any given woman of equal standing in her family has received. If her husband dies before going in to her, she has a widow's iddā (four months and ten nights), and the dowry of her like and her share of the inheritance; but if she dies before him and he did not go in to her, the dowry must be paid into her estate, and the husband will have his proper inheritance. Then He mentions the appointed dowry of her whose husband divorces her without going in to her. "And if you divorce them before you have touched them", before you have sexual intercourse with them, "and you have already appointed for them a marriage-portion, then [give] one half of what you have appointed", you have to pay half of the dowries. Then He mades an exception, "unless it be they make remission", except if women leave half the dowry to the husband. When a woman says, "He has not touched me, and has not looked at my private parts", she gives up half of her dowry to her husband, "or he make remission in whose hand is the knot of marriage", meaning the husband; he says, "She was under my control, and I kept her away from other husbands", and he gives her all the dowry. "Yet that you should remit", if you give up, "is nearer to God-fearing", meaning, if a woman gives up

her half, or the husband gives her the whole dowry, it is better for their reward. "Forgdt not", do not cease "to be bountiful one towards another", man and woman in forgoing: if she forgoes her half, she will be better rewarded. If the man gives the whole dowry, he will be better rewarded, but if both refuse, it is the half [of dowry] which God has appointed. "Surely God sees the things you do", meaning in what is mentioned in this verse.

God says, "There whall be for divorced women", those whose husbands have had sexual intercourse with them, "provision honourably." The husband should not be forced to give mut·a to his divorced wife because she takes all the dowry, but he should make provision, "an obligation on the God-fearing", to do so according to their means. "So God makes clear His signs for you", in this way God makes clear the matter of mut·a "haply you will understand". Ibn ·Umar says, "When a man divorces his wife without having had sexual intercourse with her, but has appointed a dowry, she should get half of it, and there is no mut·a for her beyond the half." From ·Umar b. al-Khaṭṭāb and ·Alī b. Abī Ṭālib; "When a man has closed the door and drawn the curtain, all the dowry is due."

67.B.6 The commentary on al-khul·a.

God says, "It is not lawful for you to take of what you have given them." He means it is not lawful for the man, if

he wants to divorce his wife, to take anything of the dowry which he gave her. Then he makes an exception, namely when a wife wants a khul·a from her husband and he is unwilling for this; "Unless the couple fear they may not maintain God's bounds", the fear either of a wife who dislikes her husband, that she may be seduced and disobey God about him; or the fear of the husband, that if his wife disobeys him he may ill-treat her. "If you fear", you know, meaning the judges, "they may not maintain", a man and his wife "God's bounds", the command of God about themselves; the woman acts defiantly towards her husband, "it is no fault in them", there is no harm on the husband and wife, "for her to redeem herself", for the woman to redeem herself by anything; if they agree that the woman can redeem herself by paying all her dowry back, or more than her dowry, the husband accepts that and they separate. Muqātil says, "It was revealed in the case of Thābit b. Qais al-Angārī and his wife Umm Ḥabība bint ·Abd Allāh b. Ubayy. He gave her a garden as her dowry, and then she gave it back to him and she redeemed herself from him. It was the first case of khul·a in Islam." "These are God's bounds", the command of God concerning it. "Whosoever transgresses the bounds of God", whosoever disobeys the command of God and follows something else, "those are the evil doers", unjust towards themselves. God says, "Neither debar them, that you may go off with part of what you have given them": when a man hurts his wife and has nothing to do with her, so that

she should redeem herself from him, God forbids it. "Neither debar them" to keep them is state of injury "that you may go ### with part of what you have given them" as dowry. Then He makes an exception: if the woman is one who hates her husband and acts defiantly towards him. God says, "except when they commit flagrant indecency", meaning clear disobedience which is defiance. If she does that, redemption will be lawful for the husband and he performs khul·a. al-Paḥḥak says, "It does not matter that a man takes from his wife, if she performs khul·a from him, more than he has given her in dowry or less, depending upon what theyagree to" - because of His saying 2:229.

Muqātil says, "khul·a can never be without the agreement of the husband; if he agreed and she dislikes his company, she should have two witnesses that she dislikes the company of her husband and gives him from her property such and such (specifying the amount) and with this she has redeemed herself." The husband should say, 'I agree and accept', and when he says that she will be bā·in in one divorce. He has a right to fulfil any condition he has set forth. Then she must wait her ·idda, if he has had sexual intercourse with her, but if he has not there is no ·idda. If she is pregnant or suckling his child, if she makes a condition at the time of khul·a that she frees him from the expenditure, he will be free. Any condition they set at the time of khul·a is lawful, except if the wife proves that her husband used to

ill-treat her, when she will be given judgement for her dowry; there is another view that the khul·a is permissible. He who ill-treats his wife in order that she performs khul·a, anything he takes from her is forbidden. Muqātil says, "The khul· is a second divorce and the husband can be among the men who want to ask her hand. If she wishes to remarry him during her ·idda with a new dowry and new marriage, she will be with him with a double divorce; she cannot marry another man until she finishes her ·idda. Then she marries whom she wants. Like this is the ·idda of her who declares herself quit of her husband.

68.B.13 The commentary on forswearing (al-·Īla·).

God says, "For those who forswear their women", meaning those who abjure their wives "a wait of four months"; a man who does not have sexual intercourse with his wife, "if they repent", if he goes back on his oath and has sexual intercourse with her before the end of four months, she remains his wife. "God is All-forgiving, All-compassionate", for this swearing, because that was before the revelation of the verse of atonement for the oath which was revealed in Sura 5. Whoever forswears his wife and has sexual intercourse with her before the four months pass should atone for his oath, and she remains his wife. "But if they resolve on divorce" if they confirm divorce and he does not have sexual intercourse with her for four months after his forswearing, she will be bā·in in one

divorce. "Surely God is All-hearing" of the oath which he swore, "All-knowing" about it. Ibn ʿAbbās says, "Going back" means sexual intercourse. "Resolve on divorce" for four months after he swore, means one bāʾin divorce. She must wait her ʿidda after the four months if he has touched her, and he can be amongst the men who can marry her if she wishes to marry him during the ʿidda with a new marriage and dowry. It is not lawful for her to marry another man until her ʿidda finishes. Then she can marry whom she wishes.

69.A.10 The commentary on him who forbids his wife or a slave girl to himself.

Ḥafṣa bint ʿUmar, the Prophet's wife, visited her father on a day on which the Prophet should have been with her. When she came back she found the Prophet in her room with his slave girl, Mary the Copt. Ḥafṣa did not enter her room until Mary went away. She told the Prophet she had seen him with Mary and she was very jealous and the Prophet saw her jealousy, and sadness; he told her to keep silent and not to tell ʿĀʾisha and said that he would never touch Mary again. Ḥafṣa told ʿĀʾisha, who was on good terms with her, and she kept complaining to him, and then the Prophet forbade Mary to himself and swore that he would never touch her. This verse was revealed, "O Prophet, why forbiddest thou what God has made lawful to thee?" sexual intercourse with Mary, "seeking the good pleasure of thy wives", meaning ʿĀʾisah. "God is

All-forgiving, All-compassionate", meaning for the oath which the Prophet swore in the case of Mary, so He made an atonement for it. "God has ordained for you" has made clear for you "the absolution of your oaths" in sura 5, feeding or clothing the needy people, or freeing a slave. He who cannot find the means should fast three successive days. The Prophet freed a slave for forbidding Mary, then had sexual intercourse with Mary, and then she gave birth to Ibrāhīm, his son. Muqātil says, "He who tells his wife of his slave girl, 'You are forbidden to me', should atone for his oath even if he intends to divorce her. It is only an oath which he atones for." Muqātil tells us that Ibn ʿAbbās, ʿĀʾisha, Ṭāwūs, Mujāhid and ʿAbd al-Karīm said that when a man tells his wife that she is forbidden for him, there may be an atonement for such an oath.

66.B.16 The commentary on al-ẓihār.

God says, "Those of you who say, regarding their wives, 'Be as my mother's back'". al-ẓihār and al-ʿĪlāʾ (for swearing) were types of divorce in pre-Islamic times. For forswearing God appoints four months; for al-ẓihār, He sets an atonement. "Those of you who say, regarding their wives, 'Be as my mother's back', " a man who tells his wife 'You are forbidden to me as my mother's back', "and then retreat what they have said", then they want to have sexual intercourse, which they had forbidden for themselves, "they shall set free a slave", a soul, whether

a Muslim of of the people of the Book, young or old, it will make up for zihār, "before the two of them touch one another"; the slave should be set free before he has sexual intercourse with his wife. "But whosoever finds not the means" to set free a slave, "then let him fast two successive months", without breaking his fast except at night time, "before the two of them touch one another", before he has sexual intercourse with his wife. If he cannot fast so, he should feed sixty poor people, half a sā' of corn or one sā' of barley, dates and raisins for each poor person. "That is so that you may believe in God and His Messenger. Those are God's bounds" the way and ordinance of God, what He mentions of the atonement for zihār by freeing a slave, feeding or fasting."

Muqātil says in the case of him who tells his wife that she is forbidden to him like his mother or sister, aunt or daughter, "Then her kin and her relatives by marriage will be forbidden to him, because it is zihār. If he says, 'You are like my mother' without saying 'to me' (calayya) it is not zihār. He who starts to fast the atonement of zihār and becomes sick or has an excuse can break his fast and fast the remainder of the fast when he is able. But if he breaks it without an excuse, he should start fasting again from the beginning. He cannot have sexual intercourse with his wife at night until he finishes the fast of two months. Ifhe has been fasting for a month or more, and then finds the means to set free a slave, he should set one free and abandon the

fast. But if he finds the means after completing the two months' fast, freeing is not incumbent upon him." ·Umar says, "In the case of him who makes zihār of his four wives at one and the same time; he has to make one atonement only." Muqātil says, "If he makes zihār individually of his wives, there is an atonement for each wife; if he swears many times about a single thing, before he gives an atonement, there will be a single atonement only. Zihār is not divorce."

70.B.7 The commentary on choice; when a man gives his wife the right to divorce him or not.

"O Prophet, say to thy wives: 'If you desire the present life and its adornment, come now, I will make you provision, and set you free with kindliness. But if you desire God and His Messenger and the Last Abode, surely God has prepared for those amongst you such as do good a mighty wage'." When God ordered His Prophet to give the choice to his wives, none of them chose herself but Ḥumarriyya. When the Prophet gave them their choice, ·Ā·isha said, "No, we choose God, His Messenger and the Last Abode". All the Prophet's wives followed her. ·Ā·isha said, "When we chose the Prophet he did not take that as divorce." Muqātil from ·Ā·isha, ·Umar and Ibn Mas·ūd: "He who gives his wife a right to choose, and she chooses herself, she is divorced once, and he can re-unite with her during her ·idda with the same dowry. If she chooses him it is not divorce." Muqātil says, "Likewise if he says to

her, 'I leave the matter in your hands', and she rises from the place in which he asked her to choose or placed the matter in her hands, and they part before she chooses herself, the matter reverts to the husband and she has no right of choice after that."

71.A.5 The commentary on the expenditure on nursing women.

A mother has the right to her child more than a wet-nurse. God says, "Mothers shall suckle their children". This is the case of a man who divorces his wife, when she has children by him. She has more right to suckle her child than any wet-nurse. They suckle their children: "Two years completely, for such as desire to fulfil the suckling." Two years are not obligatory; she who wants to suckle more or less than that can do it. "It is for the father to provide for them", mothers, "and clothe them honourably. No soul is charged" the expenditure of the wet-nurse, "save to its capacity" except what it is able. "A mother shall not be pressed for the child"; when a man divorces his wife he should not be induced to hurt her by taking her child from her when she does not want that, "neither a father for his child", a mother should not be induced to hurt her husband when he divorces her, by abandoning his child to him. "The heir has a like duty"; one who inherits the responsibility for an orphan if the father dies must provide the same expenditure and clothing as the father if he were alive. The guardian should not hurt

the mother by taking her child. He is in the father's place if the orphan has no money. Then He returns to the parents and says, "But if the couple" parents, "desire by mutual consent and consultation to wean" a child from milk before two years, "then it is no fault in them" so long as one does not compel the other to do so. The mother has more right to her child if she agrees on expenditure and clothing equal to what other wet-nurses would receive. But if she does not, then, "and if you desire to seek nursing for your children, it is no fault in you"; there is no harm if a man gives his child to a nursing woman and gives her money without provisions and clothes. "If they suckle for you" the child of the husband who divorced her, "give them their wages" meaning provision and clothing according to the man's means, "and consult together" husband and wife, "honourably" meaning that you make expenditure on an honourable matter.

"If you both make difficulties", a husband and his divorced wife, when they do not agree, she asking him to give her more than others, and he wanting to give less, and she agrees that her child should be suckled by another woman, and the husband asks another woman to suckle it. "Let a man of plenty expand" on wet-nursing, if he is well off let him spend well "out of his plenty. As for him whose provision is stinted to him, let him expend of what God has given him. God charges no soul", in the expenditure on wet-nurses, "save with what He has given him. God will assuredly appoint, after

difficulty, easiness" after stinting, plenty. Ibn ʿAbbās says, "If a child does not accept any breast but his mother's she should be forced to suckle him even if she does not like it, and if a husband has no money the mother should spend of what she has." ʿUmar b. al-Khaṭṭāb divorced his wife Umm ʿĀṣim when he had had a child by her. ʿUmar wanted to take the child. They went together to the Caliph Abū Bakr for a judgement. She said, "O Caliph of the Prophet, it is my son; he came out of my womb." ʿUmar said, "It is my son, he came out of my loins". Abū Bakr said, "Her scent and bed are better for him than you, O ʿUmar, until the child reaches puberty, after which he will be given a choice." ʿUmar passed the same judgement when he was caliph. Shuraiḥ says, "The mother, grandmother and aunt on the paternal or maternal sides have more right to a child than a father, because they are all mothers." Muqātil says, "If the mother agrees to suckle her child, she has more right to her child [than anyone else] until he reaches puberty. Then he may choose one of his parents, unless the mother has been married or has changed her country."

72.B.4 The commentary on <u>al-liʿān</u> between a husband and his wife.

God says, "And those who cast it up on their wives", a man accuses his wife of adultery, "having no witnesses except themselves"; when the husband has no witnesses apart from himself that his wife committed adultery, he puts the case to

judges, "the testimony of one of them", the husband, "shall be to testify by God four times that he is of the truthful." The husband should stand in the mosque after the afternoon prayer and swear four times that he testifies by God, than Whom there is no God, that his wife is an adultress, and that he is being truthful in what he says. "And at the fifth time, that the curse of God shall be upon him, if he should be of the liars" in his accusation. God says, "It shall avert from her the chastisement", the judge averts the punishment from the woman after" she testifies by God four times that he", her husband, "is of the liars" in his accusation. She stands where her husband stood and says four times that she testifies by God, than whom there is no god, that she is not an adultress, and that her husband is a liar in his accusation, "and a fifth time, that the wrath of God shall be upon her", her soul, "if he", her husband, "should be of the truthful", in his accusation. "But for God's bounty to you and His mercy", His grace, He would have made apparent the liar, "and that God turns" towards him who repents, "and is All-wise", He wisely decreed about li·ān. Muqātil says, "If a husband pronounces li·ān on his wife, neither of them, the husband or wife, is to be punished, and they shall be separated and should never meet. The wife takes her dower from her husband. For the son whose father does not recognise him, his mother will be his heir, not his father, who rejected him by li·ān.

73.A.4 In the Name of God, the Merciful, the Compassionate. The chapters on fornication,[4] and on the punishment of the free man who commits it, and on the punishment for false accusations of fornication.

God says, "And approach not fornication; surely it is an indecency", disobedience, "and evil as a way", and the worst way. "Say: 'My Lord has only forbidden indecencies", fornication, "the inward", in secret, "and the outward", openly. The pagan Arabs used to be above committing fornication openly, but saw nothing wrong with it if it were done in secret. "Such of your women as commit indecency", a married Muslim woman when she commits adultery, "call four of you ", of the free Muslims, "to witness against them; and if they witness" against them that they committed adultery, "then detain them in their houses" meaning imprison them in prisons. In early Islam, when four just Muslims witnessed that a woman had committed fornication, she was placed in prison. If she had a husband, he took the dowry. But he was responsible for her upkeep without divorcing her. There was no punishment and he had no sexual intercourse with her, but he placed her in prison "until death takes them" until the woman died while still in this condition, "or God appoints for them a way", going out of the prism. The way means punishment. Then He mentions the unmarried, "And when two of you", two unmarried people, "commit indecency", fornication, "punish them both", by tongue, by upbraiding and harsh words about what they have

done. There is no imprisonment for them because they are unmarried, but they have to be upbraided so that they repent and regret. "But if they repent of the indecency, "and amend", their actions, "then suffer them to be", do not hurt them after the repentance, "God turns, and is All-compassionate." This is what used to be done with the unmarried and the married in early Islam. Then the following verse was revealed and it abrogated the first one: "The fornicatress and the fornicator, scourge each one of them a hundred stripes", meaning if they are single, not married, the judges should order them to be scourged when the case is brought to them and four just free Muslims have witnessed against them. "And in the matter of God's religion", meaning in the judgement of God which He passes on the fornicator, "let no tenderness for them", meaning in their scourging, "seize you": tenderness in stopping the punishment, "If you believe in God"; He is saying to the judges if you believe in monotheism "and the Last Day", the resurrection at which there will be requital for deeds, apply the due punishment. "And let a party of the believers witness" be present at, "their chastisement", their punishment: a party of two men or more. When this verse was revealed the Prophet said, "God is great. This is the way; the unmarried [person who commits fornication] with the unmarried [receives] a hundred stripes and exile for one year. The married with the married is stoned". Muqātil says, "If an unmarried person commits fornication with a married person, the unmarried will receive

a hundred stripes and exile for one year and the married will be stoned."

74.A.3 The commentary on the punishment of the slaves, and the case of him who is forced to commit fornication and other sins God says, "But when they are in wedlock", meaning the slave girls, when they convert to Islam, "if they commit indecency", if they commit fornication, "they shall be liable to half the chastisement of free women", fifty lashes. A slave receives the same punishment if he commits fornication. There is no stoning of them; whether they are married or not, their masters scourge them. It is not lawful for a Muslim to force his slave girl to commit fornication in order to get money or children out of her. If he does that, the sin will be on him. That is His saying, "And constrain not your slave-girls to prostitution" meaning fornication, "that you may seek the chance goods of the present life" meaning their earnings and their children from fornication. "Whosoever constrains them, surely God, after their being constrained" according to the qirā·a of Ibn Mas·ūd "is for them All-forgiving, All-compassionate". There is no sin on them. A man whom the enemy takes and forces to commit a sin or swear an oath, or whom a superior power forces to commit a sin between him and God in which there is no injustice towards anyone, has an excuse and there is no sin on him. There is no excuse for him if they force him to be a polytheist. Muqātil says that the following

verse, "Whoso disbelieves in God, after he has believed, excepting him who has been compelled, and his heart is still at rest in his belief -" was revealed about some Muslims whom the unbelievers of Mecca tortured until they renounced Islam but their hearts were still secure in their belief, so the excuse was especially for them. The Prophet said, "Do not associate others with God even if you are burnt and tortured." He who is taken by polytheists and given the choice between association with God, and death, if he chooses death will be in paradise with the prophets and martyrs. If he commits shirk and dies as a polytheist, he will be in Gehenna. The Prophet recited verse 2:286. Gabriel came and said, "God did uplift the sins of this community [members of which committed sins by] mistake, forgetting, and ignorance." So if a man does a good deed, it will be recorded ten times and more. If he wants to do it but does not do it, it will be recorded once. If a man does an evil deed it will be recofded once, and no evil deed will be recorded if he wants to do it but does not do so.

74.B.10 The commentary on false accusation of adultery.

God says, "And those who cast it up on women in wedlock" those who falsely accuse free Muslim women of adultery, "and bring not four witnesses", free Muslims, who witnessed the two having sexual intercourse, "scourge them", this is addressed to the judges when the case is brought to them, "with eighty

stripes, and do not accept any testimony of theirs ever" after the punishment as long as he is alive. "Those - they are the ungodly." He is saying that those are the disobedient in the lies they have told. Then He makes an exception: "Save such as repent thereafter" after the false accusation "and make amends" for the deed. "Surely God is All-forgiving, All-compassionate" for them after the repentance but testimony will never be accepted from them after they have been punished for false accusation.

75.A.2 The commentary on false accusation of adultery of the Prophet's wives, and His correcting and warning the believers

He deals with the incident of the Lie (al-Ifk). "Those who come with the slander", meaning the lie, "are a band of you"; ʿAbd Allāh b. Ubayy the hypocrite, Ḥassān b. Thābit, Misṭaḥ b. Uthātha and Ḥamna bint Jaḥsh, "Do not reckon it evil for you"; He is saying to ʿĀʾisha and Ṣafwān do not reckon that the lie that has been told is evil for you, because you will be rewarded for that; "rather it is good for you." Then He says, "Every man of them", meaning of those who were involved in the matter of ʿĀʾisha, "shall have the sin that he has earned charged to him"; there shall be upon him sin in the amount of his involvement in the matter of ʿĀʾisha; "and whosoever of them took upon himself the greater part of it", of the sin, namely ʿAbd Allāh b. Ubayy the hypocrite, who said, 'She is not uninvolved with him or he with her', "him there awaits a mighty chastisement". In this there is a lesson to all the

Muslims if there is a sin amongst them. He who helps it in act or word or hint, or likes it or agrees with it - then they will be partners in this sin according to what their part in it was, "and whosoever of them took upon himself the greater part of it", whoever took that sin upon himself, is more sinful in God's view. If a sin arises among the Muslims, he who is present and dislikes it is like him who is absent, while he who is absent but approves is like him who is present." Then He preaches to those who were involved in the matter of ʿĀʾisha. He says, "Why, when you heard it" meaning the false accusation of ʿĀʾisha with Ṣafwān, why did you not take it as lies? "Why did the believing men and women", because bint Jaḥsh was among them, "not, of their own account, think good thoughts" something good about the others, that they have not committed adultery; otherwise they would be "saying 'This is a manifest calumny'?" This false accusation is a clear lie: "Why did they not bring four witnesses against it?" the false accusation. "But since they did not bring the witnesses, in God's sight they are the liars" in what they say, meaning those who accuse ʿĀʾisha falsely. Then He says, "But for God's bounty to you and His mercy in the present world and the world to come, there would have visited you", fallen upon you, "for your mutterings" in the false accusations you made, "a mighty chastisement", meaning the punishment would fall upon you in this world and the next, "When you received it on your tongues" that is when they embarked on the matter of ʿĀʾisha.

Some of them said, "I have heard so-and-so saying such-and-such, "and were speaking with your mouths, your tongues, accusing her falsely "that whereof you had no knowledge" without knowing that the accusation was true, "and reckoned it a light thing, and with God it was a mighty thing", being a burden of sin. Then He admonishes those who embarked on the matter of ʿĀʾisha. He says, "And why, when you heard it" the false accusations, "did you not say, 'It is not for us to speak about thie', to make false accusation when our eyes did not see it, "glory be to Thee! This is a mighty calumny'?" This false accusation, as Saʿd b. Muʿādh al-Anṣārī said when he heard it.

"God admonished you, that you shall never again repeat the like of it" false accusation, "if you are believers. God makes clear to you the signs", the admonitions He mentions, "and God is All-knowing, All-wise. Those" those who accused ʿĀʾisha falsely "who love that indecency should be spread abroad", like to establish and make adultery appear, "concerning them that believe", meaning ʿĀʾisha and Ṣafwān, "there awaits them a painful chastisement in the present world and the world to come" the chastisement of ʿAbd Allāh b. Ubayy was scourging in this life and in the hereafter hell-fire, "and God knows, and you know not. But for God's bounty to you and His mercy", meaning He would have punished you for what you said concerning ʿĀʾisha "and that God is All-gentle, All-compassionnate", when He forgave you and did not punish you.

?O believers, follow not the steps of Satan", meaning the embellishment of Satan in accusing ʿĀʾisha falsely, "for whosoever follows the steps of Satan, assuredly he bids to indecency", disobedience, "and dishonour" meaning what is not recognised as proper behaviour such a s what was said about ʿĀʾisha. "But for God's bounty to you and His mercy", His grace, "not one of you would have been pure ever" no one of you would have been righteous, "but God pruifies whom He will; and God is All-hearing, All-knowing". When God revealed the excuse of ʿĀʾisha making her innocent, and described those who accused her as liars, Abū Bakr swore that he would have no connections with Mistaḥ who was of the emigrants and a nephew of Abū Bakr, a poor orphan under his guardianship; the following verse was revealed: "Let not those of you who possess bounty" meaning in wealth "and plenty" in provision, "Swear off giving kinsmen" meaning Mistaḥ who was the nephew of Abū Bakr, "and the poor", because he was poor "and those who emigrate in the way of God" because he was one of them; "but let them pardon and forgive" Mistaḥ. "Do you not wish that God should forgive you?" meaning Abū Bakr, "God is All-forgiving" of sins, "All-compassionate" for the believers. The Prophet said to Abū Bakr, "Do you not wish that God should forgive you?" Abū Bakr said, "Yes, Messenger ofGod". The Prophet said, "Pardon and forgive" Abū Bakr said, "I have pardoned and forgiven him and shall never, after today, keep him from any honourable thing."

Then He mentions those who accused ʿĀʾisha falsely. He

says, "Surely those who cast it up", who accuse of adultery "on women in wedlock" who are chaste in their persons, "that are heedless" without any thought of indecency, meaning ʿĀʾisha, "but believing, shall be accursed"; they were chastised by eighty lashes " in the present world and the world to come" meaning ʿAbd Allāh b. Ubayy: he will be chastised by hell-fire because he was a hypocrite, "and there awaits them a mighty chastisement". The Prophet had ʿAbd Allāh b. Ubayy, Ḥassān b. Thābit, Misṭaḥ b. Uthātha and Ḥamna bint Jaḥsh given eighty lashes each concerning the matter of accusing ʿĀʾisha falsely of committing adultery; then they repented, except ʿAbd Allāh b. Ubayy the chief of the hypocrites, who died as a hypocrite, and verse 9:84 was revealed concerning him.

Then He mentions how it will be on the Day of Judgement with those who accused ʿĀʾisha: "on the day when their tongues their hands and their feet shall testify against them touching what they were doing. Upon that day", in the hereafter, "God will pay them in full their just due", their just judgement. He will not be unjust with them, "and they shall know that God is the manifest Truth" clear justice.

Then He says, "The corrupt for the corrupt", meaning evil speech, that is false accusation of adultery and so on, is for those corrupt men and women who accused her; "and the corrupt" men and women, "for the corrupt" meaning evil speech, because it suits them. Then He says, "The good", meaning good speech,

"for the good" men and women, who thought good of the believers, "nd the good" men and women "for the good", good speech, because it suits them. Then He says, "These," the good men and women, "are declared quit of what they" the accusers of ʿĀʾisha "say". They are quit of evil speech. "Theirs shall be forgiveness", of their sins, "and generous provision", good provision in paradise. When God revealed the excuse of ʿĀʾisha the Prophet was re-united with her and she will be of his wives in paradise.

Muqātil relates from Bishr b. Taym, that the person who accuses a prophet or the wife of a prophet should have two punishments. Muqātil says, "When the following verse was revealed, "Wives of the Prophet, whosoever among you commits a flagrant indecency, for her the chastisement shall be doubled. But whosoever among you is obedient to God and His Messenger, and does righteousness, We shall pay her wage twice over", He doubled their rewards and so too their chastisement, and He doubled the punishment of him who falsely accused them of adultery. The Prophet said, "Sufficient for you of all the women of creation are four: Maryam bint ʿImrān, Asiya, the wife of Pharaoh, Khadīja bint Khuwailid, and Fāṭima bint Muḥammad." A man of al-Anṣār said, "What about ʿĀʾisha?" The Prophet said, "The priority of ʿĀʾisha over the women of Paradise after these four is like the priority of meat and bread over other food.

78.A.17 The commentary on the punishment for stealing, and what sin is on the thief.

God says, "And the thief, male or female", if they steal half a dinar or more and the case is brought before the judge "cut off the hands of both." This direction is for the judges, "as a recompense for what they have earned", the cutting off of the hand is recompense for the sin they have committed; "and a punishment exemplary from God", a punishment from God, cutting off their right hands. "God is All-mighty" in His punishment, "All-decreeing": He decrees for the thief, male or female, cutting off the hand. "But whoso repents, after his evil doing" after his stealing, "and makes amends" for his deed "God will turn towards him", meaning forgive him. "God is All-forgiving" for what was before the repentance, "All-compassionate" for him who repents.

78.B.8 The commentary on blood money for him who is killed by mistake.

"It belongs not to a believer" a believer ought not "to slay a believer, except it be by error". That was because ʿAyyāsh b. Abī Rabīʿa swore to kill al-Ḥārith b. Yazīd b. ʿĀmir b. Luʾayy who was an unbeliever. al-Ḥārith became converted to Islam, but ʿAyyāsh did not know this, and when he met him in Medina he killed him. His killing was by mistake. God says, "If any slays a believer by error, then let him set free a believing slave", who believes in monotheism, and prays the

five prayers","and bloodwite as well"is to be paid to his family. The tribe of a killer should give blood money to the guardian of the man who was killed. Then He makes an exception, "unless they forgo it as a freewill offering", unless the guardian of the killed forgo the blood money as freewill offering to the killer, which is better for their reward, but freeing a believing slave with his own money is obligatory on the killer, "if he" the man who was killed "belongs to a people at enmity with you" people of war, "and is a believer", the person killed is a believer. This was revealed in the case of Mardash b. ʿAmr who had become converted to Islm while his people were unbelievers of ahl al-harb.

The Prophet used to sign compacts with some tribes of the Arabs. When the Muslims killed any of those people, they had to give them the blood money. The following verse was revealed, "If he belongs to a people joined with you by a compact the bloodwite is to be paid to his family", the family of the killed man of the unbelievers who have compact with the Muslims, "and the slave shall set free a believing slave. But if he finds not the means" to set free a believing slave, "let him fast two successive months. - God's turning" a forgiveness from God to this community when He appointed atonement and blood money for killing by error, "God is All-decreeing", meaning He decrees that the atonement is for him who killed by error. Then the blood money of the people who have compacts

with the Muslims was abrogated by verse 9:6. The Prophet said, "There is no inheritance between people of two different communities."

79.A.12 The commentary on the penance for the oath of the people who intentionally swear.

God says, "Do not make God a hindrance, through your oaths". That was when a man used to swear that he would have nothing to do with his relative, or that he would commit a sin; he used to say, 'It is not lawful for me but to act according to my oath'. Then this verse was revealed, asking them not to swear to commit a thing which is disobedient to God, "Do not make God a hindrance to being pious and God-fearing, and putting things right between men". When a man wanted to set things right between two people, if one of them disobeyed him he would swear not to talk to them about setting things right. He means that if one fulfils the duties of kinship, and fears God and sets things right between people, such a man has fulfilled his oath in a matter involving disobedience. "Surely God is All-hearing" of the oath which they swore, "All-knowing" about it, this was before the atonement for oaths was revealed. Then, "God will not take you to task for a slip in your oaths." When a man swears thinking that he is truthful, but he is mistaken, God will not take him to task and there is no penance for this oath. "But He will take you to task for what your hearts have earned", when they intentionally swear a false

oath. "God is All-forgiving" for the oath which one swore, "All-clement" when He did not lay down an atonement for it. Then atonement was revealed. His saying, "Whereof the expiation is to feed ten poor persons with the average of the food you serve to your families." The penance for the intentional false oath should not be in food worse than what their families eat, or better, if it is wheat, barley, or dates, half a ṣāʿ; "or to clothe them" ten poor people, a robe for each one of them, "or the manumission of a slave", young or old, believer or of the people of the Book, is permissible. He has the right to choose among these three things, "or if any finds not the means, let him fast for three days." In the reading (qirāʿa) of Ibn Masʿūd, "three days successively." "That", meaning the penance He mentions, "is the expiation of your oaths", the deliberate oaths "when you have sworn; but keep your oaths", do not intend the false oath; "so" in this way, "God makes clear to you His signs", the expiation He mentions, "haply you will be thankful". Muqātil says, "Everything in the Qurʾān where the word 'or' occurs, is choice; God leaves the choice to His slaves, as in verse 5:92". He who fasts one or two days of the penance and then finds the means to feed the poor can do so and may consider the fast as voluntary."

80.A.7The commentary on making exception in speaking and in oaths.

God says, "And do not say, regarding any thing, 'I am

going to do that tomorrow' but only 'If God will'"; when you say about a thing that you will do it tomorrow, then make an exception and say, 'If God wills'," and mention thy Lord when thou forgettest", to make an exception at the same time before you perjure yourself; so make the exception and say 'If God wills'.

80.A.12 The commentary on obligatory vows.

God says, "They fulfil their vows and fear a day whose evil is upon the wind"; this means obligatory vows. This is when a man or a woman says, 'I owe to God, if He provides me with money, the performance of the pilgrimage this year, and if a boy is born for me I shall pray or fast such and such days', and if so-and-so comes back from his journey, or so-and-so recovers from his illness, then I shall feed such and such, and I shall do such and such, referring to some thing which it is in his power to do and is in obedience to God. Then if God provides him with what he said, it is the obligatory vow. But if someone says, 'I vow to go on pilgrimage, or fast, and so on, and does not say, 'if so-and-so happens', then it is not a vow but an oath, for which he could offer penance.

80.B.4 The commentary on what is ordered in the recording of debts and witnessing, as God has taught.

This was revealed in the matter of <u>al-salam</u>[6] with a known measure and known period. God says, "O believers, when you

contract a debt one upon another for a stated term, write it down, and let a writer write it down between you" the seller and the buyer "justly" he should wtite justly so that he does not increase the burden on the debtor or decrease from the due of the creditor, "and let not any writer refuse to write it down, as God has taught him", writing. "So let him write, and let the debtor dictate", to the writer, what is due for him, then He bids the debtor fear: He says, "and let him fear God his Lord and not diminish aught of it", he should not decrease anything of the right of the creditor. Then, "If the debtor be a fool", ignorant in dictating,"or weak", disabled or dumb or foolish, "or unable to dictate himself" what he owes, "then let his guardian dictate justly", meaning the creditor: let him not increase a thing. "And cal l to witness" of your rights, "two witnesses, men" free Muslims, "or if the two be not men, then one man and two women, such witnesses as you approve of that if one of the two women errs, the other will remind her."

AndGod says, "And let the witnesses not refuse, whenever they are summoned", man or woman, when they are asked to witness at the time of selling, if they are free. "And be not loth to write it down, whether it be small or great, with its term". Do not be disinclined to make a record of it, because recording is more accurate for time and money; "that" recording "is more equitable" just "in God's sight and more upright" more correct for testimony, "and likelier that you will not

be in debt" about money and time if it is recorded. Then He makes an exception and gives an excuse. He says, "Unless it be merchandise present" from hand to hand "that you give and take between you". And there is no term involved "then it shall be no fault in you if you do not write it down" the merchandise present. "And take witnesses when you are trafficking one with another", in any case. Muqātil says, "If a man does not take a witness to his right, it is forfeited and he will not be rewarded". "And let not either writer nor witness be pressed". Let none, if he can find anybody else, ask a writer or a witness to act while they are busy with something of importance, and thus distract them from their business, applying pressure to them, telling them, 'God has commanded you to write and witness for me". Let him leave them to their business and find others; "And if you do", apply pressure to the writer and the witness as you have been ordered not to do, "that is ungodliness in you" meaning sin. "And fear God", do not disobey Him concerning them, "andGod has knowledge of everything", of your deeds. Then He mentions the traveller who cannot record the debt: "And if you are upon a journey, and you do not find a writer", al-Ḍaḥḥāk read 'writers', "then pledge in hand" the creditor takes the pledge from the debtor. "But if one of you trusts another", He says if the debtor is trusted by the creditor, he need not take a pledge from him on the journey because of his trust and good opinion of him. He warns the debtor, "let him who

is ytrusted deliver his trust and let him fear God his Lord". He says, let him pay the due which is due from him to its owner; then He returns to the witnesses, "and do not cancel the testimony", in front of a judge; the witness should report it in front of the judge as it took place. "Whoso cancels it" the witnessing, so that he does not give evidence when called to do so, "his heart is sinful; and God has knowledge of the things you do" in concealing the witnessing or performing it. "O believers, Be you securers of justice, witness for God even though it be against yourselves", if one has a right against you then confess it "or your parents and children". Then witness against them, "Whether the man be rich or poor; God stands closest to either" God stands closer to both than does anyone. "Then follow not caprice", in witnessing, "so as to swerve", from right, "for if you twist", change by tongue, or twist the tongue about it so as not to perform it but make it vain, "or turn", do not witness it, "God is aware of the things you do", in performing the witnessing or not. For him who gives time to a man who is in difficulties with a debt, a freewill offering is recorded for every day he owes him. God says, "If any man should be in difficulties, let him have respite till things are easier, but that you should give free-will offerings is better for you." If he charitably remits his debt to a man in difficulties, as freewill offering, it is much better for his reward. There is no sin in him if he does not remit it, but he is a sinner if he puts the debtor

in prison, because of the above verse. He who has money and does not pay his debt will be recorded as a wrongdoer.

82.A.12 The commentary on what is ordered of al-mukātaba.

God says, "Those your right hands own who seek emancipation", those who ask for mukātaba "contract with them accordingly, if you know some good in them", meaning money; that they will pay you the money, "and give them of the wealth of God that He has given you." Ibn ʿAbbās says, "God ordered the believers to help in (emancipating) slaves." ʿAlī says, "God ordered the master not to collect one quarter of the Mukātab's price. This is the teaching of God. It is not obligatory but there is a reward for it."

82.B.1 The commentary on what God has ordered [the Muslims] of asking permission when they enter the Muslims' houses.

God says, "O believers, do not enter houses other than your houses until you first ask leave and salute the people thereof." There is an inversion; salute the people first before asking leave to enter. "That", meaning salutation and asking leave to enter, "is better for you" than entering without asking leave, so that you do not commit a sin and those who are living in the house may take the necessary action, "haply you will remember" that greeting and asking leave to enter is better for you, so you will act according to God's order. "And if you findnot anyone therein, enter

it not until leave is given you", to enter. "And if you are told, 'Return', return, "do not stand or sit at people's doors. "That is purer for you"; returning is better than standing or sitting at the doors of people, "and God knows the things you do", what He mentions. Then He gives permission to travellers to enter uninhabited houses which are on the road. God says "There is no fault in you that you enter", without asking leave or saluting, "wherein", those houses which are on the roads, "enjoyment is for you", relief from heat and cold.

82.8.14 The commentary on how the Muslims were ordered to require the asking or permission by their children, young cousins and old slaves at the three ungirt hours.

God says, "O believers, let those your right hands own" the slaves, men and women, "and those of you", the free, "who have not reached puberty ask leave of you", in your houses, "three times, before the prayer of dawn, and when you put off your garments at the noon", at midday, "and after the evening prayer". No child or young kinsman or adult slave should enter the houses of Muslims at these three hours without permission. "Three times of nakedness for you." These are the hours of heedlessness at which a man is alone with his wife. Then He permits entry after those hours: "There is no fault in you", the owners of houses, "or them" children and adult slaves, [in entering] "after these", after these three hours, "So" in this way "God makes clear to you the signs"

what He mentions about children and slaves asking permission at the three ungirt hours, "and God is All-knowing, All-decreeing" He has decreed what He mentions in this verse. Then He mentions free children and leaves the slaves as they are. God says, "When your children reach puberty", the free children of a man or his kinsmen, "let them ask leave", in the three times of nakedness, and whenever also they enter by day or night, "as those before them", a man's grownup children and his relatives, "asked leave, So God makes clear to you His signs", meaning making clear in this verse, "and God is All-knowing, All-decreeing". He has decreed the asking of permission.

83.B.1 The commentary on greeting and how the Muslims are ordered to greet one another, and how to return the greetings.

God says, "But when you enter houses", of Muslims, "greet one another", the followers of your religion, "with a greeting from God", the salām, "blessed", the one who gives greetings is rewarded; this is the good blessing. "So God makes clear to you the signs" what He mentions.

83.B.7 The commentary on salutation (al-salām).

God says, "And when you are greeted with a greeting, greet with a fairer than it." If your brother says, "al-salām ʿalayka", answer him, "waʿl-salām ʿalayka wa-rahmat Allāh." If he adds the last words with his salām answer it and add "wa-barakātuh", "or return it", just as they say it, "Surely God keeps

a watchful count over everything" God is witness over salutation and other things.

83.8.12 The commentary on what the believers, male and female are ordered in the matter of casting down their eyes, and guarding their private parts.

God says, "Say to the believers, that they cast down (min) their eyes", the 'min' here is simply a connexion: tell the believers to cast their eyes down entirely, from what is forbidden for them to look at, "and guard their private parts", from the evil deeds. God says, "O Prophet, when believing women come to thee swearing fealty to thee upon the terms that they will not associate with God anything, and will not steal, neither commit adultery, nor slay their children, nor bring calumny which they forge between their hands and their feet." Here 'calumny' means when a woman has a child by another man and tells her husband that it is his child, "nor disobey thee in aught honourable", meaning in obeying God in what the Prophet forbids them. He forbids them to wail, tear their clothes when they are in mourning, stay alone with a stranger, or travel for more than three days unless with a relative in the prohibited degrees.

84.A.12 The commentary on what free women are ordered in the matter of the veil.

God says, "O Prophet, say to thy wives and daughters, and

the believing women, that they draw close to them their veils", al-qinā and al-khimār. It is unlawful for a Muslim woman to be seen by a stranger unless she is wearing her qinā· and khimār coveting her hair and throat.

God says, "And reveal not their adornment save such as is outward", the face and the hands. The adornment of the face is kohl, and of hands is dye and rings; it is unlawful for her that a stranger see anything apart from these. "And let them cast their veils over their bosoms", breast and throat, so nothing of her is seen. "And do not reveal their adornment"; do not reveal by not putting the qinā: over the khimār, then He makes an exception, "save to their husbands, or their fathers, or their husbands' father, or their sons", by other husbands, "or their husbands' sons" by other women, "or their brothers, or their sisters' sons", all those are forbidden as well as the uncle on the paternal or maternal sides, "or their women", believing women [in whose presence it is lawful for her to take off her veil], "or what their right hands own", their own slaves only, but not their husband's slave, "who follows her husband"; there is no harm if she takes off the veil before them, "or such men as attend them", "not having sexual desire", the very old man, the impotent, the eunuch and the idiot, "or children who have not yet attained knowledge of women's private parts", because of their age. There is no harm if a woman take off her veil in front of those who are named in this verse inaddition to the husband. Women used to

put on bangles with bells and when a stranger came they stamped their feet to let him hear the sound of the bells. God says "Nor let them stamp their feet, so that their hidden adornment" bells, "may be known", by a stranger when he comes into their presence.

85.A.5 The commentary on what is permitted for a woman who has reached her menopause in taking off her jilbāb.

God says, "Such women as are past child-bearing and have no hope of marriage, there is no fault in them that they put off their clothes"(or, according to the girā·a of Ibn Mas·ūd, "some of their clothes"): the jilbāb alone, the ginā· which is above the khimār. It is permissible to take it off in front of a stranger if she wears a thick khimār, "but to abstain is better for them", that they do not take the jilbāb off from above the khimār in front of one who is not in the prohibited degrees, "is better for them" than taking it off.

85.A.12 The commentary on how the believers are ordered not to scoff at one another.

God says, "O believers, let not any people scoff at another people", let not a Muslim scoff at his MUslim brother by saying, 'You are evil in your way of life, ignoble of lineage, or anything else which will depreciate him in the earthly life, "who may be better than they", according to God. It is the same with women. "And find not fault with one another", it is a

sin to disparage one another, "neither revile one another by nicknames", which they have had before Islam, such as 'O Jew', or 'Christian' or 'Magian'. Then He says, "An evil name", to call a man by it after he has believed, "is ungodliness after belief and whoso repents not" of this saying of his, "those they are the evildoers."

85.B.5 The commentary on what the Muslims are ordered in eschewing suspicion, and backbiting.

God says, "O believers, eschew much suspicion; it is a sin", when a man hears something from his brother who does not mean an evil thing by it, if he does not repeat it or reveal it by some action, it is all right; but it is a sin if he repeats it. "And do not spy", do not search for your brother's faults but cover them, "neither backbite", by mentioning his faults. It is a slander if you ascribe to your brother some evil which is not in him. He gives a parable for backbiting, "Would any of you like to eat the flesh of his brother dead? If you backbite your brother while he is absent, it is like eating his flesh when he is dead. "You would abominate it" the eating of the flesh of the dead. "As you hate this, fear you God", in the matter of backbiting; and do not backbite anyone, "Assuredly God turns" towards him who repents, "and He is All-compassionate" for him.

85.B.15 The commentary on what is ordered in fulfilling a compact or oaths between believers and unbelievers.

God says, "O believers, fulfil your bonds", the compact between you and other people. There are many verses on this matter such as 17:34, 6:152, "Fulfil God's covenant, when you make covenant", between you and the people of polytheism or war (Ahl-al-harb) and others, "and break not the oaths after they have been confirmed", after making them strong and hard, "and you have made God your surety", a witness in the matter of the compact. "Surely God knows the things you do", in what He orders you concerning compacts. "Andbe not", in breaking the compact, "as a woman who breaks her thread, after it is firmly spun into fibres", like this is the person who makes a compact, then breaks it, "by taking your oaths as mere mutual deceit", by deception and perfidy, so as to introduce an excuse whereby he regards it as lawful to break the compact, "one nation being more numerous than another nation", so they break the compact because of their number. "God only tries you thereby", meaning by numerousness, "and certainly He will make clear to you" upon the Day of Resurrection "that whereof you were at variance." "If God had willed, He would have made you", the Muslims and the unbelievers, "one nation", the nation of Islam; "but He leads astray whom He will" so they do not realize their sin - the polytheists, "and guides whom He will", the Muslims. Then God gives another parable for him who breaks the compact, "Lest any foot should slip after

it has stood firm." He is telling him who breaks the compact that he will slip in his religion as the foot of a man slips after having stood firm; "and you should taste evil", punishment, "for that you barred from the way of God..." "and you will surely be questioned", on the Day of Judgement, "about the things you wrought."

86.B.3 The commentary on what the Muslims are ordered to do with the unbelievers who break the compact.

The Prophet and his followers went to Mecca in ihram to make their visitation before the conquest of Mecca, a year after the Treaty of al-Ḥudaybiyya took place between the Prophet and the unbelievers of Mecca. There was a compact made on the day of Ḥudaybiyya between the Prophet and the unbelievers that in the coming year the Meccans would allow the Prophet and his followers access to Mecca for three days, but the Prophet feared that the unbelievers might break their compact andfight them near the Holy Mosque. The Muslims disliked fighting in the sacred area and sacred month. This verse was revealed, "Whoso commits aggression against you", those of the unbelievers who fight you in the sacred city, "do you commit aggression against him", kill him in the sacred area, "like as he has committed against you, and fear your God." He warns the believers: Do not initiate fighting with them in the sacred area, but if the unbelievers initiate it, "know that God is with the Godfearing", who keep away

from polytheism, He is telling them that He will give them victory.

36.B.16 The commentary on what is forbidden of carrion, blood, and flesh of swine.

God says, "Forbidden to you", Muslims, "are carrion", the meat of every dead thing, "blood" the liquid, "the flesh of swine, what has been hallowed", sacrificed, "to another than God", even if a Muslim/ slays it, "the beast strangled, the beast beaten down", its neck broken by [striking it with] wood until it dies, "the beast fallen to death", from a mountain or into a well, "the beast gored", by another one, "and that devoured by beast of prey". Then He makes an exception, /excepting that you have sacrificed daily", mentioning the Name of God over it, makes it lawful. Then He says, "as also things sacrificed to idols", are forbidden, "and partition by the divining arrows". If they wanted to raid or travel they would write on two arrows, writing on the first, 'My Lord orders me', and on the second, 'My Lord forbids me'; then they would shuffle them together and act according to the one that came out. "That is ungodliness"; doing what He forbids in this verse is a sin. Then He says, with inversion, "But whosoever is constrained", to eat anything forbidden in this verse, and he eats it in emptiness", famine, "and not inclining purposely to sin", "not desiring" to make it lawful "nor transgressing" when he is not constrained. "God is All-

forgiving" for what he has eaten of the forbidden, "All-compassionate" since He permits the forbidden when one is constrained. 6:145, and 16:115 are similar verses.

87.B.2 The commentary on what is allowed for the Muslims of slaughtered animals.

The unbelievers of the Arabs asked the Muslims why, when they worship God, they did not eat of what God kills, but of what they slew themselves. Who did better, the Muslims or God? They argued with the Muslims on the eating of carrion. The following verse was revealed, "We have appointed for every nation a holy rite", a way of slaughter. "They shall offer it", meaning they shall slaughter for it; "let them not argue with you in the matter", about the slain animals. God says, "Eat of that over which God's Name has been mentioned" of the slain animals. When you slay a beast, mention God's Name, then eat it, it is lawful. "If you believe in His signs", the verses of the Qur·ān. "How is it with you that you do not eat of that over which God's Name has been mentioned", the slain animals, "seeing that He has distinguished for you", made clear for you, "what He has forbidden you" what He makes clear in Sura 5: carrion, blood, the flesh of swine, etc., "Unless you are constrained to it?" In which case eating it is lawful. "But surely, many", meaning the unbelievers of the Arabs, "lead astray by their caprices, without any knowledge" in the matter of slain animals and other things. "Thy Lord

knows very well the transgressors". Then He says, "And eat not of that over which God's Name has not been mentioned", carrion. "It is ungodliness" sin, "The satans inspire their friends", meaning the polytheists, "to dispute with you", in the matter of carrion when they argued with the Muslims. "If you obey them" in considering lawful the eating of carrion "you are idolaters" like them.

88.A.7 The commentary on what is lawful for the Muslims of the animals slain by the people of the Book.

God says, "The good things are permitted to you", the lawful consisting of slaughtered animals, then He says, "and the food of those who were given the Book", the slaughtered animal of the Jews and the Christian "is permitted to you", the Muslims, "and permitted to them is your food". The Muslims used to keep away from the slaughtered animals of the people of the Book and their women, then God made it lawful for them. Animals slaughtered by the women of the Book, their slave girls and those who have changed their religion to theirs are lawful for the Muslims.

88.A.13 The commentary on what is allowed for the Muslims of the hunt by trained dogs.

•Adī b. Hātim and Zaid b. al-Muhalhil questioned the Prophet, "The dogs of two tribes caught deer and cows. Some of these are slaughtered in time. Now God has forbidden

carrion. So what is lawful of it for us?" The following verse was revealed, "They will question thee what is permitted to them. Say: "The good things are permitted to you", meaning the slaughtered animals, "and such hunting creatures as you teach, training them as hounds", meaning trained dogs, "and teaching them" how to catch the quarry "as God has taught you. Eat what they seize for you", if they kill it, it is lawful unless they eat of it; then it is not good to eat of it; "and mention God's Name over it," when you send them to hunt. Then He says, "Fear God", do not take as lawful a thing over which God's Name is not mentioned. Then He warns them "God is swift at the reckoning."

88.B.8 The commentary on the blessing of the Prophet that the Muslims are ordered to make.

God says, "God and His angels bless the Prophet." God forgives him, and the angels ask God to forgive him. Moreover, God ordered the Muslims, saying, "O believers, do you also bless him, and call down on him peace."

88.B.12 The commentary on what the believers are ordered in mentioning God frequently by word of mouth.

God says, "O believers, remember God", orally, in any situation, "oft, and give Him glory at the dawn and in the evening" meaning and pray to God at dawn and in the evening. When verse 33:56 was revealed, the Muslims said, "O Prophet,

what about us?" So God revealed, "It is He who blesses you and his angels", He says tht He forgives you, and the angels ask forgiveness for you, "to bring you forth from the shadows", from associating others with God to the faith, "into the light". God says, "But the abiding things, the deed of righteousness", saying glory to God, thank God, there is no God but He, and God is the great, "are better with God in reward", in the hereafter than the reward of the unbelievers if they praise their gods when they remember them, because their reward is hell-fire; "and better in hope" than their hope. Verse 19:76 is similar to this.

89.A.12 The commentary on what the Muslims are ordered in praying (al-duʿā) for good, and in forbidding cursing.

God says, "Call on your Lord, humbly and fearfully", quietly and clamly, for your needs in this world and the next. "Do not transgress. He loves not transgressors"; so do not pray with any evil intention against a Muslim, saying "O Lord, hurt him" or "O LOrd, curse him" or suchlike. For him who does that, the prayer will be raised up and if the man who is prayed against deserves it, it will fall on him. If he does not deserve it, it will return to him who has prayed it if he deserves that. If neither deserves it, it will fall on a Jew or a Christian. Muqātil says that God will hear the prayer of any Muslim who prays, and will take his problems in this life off him; and he will be provided for in the hereafter

in accordance with his prayers. Prayers are of the keys of good.

89.B.5 The commentary on what the Muslims are ordered of morals, hastening to forgiveness, and working for paradise.

God says, "Believers, guard yourselves and your families against a fire", by good morals. God says, "Hasten to forgiveness from your Lord", hasten to good deeds and forgiveness for your sins from your Lord, "and to a garden whose breadth is as the heavens and eatth"; paradise will have the breadth of seven heavens and seven earths if they are all connected; "prepared for the God-fearing", who fears to associate anything else with God. Then He describes the God-fearing "who expend", money, "in prosperity and in adversity, and restrain their rage". When one of them is angry and is meditating doing something which, if he does it, he will commit a sin; so he forgives and restrains his anger "and pardon the offences of their fellow-men"; pardon him who commits injustice towards them. He who does this is a doer of good and that is His saying, "and God loves the doers of good." The Prophet said, "Those are few in my community and in the nations that have passed away were many".

90.A.1 The commentary on the description of the works of the Muslims, and what God has prepared for them.

God says, "Propperous are the believers", those who

believe in monotheism are happy. Then He describes them and their works, "who in their prayers are humble", they do not know who is on their left or on their right and do not turn, because of humility; "and from idle talk turn away", from vain words and lies, "and at almsgiving are active", giving money as alms, "and guard their private parts", from indecency, "save from their wives and what their right hands own", their slave girls, "they being not blameworthy"; they are not blamed for having sexual intercourse with their wives and slave girls, "but whosoever seeks after more than that", who seeks indecency by going beyond his wives and slave girls, which is not lawful for him, "those are the transgressors in their religion. "And who preserve their trust", what they are entrusted with, between them and their people, "and their covenant", they do not keep secret their testimony if they are asked to give it, "and who observe their prayers", at their proper times. He mentions their reward. "Those" whom He mentions in these verses "are in gardens honoured", they are honoured therein, "they were [good-doers] before that", in this life, "doers of good" in their works. And then He says, "Little of the night would they slumber", the good-doers, "and in the morning they would ask forgiveness", they pray, they sleep in the early part of night and pray at the end of it. "And the beggar and the outcast had a share of their wealth."

"The servants of the All-merciful are those who walk in the earth modestly", wisely, "and when the ignorant address

them", the foolish of the unbelievers, "say, 'Peace'", meaning they return a civil answer, "and who pass the night prostrate to their Lord and standing", they pray during the night, and so prostrate themselves and stand. Muqātil says that He who prays four rak·as after the ·ishā· prayer and divides them by taslīm and does not speak, has the same reward as for the Night of Power; "who say, 'Our Lord, give us refreshment of our wives and seed" those who act obediently, so we will be refreshed thereby, "And make us a model to the God-fearing", so that they let them follow in our steps in good. He has given information about their reward, "Those shall be recompensed with the highest heaven for that they endured patiently" on the orders of God, "and they shall be received there with greeting and 'Peace'", by angels. "Therein they shall dwell for ever; fair it is as lodging-place", paradise, "and an abode", their abode in paradise. "Men and women who have surrendered", the pure men and women, "believing men and believing women, obedient men and obedient women" to God in what He orders them to do, "truthful men and truthful women", in their faith, "enduring men and enduring women" of the orders of God, "humble men and humble women" in prayer; he who does not know who is on his right and his left and does not turn, because of humility; "men and women who give in charity", from their money, "for the sake of God, to their brethren, "men who fast and women who fast", those who fast Ramaḍān and three days of each month (the white days) is one of the people

of this verse; "men and women who guard their private parts", from indecency. Then He tells about their reward, He says, "for them", those who are mentioned in this verse, "God has prepared forgiveness" for their sins, "and a mighty wage", in paradise.

In sura 9 "Those who repent", from their sins, "those who serve", the monotheists, "those who laud" praise God "those who journey", meaning those who fast, "those who bow, those who prostrate themselves", in prayer, "those who bid to honour", monotheism, "and forbid disbonour", polytheism, "those who keep God's bounds and give them good tidings to the believers," In what God promises paradise in 9:111 and this verse.

His saying, "they give food, for the love of Him" despite their love of food "to the needy, the orphan" of the Muslims, "the captive" of the polytheists. Then the verse of the sword abrogated (the regulation about) polytheist captives. "We feed you only for the Face of God"; we feed you for God, in fear of Our Lord, "(on) a frowning day", a gloomy day, meaning the day of judgement; faces will be frowning out of terror. God tells about their reward and makes them safe from that day, "He has procured them radiancy", meaning beauty and brilliancy in the face, "and gladness", in their hearts. Then He mentions their reward, "He had recompensed them for their endurance of the orders of God "with a garden and silk", up to His saying "Behold, this is a recompense for you, and your striving is thanked".

"True piety is this: to believe in God, and the Last Day, the angels, the Book, and the Prophets" that they are true. Then He mentions works: "to give of one's substance", giving money, however cherished "to kinsmen" his kinsmen "and orphans, the needy, the traveller" the guest if he stays with him, "to beggars and to ransom the slave" in freeing them from slavery. Then He mentions the obligatory religious duties "to perform the prayer", obligatory prayers, "to pay alms", obligatory alms; "and they who fulfil their covenant when they have engaged in a covenant" between themselves and other people "and endure with fortitude misfortune, hardship and peril", when they fight. Then He describes them, "those", who do what He mentions in this verse "are they who are true in their faith, those are the truly God-fearing."

In sura 13, "Who fulfil God's covenant, and break not the compacts, who join what God has commanded shall be joined", the joining of faith in all the Prophets and Books, "and fear their Lord", about putting asunder what He has ordered to be joined, "and dread the evil reckoning", the severe reckoning, "patient men", of the order of God, "desirous of the Face of their Lord, who perform the prayer", complete it, "and expend of that We have provided them", of money, "secretly and in public", meaning for the due of God and in obedience to Him, "and who avert evil with good", answering honourably him who behaves badly with them. Then He describes what He has prepared for them, "their's shall be the Ultimate Abode", paradise;

then He describes it.

"Gardens of Eden which they shall enter; and those who were righteous of their fathers", those who believe in monotheism; then come "their wives, and their seed", shall enter there, "and the angels shall enter unto them from every gate", three times every day according to the reckoning of time in this life; with the angels will be gifts from God from the Garden of Eden which the believers do not have in their own gardens. When they are told that God is pleased with them it will be much better than peace and gifts. That is His saying, "God's good pleasure, that is the mighty triumph."

92.B.1 The commentary on what the believers are forbidden of display in work.

God says, "So let him, who hopes for the encounter with his Lord", if he fears the resurrection, "work righteousness", whatever is in obedience to God, "and not associate with his Lord's service anyone", of His creatures in his deed. The Prophet said, "Your Lord says, I am a good partner; he who associates with Me another of My creatures in a work he has done for Me, I leave that work. I only accept what is sincerely for Me alone"; then the Prophet recited verse 18:110.

92.B.10 The commentary on him who establishes good or evil practice which people follow after him.

God says, "Upon that day", the day of judgement, "man

shall be told his former deeds", in this life, whether good or evil, "and his way", what he establishes of a tradition. If it is good and people follow it, he has a reward like their reward and nothing less than their own reward, and vice versa. Verse 36:12 is similar.

93.A.4 The commentary on the believers' being persuaded to do small good works, and to fear even a little evil.

When verse 76:8 was revealed, the Muslims thought that there was no reward for doing small things, if they did them for God's sake. When a beggar came to their houses they thought it not worth while to give him a date, a bit of bread or a nut; so they rejected him, saying that there was no sin for small things such as a single act of lying, looking (at women) and backbiting, and that it was for grave sins that God had promised hell-fire. The following verse was revealed "And whoso has done an atom's weight", the weight of the smallest ant, "of good shall see it", written in his book, "and whoso has done an atom's weight of evil shall see it", written in his book, and it will hurt him. So God induced them to do small good works which would be (counted) much. If any God-fearer or evil-doer (has done) an evil deed, it will be written once; if it is a good deed it will be recorded ten times. On the Day of Judgement each good deed will be multiplied, for the believers ten times, and their evil deeds will be erased. If his good deeds are more than his evil deeds, even by an atom's

weight, he will enter paradise. "Surely God shall not wrong so much as the weight of an ant; and if it be a good deed", more than his evil deed","He will double it and give from Himself a mighty wag e". For an unbeliever the punishment will be lightened, but he will remain in Hell.

93.B.4 The commentary on what the Muslims are taught when they ride.

"God says, "And who created the pairs, all of them" all the kinds, "and appointed for you", for mankind, "vessels" ships "and cattle" camels and cows, "such as you ride". He says in another verse, "And horses, and mules, and asses, for you to ride, and as an adornment"; He reminds them of His grace: "that you may be seated on their backs", and He told them what to say, "and then remember your Lord's blessing when you are seated on them and say", thank God. When a Muslim mounts he should say, 'In the Name of God', and remember the blessing of God, and thank his God that he is a Muslim and for what is carrying him on the sea and land. When it goes, he should say, "Glory be to Him, who has subjected this to us, while we ourselves were not equal to it, surely unto our Lord we are turning", in the hereafter. When he boards a ship, he should remember the blessing of God and can say what Noah said (verse 11:41). For him who rides a mount, and does not mention the Name of God, the devil will come to him and say 'sing'. If he does not, he will say 'wish'.

94.A.1 In the Name of God, the Merciful, the Compassionate.

The chapters of Holy War (al-Jihād).

God ordered the Prophet and the Muslims at Mecca to believe in monotheism, perform the prayer, give alms, but not a fixed amount, and not to fight. When they emigrated to Medina all the other religious duties were revealed and they were permitted to fight. God says, "Leave is given to those who fight", the Prophet and his followers, "because they were wronged", by the people of Mecca when they expelled them from their homes. "Surely God is able to help them, who were expelled from their habitations without right." When this verse was revealed, some Muslims found it difficult. Then the following verse was revealed, "Prescribed for you is fighting" made obligatory, "though it be hateful to you", difficult for you, "yet it may happen that you will hate a thing" fighting the holy war against the unbelievers, "which is better for you", God makes it end with booty, conquest, and martyrdom, "and it may happen that you will love a thing", abstaining from the holy war, "which is worse for you", you cannot win victory and booty. God encouraged the Muslims to fight: "God loves those who fight in His way", who in obedience to God fight the warring unbelievers, "in ranks, as though they were a building well-compacted", as if they were a building, one of them adhering to the other in the battle-line during the fighting. This is a teaching from God to the believers. Muqātil says that the Prophet used not to fight

the unbelievers until he drew up his men in ranks. He says in another verse, "O believers, shall I direct you to a commerce that shall deliver you from a painful chastisement?" When this verse was revealed, the Muslims said, "If we know it, we will give for it our money and families." So He declared: "You shall believe in God", monotheism, "and His Messenger", that Muhammad is the Prophet of God and His Messenger, "and struggle in the way of God", fight in obedience to Him your enemy from the polytheists, "with your possessions and your selves. That", faith and holy war, "is better for you", than any other thing, "did you but know. He will forgive your sins", if you do so, "and admit you into gardens underneath which rivers flow, and to dwelling-places goodly in Gardens of Eden", which is the best garden. "That", the reward He mentions, "is the mighty triumph; and other things you love", you will have apart from gardens other things you love in this life, "help from God and a true victory. Give thou good tidings to the believers." ʿUmar says, "Pilgrimage before a raid is better than ten raids, and a raid thereafter is better than ten pilgrimages."

94.B.17 The commentary on God's preference for those who struggle over those who sit at home.

God says, "Such believers who sit at home unless they have an injury", those who have chronic disease, "are not the equals of those who struggle in the path of God"; those who

sit at home and those who struggle are not equal in rank. "God has preferred in rank those who struggle over the ones who sit at home", superiority in rank; "yet to each", the struggler and him who sits at home and has an excuse, "God has promised the reward most fair", paradise, "and God has preferred those who struggle over the ones who sit at home", who have no excuse, "for the bounty of a mighty wage in ranks standing before Him, bounty without reproach, and mercy; surely God is All-forgiving, All-compassionate" He prefers them by seventy ranks.

95.A.7 The commentary on what is shared in the hereafter by the killer and him who is killed of the strugglers (al-mujāhidīn).

God says, "God has bought from the believers their selves and their possessions against the gift of paradise; they fight in the way of God", they fight the infidel enemy in obedience to God, "they kill" the enemy "and are killed" by the enemy; "there is a promise binding upon God", to fulfil what He has promised of paradise "in the Torah, the Gospel, and the Qur'ān, and who fulfils his covenant more truly than God?" - there is no one who fulfils more than God. "So rejoice in the bargain you have made with Him", when you agreed about the compact which is mentioned in this verse. "That" the reward in paradise for the killer and the killed, "is the mighty triumph". In this verse and verse 4:74 God makes the two share the reward.

95.B.2 The commentary on the spirits of those who are martyred in God&s way.

In sura 2 God says; "And say not of those slain in God's way", those who were killed fighting the unbelievers in obedience to God, "they are dead", do not consider them dead, "rather they", the spirits of the martyrs, "are living, but you are not aware". Muqātil says that God put the spirits of the martyrs of Badr in the crops of green birds which went wherever they pleased in paradise, and lived (ya·wūn) in a candelabrum under the Throne. God looked at them and said, "If you want something more I will give it to you." They said, "Our Lord, are we not free to go wherever we like in paradise?" God asked them the same question the second time, and they gave the same answer. Then He asked them for the third time and their answer was, "We wish that You would return us again to life, to fight for Your way because of what we have seen of Your bountifulness, and the good we have." That is the meaning of His saying, "Rejoicing in the bounty that God has given them". When they enter paradise theysay, "We wish our brothers knew the honour we are in; and get what we have got." God told the Prophet about their position and likewise informed them that He had told their Prophet, and they were very happy. That is the meaning of His saying, "And joyful in those who remain behind and have not joined them" of their brothers of this life, that they will behind for the holy war and will catch them up. Then He returns to the martyrs, by inversion:

He says, "because no fear shall be on them", of chastisement in the hereafter, "neither shall they sorrow" for death.

96.A.8 The commentary on him stationed in God's way (al-murābit).

God says, "O believers, be patient", in performing the religious duties, "and vie you in patience", with the Prophet at the places (al-mawātin). "Be stationed", in front of the polytheist enemy until they leave their religion and convert to Islam. "Fear God" in what He orders you, "so haply you will prosper."

96.A.12 The commentary on the rigours God imposed on the Muslims in the matter of fighting the polytheists, and then abated them.

God says, "O believers, when you encounter the unbelievers marching to battle, turn not yourbacks to them. Whoso turns his back that day to them", runningAway, particularly on the day of Badr, "unless withdrawing to fight again", taking cover to fight again, "or removing to join another host", without running away. He who ran away on that occasion until he passed the line of the Prophet and his followers, "he is laden with the burden of God's anger, and his refuge is Gehenna, an evil homecoming!" That was especially applicable to the day of Badr. God made it hard for the Muslims that day to extirpate the polytheists. That was the first fight between the Prophet and the unbelievers of Mecca. God says, "If

there be twenty of you, patient men, they will overcome two hundred", they can fight two hundred of the polytheists, "if there be a hundred of you, they will overcome a thousand unbelievers"; that was at the battle of Badr. When the polytheists were extirpated, He made it light for the believers, and this verse was revealed: "Now God has lightened it for you", after the fighting of Badr, "knowing that there is a weakness in you. If there be a hundred of you patient men they will overcome", fight, "two hundred", of the polytheists, "if there be of you a thousand"men "they will overcome" fight, "two thousand" of the polytheists. When the Muslims were defeated at Uḥud a year after Badr, the following verse was revealed: "Those of you who turned away the day the two hosts encountered", meaning the Muslims and the unbelievers at Uḥud; all the Muslims ran away except the Prophet and eighteen companions, "Satan made them slip for somewhat they had earned", when they left their place and disobeyed the Prophet after he had told them to stay in their place. "But God has pardoned them", when He did not punish them by eradicating them all, "God is All-forgiving, All-clement", so He did not appoint hell-fire for those who ran away at Uḥud, as He appointed it for those who ran away at Badr. This was an abatement after the former rigorousness. The Muslims ran away at Ḥunain apart from the Prophet and some people with him (9:26); God did not appoint hell-fire for them and that was after the battle of Uḥud.

97.A.8 The commentary on the division of the booty from the unbelieverw of Ahl al-harb.

God says, "Know that whatever booty you take", from the polytheists, "the fifth of it is God's and the Messenger's, and the near kinsmen's", of the Prophet, "and the orphan's, and for the needy, and the traveller", the guest who comes to you, "if you believe in God." In the Prophet's time, when they, the Muslims, took booty, they used to divide the fifth of it into four parts. One quarter was for God, the Prophet, and his kinsmen - the Prophet's share was the same as any of his kinsmen - one quarter went to orphans, one quarter to the needy, and one quarter to the traveller. Then they divided the four-fifths among the Muslims accor ding to their shares. When the Prophet died and Abū Bakr was caliph he returned the share of the Prophet's kinsmen, so he used it in the way of God. ʿAlī asked him to give him the share, but Abū Bakr told him that ʿĀʾisha heard the Prophet saying, "There shall be no monetary heirs of the Prophet". ʿAlī went to see ʿĀʾisha, and asked her about this tradition, and when she told him that she had heard it herself, he agreed. Abū Bakr, ʿUmar, and ʿAlī followed this policy.

97.B.10 The commentary on what is for him who defrauds in the matter of booty.

God says, "It is not for a Prophet to be fraudulent; whoso defrauds shall on the day of Resurrection bring the

fruits of his fraud from the booty of the polytheists, whether little or much; he shall carry it on his neck. "Then every soul", pious and wicked, "shall be paid in full what it has earned", what it did of good or evil "and they shall not be wronged", in the matter of their deeds. "What, is he who follows God's good pleasure", does not defraud in the matter of the booty, "like him who is laden with the burden of God's anger" through his fraudulence. They are not equal. Then He makes clear their dwelling-place, "whose refuge is Gehenna? An evil homecoming!" to those who defraud. Then He makes clear the place of those who do not defraud: "they are in ranks with God; and God sees the thing they do". He sees him who defrauds and him who does not.

98.A.3 The commentary on how the Muslims are ordered to fight the people of the Book until they agree on the tribute. (<u>al-Jizya</u>).

God says, "Fight those who believe not in God", do not believe in monotheism, "and the Last Day and do not forbid what God and His Messenger have forbidden", of the wine and the flesh of swine, "such men as practise not the religion of truth", Islam; all religions are false but Islam, "being of those who have been given the Book", the Jews and the Christians who were given the Book before the Muslims, "until they pay the tribute out of hand and have been humbled."

98.A.9 The commentary on what the believers were ordered in fighting the unjust of the believers.

God says, "If two parties of the believers fight, put things right between them". The Aws and the Khazraj had a fight in the Prophet's time and they fought with palm-fronds and sandals. The following verse was revealed: "Then make peace between them. If one of them is insolent against the other" so that they do not return to peace, fight the insolent one by sword and other means, "till it reverts to God's commandment" peace, which God orders. "If it reverts", returns to peace, "set things right between them equitably, and be just. surely God loves the just", those who are equitable between people. Then He says, "The believers indeed are brothers; so set things right between your two brothers, and fear God"; do not disobey Him. "Surely God is ready to turn" to him who turns towards Him, "All-compassionate" towards him.

98.B.1 The commentary on <u>istirjā·</u> when a disaster takes place.

God says, "Surely We will try you", the believers, "with some things of fear", the fear of being killed, "and huge diminution of goods and lives and fruits; yet give thou good tidings unto the patient", good tidings of paradise for those who are patient in tragedy. Then He describes them, "Who when they are visited by an affliction say, 'Surely we belong to God, and to Him we return'". The following verse was revealed: "No affliction" on a person or difficulty in money

or other things, "befalls except it be by the leave of God", it happens by the leave of God. "Whosoever believes in God", that God has put the disaster on him, so he endures it and calms his heart by istirjā· "upon those" who are patient of affliction, "rest blessing", forgiveness, "and mercy" for them from chastisement from their Lord, and those they are truly guided", to make istirjā· in affliction.

98.B.14 The commentary on the muḥkamāt verses, and what was revealed at the end of sura 2.

God says, "It is He who sent down upon thee the Book", the Qur·ān, "wherein are verses clear"; they are three verses, 6:151-153, these being the muḥkamāt, which nothing has abrogated in all the Book. They state what is forbidden for all men. "They are the Essence of the Book", the original. They were called original because they are written on the preserved tablet and in all other revealed Books.

God made obligatory on the Muslims when they were in Mecca "witnessing that there is no god but Allāh and that Muḥammad is His Messenger" and believing in Resurrection, Paradise and Hell, praying two rak·as at dawn and two at evening. Then before he emigrated the five prayers were made obligatory, as was almsgiving - but not a fixed sum - and the abstention from fighting.

When the Prophet emigrated to Medina all the religious duties were put on him and the Muslims. The Muslims used to

go to Mecca from Medina to perform pilgrimage and the unbelievers used to perform it with them, before Mecca was conquered. After the conquest of Mecca Abū Bakr was the leader of the pilgrimage, and some unbelievers performed the pilgrimage. ʿAlī recited nine verses of sura 9 including verse 28. The next year, when the Prophet performed the farewell pilgrimage, no polytheist was with him at all. On the day of ʿArafāt, which was Friday, God revealed, "Today I have perfected your religion for you", His forbidding and permitting of things. Nothing was revealed after that of permitting and forbidding, ordinances, punishment, or duty, but two verses, 4:177.

God says, "And I have completed My blessing upon you", Islam. You performed a pilgrimage with no unbeliever with you, "and I have approved", chosen, "Islam for your religion." There is no religion more approved by God than Islam. Then the following verse wasrevealed, "And fear a day wherein you shall be returned to God, and every soul", pious or wicked, "shall be paid in full what it has earned"; good or evil, "and they shall not be wronged", nothing will be decreased from their good deeds and nothing will be increased in their evil deeds. The Prophet lived nine nights after verse 2:281, and died on the second of Rabīʿ al-Awwal.

99.B.14 The commentary on fate; its goodness and badness is settled (mafrūgh) and written.

God says, "No affliction befalls in the earth", of drought

or sparsity of vegetation and fruits, "or in yourselves", of trial and punishment "but it is in a book", written in the preserved tablet, "before we create it", the soul and the earth, "that" writing it "is easy for God. That you may not grieve for what escapes you" of health and fertility, if you know that it was written for you before life cheated you, "nor rejoice in what has come to you" of health and fertility, when you know that it was written; "God loves not any man proud", in himself, "and boastful" to others.

100.A.5 The commentary on how God forbade to the Prophet to pray over the souls of hypocrites when they die.

God says, "And pray thou never over anyone of them when he is dead"; God asks the Prophet not to pray over any of the hypocrites, "nor stand over his grave." Then He described them: "They disbelieved in God and His Messenger", in monotheism, and in His Messenger Muḥammad, for they did not admit that he was a Messenger. "And died while ungodly", disobeying God and His Messenger. God forbade the Prophet to pray over the hypocrites when they died because they died as unbelievers, but for those who believe in monotheism and commit grave sins the Muslims should pray over them. ʿAṭāʾ said, "If you do not pray over grave sinners, do you leave them to other people who are not the followers of your religion?" And ʿAṭāʾ said, "These three things are of the origin of the tradition; fighting with every caliphate, prayer with every princedom, and

prayer over each one of the people of the qibla who has died."

100.B.1 The commentary on what is ordered in bidding unto honour and forbidding dishonour and being patient in the matter of them both.

"Bid unto honour", monotheism, "and forbid dishonour", associating others with God. Then He says, "And bear patiently whatever befall thee", concerning them; if you bid unto honour and forbid dishonour and any hurt or difficulties befall you, you shall be patient. "Surely that is true constancy. Turn not thy cheek away from men in scorn", do not turn your face from poor men out of pride, "and walk not in the earth exultantly"} in pride and self-conceit, "God loves not any man proud", insolent and exultant, "and boastful", not giving thanks for the grace of God. He mentions verse 17:37. Luqmān told his son, "Be modest in thy walk", be not proud and do not look where you should not, "and lower thy voice" in the presence of people. "The most hideous of voices" the ugliest voice "is the ass's". He also says, "Help one another to piety", obedience, "and God-fearing", abandoning disobedience. "Do not help each other to sin and enmity", to injustice and sins. Muqātil says, "Forbid the forbidden; do so if you can; say so if you cannot do; and keep it in your heart [if you can neither do nor say], and that is the weakest faith".

When someone said to Ibn Mas·ūd, "Perish him who does not

bid unto honour, and forbid dishonour", he said, "No; but perish him who does not know honour and forbid dishonour", meaning who does not know dishonour so that he deny it with his heart. Verse 70:1 was revealed concerning al-Naḍr b. al-Ḥārith. Verses 70:20 and 89:15 were revealed concerning Ubayy b. Khalaf.

Verses 96:6-7 were revealed concerning Abū Jahl.

101.A.9 In the Name of God the Merciful, the Compassionate.

The name of him who used to take every boat by force [verse 18:80] Halinda, the youth, Ḥusain b. Karkī [who was killed by Moses' companion, verse 18:75], and the two orphans [verse 18:83] Aṣram and Ṣarīm.

A man came to Ibn ʿAbbās saying, "I have perished". Ibn ʿAbbās said, "Woe to thee! what is the matter?" He said, "Contradictions in the Qurʾān. I have a doubt; either you solve it or I will return to my first religion." Ibn ʿAbbās said, "Tell me what is in your soul." He said, "Verse 23:102 disagrees with verse 37:27." Ibn ʿAbbās said, "Verse 23:102 is about the blowing of thunder (sa·q), and verse 37:27 [is about] when the blowing of Resurrection is and they rise and ask each other the rights between them.

The man said, "Verse 6:23 disagrees with 6:22." Ibn ʿAbbās said, "When God judges the Muslims no sin is too great for His forgiveness. When the polytheists see that they will say, 'Let us say that we were not polytheists, but people of

sins and disobedience.' When God finishes with the Muslims He will ask them verse 6:22 and they will answer verse 6:23. God says if the tongues lie, set a seal on them and let the limbs talk to Us. So the limbs shall speak about what they used to do. At this point,"

Their limbs will not conceal any matter from God.

The man asked, "Verses 76:27-30 disagree with verses 41: 9-10, and which was first, earth or heaven?" Ibn ʿAbbās said, "God created the heavens before the earth, paradise before Hell, light before darkness, and earth before mountains. His flattening the earth spread it and brought out grassland, mountains, sands, and hills."

The man said, "There are phrases such as 'God was Hearing, seeing'. That implies the past. Has it gone?" Ibn ʿAbbās said, "God was, and nothing was with Him. When He created His creatures, He told them His Names which were part of the Uniqueness (wahdāniyya). God says, "I am still All-Mighty, All-Wise, before I created you and after that.'"

The man said, "There is verse 20:124, yet we have seen the unbelievers who are affluent in life; and verse 16:97, yet we have seen the believers who have lived in poverty." Ibn ʿAbbās said, "If life was of eating, drinking, and clothing only, the unbelievers would not have a drop to drink. The unbeliever has a forbidden life. The way of good deeds will be narrow for him, and he will not be guided to any of it. The believer will live a good life, with good provisions and good deeds."

The man said, "Verse 55:39 disagrees with verse 15:92." Ibn ʿAbbās said, "In verse 55:39 they will be asked about their evil deeds, and why they have done them. Had they no fear of the result? In verse 15:92 God counts their sins, and nobody will be asked about them."

The man said, "In verse 20:123 what is the guidance?" Ibn ʿAbbās said, "The Qurʾān. For him who permits what it permits and forbids what it forbids, God will let him pass the error in this life and distress in the hereafter."

The man said, "In verse 75:5 what is in front of him?" Ibn ʿAbbās said, "He is headstrong in committing sins. He does not want to be ordered or forbidden, so he commits sins in advance, and delays the repentance until his life ends and he is in his worst." The man rose and kissed Ibn ʿAbbās hands, head and ankles.

Makḥūl says, "He who says, 'I seek forgiveness from God than whom there is no God, The Living, The Everlasting, I repent to Him', will be forgiven even if he had excaped from the march (al-zahf).

Abū Bakr told ʿĀʾisha to ask the Prophet to pray for her. When the Prophet entered she was playing with her dolls and she asked him to pray for her. The Prophet said twice, "O Lord, forgive ʿĀʾisha for such of her sins as have been committed and will be committed." ʿĀʾisha was pleased.

The Prophet said, "If anyone of you sees a woman whom he likes, let him go to his wife and have sexual intercourse with

her. So it will cool his passion."

'Umar b. 'Abd al-'Azīz asked Mujāhid b. Jabr, "What if some men whose boat was wrecked are left naked?" Mujāhid said, "They should pray in one line, and their Imām should be among them. Every man should put his left hand on his private parts without touching it."

The Prophet says, "He who follows a bier until it is prayed over, will have one qīrāt. If he follows it until it is buried he will have two qīrāts." They asked him, "What are two qīrāts?" He answered, "The smaller is like Mt. Uhud."

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Notes to the translation.

1. Muḥammad ʿAlī, A Manual of Ḥadīth, translated al-Siwāk as tooth-brush, pp.48-49. It is left here as it is, because a siwāk is one thing and a tooth-brush is another. See Glossary.

2. Ubayy had a copy of the Qurʾān which he wrote himself, which was burnt when ʿUthman burnt the copies of the Qurʾān after the collection of the Qurʾān.

3. The term "socks" may seem a little incongruous; what is meant is a foot-covering of wool or leather worn inside the shoe.

4. See al-ʿAsqalānī, Fath al-Bārī vol.3 p.174.

5. J.Schacht, in his Introduction to Islamic Law (Oxford 1966, p.178) translates zinā as "unlawful intercourse". This term could be taken as including sexual intercourse during the monthly course. Therefore we have translated it as "fornication".

6. al-Salam is forward buying in Islamic Law. It is used by the Fellāḥīn with the merchants. The fiqh explanation is:

Glossary

Bā'in, irrevocable divorce.

Ba'l, land or plants thriving on natural water supply.

al-Dahr, the age.

Du'ā', prayer which is said by tongue.

'Idda, waiting-period of a woman after termination of marriage.

Iftār, a meal eaten at sunset in Ramaḍān.

Ihrām, what a pilgrim wears.

Īlā', oath of abstinence from intercourse by the husband.

'Innīn, impotent.

Iqāma, Adhān with the addition of, 'A prayer is to be performed' twice after 'come to success'.

'Ishā', evening prayer.

Isti'ādha, saying, "I take refuge in God from accursed Satan".

Istirjā', saying "verily to God we belong and to Him we return".

Jamra, the place which the pilgrim stones.

Janāza, funeral procession.

Khil'a, divorce at the instance of the wife, who must pay a compensation.

al-Li'ān, the husband affirms under oath that the wife has committed adultery or that the child born of her is not his, and she, if the accusation arises, affirms the contrary under oath.

al-Maghrib, sunset prayer.

Mahr al-Mithl, a dowry which was given to any of her relatives who are equal with her.

Mawāqīt, the places at which the pilgrim should put on his Iḥrām.

al-Mukātaba, a contract signed between the slave and his master that after paying such-and-such the slave will be free.

al-Mustaḥāḍa, a woman continuing to have a flow of blood after her days of menstruation.

Mut'a, indemnity payable in certain cases of repudiation.

Qisma, to behave justly with the wives, giving each her nights.

Qiyām, prayer at night.

Qunūt, supplication.

al-Radd, the act of making over the residue of the inheritance to the heirs.

Ramī al-Jimār, stoning the three places - Jimār at Minā.

Sā', a cubic measure of varying magnitude.

Sajdat al-Sahw, two prostrations which are performed if he forgets part of the prayer.

Sitr, a thing which a man who performs the prayers puts before him.

al-Siwāk, a smallstick used for cleaning and polishing the teeth.

Suḥūr, meal eaten before day breaks during the month of Ramaḍān.

al-Talbiya, saying, "Here I am O Lord, Here I am...."

al-Tamattu', performing the visitation and pilgrimage separately.

al-Tayammum, ablution with sand or dust.

al-Witr, a prayer at the end of the day after all other prayers have been performed, consisting of either 1, 3, 7, 11 or 13 Rak·as.

al-Zihār, pre-Islamic form of divorce consisting of the words of repudiation: "You are to me like my mother's back".

Notes to the Traditions.

The documentation for each tradition is not necessarily complete but I trust it will be found adequate.

١- Similar to this tradition with more details in Muslim, Ṣaḥīḥ vol.1 p.17.

٢- The same tradition cited by al-Baiḍāwī, Tafsīr vol.1 p.20. A near meaning is found in al-Tirmidhī, Ṣaḥīḥ vol.2 p.103 and Ibn Ḥanbal al-Musnad vol.1 p.20.

٣- The afternoon prayer, Mālik, al-Muwaṭṭa: p.46; al-Tirmidhī, op.cit. vol.2 p.163; Ibn Ḥanbal, op.cit. vol.4 p.301. al-Zamakhsharī, al-Kashshāf, relates this tradition, p.162, while Ibn al-Arabī, Aḥkām al-Qur'ān vol.4 p.1636 says, "The commentators related this tradition but it is fabricated."

٤- Abū Dā'ūd, al-Marāsīl p.4, and al-Nasā'ī, Sunan vol.1. p.89.

٥- The tradition is not found in the canonical collections.

٦- Tirmidhī, op.cit. vol.1 p.33 cites a tradition closely resembling the first part of it. The sense of the second part occurs in tradition quoted by al-Baghawī, Mishkāt vol.1 p.33.

٧- Not traced.

٨- Abū Dā'ūd, op.cit. vol.1 p.535.

٩- The sense of this tradition occurs in a tradition quoted by Ibn Māja, Sunan vol.1 p.185.

١٠- Not traced.

١١- Ibn Ḥanbal, op.cit. vol.2 p.471, vol.3 p.369, vol.6 p.40; Ibn Māja, op.cit. vol.1 p.87.

١٢- A tradition closely resembling this one is quoted by Ibn Ḥanbal, op.cit. vol.1 p.122.

١٣- Muslim vol.1 p.89. The same meaning.

١٤- Muslim, op.cit. vol.1 p.91; al-Zaila·ī, Nasb al-Rāyā vol.1 p.174.

١٥- al-Zaila·ī, op.cit. vol.1 pp.218-219; al-Zamakshar ī, op.cit. p.663; Ibn al-·Analī, op.cit. vol.2 p.1003, says, "This is not genuine."

١٦- A tradition closely resembling this one in Bukhārī, op.cit. vol.1 p.37, and al-Nasā·ī, op.cit. vol.1 p.56.

١٧- Different riwāya without mentioning two years in Ibn Ḥanbal, op.cit. vol.4 p.319.

١٨- al-Tirmidhī, op.cit. vol.2 p.191.

١٩- Muslim, op.cit. vol.1 p.116;.al-Tirmidhī, op.cit. vol.1 p.480; and Ibn Ḥanbal vol 2 p.204 do not mention al-Fātiha.

٢٠- al-Sāyis, Aḥkām al-Qur·ān, vol.2 p.236. And nearer to the meaning but without mentioning the name of the Sūna in al-Wāḥidī, Asbāb al-Nuzūl p.172.

٢١- Ibn Ḥanbal, op.cit. vol.1 p.370, same meaning. Abū Dā·ūd, op.cit. vol.1 p.324 cites the same one which Muqātil cites; and see al-Tirmidhī, op.cit. vol.1 p.54.

٢٢- See al-Tirmidhī, op.cit. vol.2 p.159 where he mentions two traditions nearer to the meaning of this one.

٢٣- Abū Dā·ūd, op.cit. vol.1 pp.255-256.

٢٤- A tradition nearer to the meaning of this one is quoted by al-Tirmidhī, op.cit. vol.1 p.66 and Ibn Ḥanbal, op.cit. vol.1 p.241.

٢٥- al-Ṣan·ānī, al-Rawḍ al-Nadīr vol.1 p.361 and al-Tirmidhī, op.cit. vol.1 pp.140-41.

٢٦- al-Bukhārī, op.cit. vol.1 p.50 and al-Nasā·ī, op.cit. vol.1 p.124.

٢٧- Shorter tradition with no number of Sū· is quoted by al-Tirmidhī, op.cit. vol.1 p.124 and al-Dārimī, Sunan vol.1 p.393.

٢٨- A tradition nearer to the meaning of this one is cited by al-Dārimī, op.cit. vol.1 p.390, and Ibn Ḥanbal, op.cit. vol.1 p.388.

٢٩- A tradition similar to the meaning of this is quoted by Abū Dā·ūd, op.cit. vol.2 p.25 and al-Nasā·ī, vol.1 p.345.

٣٠- They are two traditions according to al-Dārimī, op.cit. vol.1 pp.386-387.

٣١- A tradition with similar meaning but shorter is in al-Tirmidhī, op.cit. vol.1 p.346.

٣٢- Bukhārī, op.cit. vol.4 p.33 and Muslim, op.cit. vol.2 p.293.

٣٣- Not traced.

٣٤- Part of this meaning is found in Ibn Ḥanbal, op.cit. vol.2 p.405 and al-Tirmidhī, op.cit. vol.2 p.18.

٣٥- Ibn Ḥanbal, op.cit. vol.2 p.424 and Bukhārī, op.cit. vol.2 p.54.

٣٦- al-Waḥidī, op.cit. p.34; al-Sāyis, op.cit. vol.1 p.78.

٣٧- Ibid.

٣٨- A tradition nearer to the meaning of this one is in Ibn Ḥanbal, op.cit. vol.2 p.38 and Mālik, op.cit. p.102.

٤٩- al-Bukhārī, op.cit. vol.1 p.214; Muslim, op.cit. vol.1 p.298; Ibn Ḥanbal, op.cit. vol.5 p.42; al-Nasā'ī, op.cit. vol.1 p.301; Mālik, op.cit. p.102.

٤٠- Similar to this tradition is one mentioned by Ibn Ḥanbal, op.cit. vol.1 p.232 and al-Nasā'ī, op.cit. vol.1 p.317.

٤١- al-Bukhārī, op.cit. vol.4 p.108.

٤٢- Similar to this tradition is one cited by Abū Dā'ūd, op.cit. vol.2 p.303.

٤٣- al-Tirmidhī, op.cit. vol.1 p.146 and Ibn Māja, op.cit. vol.1 pp.269-270.

٤٤- al-Tirmidhī, op.cit. vol.2 p.166.

٤٥- Not traced.

٤٦- Ibid.

٤٧- al-Tirmidhī, op.cit. vol.1 p.264.

٤٨- Not traced.

٤٩- al-Tirmidhī, op.cit. vol.2 pp.161-162; and see al-Sāyis, op.cit. vol.1 p.102.

٥٠- Half of the tradition and up to his saying, "They said" is mentioned in al-Bukhārī, op.cit. vol.1 p.160, Muslim, op.cit. vol.1 pp.22-23, Ibn Māja, op.cit. vol.2 p.238, al-Tirmidhī, op.cit. vol.2 p.100, and al-Dārimī, op.cit. vol.2 p.218.

٥١- Ibn Ḥanbal, op.cit. vol.2 p.122, al-Nasā'ī, op.cit. vol.2 p.242, al-Tirmidhī, op.cit. vol.1 p.265, and al-Dārimī, op.cit. vol.2 p.190.

٥٢- Ibn Ḥanbal, op.cit. vol.3 p.363 and Abū Dā'ūd, op.cit. vol.4 p.294.

٥٣- al-Sāyis, op.cit. vol.1 p.87, and a tradition nearer to the meaning of this one is quoted by Mālik, op.cit.p.284.

٥٤- Ibid. and Ibn Ḥanbal, op.cit. vol.2 p.332.

٥٥- al-Tirmidhī, op.cit. vol.2 p.165 and al-Sāyis, op.cit. vol.1 p.87.

٥٦- al-Sāyis, op.cit. vol.2 p.20 and al-Wāḥidī, op.cit.p.105.

٥٧- al-Bukhārī, op.cit. vol.4 p.101 and Muslim, op.cit. vol.2 p.9.

٥٨- Not traced.

٥٩- Same meaning but different words. al-Nasā'ī, op.cit. vol.2 pp.332-333.

٦٠- Without ﷺ See Ibn. Ḥanbal, op.cit. vol.2 p.167 and 179; Ibn Māja, op.cit. vol.2 p.173; Abū Dā'ūd, op.cit. vol.3 p.368.

٦١- Not traced.

٦٢- Ibid.

٦٣- Ibn Ḥanbal, op.cit. vol.1 p.275, Ibn Māja, op.cit. vol.1 p.306, and for the same meaning but different words see Muslim, op.cit. vol.1 p.412, al-Bukhārī, op.cit. vol.3 p.148, Abū Dā'ūd, op.cit. vol.2 pp.176-177, al-Dārimī, op.cit. vol.2 p.156 and Mālik, op.cit. p.292.

٦٤- Ibn Māja, op.cit. vol.2 p.297, Abū Dā'ūd, op.cit. vol.2 p.191, and al-Zaila'ī, op.cit. vol.3 p.183.

٦٥- al-Tirmidhī, op.cit. vol.1 p.205.

٦٦- al-Bukhārī, op.cit. vol.3 p.153, Abū Dā'ūd, op.cit. vol.2 p.197 and Mālik, op.cit. p.201.

٦٧- al-Bukhārī, op.cit. vol.3 p.152, Ibn Ḥanbal, op.cit. vol.2 p.229, Ibn Dā'ūd, op.cit. vol.2 p.194 the second half of the tradition.

٦٧- Ibn Ḥanbal, op.cit. vol.2 p.229, al-Bukhārī, op.cit. vol.3 p.150, Muslim, op.cit. vol.1 p.397, Mālik, op.cit. p.200, and Abū Dā·ūd, op.cit.vol.4 p.183.

٦٨- For the same meaning see al-Tirmidhī, op.cit. vol.1 p.211.

٦٩- A tradition with a nearer meaning to this is quoted by Ibn Ḥanbal, op.cit. vol.6 p.268 and al-Dārimī, op.cit. v ol.2 p.133.

٧٠- A tradition nearer to the meaning of this one is cited by al-Dārimī, op.cit. vol.1 p.245.

٧١- The same meaning as a tradition in Muslim, op.cit. vl.2 p.294.

٧٢- A tradition nearer to the meaning of this is mentioned by Muslim, op.cit. vol.2 p.294 and Ibn Ḥanbal, op.cit. vol.6 p.293.

٧٣- Ibn al-·Arabī, op.cit. vol.1 p.352 and al-Sāyis, op.cit. vol.1 p.132.

٧٤- al-Nasā·ī has a tradition in the same sense but in different words, without the last part; op.cit. vol.1 p.55 and 153.

٧٥- Not traced.

٧٦- Muslim, op.cit. vol.2 p.33, Ibn Ḥanbal, op.cit. vl.3 p.476 and al-Dārimī, op.cit. vol.2 p.181. Without mentioning

٧٧أ- Not traced.

٧٧ب- Ibid.

٧٨- Muslim, op.cit. vol.2 p.390 and Ibn Ḥanbal, op.cit. vol.2 p.435. Without mentioning the verse.

٧٩- al-Bukhārī, mentions a tradition in the same sense, op.cit. vol.4 p.100.

٨٠-Not traced.

٨١-Ibn Ḥanbal, op.cit. vol.3 pp.330, 341, 348 and 395. For the same meaning but different words see al-Dārimī, op.cit. vol.2 p.146.

٨٢- Ibn Ḥanbal, op.cit. vol.2 p.2 and 246; al-Nasā'ī, op.cit. vol.1 p.282; al-Bukhārī, op.cit. vol.1 p.150; Muslim, op.cit. vol.1 p.259.

Abbreviations for the Biographical Notes.

Ibn ʿAsākir, Tahdhib	-	ʿAsa.
Ibn ʿAbd al-Bar, Istiʿāb	-	Isti.
Agha Buzruk, al-Dhariʿa	-	Dhr.
Al-ʿAẓm, Ashhar Mashāhir al-Islam	-	Ash.
Ibn al-Athīr, al-Kāmil	-	Kam.
al-Bakrī, Simṭ al-Laʿālīʾ	-	Simṭ.
al-Balkhī, al-Bidʾ wal-Tārīkh	-	Bid.
al-Baghdādī, Khīzānat al-Adab	-	Khiz.
Baghdad, Tārīkh Baghdād	-	Bag.
al-Dhahabī, Tadhkirat al-Ḥuffāẓ	-	Ḥuf.
al-Dhahabī, Mīzān al-Iʿtidāl	-	Miz.
al-Diarbakrī, Tārīkh al-Khāmis	-	Khā.
Ibn Ḥajar, Tahdhib al-Tahdhib	-	Tah.
Ibn Ḥajar, Iṣāba	-	Iṣ.
Ibn Ḥajar, Iṣāba Nisāʾ	-	Nis.
Ibn Ḥajar, Usd al-Ghāba	-	Gha.
Ibn Ḥajar, Ṭabaqāt al-Mudallisīn	-	Ṭabaqāt.
Ibn Ḥajar, Lisān al-Mīzān	-	Lisa.
Ibn Ḥazm, Jamharat Ansāb al-ʿArab	-	Ans.
Ibn Hisham, Sīra	-	Sīra.
Ibn al-Jawzi, Ṣafat al-Ṣafwa	-	Ṣaf.
Ibn al-Jazarī, Ghāyat al-Nihāya	-	Nih.
Ibn Khallikān, Wafayāt al-Aʿyān	-	Waf.
al-Maqrīzī, Imtāʿ al-Asmāʾ	-	Asm.

al-Marṣafī, Raghbat al-Āmil	-	Rag.
al-Nawwawī, Tahdhib al-Asmā, wal-Lughāt	-	Lug. or Naw
Ibn al-Nadīm, Fihrist	-	Fihr.
Abū Na•īm, Ḥilyat al-Awliyā,	-	Ḥil.
Al-Qaiṣrānī, al-Jam• baina Rijāl al-Ṣaḥīḥain	-	Jam.
al-Rāzī, al-Jarḥ wal Ta•dīl	-	Jarḥ.
Ibn Sa•d, Ṭabaqāt	-	Sa•d.
Ibn al-Sā•ī, al-Jāmi•	-	Sal.
al-Ṭabarī, al-Riyāḍ al-Nāḍira	-	Riya.
al-Ṭūsi, Fihrist	-	Ṭus.
al-Ṭabarī, Tārīkh	-	Ṭab.
al-Zubaidī, Taj al-•Arūs	-	Taj.
al-Zubeirī, Nasab Quraish	-	Qur.
al-Zarklī, al-A•lām	-	A•lām.

Biographical Notes.

Notes are given for those who could be identified.

1. ʿAbd Allāh b. ʿAbbās b. ʿAbd al-Muṭṭalib al-Qurashī.

   He was born at Mecca in 3 B.H./619. One of the learned companions of the Prophet who was an authority in many branches of knowledge. He was with ʿAlī at al-Jamal and Ṣiffīn. It is said that he has a book on commentary.

   Died at al-Ṭāʾif in 68/687.

   Ḥil. 1/314; Ṣaf. 1/314; Iṣ. 4772; Qur. 26; Kha. 1/167; Aʿlām 4/228-229.

2. ʿAbd Allāh b. Buraida Abū Sahl al-Marwazī.

   He was the Qādī of Marv. He related from many people.

   Tah. 270.

3. ʿAbd Allāh b. Ḍhakwān al-Qurashī, known as Abū al-Zinād; a reliable man. He related from many people, praised by some scholars.

   Died in 30/650.

   Tah. 351; Lisān 1196.

4. ʿAbd Allāh b. Masʿūd b. Ghāfil b. Ḥabīb al-Hudhalī.

   He was from Mecca, one of the first converts to Islam. The Secretary and the servant of the Prophet and his companion on his travels and raids. One of the great scholars. His Qiraʾa is known.

   Died at Medina in 32/653.

   Aʿlām 4/280; Iṣ. 4945; Ṣaf. 1/54; Ḥil.1/124; Bid. 5/97.

5. ʿAbd Allāh b. Ubayy b. Mālik b. al-Ḥārith b. ʿUbaid al-Khazraji. Known as Ibn Salūl, his grandmother's name. Converted to Islam after Badr. In Uḥud he left the Prophet with 300 men. He was the leader of the hypocrites.at Medina.

Died in 9/630.

Aʿlām 4/188; Kha. 2/140; Asm. 1/199; An s. 335; Saʿd vol.1 part 2 p.90.

6. ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb.

He was born in 10 B.H./613. Emigrated with his father to Medina, he used to give Fatwa in Islam for sixty years. After the killing of ʿUthmān he was asked to be a caliph but refused. He raided Africa twice.

Died at Mecca in 73/692.

Aʿlām 4/246; Iṣ. 4825; Waf. 1:246; Saʿd 4/105-138; Ṣaf. 1/228; Ḥil. 1/292.

7. ʿAbd Allāh b. Zaid b. Thaʿlaba al-Anṣārī.

The one who dreamed the dream of Adhān. Ibn ʿAdī related about six traditions from him.

There is disagreement about the year of his death.

Is. 4677.

8. ʿAbd al-Raḥmān b. Abī Laylā.

There is some disagreement about his first name. It is said that it is Yasār or Dāʿūd or Bilāl b. Bilāl . . . b. Mālik b. Aws al-Anṣārī. He related from many people, and many

reliable people related from him. There is doubt whether he met ʿUmar b. al-Khaṭṭāb or not.

Died in 82/701.

Tah. 515.

9. ʿAbd al-Raḥmān b. ʿAwf b. ʿAbd al-Ḥārith al-Zuhrī al-Qurashī.

He was born in 44 B.H./580. He was one of the first converts. One of the wealthy merchants well known for his almsgiving. He was present at all the raids. The Prophet told him that he would be in paradise.

Died in 32]652.

Iṣ. 5171; Ria. 2/281-291; Jam. 281; Ṣaf. 1/135; Ḥil. 1/98; Kha. 2/257; Gha. 3/279.

10. ʿAdī b. Ḥātim b. ʿAbd Allāh b. Saʿd b. al-Ḥashraj al-Ṭāʾī.

The son of the most hospitable man in pre-Islamic times.

ʿAdī was the chief of Ṭaī in pre-Islamic times and in Islam. He converted to Islam in 9/630. He was present at the conquest of Iraq, then with ʿAlī at Jamal, Ṣiffīn and Nahrawān.

Died at Kūfa in 68/687.

Iṣ. 5/8; Khiz. 1/139; Asm. 1/509; Rag. 6/135; ʿAlam 5/8.

11. ʿĀʾisha bint Abī Bakr al-Siddīq.

She was born in 9 B.H./613; married to the Prophet 2 A.H./623. She was the Prophet's favourite wife. To her people used to turn and ask about tradition and <u>figh</u>. ʿĀʾisha

was one of the leaders at Jamal.

Died at Medina in 58/677.

Iṣ. 701; Ḥil. 2/43; Kha. 1/475; Ṭab. 3/67; Sa·d 8/39; A·lam 4/5.

12. ·Alī b. Abī Ṭālib b. ·Abd al-Muṭṭalib al-Hāshimī al-Qurashī

He was born in Mecca in 23 B.H./600. He was the first youthful convert to Islam, brought up in the Prophet's house, married to his daughter Fāṭima, he became a caliph after ·Uthmān in 35/655. His case with Mu·āwiya and other Muslims is well known.

He was killed in 40/661.

Iṣ. 5690; Kha. 2/276; Ḥil. 1/61; Ṣaf. 1/118; Bid. 5/73; A·lam 5/107-107.

13. ·Alī b. Rabī·a b. Naḍla al-Asadī.

It is said that he is al-Bujalī. He related from ·Alī and others; he has two traditions in the Shahihain.

Tah. 541.

14. ·Alqama b. Qais b. ·Abd Allāh b. Mālik al-Nakha·ī al-Hamadānī.

One of the followers, he was the doctor of law of Iraq.

He was born in the Prophet's lifetime. He was present at Ṣiffīn, lived in Khawārzim, Marv and al-Kūfa.

Died in Kūfa in 62/681.

Tah. 7/276; Huf. 1/45; Ḥil. 2/98; Bag. 12/296; A·lam 5/48.

15. ·Āmir al-Sha·bī al-Shā·bī al-Ḥinyarī.

He was born at Kūfa in 19/640. He was a fellow of ·Abd al-Mālik b. Marwān and his ambassador to the king of al-Rūm. al-Sha·bī was a poet, traditionist, and a doctor of law. One of the followers.

Died suddenly at Kūfa in 103/721.

Tah. 5/65; Waf. 1/244; Ḥil. 4/310; ·Asa. 7/138; Simṭ. 751; Bag. 12/227; A·lām 4/18-19.

16. ·Amr b. Marra. . . b. Murād al-Jamalī.

One of the reliable men, who was praised by many scholars such as al-Bukhārī and others. He was a Murji·ite.

Died in 117/735.

Tah. 163.

17. ·Amr b. Shu·aib b. Muḥammad al-Qurashī.

One of the traditionists. He used to live at Mecca.

Died at al-Ṭā·if in 118/736.

Miz. 3/289; Tah. 8/48; A·lām 5/248.

18. ·Amru· al-Qais b. ·Ābis b. al-Mundhir . . . al-Kindī.

One of the companions, he lived in Kūfa. He was a poet.

Iṣ. 248.

19. Anas b. Mālik b. al-Naḍr b. Ḍamḍam al-Najārī al-Khazrajī al-Anṣārī.

He was born at Medina in 10/612. Converted to Islam when he was a child. He was a servant of the Prophet. He went

to Damascus then Basra,

Died in Basra in 93/712.

Jam. 35; Asa. 3/139; Ṣaf. 1/298; Sa•d 7/10; A•lām 1/365-366.

20. •Aṭā b. Abī Rabāḥ.

He was born in Yemen in 27/647. He was brought up in Mecca where he was a Muftī. One of the great scholars of the followers.

Died in Mecca in 114/732.

Ḥuf. 1/92; Tab. 7/199; Ṣaf. 2/119; Miz. 2/197; Ḥil. 3/310; Waf. 1/452.

21. al-Awzā•ī: •Abd al-Raḥmān b. •Amr al-Awzā•ī.

He was born in Ba•labak in 88/707. The Imām of Syria in fiqh. Lived in Beirut. The Fatwa in Andalus was according to his point of view.

Died in Beirut in 157/774.

Ḥil. 6/135; Iug. part 1 vol.1 p.298; Waf. 1/275; A•lām 4/94.

22. Abū Bakr al-Ṣiddīq: •Abd Allāh b. Abī Quḥāfa.

He was born in 51 B.H./573; the first convert to Islam. One of the leaders of Quraish. He became the first caliph in Islam in 11/632.

Died at Medina in 13/634.

Iṣ. 4808; Ṣaf. 1/88; Ḥil. 3/93; A•lām 4/237-238.

23. al-Barā• b. •Āzib b. al-Ḥārith al-Khazrajī.

He converted to Islam when he was young. He was present

with the Prophet on 15 raids. ʿUthmān appointed him an Amir over al-Rayy.

Died in 71/690.

Saʿd. 4/80; Aʿlām 2/15.

24. Bilāl b. Rabāḥ al-Ḥabashī, the Prophet's muezzin.

One of the first converts. He was present at all the raids. He called his last Adhān when the Prophet died. He went to Syria with the Islamic army.

Died at Damascus in 20/641.

Saʿd. 3/169; Ḥil. 1/147; Kha. 2/245; Ṣaf. 1/171; Aʿlām 2/89.

25. al-Ḍaḥḥāk b. Muzāḥim al-Balkhī al-Khurāsānī.

A commentator who had a school at which 300 young students used to study. He has a commentary on the Qurʾān.

Died in 150/723.

Kha. 2/318; Miz. 1/471; Aʿlām 3/310.

26. Abū al-Dardāʾ: ʿUwaimir b. Mālik b. Qais b. ʿUmaira al-Anṣārī al-Khazrajī.

Before Islam he was a merchant in Medina. He left everything after Islam to be free to worship. He was one of those who memorized the Qurʾān during the lifetime of the Prophet.

Died in Syria in 32/652.

Iṣ. 2119; Ḥil. 1/208; Tarī. 2/107; Isti. 3/15; Aʿlām 5/281.

27. Umm al-Dardāʾ: Khaira Bint Abī Ḥadrad Salāma b. ʿUmair al-Aslamī.

She related from the Prophet and from her husband. Some

followers related from her. She lived in Medina.

Died in Damascus in 30/650.

Iṣ. 8/73-74; Taj. 2/333; A•lām 2/375.

28. Abū Dhar al-Ghifārī: Junduba b. Junāda b. Sufyān b. •Ubaid.

One of the companions. After the death of the Prophet he emigrated to the Syrian desert. His point of view on money is well known and because of it •Uthmān exiled him to al-Rabda.

Died at al-Rabda in 32/652.

Sa•d. 4/161-170; Iṣ. 7/60; Ṣaf. 1/238; Ḥil. 1/159; A•lām 2/136-137.

29. Fāṭima bint Muḥammad the Prophet.

She was born in 18 B.H./605. She was married when she was eighteen to •Alī b. Abī Ṭālib.

Died six months after her father's death, in 11/632.

Ṣaf. 2/3; Imt. 1/547; Nis. 3/1199; Kha. 1/277; Ḥil. 2/39; Sa•d. 8/11-20; A•lām 5/328; Iṣ. 83.

30. Ḥaba al-•Ūfī b. Juwaibir al-Kūfi.

One of the extreme ShĪ•Īs. It was said that he died in 76/695. There is disagreement about his reliability.

Miz. 1647.

31. Ḥafṣa bint •Umar b. al-Khaṭṭāb.

She was born at Mecca in 18 B.H./604. She was married to Khunais b. Ḥudhaifa al-Sahmī. They converted to Islam

together and emigrated to Medina, then her husband died a nd the Prophet married her, in 2 or 3/623 or 624.
Died in Medina in 45/665.
Iṣ. 4/273; Ḥil. 2/50; Ṣaf. 2/19; Sa•d. 8/56; A•lām 2/292-3.

32. Ḥamna bint Jaḥsh al-Asamīya.
The sister of the mother of the faithful Zainab bint Jaḥsh. She was the wife of Muṣ•ab b. •Umair. After his killing she married Ṭalḥ b. •Ubaid Allāh.
Iṣ. 301.

33. al-Ḥamza b. •Abd al-Muṭṭalib b. Hāshim.
He was born at Mecca in 54B.H./556. One of Quraish's masters in pre-Islamic times and in Islam.
He was killed at Uḥud in 3/525.
Kha. 1/164; Ṣaf. 1/144; Gha. 3/46; Tarī. 1/99; A•lām 2/310.

34. Ḥassān b. Thābit b. al-Mundhir al-Khazrajī al-Anṣārī.
The Prophet's poet. One of those poets who lived in pre-Islamic times and Islam Mukhadram. He was not present at any raid.
Died in 54/674.
Iṣ. 1/326; Gha. 2/4-7; Tah. 2/247; A•lām 2/188.

35. Hishām b. Ṣubāba b. Ḥasan b. Yasār al-Kinānī al-Qurashī.
Killed in error by a Muslim who thought that he was an unbeliever.
Iṣ. 8965.

36. Huyayy b. Akhṭab al-Nadrī.

The great enemy of the Muslims.

Killed in Quraiẓa in 5/626.

Sira 2/148-149; A•lām. 2/331.

37. Abū Huraira: •Abd al-Raḥmān b. Ṣakhr al-Dūsī.

He was born in 21 B.H./602. Once he was the Wālī of Medina. •Umar appointed him as an Amīr in al-Bahrain, but he was dismissed after some time because of his easy-going ways and preOccupation with worship.

Died in Medina in 59/679.

Dhr. 7/114. Ing. 2/270; Iṣ. 1179; Ṣaf. 1/285; Ḥil. 1/371; A•lām 4/80-81.

38. Abī Isḥāq al-Subai•ī: •Amr b. •Abd Allāh b. ;Alī b. Aḥmad b. •Abī Yaḥmad.

A KŪfi follower. He was born two years before the killing of •Uthmān. He saw many companions and heard some of them.

Tah. 645; Muslim, al-Munfaridāt p.12.

39. Jābir b. •Abd Allāh b. •Amr b. Ḥarām al-Khazrajī al-Anṣārī.

He was born in 16 B.H./607. He is a companion as well as his father. He was present at 19 raids. He had a place to teach at the Prophet's mosque.

Died in 78/797.

Ing. 1/142; Iṣ. 1/213; A•lām 2/92.

40. Jābir b. Yazīd b. al-Ḥārith al-Ju·fī.

One of the Shi·ī fuqaha of Kūfa. Some traditionists say that he used to believe in Raj·a. Others say that he is truthful.

Died at Kūfa in 128/745.

Ṭus. 45; Miz. 1/176; Tah. 2/47; A·lām 2/93.

41. Abū Jahl: Abū al-Ḥakam ·Amr b. Hishām b. al-Mughīna al-Makhzūmī al-Qurashī.

The Muslims called him Abū Jahl. One of Quraish's leaders and heroes in pre-Islamic times. He was a great enemy of the Prophet.

Killed at Badr in 2/578.

Imt. 1/18; Kam. 1/23; A·lām 5/261-262.

42. Jamal bint Yasār al-Muzaniya.

al-Bukhārī related her traditions. There is some disagreement about her name.

Iṣ. 227.

43. Jarir b. ·Abd Allāh al-Bujalī.

There are many views about when he converted to Islam. ·Alī sent him as a messenger to Mu·āwiya. Then he left the two parties and lived in Qarqisya until he died.

Died in 51 or 54/671 or 673.

Iṣ. 1132; Tah. 115.

44. Jarīr b. Yazīd.

He related the tradition in the case of wiping over the socks. Buqya is the only one who related from him. He is not reliable because of his ignorance.

Miz. 1433.

45. Ka•b b. •Ujra b. Umayya b. •Adī al-Balawī.

One of the people who signed compacts with al-Anṣār. He was present at all the raids.

Died at Medina in 51/671.

Iṣ. 7413; Sal. 2/248; Naw. 2/68; A•lām 6/83-

46. al-Kāhilī: Abū •Āṣim.

Ibn al-Madianī says that he is an unknown shaikh, his name is Rāfi•.

Miz. 3311.

47. Khadīja bint Khuwaillid b. Asad b. •Abd al-•Uzza of Quraish.

She was born in Mecca in 68/556. She married Abū Hāla b. Zurāra al-Tamimī. Then she married the Prophet and gave birth to all his children but Ibrāhim.

Died in Mecca in 3 B.H./620.

Saf. 2/2; Iṣ. 333; Kha. 1/301; Sa•d. 8/7-11; A•lām 2/346.

48. Khaithama b. •Abd al-Raḥmān b. Abī Sabra, whose name is Yazīd b. Mālik b. •Abd Allāh al-Ja•fī al-Kūfī.

A reliable follower. It was said that he died in 80/699.

Tah. 338.

49. Makḥūl al-Shāmī al-Hudhalī.

By walā. the doctor of law of Damascus in his time. One of the Ḥufāẓ of the tradition. He was born in Kābul, want to many places.

Died in Damascus in 112/730.

Ḥuf. 1/101; Tah. 0/289; A.lām 8/212; Miz. 3/198.

50. Ma.qal b. Yasār al-Musanī.

He converted to Islam before al-Ḥudhailiya. Lived in Basra and died there during the Caliphate of Mu.āwiya.

Iṣ. 8137.

51. Māriya bint Sham.ūn al-Qibṭiyya.

She was born in Egypt. The Muqawqas sent her to the Prophet as a gift. She gave birth to Ibrāhim the Prophet's son.

Died in Medina in 16/637.

Iṣ. 984; Gha. 5/543; A.lām 6/123.

52. Masrūq b. al-Ajda. b. Mālik.

A Kūfī follower who was reliable. One of the worshippers of Kūfa.

Died in 62 or 63/681 or 682.

Tah. 10/109.

53. Misṭaḥ b. Uthātha b. .Abd al-Muṭṭalib b. .Abd Munāf of Quraish.

He was born in 22 B.H./601. His name was .Awf but he is

known by his nickname. He is a relative of Abū Bakr.

Died in 34/654.

Iṣ. 7937; Gha. 4/354; Qur. 95; A•lām 8/108.

54. Maymūna bint al-Ḥārith b. Ḥazan al-Hilālīya.

She was called Barra, the Prophet named her Maymūna. She was married to Rahm b. •Abd al-•Uzza al-•Āmirī. After his death she married the Prophet in 7/628 at Sarf near Mecca.

Died at Mecca in 51/671.

Iṣ. 1026; Sa•d. 8/94-100; Gha. 5/550; A•lām 8/301-302.

55. Miqyas b. Ṣubābā b. Ḥazm b. Yasār al-Kinānī al-Qurashī.

He was a poet who forbade wine for himself in pre-Islamic times. He was present at Badr, where he slayed 9 animals.

Killed by the Muslims 8/630.

Imt. 1/69; Sira 4/52-53; A•lām 8/201.

56. Mu•ādh b. Jabal b. •Amr b. Aws al-Anṣārī al-Khazrajī.

He was born in 20 B.H./608. One of the six who collected the Qur•ān in the Prophet's lifetime. He was present with the Prophet at all the raids. After Tabūk the Prophet sent him to teach the people of Yemen. After the death of the Prophet he came back to Medina.

Died in 18/639.

Sa•d. 3/120; Iṣ. 8039; Gha. 4/376; Ḥil. 1/288; Ṣaf. 1/195; A•lām 8/166.

57; Muḥammad b. al-Munkadir b. ʿAbd Allāh al-Qurashī al-Taimī.

He was born in 54/674. He is from Medina, a reliable follower and traditionist.

Gha. 1/127; Tah. 9/473; Tarī. 5/155-158; Aʿlām 7/333.

58. Muḥammad b. Sīrīn al-Baṣrī al-Anṣārī by adoption.

He was born in 33/653. He was the leader in his time in Islamic studies in Baṣra.

Died in Baṣra in 110/729.

Fihr. 316; Tah. 9/214; Waf. 1/453; Ḥil. 2/263; Bag. 5/331; Aʿlām 7/25.

59. Mujāhid b. Jabr al-Makkī. One of Banū Makhzūm's adoptions.

He was born in 21/642. Studied commentary under Ibn ʿAbbās. He travelled to Babil looking for Hārūt and Marūt.

Died at Mecca in 104/722.

Miz. 3/9; Ḥil. 3/279; Ṣaf. 2/117; Aʿlām 6/161.

60. al-Muṭʿim b. ʿAdī b. Nawfal b. ʿAbd Munāf of Quraish.

The chief of Banū Nawfal in pre-Islamic times, and their leader in Fijār in 33 B.H./591. He gave the Prophet Jawār when he came back to Mecca from Ṭāʿif.

Died before Badr in 2/623.

Imt. 1/26; Sira 2/15; Aʿlām 8/156-157.

61. Nāfiʿ al-Madanī.

Originally from the Dailam. Ibn ʿUmar took him as a child in one of his raids and he was brought up in Medina.

•Umar b. •Abd al-Azīz sent him to Egypt to teach its people the traditions. He was a reliable follower and a great scholar.

Waf. 2/150; Tarī. 5/10; Tah. 10/412; A•lām 8/319.

62. Qatāda b. Di•āma al-Sudūsī al-Baṣrī.

He was born in 61/680. A very renowned sholar in commentary and tradition, Arabic and History of the Arabs. He was a qadarī.

Died in Wāsiṭ legde in 118/736.

Waf. 1/434; Ḥuf. 1/115; Ṭabaqat 16; A•lām 6/27; Jarḥ part 2 vol.3 pp.133-135.

63. Sa•d b. Abī Waqqāṣ Mālik b. Uhaib b. •Abd Munāf al-Qurashī.

He was born in 23 B.H./603. Converted to Islam when he was seventeen. One of the ten who were told by the Prophet that they will be in paradise. He was the conqueror of Iraq. He was the Wālī of Iraq.

Died in 55/675.

Ḥil. 1/92; Bid. 5/84; Tah. 3/483; Iṣ. 3187; Sa•d. 6/6; A•lām 3/137-138.

64. Sa•d b. Mu•ādh b. al-Nu•mān b. Imru• al-Qais al-Awsī al-Anṣārī

He was the chief of al-Aws. He was wounded at al-Khandaq and died after that at the age of 37.

Died in 5/627.

Sa•d. 3/2; Iṣ. 3197; Ṣaf. 1/180; A•lām.3/139.

65. Ṣafwān b. al-Mu•aṭṭil b. Raḥḍa al-Sulamī al-Dhakwānī.

He was present at al the raids and at the conquest of Damascus. He accusation in the case of •Ifk is well known. He was killed in Arminya in 19/640.

A•lām 3/296; •Asa. 6/438.

66. Sa•īd bi Abū al-Karb (Kuraib) al-Hamadānī.

He rebted from Jābir b. •Abd Allāh. He was reliable according to Abū Zar•a and Ibn Ḥayyān.

Tah. 4/75.

67. Sa•īd b. al-Musaiab b. Ḥazn b. Abī Wahb al-Makhzūmī.

He was born in 13/634. One of the seven faqihs of Medina, a traditionist.

Died in 94/713.

Ḥil. 2/161; Ṣaf. 2/44; Waf. 1/206; Sa•d. 5/88; A•lām 3/155.

68. Sa•īd b. Abī Sa•īd al-Maqbarī.

The friend of Abū Huraira and the son of his friend. He is reliable.

Died in 125/742.

Mīz. 1/381-382.

69. Sa•īd b. Ṣāḥḥ al-Sulamī.

I do not know him.

Mīz. 1/385; Lisān 3/34.

70. Ṣarma b. Anas b. Qais b. Mālik b. ʿAdī b. ʿĀmir.

He was a monk in pre-Islamic times, and he wanted to convert to Christianity but he did not. When the Prophet emigrated to Medina he converted to Islam. He has a good poetry. Lived for 120 years.

Iṣ. 4056.

71. Abū Sufyān b. Ḥarb Ṣakhr b. Ḥarb b. Umayya b. ʿAbd Shams b. ʿAbd Munāf.

He was born in 57 B.H./567. One of Quraish's chiefs in pre-Islamic times and their leader in their wars against the Muslims. Converted to Islam in 8/629.

Died in 31/652.

ʿAsa. 6/388; Bid. 5/107; Dṣ. 4041; Aʿlām 3/288.

72. Shahr b. Ḥawshib al-Ashʿarī.

He was born in 20/641. Originally from Syria but he lived in Iraq. A traditionist and faqīh his <u>ḥadīth</u> is abandoned.

Died in 100/718.

Taj. 1/214; 3/321; Tah. 4/369; Aʿlām 3/259.

73. Shuraḥbīl b. Saʿd al-Khuṭamī al-Madanī.

One of the Anṣar's adoptions. in maghāzī.

He used to pass fatwā and relate traditions.

Tah. 4/320; Aʿlām 3/233.

74. Shuraiḥ al-Kindī.

One of the famous judges in early Islam. He was the judge of Kūfa during the reigns of ʿUmar, ʿUthmān, ʿAlī and

Mu·āwiya. In al-Ḥajaj's time he resigned.

Died in Kūfa in 78/697.

Ḥil. 4/132; Sa·d. 6/90-100; A·lām 3/236.

75. Suhail b. ·Amr b. ·Abd Shams al-Qurashī al-·Āmirī of In·aī.

The speaker of Quraish and one of their leaders in pre-Islamic times. He was the second party in the Ḥudabīya treaty. Converted to Islam after the conquest of Mecca. Died in the plague of Damascus in 18/639.

Ṣaf. 1/307; Iṣ. 3566; A·lām 3/212.

76. Sulaymān b. Muhrān al-A·mash al-Asadī by adoption.

He was born in 61/681. He was a scholar of Qur·ān, tradition and the law of inheritance.

Died in 148/765.

Bag. 9/3; Waf. 1/213; Sa·d. 6/236; A·lām 3/198.

77. Abū Ṭāriq al-Sa·dī.

He rela ted from al-Ḥasan and Ja·far al-Dab·ī related from him. He is not known.

Miz. 3295.

78. Ṭāwūs b. Kīsān al-Khawlānī al-Hamadānī;

He was born in 33/653 in Yemen from Persian origin. One of the very famous followers in fiqh and tradition.

Died in 106/724.

Tah. 5/8; Ḥil. 4/3; A·lām 3/322; Ṣaf. 2/160.

79. Thābit b. Aslam al-Banānī al-Basrī.

A pious reliable follower, followed Anas. He used to relate stories.

Died in 127/744.

Miz. 1/168; Tah. 2/2; Lisān 6/618.

80. Abū ʿUbaida b. al-Jamāḥ b. Hilāl al-Fihrī al-Qurashī.

He was born at Mecca in 40 B.H./584. One of the first converts to Islam who was present at all the raids. One of the ten who were told by the Prophet that they will be in paradise. ʿUmar appointed him as a leader in the Islamic army in Syria.

Died in ʿAmuwās plague in 18/639.

Ḥil. 1/100; Bid. 5/87; Ṣaf. 1/142; Kha. 2/244; Ash. 504; ʿAsa. 7/157; Aʿlām 4/21.

81. Ubayy b. Kaʿb b. Qais b. ʿUbaid of Banū al-Najjār of al-Khazraj.

He was a rabbi before Islam and he was the writer of the revelation. He was present at all the raids, and used to give Fatwa during the Prophet's lifetime. He participated in the collection of the Qurʿān.

Died in 21/642.

Saʿd. 3/59; Ṣaf. 1/188; Nih. 1/31; Ḥil. 1/250; Aʿlām 1/78.

82. ʿUmar b. ʿAbd al-ʿAzīz b. Marwān b. al-Ḥakam al-Ummaulī al-Qurashī.

He was born in Syria in 61/681. Then he was its Amir, then

a wazir for Sulaymān. In 99/717 he became a caliph. Died in Ma·arra in 101/720.

Tah. 7/475; Kha. 2/315; Ṣaf. 2/63; Ḥil. 5/352→353; A·lām 5/209.

83. ·Umar b. al-Khaṭṭāb b. Nafīl al-Qurashī.

He was born in 40 B.H./584. One of Quraish's heroes in pre-Islamic times. In 11/632 he became a caliph. He was killed in 23/644.

Ḥil. 1/38; Khan. 1/259; Bid. 5/88; A·lām 5/204.

84. Umayya b. Khalaf b. Wahab of Banū Lu·aī.

One of the chiefs of Quraish. He tortured Bilāl in the first year of Islam. He was taken as a prisoner of war in Badr and Bilāl killed him in 2/624.

Sira 2/52; A·lām 1/362; Kam. 2/48.

85. ·Uthmān b. ·Affān b. Abī al-·Āṣ b. Umayya.

He was born in Mecca in 47 B.H./577. Shortly after Islam he converted. One of the ten people of paradise. In 23/643 he became a caliph. He was killed in 35/656.

A·lām 4/371-372; Ḥil. 1/55; Ṣaf. 1/112.

86. ·Uthmān b. Maẓ·ūn b. Ḥabīb b. Wahab al-Jamaḥī.

One of the wise people in pre-Islamic times, who used to forbid wine. He emigrated to Abyssinia. Died in 2/624.

Ṣaf. 1/178; A·lām 3/378; Ḥil.1/102; Iṣ. 5455; Kha. 1/411 Sa·f 3/286.

87. ʿUyayna b. Ḥuṣn b. Hudhīfa b. Badr al-Fazārī.

One of the Arab leaders. He apostatized from Islam then converted again. One of the Mu'allafa Qulūbuhum.

Iṣ. 6146.

88. Waḥshī b. Ḥarb al-Ḥabashī Mawlā Banū Nawfal.

One of the slave heroes in pre-Islamic times. He is the killer of Ḥamza the Prophet's uncle.

Died in 25/645.

Iṣ. 9/11; Isti. 3/607-616; Aʿlām 9/125.

89. Zaid b. Ḥāritha b. Shurḥabīl al-Kaʿbī.

He was kidnapped while he was a child in Pre-Islamic times. Khadīja bought him and gave him to the Prophet as a gift; then he freed him and adopted him.

He was killed in 8/629.

Iṣ. 1/563; Ṣaf. 1/147; Aʿlām 3/96.

90. Zaid b. Muhalhal al-Ṭāʾī.

One of the heroes of pre-Islamic times who was known as Zaid al-Khail. He was a good poet and speaker.

Died in 9/630.

Kiz. 2/448; Iṣ. 2935; Aʿlām 3/101-102.

91. Zaid b. Thābit b. al-Ḍaḥḥāk al-Anṣārī.

He was born in Medina in 11 B.H./611. Brought up in Mecca, emigrated with the Prophet to Medina; one of the people who collected al-Qurʾān during the Prophet's lifetime, and

he collected it for Abū Bakr and ʿUthmān.

Died in 45/665.

Nih. 1/296; Iṣ. 2874; Aʿlām 3/66; Ṣaf. 1/294.

92. al-Zubair b. al-ʿAwwām b. Khuwailid al-Asadī al-Qurashī.

He was born in 28 B.H./596, a son of the Prophet's aunt.

Killed in al-Jammal in 36/656.

Bid. 5/83; Khā. 1/172; Ḥil. 1/89; Ṣaf. 1/132; ʿAsa 5/355; Aʿlām 3/74-75.

93. Abū al-Zubair al-Makkī Muḥammad b. Muslim Mawla al-Asad.

Some people say that he is reliable while others say that he is not.

Miz. 3/124; Ṭah. 747.

94. al-Zuhrī Muḥammad b. ʿUbaid Allāh b. Shihāb al-Zuhrī of Banū Zahra b. Kilāb of Quraish.

One of the renowned followers, a good memoriser of ḥadīth and a faqih.

Died in 124/742.

Tah. 9/445; Tarī. 5/36; Ḥil. 3/360; Ṣaf. 2/77; Waf. 1/451; Aʿlām 7/317.

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