

Asbab un Nuzul

(Context and occasions of the sending down of the Holy Qur'an.)

By Al Wahidi

About the work

'Alī ibn Ahmad al-Wahidi, Asbab al-Nuzul 'Alī ibn Ahmad al-Wāhidī (d. 468/1075), the earliest scholar of the branch of the Qur'anic sciences known as Asbāb al-Nuzūl (i.e. the contexts and occasions of the Revelation of the Qur'an). Al-Wāhidī and subsequent scholars aimed to collect and systemize information concerning all the known reasons and contexts for the Revelation of particular Qur'anic verses. This translation by Mokrane Guezzou represents the first accurate and reliable English translation of this seminal work.

About the translator

Mr. Mokrane Guezzou is a British-Algerian translator of major Islamic works. His translation of *Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās* also appears in the Great Tafsirs of the Qur'an series. He is also the translator of Ibn 'Atā Allāh al-Iskandarī's *Al-Qasd al-Mujarrad fi Ma'rifat al-Ism al-Mufrad* (forthcoming with Fons Vitae).

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أسباب نزول آيات سورة (البقرة)

{*الْمَ دَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُنْتَقِينَ}

(Alif. Lam. Mim. This is the Scripture) [2:1-2]. Abu 'Uthman al-Thaqafi al-Za'farani informed us> Abu 'Amr ibn Matar> Ja'far ibn Muhammad ibn al-Layth> Abu Hudhayfah> Shibl>Ibn Abi Najih> Mujahid who said: "Four verses from the beginning of this Surah were revealed about the believers, and two verses after these four were revealed about the disbelievers and thirteen verses after these last two were revealed about the hypocrites".

{إِنَّ الَّذِينَ كَفَرُوا إِنَّهُمْ عَلَيْهِمْ أَنَّدَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ}

(As for the disbelievers, whether thou warn them) [2:6]. Said al-Dahhak: "This was revealed about Abu Jahl and six people from amongst his household". Al-Kalbi said: "this refers to the Jews".

{وَإِذْ الْفُؤَادُ الَّذِينَ آمَنُوا قَالُوا إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ إِذَا شَيَّاطِينُهُمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ }

(And when they fall in with those who believe, they say: We believe) [2:14]. Ahmad ibn Muhammad ibn Ibrahim informed us> Shaybah ibn Muhammad>'Ali ibn Muhammad ibn Qurrah> Ahmad ibn Muhammad ibn Nasr> Yusuf ibn Bilal> Muhammad ibn Marwan> al-Kalbi> Abu Salih> Ibn 'Abbas who said: "This verse was revealed about 'Abdullah ibn Ubayy and his followers. It so happened that they went out one day and were received by a group of Companions of Allah's Messenger, Allah bless him and give him peace. 'Abd Allah ibn Ubayy said: 'See how I will bar these fools from you!' He proceeded and took hold of the hand of Abu Bakr al-Siddiq, may Allah be well pleased with him, and said: 'Welcome to the truthful, the master of Banu Tamim and leader of Islam, the second person in the cave along with Allah's Messenger, who gave up his person and his wealth'. Then he took hold of the hand of 'Umar ibn al-Khattab, may Allah be well pleased with him, and said: 'Welcome to the master of Banu 'Adiyy ibn Ka'b, the distinguisher and the strong in the religion of Allah, who gave up his person and wealth for Allah's Messenger'. Then he took hold of the hand of 'Ali ibn Abi Talib, may Allah ennable his face, and said: 'Welcome to the cousin and son-in-law of Allah's Messenger, the master of Banu Hashim apart from Allah's Messenger'. Then they dispersed. 'Abd Allah told his companions: 'How did I do? When you see them do as I do'. His companions praised him. But when the Muslims returned to the Prophet, Allah bless him and give him peace, and informed him of what happened, Allah revealed this verse".

{يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ }

(O mankind! Worship your Lord ...) [2:21]. Sa'id ibn Muhammad ibn Ahmad al-Zahid> Abu 'Ali ibn Ahmad al-Faqih> Abu Turab al-Quhustani> 'Abd al-Rahman ibn Bishr> Rawh> Shu'bah> Sufyan al-Thawri> al-A'mash> Ibrahim> 'Alqamah who said: "Any revelation which contains the expression (O mankind!) is Meccan while any revelation which contains the expression (O ye who believe!) is Medinan". He means to say that the expression (O mankind!) is an address to the people of Mecca while (O ye who believe!) is an address to the people of Medina. Hence, Allah's saying (O mankind! Worship your Lord ...) is an address to the Meccan idolaters. The address of the idolaters of Mecca goes on until Allah's saying: (And give glad tidings...) [al-Baqarah, 2:25]. This last verse was revealed about the believers. This is because Allah, exalted is He, wanted to mention here the reward of the believers after having mentioned the reward of the disbelievers in His saying: (... the fire prepared for the disbelievers, whose fuel is of men and stones) [al-Baqarah, 2:24].

إِنَّ اللَّهَ لَا يَسْتَحِي أَن يَضْرِبَ مَثَلًا مَّا يَعْوَضُهُ فَمَا أَفْوَقَهُ أَفَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَسِيقِينَ

(Lo! Allah disdaineth not to coin the similitude) [2:26]. Ibn 'Abbas said, according to the report of Abu Salih: "When Allah, exalted is He, coined these two similitudes for the hypocrites - he means Allah's sayings (Their likeness is as the likeness of one who kindleth fire...) [2:17] and (Or like a rainstorm from the sky....) [2:19] - they said: 'Allah is too exalted and sublime to coin similitudes'. Hence, Allah revealed this verse". Al-Hasan and Qatadah said: "When Allah mentioned gnats and spiders in His Book and used them to coin similitudes for the disbelievers, the Jews laughed and said: 'this does not resemble Allah's speech', and so Allah revealed this verse". Ahmad ibn 'Abd Allah ibn Ishaq al-Hafiz in his epistle informed us> Sulayman ibn Ayyub al-Tabarani> Bakr ibn Sahl> 'Abd al-'Aziz ibn Sa'id> Musa ibn 'Abd al-Rahman> Ibn Jurayj> 'Ata'> Ibn 'Abbas who said regarding Allah's saying (Lo! Allah disdaineth not to coin the similitude): "This is because Allah mentioned the deities of the idolaters, saying: (And if the fly took something from them, they could not rescue it from him) [22:73]. He also mentioned the scheme of the deities and compared it to cobweb. Upon hearing this, they said: 'See how Allah mentions gnats and spiders in the Qur'an revealed to Muhammad; what is the use of this?' And so Allah revealed this".

أَتَأْمُرُونَ النَّاسَ بِالْإِيمَانِ وَتَنْسُونَ أَنفُسَكُمْ وَأَنْتُمْ تَتَنَاهُونَ أَكَيْنَبَ أَفَلَا تَعْقِلُونَ

(Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)?) [2:44]. Said Ibn 'Abbas, according to the narration of al-Kalbi>Abu Salih through the aforementioned chain of transmission: "This was revealed about the Jews of Medina. One of them would say to his brother-in-law, relatives or Muslims with whom they had milk relations: 'Hold firm to your religion and that with which this man — meaning Muhammad, Allah bless him and give him peace — commands you, for what he has brought is the truth'. They used to enjoin people to follow Islam while abstaining themselves from doing so".

وَاسْتَعِينُوا بِالصَّابَرِ وَالصَّلَاةِ وَإِنَّهُ الْكَبِيرَ إِلَّا عَلَى الْخَسِعِينَ

(Seek help in patience and prayer...) [2:45]. According to most people of knowledge, this verse is an address to the people of the Book, even though it is also a stance of propriety for all the servants. One scholar said: "With this address, Allah has reverted to addressing the Muslims". But the first opinion is more correct.

سُبْحَانَ رَبِّ الْعَالَمِينَ
إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا
سُبْحَانَ رَبِّ الْعَالَمِينَ
فَلَمْ يَعْلَمْهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews...) [2:62]. Al-Hafiz Ahmad ibn Muhammad ibn Ahmad informed us> 'Abd Allah ibn Muhammad ibn Ja'far the al-Hafiz> Abu Yahya al-Razi> Sahl ibn 'Uthman al-'Askari> Yahya ibn Abi Za'idah who said: "Ibn Jurayj said> 'Abd Allah ibn Kuthayr> Mujahid who said: 'When Salman related to the Prophet, Allah bless him and give him peace, the story of the monks, the Prophet told him that they will dwell in hell fire'. Salman said: 'The whole earth became gloomy for me, but then this verse was revealed (Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews) up to Allah's saying (and there shall no fear come upon them neither shall they grieve), and it was as if a mountain had been lifted away from me' ". Muhammad ibn 'Abd al-'Aziz al-Marwazi informed us> Muhammad ibn al-Husayn al-Haddadi> Abu Yazid> Ishaq ibn Ibrahim> 'Amr> Asbat> al-Suddi who said: "The verse (Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews...) was revealed about the monks with whom Salman al-Farisi kept company. When Salman went to see the Messenger of Allah, Allah bless him and give him peace, he informed him about their worship and striving. He said: 'O Messenger of Allah! They used to pray and fast; they believed in you and bore witness that you will be sent as a prophet'. When Salman finished his praise of them, Allah's Messenger, Allah bless him and give him peace, said: 'O Salman! They are of the dwellers of hell fire'. Allah then revealed (Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews) up to His saying (neither shall they grieve)". Muhammad ibn Ahmad ibn Muhammad ibn Ja'far informed us> Muhammad ibn 'Abd Allah ibn Zakariyya> Muhammad ibn 'Abd al-Rahman al-Daghuli> Abu Bakr ibn Abi Khaythamah> 'Amr ibn Hammad> Asbat> al-Suddi> Abu Malik> Abu Salih> Ibn 'Abbas> Murrah> Ibn Mas'ud> also from some of the Companions of the Prophet, Allah bless him and give him peace: "(Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews) was revealed about Salman al-Farisi, a notable of Jundishapur; what follows this verse was revealed about the Jews".

سُبْحَانَ رَبِّ الْعَالَمِينَ
أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَلِمُوا
سُبْحَانَ رَبِّ الْعَالَمِينَ
وَهُمْ يَعْلَمُونَ

(Have ye hope that they be true to you ...) [2:75]. Ibn 'Abbas and Muqatil said: "This was revealed about the seventy men who were chosen by Moses to go with him to Allah, exalted is He. When they went with him to the tryst and heard Allah's speech, commanding and prohibiting Moses, they returned to their people. As for the true amongst them, they delivered exactly what they had heard. But a group of them said: 'we heard Allah at the end of His speech say: if you can do these things, then do them; but if you wish, don't do them

and there is no harm upon you' ". But most Qur'anic exegetes are of the opinion that it was revealed about those who had changed the verse of stoning [adulterers who are married] and the description of Muhammad, Allah bless him and give him peace.

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لَيَشْتَرُوا بِهِ ثُمَّ نَأْقِلُهُ لَهُمْ {
مَّمَّ اكْتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لِّلَّهُمْ مَمَّ ايْكُسْبُونَ }

(Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah"...) [2:79]. This was revealed about those who had changed the description of the Prophet, Allah bless him and give him peace, and altered his traits. Al-Kalbi mentioned, through the above-mentioned chain of transmission: "They had changed the description of Allah's Messenger, Allah bless him and give him peace, in their Scripture. They made him white and tall while the Prophet, Allah bless him and give him peace, was brown and of medium height. They had said to their followers and companions: 'Look at the description of the prophet who will be sent at the end of time; his description does not match that of this [man]'. The Jewish rabbis and doctors used to gain some worldly benefits from the Jewish people and so they were afraid of losing this gain if they were ever to show the real description. It is for this reason that they had changed it".

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَخَدُّمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ {
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ }

(And they say: The Fire (of punishment) will not touch us save for a certain number of days...) [2:80]. Isma'il ibn Abi al-Qasim al-Sufi informed us> Abu'l-Husayn Muhammad ibn Ahmad ibn Hamid al-'Attar> Ahmad ibn al-Hasan ibn 'Abd al-Jabbar> Abu'l-Qasim 'Abd Allah ibn Sa'd al-Zuhri> his father and paternal uncle> their father> Ibn Ishaq> Muhammad ibn Abi Muhammad> 'Ikrima> Ibn 'Abbas who said: "Allah's Messenger, Allah bless him and give him peace, came to Medina and found the Jews saying: 'This worldly life will last seven thousand years. And for every one thousand years of the days of this worldly life people will be tormented in hell fire for one day of the days of the Afterlife. Thus, the torment will last for only seven days'. Allah, exalted is He, revealed concerning this saying: (And they say: The Fire (of punishment) will not touch us save for a certain number of days)". Abu Bakr Ahmad ibn Muhammad al-Tamimi informed us> 'Abd Allah ibn Muhammad ibn Hayyan> Muhammad ibn 'Abd al-Rahman al-Razi> Sahl ibn 'Uthman> Marwan ibn Mu'awiyah> Juwaybir> al-Dahhak> Ibn 'Abbas said concerning the verse (And they say: The Fire (of punishment) will not touch us save for a certain number of days): "The people of the Book found out that from one end of hell fire to the other a journey of forty years was needed, and, therefore, they said: 'We shall not be tormented in hell fire except for the period of time specified in the Torah'. And so they proceeded in their torment until they reached Saqar wherein is the tree of Zaqqum until the certain number of days which they mentioned came to an end. The denizens of hell fire then said to them: 'you

claimed you will not be tormented in hell fire except for a certain number of days. Well, those certain number of days has elapsed, but eternity remains' ”.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا أَعْهَمُوْكَاثِرًا مِّنْ قَبْلِ يَسْتَقْتَلُونَ عَلَى الَّذِينَ كَفَرُواۚ
 {فَلَمَّا جَاءَهُمْ مَا عَرَفُواۚ كَفَرُواۚ بِهِ قَلْعَةُ اللَّهِ عَلَى الْكَافِرِينَۚ

...though before that they were asking for a signal triumph over those who disbelieved...) [2:89]. Said Ibn 'Abbas: "The Jews of Khaybar were at war with Ghatafan, and whenever the two parties used to meet, Khaybar ended up in defeat. For this reason they devised the following supplication: 'O Allah! We beseech You by the truth of the unlettered Prophet whom You promised to send forth to us at the end of time to give us victory over them'. And so whenever they said this supplication, Ghatafan was defeated. But when the Prophet, Allah bless him and give him peace, was sent forth, they disbelieved in him. It is due to this that Allah, exalted is He, revealed (...though before that they were asking for a signal triumph over those who disbelieved) i.e. by means of you, O Muhammad, up to His saying (The curse of Allah is on disbelievers)". And al-Suddi said: "The Arabs used to pass by the Jews and expose the latter to some harm. The Jews knew the description of Muhammad in the Torah and used to ask Allah to send him so that they could fight with him against the Arabs. When Muhammad, Allah bless him and give him peace, came to them, they disbelieved in him out of resentful envy. They said: 'all the messengers were from the descendants of Jacob, how is it that this one is a descendent of Ishmael?'"

فَلَمَّا كَانَ عَدُوًا لِّلْجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا أَبْيَنَ يَدِيهِ وَهُدًى وَبُشْرَىۚ
 {لِلْمُؤْمِنِينَۚ

(Say (O Muhammad, to mankind): Who is an enemy to Gabriel! ...) [2:97]. Sa'id ibn Muhammad ibn Ahmad al-Zahid informed us> al-Hasan ibn Ahmad al-Shaybani> al-Mu'ammil ibn al-Hasan ibn 'Isa> Muhammad ibn Isma'il ibn Salim> Abu Nu'aym> 'Abdullah ibn al-Walid> Bukayr> Ibn Shihab> Sa'id ibn Jubayr> Ibn 'Abbas who said: "The Jews came to the Prophet, Allah bless him and give him peace, and said: 'O Abu'l-Qasim! We would like to ask you about a few things; we shall follow you if you answer them. Who, among the angels, comes to you? For there is not a single prophet except that an angel comes to him with a message and revelation from his Lord, glorified and majestic is He, so who is the angel who comes to you?' He said: 'it is Gabriel'. They said: 'That is the one who comes down with war and fighting. He is our enemy. If you had said: Michael, who comes down with rain and mercy, we would have followed you'. And so Allah, exalted is He, revealed (Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave) up to His saying (Then, lo! Allah (Himself) is an enemy to the disbelievers) [2:98]".

{مَنْ كَانَ عَدُوًّا لِّلَّهِ وَمَا لِنَّكَتْهُ وَرَسُولُهُ وَجِئْرِيلَ وَمِيكَلَ فَإِنَّ اللَّهَ عَدُوًّا لِّكَافِرِينَ }

(Who is an enemy to Allah, and His angels...) [2:98]. Abu Bakr al-Asfahani informed us> al-Hafiz Abu'l-Shaykh [al-Asfahani]> Abu Yahya al-Razi> Sahl ibn 'Uthman> 'Ali ibn Mushir> Dawud> al-Sha'bi who said: "Said 'Umar ibn al-Khattab, may Allah be well pleased with him: 'I used to go to the Jews upon their study of the Torah and was amazed to see the conformity of the Qur'an with the Torah and of the Torah with the Qur'an. On one occasion they said: 'O 'Umar! We do not like anyone more than we like you'. I asked: 'And why is that?' They said: 'Because you come to us and mix with us'. I said: 'I come to you only because of my amazement at how the different parts of the Book of Allah strengthen each other, and how the Qur'an is in conformity with the Torah and how the Torah is in conformity with the Qur'an'. As I was with them one day, Allah's Messenger, Allah bless him and give him peace, passed by behind me. The Jews said: 'Here is your man; go to him! He has just got to an alley of Medina'. I turned to them and asked: 'I adjure you by Allah and by that which was revealed to you of Scripture, do you know that he is Allah's Messenger?' Their chief said to them: 'He has implored you by Allah, so do tell him'. They said: 'You are our chief; you tell him'. Their chief said: 'We do know that he is Allah's Messenger!' I said: 'You are the one who shall be subject to the worst form of destruction if you all know that he is Allah's Messenger and then do not follow him'. They said: 'We have an enemy among the angels as we have an ally from amongst them'. I asked: 'Who is your enemy and who is your ally?' They said: 'Our enemy is Gabriel who is the angel of harshness and coarseness, burden and hardship'. I said: 'And who is your ally?' They said: 'Michael who is the angel of tenderness, gentleness and ease'. I said: 'In that case I bear witness that it is not allowable for Gabriel to declare enmity to the allies of Michael nor is it allowable for Michael to be an ally to the enemies of Gabriel, for both, including all those who are with them, are enemies to those who declare any one of them as an enemy, as they are allies to whomever is an ally to any one of them'. I then stood up and left and got to the alley which Allah's Messenger, Allah bless him and give him peace, had entered. The Prophet welcomed me and then said: 'O son of al-Khattab, shall I recite to you some verses which were revealed to me a while ago?' I said: 'Please do!' He recited (is an enemy to Gabriel...) up to Allah's saying (and only miscreants will disbelieve in them) [2:99]. I said: 'By Him Who has sent you as a prophet with the truth, I did not come to see you except to inform you of what the Jews say. But the Subtle and Knowing has already informed you before me'. 'Umar said: 'You have already seen me harder than a stone when it came to the religion of Allah' ". Ibn 'Abbas also said: "A Jewish rabbi from Fadak by the name of 'Abd Allah ibn Suwriya argued with the Messenger of Allah, Allah bless him and give him peace, and also asked him a few questions. When the argument started to turn against him, he asked: 'Who is the angel who comes to you from heaven?' The Prophet said: 'Gabriel. Allah did not send any prophet except that Gabriel is his ally'. The rabbi said: 'Gabriel is our enemy among the angels. If it had been Michael instead of him we would have believed in you. Gabriel brings down chastisement, fighting and hardship. He showed enmity to us in many occasions. What was even harder to take is that Allah had revealed to our Prophet that Jerusalem would be sacked at the hand of a man called Bukhtunassar [Nebuchadnezzar] and informed us also of the time it would be

sacked. When that time came, we sent one of the strong men of the Children of Israel to find Bukhtunassar and kill him. He looked for him until he found him in Babel, a poor boy without any strength. Our man seized him to finish him off but Gabriel intervened. He said to our man: 'If it is your Lord who has given leave for your destruction, then you will not be set on him. And if He has not, why would you kill him?' Our man believed him and came back to us. Bukhtunassar grew up, gained strength, conquered us and sacked Jerusalem. This is why we consider him our enemy'. Allah revealed this verse because of this". Said Muqatil: "The Jews said: 'Gabriel is our enemy; he was commanded to place Prophethood amongst us, but he placed it with others'. Allah revealed this verse as a response".

{وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ}

(We have revealed unto thee clear tokens ...) [2:99]. Said Ibn 'Abbas: "This is a reply to Ibn Suwriya when he said to Allah's Messenger, Allah bless him and give him peace: 'O Muhammad! You did not bring anything that we know, and no clear token has been revealed to you by means of which we follow you'. And, hence, Allah revealed this verse".

وَأَنْبَعُوا مَا تَنَلُوا أَلْشَيَاطِينُ عَلَىٰ إِمْلَاكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَا كُنَّ الْشَّيَاطِينَ لَكُلَّ قَرُوا يُعَلَّمُونَ
النَّاسُ السَّحْرُ وَمَا أَنْزَلَ عَلَى الْمُلَكِينَ بِبَأْيَلَ هَارُوتَ وَمَا لَوْتَ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولُوا إِنَّمَا
نَحْنُ فَتَّنَةٌ فَلَا تَكْفُرْ فَيَعْلَمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بَهْ بَيْنَ الْمَرْءَ وَزَوْجِهِ وَمَا هُمْ بِضَارٍ يَنْ بَهْ مِنْ أَحَدٍ
إِلَّا بِإِذْنِ اللَّهِ وَيَعْلَمُونَ مَا يَضْرُبُهُمْ وَلَقَدْ عَلِمُوا الْمَنْ أُشْتَرَاهُ مَالُهُ فِي الْآخِرَةِ مِنْ خَلْقِ
وَلَبِسْ مَا اشْرَوْا بِهِ أَنْفُسُهُمْ لَوْ كَانُوا يَعْلَمُونَ

(And follow that which the devils falsely related against the kingdom of Solomon...) [2:102]. Muhammad ibn 'Abd al-'Aziz al-Qantari informed us> Abu'l-Fadl al-Haddadi> Abu Yazid al-Khalidi> Ishaq ibn Ibrahim> Jarir> Husayn ibn 'Abd al-Rahman> 'Imran ibn al-Harith who said: "Once as we were sitting with Ibn 'Abbas when he said: 'The devils used to eavesdrop on heaven. One of them would bring a word of truth from therein, and when he is trusted for telling the truth, he would add to it seventy lies with which he earns the hearts of people. When Solomon came to know about it, he took it and buried it beneath his throne. When he died, a devil stood in the street and said: 'Shall I guide you to Solomon's guarded treasure, the like of which he does not have?' They said: 'Yes, do'. He said: 'It is under his throne; go and unearth it'. They said: 'This is magic'. Different nations then copied it from them. And thus Allah, exalted is He, revealed Solomon's excuse (And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not.)". Said al-Kalbi: "The devils wrote down magic and talismans (niranjiyyat) and attributed them to Asaf ibn Barakhiya. They wrote: 'This is what Asaf ibn Barakhiya has taught the king Solomon' and they buried it in the place where Solomon worshipped without him realizing it. This happened when Solomon was stripped of his kingdom. When

Solomon died, they unearthed it from under his place of worship and said to people: 'Solomon left this in your possession so that you learn it'. As for the scholars of the Children of Israel, they said: 'Allah forbid that this be the knowledge of Solomon'. The lowly among people said: 'This is Solomon's knowledge', and therefore sought its knowledge and rejected the scriptures of their prophets. Solomon was later blamed for this and this remained the case until Allah sent Muhammad, Allah bless him and give him peace. Allah revealed Solomon's excuse was revealed in His own words. He showed his innocence from what he was blamed for (And follow that which the devils falsely related against the kingdom of Solomon...)". Sa'id ibn al-'Abbas al-Qurashi informed us in his epistle that al-Fadl ibn Zakariyya informed them> Ahmad ibn Najdah> Sa'id ibn Mansur> 'Itab ibn Bashir> Khusayf who said: "Solomon used to ask any newly grown tree: 'Which disease can you cure?' The tree would say: 'This and that!' When the Carob tree (al-Khurnubah) grew, he asked it: 'What are you for?' it replied: 'I am for the purpose of destroying your sanctuary!' He said: 'Would you really destroy it?' 'Yes', came the reply. 'What an evil tree you are', said Solomon. Shortly after this he died. People began to say regarding their own sick ones: 'If only we had someone like Solomon'. The devils then wrote a book and buried it under the place where Solomon used to worship. After which they said [to the people]: 'We will direct to that with which Solomon used to treat others'. They then proceeded and unearthed that book which contained magic and spells. Allah, exalted is He, therefore revealed (And follow that which the devils falsely related against the kingdom of Solomon) up to His saying (therefore disbelieve not) [2:102]". Said al-Suddi: "People in Solomon's time wrote magic from each other and devoted themselves to learning it. Solomon took all that which was written of magic, put it in a chest and buried it under his throne after he warned them against it. When Solomon died and all those who knew the incident of burying these writings then passed away after him, a devil appeared in the shape of a human and went to a group among the Children of Israel. He said to them: 'Shall I direct you to an inexhaustible treasure?' When they answered in the affirmative, he said: 'Dig under the throne [of Solomon]'. When they did, they found those writings. Upon unearthing them, the devil said: 'It is by means of these that Solomon controlled the jinn, humans, devils and birds'. The children of Israel used those writings from then on, and it is for this reason that one finds magic more widespread among the Jews. Allah, glorified and exalted is He, absolved Solomon of this deed and revealed this verse".

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا إِنَّا عَذَّبْنَا أَنْفُسَنَا وَلَكُفَّارِينَ عَذَابٌ أَلِيمٌ }

(O ye who believe, say not (unto the Prophet): "Listen to us" [ra'ina] ...) [2:104]. Said Ibn 'Abbas according to the narration of 'Ata': "This is because the Arabs used to employ this expression [ra'ina], so when the Jews heard them using it with the Prophet, Allah bless him and give him peace, they liked it. This same expression in the parlance of the Jews had the connotation of vile abusive language. They said: 'Before, we used to abuse Muhammad secretly. Now, you can abuse him openly because this expression is used in their speech'. Therefore, they used to come to Allah's Prophet, Allah bless him and give him peace, and say: 'O Muhammad! ra'ina', and the they would laugh. A man from the Helpers — Sa'd ibn 'Ubada who understood well the language of the Jews—understood the reason. He said to

them: 'O enemies of Allah! May Allah's curse be on you. By Him in Whose Hand is Muhammad's soul, I will cut the head of any man of you who utters this expression'. They objected, saying: 'But do you not use the same expression with him?' And therefore Allah, exalted is He, revealed: (O ye who believe, say not (unto the Prophet): "Listen to us" [ra'ina]) but say "Look upon us" [unzurna]...).

**مَّا يَوَدُ الظَّالِمُونَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُسْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ أَعْظَمُ
}يَحْتَصُ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ أَكْبَرُ وَالْفَضْلُ عَلَيْهِ**

(Neither those who disbelieve among the people of the Scripture nor the idolaters love...) [2:105]. The commentators of the Qur'an said: "Whenever the Muslims said to their allies from amongst the Jews: 'Believe in Muhammad!' They would say: 'This to which you are inviting us is not better than what we have; we only wish it was better'. Allah, exalted is He, revealed this verse to give them the lie".

مَا نَسَخَ مِنْ آيَةٍ أَوْ نَسَخَهَا إِنَّا نَخْيِرُ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof) [2:106]. The commentators of the Qur'an said: "The idolaters said: 'Do you not see that Muhammad commands his Companions with something and then forbids them from the same and commands them to the exact opposite. One day he says something and the following day he retracts it. This Qur'an is nothing but the speech of Muhammad who has invented it. It is a speech that contradicts itself'. Allah, exalted is He, therefore revealed this verse (And when We put a revelation in place of (another)...) [16:101] and also (Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof...)".

**أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَ اسْتَأْلَمَ مُوسَىٰ إِذْنَ قَبْلٍ وَمَنْ يَبْدَلَ الْكُفُرَ بِالإِيمَانِ فَقَدْ ضَلَّ
}سَوَاءَ السَّيِّلُ**

(Or would ye question your messenger...) [2:108]. Said Ibn 'Abbas: "This verse was revealed about 'Abd Allah ibn Abi Umayyah and a group of people from the Quraysh who had said to the Prophet: 'O Muhammad! Turn al-Safa into gold, expand for us the land of Mecca and make rivers gush out throughout it — if you do this, we will believe in you!' Allah, exalted is He, revealed this verse as a response to them". The commentators of the Qur'an also said: "The Jews and other idolaters put their requests to the Messenger of Allah, Allah bless him and give him peace; some said: 'Bring us an entire book from heaven as did Moses bring the Torah'; some — 'Abd Allah ibn Umayyah al-Makhzumi — said: 'Bring us a

book from heaven which reads: This is from the Lord of the Worlds to Ibn Abi Umayyah: know that I have sent Muhammad to mankind'; others said: 'We shall not believe in you until you bring the angels as guarantors'. Hence, Allah, exalted is He, revealed this verse".

وَدَكَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا
 {تَبَيَّنَ لَهُمُ الْحَقُّ فَأَعْفُوا وَأَصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}

(Many of the people of the Scripture long to make you disbelievers after your belief...) [2:109]. Said Ibn 'Abbas: "This verse was revealed about a group of Jews who said to the Muslims after the Battle of Uhud: 'Could you not see what has happened to you? If you were truly following the truth, you would not have been defeated. Revert, therefore, to our religion; it is far better for you' ". Al-Hasan ibn Muhammad al-Farisi informed us>Muhammad ibn 'Abd Allah ibn al-Fadl> Ahmad ibn Muhammad ibn al-Hasan> Muhammad ibn Yahya> Abu'l-Yaman> Shu'ayb> al-Zuhri> 'Abd al-Rahman ibn 'Abd Allah ibn Ka'b ibn Malik> his father who reported that Ka'b al-Ashraf the Jew was a poet who used his poetry to satirize the Prophet, Allah bless him and give him peace, and incite the disbelievers of Quraysh against him. The idolaters and Jews of Medina also used to seriously harm the Messenger of Allah, Allah bless him and give him peace, and his Companions upon their arrival to Medina. Allah, exalted is He, commanded his Prophet to endure all that and to forgive them. And it is about them that was revealed (Many of the people of the Scripture long to make you disbelievers after your belief...) up to His saying (Forgive and be indulgent (toward them) until Allah give command...).

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عِنْدَهُمْ شَيْءٌ وَقَالَتِ الْأَصَارَىٰ عَلَيْسَتِ الْيَهُودُ عِنْدَهُمْ شَيْءٌ وَهُمْ يَتَلَوَّنُونَ
 الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا إِكَانُوا فِيهِ يَخْتَلِفُونَ
 }

(And the Jews say the Christians follow nothing (true)...) [2:113]. This was revealed about the Jews of Medina and the Christians of Najran. When the delegation of Najran came to the Messenger of Allah, Allah bless him and give him peace, the Jewish rabbis came to see them. They had a debate with each other and the debate got so heated up that they shouted at each other. The Jews said: "You are not following the true religion", and declared their disbelief in Jesus and the Gospel. In response, the Christians said: "You are not following the true religion", and declared their disbelief in Moses and the Torah. Allah therefore revealed this verse.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَن يُذْكَرَ فِيهِ أَسْمُهُ وَسَعَىٰ فِي خَرَابِهِ أَوْ لِئَكَ مَا كَانَ لَهُمْ أَنْ
 يَدْخُلُوهُ إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا أَخْزِيٌّ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

(And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest His name should be mentioned therein...) [2:114]. This was revealed about Titus the Roman and his Christian army. When the latter invaded the Children of Israel, they killed their soldiers, enslaved their women and children, burned the Torah, sacked Jerusalem and then threw carrioles in it. This is the opinion of Ibn 'Abbas according to the narration of al-Kalbi. Qatadah and al-Suddi said: "This refers to Bukhtunassar and his army who conquered the Jews and destroyed Jerusalem. They were helped in this by the Roman Christians". And Ibn 'Abbas said, according to the narration of 'Ata': "This verse was revealed about the idolaters of Mecca who prevented the Muslims from mentioning Allah in the Sacred Mosque".

وَلِلَّهِ الْمَشْرُقُ وَالْمَغْرِبُ فَأَيْمَانُهُمْ أَنُوْلُواْ قَبْلَهُمْ وَجْهُهُمْ إِنَّ اللَّهَ وَاسِعٌ عَلَيْهِمْ {

(Unto Allah belong the East and the West...) [2:115]. There is a scholarly disagreement regarding the occasion of revelation of this Qur'anic verse. Abu Mansur al-Mansuri informed us> al-Hafiz 'Ali ibn 'Umar> Abu Muhammad Isma'il ibn 'Ali> al-Hasan ibn 'Ali ibn Shabib al-'Umari> Ahmad ibn 'Ubayd Allah ibn al-Hasan al-'Anbari who said: "I found written in my father's epistle: 'Abd al-Malik al-'Arzami narrated to us> 'Ata' ibn Rabah> Jabir ibn 'Abd al-Malik who said: 'The Messenger of Allah, Allah bless him and give him peace, sent a military expedition in which I was present. It was dark and so we could not determine the precise direction of the qiblah. Some of us said: we know the exact direction; it is toward the North. They prayed and drew lines. Some others said: the qiblah is toward the South. They prayed and drew lines. When it was morning and the sun had risen up, they discovered that their lines were pointed to a different direction to that of the qiblah. When we returned from our journey we asked the Prophet, Allah bless him and give him peace, about this but he did not give us an answer. Allah, exalted is He, then revealed this verse (Unto Allah belong the East and the West...)'. Abu Mansur informed us> 'Ali> Yahya ibn Sa'id> Muhammad ibn Isma'il al-Ahmasi> Waki'> Ash'ath al-Samman> 'Asim ibn 'Ubayd Allah> 'Abd Allah ibn 'Amir ibn Rabi'ah> his father who said: "We were praying with the Prophet, Allah bless him and give him peace, while on a journey. And because it was a dark night we could not determine the precise direction of the qiblah. Each man prayed toward whichever direction he thought was right. In the following morning, we mentioned what had happened to the Prophet, Allah bless him and give him peace, and then the verse (Unto Allah belong the East and the West...) was revealed". Ibn 'Umar is of the opinion that the above verse is about voluntary offering of supererogatory prayers. Abu'l-Qasim ibn Sa'dan informed us> Muhammad ibn 'Abd Allah al-Hafiz> Muhammad ibn Ya'qub> Abu'l-Bukhturi 'Abd Allah ibn Muhammad ibn Shakir> Abu Usamah> 'Abd al-Malik ibn Sulayman> Sa'id ibn Jubayr> Ibn 'Umar who said: "The verses (Unto Allah belong the East and the West...) was revealed so that one prays toward whatever direction one's mount directs one upon offering supererogatory prayer". Said Ibn 'Abbas, according to the narration of 'Ata': "When the Negus died, Gabriel came to the Prophet, Allah bless him and give him peace, and said: 'The Negus has died, so perform the prayer of the dead over him'. The Messenger of Allah, Allah bless him and give him peace, summoned his Companions, aligned them in rows, went to the front and said: 'Allah has commanded me to perform the

prayer of the dead over the Negus who has died, so do pray over him'. And the Messenger of Allah, Allah bless him and give him peace, and his Companions prayed over him. The Companions of the Messenger of Allah, Allah bless him and give him peace, said in between themselves: 'How could we possibly pray over a man who prayed toward other than our own qiblah', this is because the Negus prayed toward Jerusalem which was the qiblah until he died but which was subsequently changed toward the Ka'bah. Allah, exalted is He, therefore, revealed this verse (... and whithersoever ye turn, there is Allah's Countenance...)". Qatadah, on the other hand, is of the opinion that the above verse was abrogated by the saying of Allah, exalted is He (wheresoever ye may be, turn your faces (when ye pray) toward it) [2:144]. This is also the opinion of Ibn 'Abbas, according to the report of 'Ata' al-Kurasani. He also said: "The first of the Qur'an to be abrogated is the question of the qiblah. Allah, exalted is He, says (Unto Allah belong the East and the West and whithersoever ye turn, there is Allah's Countenance). Thus, Allah's Messenger, Allah bless him and give him peace, prayed toward Jerusalem and left praying toward the Ancient House. Then, Allah directed him to pray toward the Ancient House". He said: "And in the report of 'Ali ibn Abi Talhah al-Walibi that when Allah's Messenger, Allah bless him and give him peace, migrated to Medina which was mainly populated by the Jews, Allah commanded him to pray toward Jerusalem. The Jews were happy. He prayed toward this direction over thirteen months. But the Messenger of Allah, Allah bless him and give him peace, liked the qiblah of Abraham. So when Allah, exalted is He, directed him to it, the Jews felt uncomfortable and said: (What hath turned them from the qiblah which they formerly observed?) [2:142], Allah, exalted is He, revealed: (whithersoever ye turn, there is Allah's Countenance)".

{وَقَالُوا أَتَخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّهُ لَهُ قَانِتُونَ }

(And they say: Allah hath taken unto Himself a son...) [2:116]. This was revealed about the Jews who said: "Ezra is the son of Allah", and the Christians of Najran who said: "Christ is the son of Allah", and also the Arab idolaters who said: "The angels are Allah's daughters".

{إِنَّمَا أَرْسَلْنَاكَ بِالْحَقِّ بَشِّيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَنَّةِ }

(... And thou wilt not be asked about the owners of hell-fire) [2:119]. Said Ibn 'Abbas: "One day, the Messenger of Allah, Allah bless him and give him peace, said: 'Would that I knew what became of my parents!' And this verse was revealed as an answer". This however applies only in the case when the verb in the above verse is read in the apocopate form. And Muqatil said: "The Prophet, Allah bless him and give him peace, said: 'The Jews would have believed if Allah had sent His harm upon them'. Allah, exalted is He, revealed in response (And thou wilt not be asked about the owners of hell-fire)".

{وَلَنْ تُرْضَىٰ عَنَّكَ أَلْيَهُودُ وَلَا أَلْنَصَارَىٰ حَدَّىٰ اتَّبَعَ مِنَّهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَلَنَّ أَبْعَثْتَ أَهْوَاءَهُمْ بَعْدَ }

{الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ }

(And the Jews will not be pleased with thee, nor will the Christians...) [2:120]. The commentators of the Qur'an said: "They used to ask the Prophet, Allah bless him and give him peace, for truce, giving him the impression that if he were to accord them truce and respite they will follow him and believe in him. And so Allah, exalted is He, revealed this verse". But Ibn 'Abbas said: "This was revealed regarding the qiblah. This is because the Jews of Medina and the Christians of Najran were in the hope that the Prophet, Allah bless him and give him peace, will remain praying to their qiblah. When Allah directed him to pray toward the Ka'bah, they were disappointed and despaired of him ever following their religion. And so Allah revealed this verse".

{الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تَلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكُفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَسِرُونَ}

(Those unto whom We have given the Scripture, who read it with the right reading...) [2:121]. Said Ibn 'Abbas, according to the report of 'Ata' and al-Kalbi: "This was revealed about those who came by ship from Abyssinia with Ja'far ibn Abi Talib. They were forty men from Abyssinia and Syria". And al-Dahhak said: "This was revealed about those Jews who believed", while Qatadah and 'Ikrima said: "This was revealed about the Companions of Muhammad, Allah bless him and give him peace".

{أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لَبْنَيْهِ مَا أَنْعَدْنَا لَكُمْ مِنْ بَعْدِ يَوْمَ الْحِجَّةِ إِلَّا هُنَّ عَبْدُنَا} {أَبَانِكُمْ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَّا هُنَّ وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ}

(Or were ye present when death came to Jacob...) [2:133]. This was revealed about the Jews when they said: "Do you not know that when Jacob was about to die he advised his sons to follow Judaism?"

{وَقَالُوا كُنُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا فُلْ بْل مَلْةٌ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ}

(And they say: Be Jews or Christians, then ye will be rightly guided...) [2:135]. Said Ibn 'Abbas: "This was revealed about the Jewish leaders of Medina: Ka'b ibn al-Ashraf, Malik ibn al-Sayf, Wahb ibn Yahudha, Yasir ibn Akhtab, and also about the Christians of Najran. This is because when they argued with the Muslims regarding religion, each one claimed to have a better right to the religion of Allah, exalted is He, than anyone else. The Jews said: 'Our Prophet Moses is the best of prophets, and our Scripture is the best of Scriptures and our religion is the best of religions'. They disbelieved in Jesus, the Gospel, Muhammad and the Qur'an. The Christians on the other hand said: 'Our Prophet Jesus is the best of prophets, and our Scripture, the Gospel, is the best of Scriptures and our religion is the best of religions'. They disbelieved in Muhammad and the Qur'an. Both the Jews and Christians said to the believers: 'Follow our religion, for there is no other true religion except ours'.

And they invited the believers to follow their religion".

{صِبْغَةُ اللَّهِ وَمَنْ أَحْسَنَ مِنَ اللَّهِ صِبْغَةً وَتَحْنُّ لَهُ عَابِدُونَ }

((We take our) colour from Allah, and who is better than Allah at colouring...) [2:138]. Said Ibn 'Abbas: "When a child was born into the Christians, they used to baptize him on the seventh day by dipping him in holy water in order to purify him. They claimed that this baptism takes the place of circumcision. Upon doing this, they used to say: 'Now the child has become a true Christian', and so Allah, exalted is He, revealed this verse".

سَيَقُولُ الْسُّفَهَاءُ مِنَ النَّاسِ مَا وَلَهُمْ عَنْ قِبْلَتِهِمُ الْتِي كَانُوا عَنْهَا أَفْلَالَ اللَّهِ الْمَشْرُقُ وَالْمَغْرِبُ يَهْدِي }

{مَنْ يَشَاءُ إِلَى صِرَاطِ مُسْتَقِيمٍ

(The foolish of the people will say...) [2:142]. This was revealed about the change of the qiblah. Muhammad ibn Ahmad ibn Ja'far informed us> Zahir ibn Ahmad> al-Hasan ibn Muhammad ibn Mus'ab> Yahya ibn Hakim> 'Abd Allah ibn Raja'> Isra'il> Abu Ishaq> al-Bara' who said: "When the Messenger of Allah, Allah bless him and give him peace, went to Medina, he prayed toward the direction of Jerusalem for sixteen or seventeen months. But Allah's Messenger, Allah bless him and give him peace, liked to be directed in prayer toward the Ka'bah. Allah, exalted is He, revealed (We have seen the turning of thy face to heaven) up to the end of the verse [2:144]". The foolish among people, who are none other than the Jews, said: (What hath turned them from the qiblah which they formerly observed?) Allah, exalted is He, said: (Unto Allah belong the East and the West) up to the end of the verse. This is narrated by Bukhari from the report of 'Abd Allah ibn Raja'.

وَكَذَلِكَ جَعَلْنَاكُمْ أَمَّةً وَسَطَا لَنَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونُ الْرَّسُولُ عَلَيْكُمْ شَهِيداً وَمَا جَعَلْنَا }

الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا نَعْلَمَ مَنْ يَتَبَيَّنُ الْرَّسُولُ مِمَّنْ يَنْقُلُبُ عَلَى عَقِبِهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى

الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

(But it was not Allah's purpose that your faith should be in vain...) [2:143]. Said Ibn 'Abbas, according to the report of al-Kalbi: "Some of the Companions of the Messenger of Allah, Allah bless him and give him peace, had died while praying toward the first qiblah. Among these were As'ad ibn Zurarah, Abu Umamah from the Banu'l-Najjar, al-Bara' ibn Ma'rur from Banu Salamah as well as other people whose tribes came to the Prophet and said: 'O Messenger of Allah! Our brothers have died while praying toward the first qiblah. What will happen to our brothers now that Allah has directed you to pray toward the qiblah of Abraham?' And Allah, exalted is He, revealed (But it was not Allah's purpose that your faith should be in vain)".

فَدَنَرَ إِنْقَلِبَ وَجْهَكَ فِي السَّمَاءِ فَلَئِنْ لَيْكَ قَبْلَةَ تَرْضَاهَا فَأَفَلَ وَجْهَكَ شَطَرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ {
مَا كُنْتُمْ قَوْلُواْ وَجُوْهَمْ شَطَرَهُ وَإِنَّ الَّذِينَ أَوْتُواْ الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا أَنَّ اللَّهَ يَعْاْفِلُ
عَمَّا يَعْمَلُونَ }

(We have seen the turning of thy face to heaven...) [2:144]. The Prophet, Allah bless him and give him peace, said once to Gabriel, peace be upon him: "I wish that Allah, exalted is He, directed me away from the qiblah of the Jews to a different qiblah' - he meant to say the Ka'bah because it was the qiblah of Abraham. Gabriel said to him: 'I am a slave like you; nothing is in my power. Do therefore request your Lord to direct you away from it toward the qiblah of Abraham'. Gabriel then rose in the sky while the Messenger of Allah, Allah bless him and give him peace, kept looking at heaven in the hope that Gabriel would bring him the news of what he had requested. And so Allah revealed this verse". Abu Mansur Muhammad ibn Muhammad al-Mansuri informed us> al-Hafiz 'Ali ibn 'Umar> 'Abd al-Wahhab ibn 'Isa> Abu Hisham al-Rifa'i> Abu Bakr ibn 'Iyash> Abu Ishaq> al-Bara' who said: "We prayed with Allah's Messenger, Allah bless him and give him peace, after his arrival to Medina for sixteen months toward Jerusalem. Then Allah knew the wish of His Prophet, Allah bless him and give him peace, and so He revealed (We have seen the turning of thy face to heaven...)". This is narrated by Muslim from the report of Abu Bakr ibn Abi Shaybah from Abu'l-Ahwas. It was also narrated by Bukhari from the report of Abu Nu'aym from Zuhayr, and both Zuhayr and Abu'l-Ahwas reported this narration from Abu Ishaq.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرُفُونَهُ كَمَا يَعْرُفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لِيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ }

(Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons...) [2:146]. This was revealed about the believers of the people of the Book: 'Abd Allah ibn Salam and his companions. They knew Allah's Messenger, Allah bless him and give him peace, by his description, traits and mission from their Scripture as did any one of them know his son upon seeing him with other boys. Said 'Abd Allah ibn Salam: "I knew Allah's Messenger, Allah bless him and give him peace, better than I knew my son". 'Umar ibn al-Khattab asked him: "How is that, O son of Salam?" He said: "Because I bear witness that Muhammad is the Messenger of Allah truly and out of certainty, but I cannot bear witness truly and out of certainty that my son is mine, for I have no knowledge of what women do [behind their husbands' backs]". 'Umar then said: "May Allah give you success, O son of Salam!"

وَلَا تَقُولُوا الْمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا يَشْعُرُونَ }

(And call not those who are slain in the way of Allah "dead"...) [2:154]. This was revealed

about those Muslims who were killed at Badr. They were fourteen in total: eight from the Helpers and six from the Migrants. This is because people used to say about any man who was killed for the sake of Allah: "So-and-so has died and will miss all the comfort and pleasures of this worldly life". And as a response, Allah, exalted is He, revealed this verse.

إِنَّ الْصَّقَّ وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ أَعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَّفَ بِهِمَا وَمَنْ {
تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلَيْمٌ

(Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah...) [2:158]. Sa'id ibn Muhammad ibn Ahmad al-Zahid informed us> Abu 'Ali ibn Abi Bakr al-Faqih> 'Abd Allah ibn Muhammad ibn 'Abd al-'Aziz> Mus'ab ibn 'Abd Allah al-Zubayri> Malik> Hisham> his father> 'A'ishah who said: "This verse was revealed about the Helpers. They used to make a pilgrimage to Manat which was close to Qudayd. They also used to avoid going between al-Safa and al-Marwah. When Islam came, they asked Allah's Messenger, Allah bless him and give him peace, about this, and Allah, exalted is He, revealed this verse". This is narrated by Bukhari from 'Abd Allah ibn Yusuf from Malik. Abu Bakr al-Tamimi informed us> Abu'l-Shaykh al-Hafiz [al-Asfahani]> Abu Yahya al-Razi> Sahl al-'Askari> Yahya and 'Abd al-Rahman> Hisham> his father> 'A'ishah who said: "This verse was revealed about a group of people from the Helpers. Before Islam, they used to make pilgrimage to Manat and were forbidden from going between al-Safa and al-Marwah. When they went to pilgrimage with Allah's Messenger, Allah bless him and give him peace, they mentioned this to him. And so Allah revealed this verse". This is narrated by Muslim from the report of Abu Bakr> Ibn Abi Shaybah> Abu Usamah> Hisham> his father> 'A'ishah. Said Anas ibn Malik: "We disliked going in between al-Safa and al-Marwah, because they were the shrines of Quraysh in the pre-Islamic period, and so we abandoned them in Islam. Then Allah revealed this verse". Said 'Umar ibn Hubshi: "I asked Ibn 'Umar about this verse and he said: 'Go to Ibn 'Abbas and ask him'. The latter said: 'There was on al-Safa an idol in the form of a man called Isaf, and on al-Marwah an idol in the form of a woman called Na'ilah. The people of the Book claimed that these two had committed adultery in the Ka'bah and as a punishment Allah turned them into two stones which were placed on al-Safa and al-Marwah so that people can take heed. But after a long time had passed, they were worshipped instead of Allah, exalted is He. Whenever the people of the pre-Islamic period went in between them, they stroked the two idols. When Islam came and the idols were destroyed, the Muslims disliked going between al-Safa and al-Marwah because of these two idols. And as a response, Allah revealed this verse' ". Said al-Suddi: "In the pre-Islamic period, the devils used to emit noises at night between al-Safa and al-Marwah between which idols were placed. When Islam emerged, the Muslims said: 'O Messenger of Allah! We will not go in between al-Safa and al-Marwah, for this is a practice of idolatry which we used to do in the pre-Islamic period'. As a response, Allah, exalted is He, revealed this verse". Mansur Ibn 'Abd al-Wahhab al-Bazzaz informed us> Muhammad ibn Ahmad ibn Sinan> Hamid ibn Muhammad ibn Shu'ayb> Muhammad ibn Bakkar> Isma'il ibn Zakariyya> 'Asim> Anas ibn Malik who said: "They used to refrain from going in between

al-Safa and al-Marwah, both of which were of the rites of the pre-Islamic period. We used to shy away from going in between them. Then Allah, exalted is He, revealed: Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it, to go around them...). This is narrated by Bukhari from the report of Ahmad ibn Muhammad> 'Asim.

إِنَّ الَّذِينَ يَكْثُرُونَ مَا أَنْزَلَنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ
اللَّهُ وَيَلْعَنُهُمُ الْلَاعُونَ

(Those who hide the proofs and the guidance which We revealed...) [2:159]. This was revealed about the scholars of the people of the Book and their concealment of the verse of stoning [the adulterers who are married] and the matter of Muhammad, Allah bless him and give him peace.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفَلَكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحِيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهِ أَوْ بَثَ فِيهِ أَمْنًا كُلَّ دَابَّةٍ
وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسْخَرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقُلُونَ

(Lo! In the creation of the heavens and the earth...) [2:164]. 'Abd al-'Aziz ibn Tahir al-Tamimi informed us> Abu 'Amr ibn Matar> Abu 'Abd Allah al-Ziyadi> Musa ibn Mas'ud al-Nahdi> Shibli> Ibn Abi Najih> 'Ata' who said: "When the verse (Your God is One God; there is no god save Him, the Beneficent, the Merciful) [2:163] was revealed to Allah's Messenger in Medina, the disbelievers of Quraysh in Mecca said: 'How can one Allah be enough for all people?' And as a response Allah, exalted is He, revealed (Lo! In the creation of the heavens and the earth, and the difference of night and day...) up to His saying (... are signs (of Allah's Sovereignty) for people who have sense)". Abu Bakr al-Asfahani informed us> al-Hafiz 'Abd Allah ibn Muhammad> Abu Yahya al-Razi> Sahl ibn 'Uthman al-'Askari> Abu'l-Ahwas> Sa'id ibn Masruq> Abu'l-Duha who said: "When the verse (Your Allah is One Allah...) was revealed, the idolaters were astounded. They exclaimed: 'Just one Allah. Let him bring us one sign if he is truthful'. Allah answered by revealing the verse (Lo! In the creation of the heavens and the earth, and the difference of night and day...)".

لِيُلَهِ مَا النَّاسُ كُلُّوْمَمَاءِ فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَنْبَغُوا حُطُّوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَذُونٌ مُّبِينٌ

(O mankind! Eat of that which is lawful and wholesome in the earth...) [2:168]. Reporting from Abu Salih, al-Kalbi said: "This was revealed about Thaqif, Khuza'ah and 'Amir ibn Sa'sa'a who forbade themselves certain foods and meats. They forbade the Bahirah, al-Sa'ibah, al-Wasilah as well as al-Hamiyah".

إِنَّ الَّذِينَ يَكْثُرُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَسْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أَوْ لِئَلَّا مَا يَأْكُلُونَ فِي بُطُونِهِمْ
 {إِلَّا الْتَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ}

(Lo! those who hide aught of the Scripture which Allah hath revealed...) [2:174]. Reporting from Abu Salih who reported it from Ibn 'Abbas, al-Kalbi said: "This was revealed about the leaders and doctors of the Jews. They used to get gifts and surpluses from ordinary Jews and hoped that the new prophet will be sent from amongst them. When he was sent from amongst others, they feared the loss of their gains and the waning of their leadership. As a result, they changed the traits of Muhammad, Allah bless him and give him peace, [as found in the Torah] and then said to people: 'These are the traits of the prophet who will be sent at the end of time. Look! He does not resemble the prophet who is in Mecca'. When ordinary people looked at the changed traits, they found them different than those of Muhammad, and so they did not believe in him".

لَيْسَ الْبَرُّ أَنْ تُؤْلِمُ وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَا كَنَّ الْبَرِّ مَنْ أَمَنَ بِاللَّهِ وَآتَيْهِمْ الْآخِرَةَ
 وَالْمَلَائِكَةُ وَالْكِتَابُ وَالنَّبِيُّونَ وَآتَى الْمَالَ عَلَىٰ حُبُّهِ نَوْيَ الْقُرْبَةِ وَالْبَيْتَمَ وَالْمَسَاكِينَ وَأَبْنَى السَّبِيلَ
 وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقْامَ الصَّلَاةَ وَآتَى الْزَّكَوَةَ وَالْمُؤْمِنُونَ يَعْهُدُهُمْ إِذَا عَاهَدُوهُ وَالصَّابِرِينَ فِي
 الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أَوْ لِئَلَّا الَّذِينَ صَدَقُوا وَأَوْ لِئَلَّا هُمُ الْمُنْتَقُونَ

(It is not righteousness that ye turn your faces to the East and the West...) [2:177]. Said Qatadah: "It was mentioned to us that a man asked the Prophet, Allah bless him and give him peace, about righteousness, and as an answer Allah, exalted is He, revealed this verse". He continued: "Before the obligatory duties were prescribed, a man could enter Paradise by his mere utterance of the formula of testification: 'There is no god save Allah and Muhammad is His slave and messenger', if he died believing in it. And so Allah, exalted is He, revealed this verse".

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْفَتْلَى الْحُرُّ بِالْحُرُّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى إِلَيْهَا فَمَنْ
 عُفِيَ لَهُ مِنْ أُخْرِيهِ شَيْءٌ فَاقْتَبَاعُ بِالْمَعْرُوفِ وَأَدَاءُ إِلَيْهِ بِإِحْسَانٍ لِّلَّا تَخْفِيْفٌ مِّنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنْ
 أَعْنَدَ عَيْنَدَ لِلَّا فَلَمْ يَعْدَ لِلَّا عَذَابٌ أَلِيمٌ

(O ye who believe! Retaliation is prescribed for you in the matter of the murdered...) [2:178]. Said al-Sha'bi: "Fighting took place between two Arab tribes. One tribe had more power than the other and, therefore, they said: 'For every slave of ours that you kill, we will kill a free man of yours, and for every woman of ours a man of yours'. And then this verse was revealed".

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الْرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلَمَ اللَّهُ أَنَّكُمْ كُنْتُمْ }
 تَحْتَأْنُونَ أَنْفُسَكُمْ قَنَابٌ عَلَيْكُمْ وَعَفَّا عَنْكُمْ فَالآنَ بَشِّرُوهُنَّ وَأَبْعَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُّوا وَأَشْرَبُوا
 حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى الْأَئِلَّا وَلَا
 بُشِّرُوهُنَّ وَأَنْتُمْ عَكْفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كُلُّكُمْ يُبَيِّنُ اللَّهُ عَلَيْهِ لِلنَّاسِ لِعَاهُمْ
 {يَتَفَوَّنُونَ

(It is made lawful for you to go in unto your wives on the night of the fast...) [2:187]. According to the report of al-Walibi, Ibn 'Abbas said: "This is because after the nightfall ('Isha') prayer during Ramadan, the Muslims were forbidden to have food or sex until the following night. But some Muslims, among whom were 'Umar ibn al-Khattab, complained to Allah's Messenger, Allah bless him and give him peace, about this. And so Allah, exalted is He, revealed this verse". Abu Bakr al-Asfahani informed us> Abu'l-Shaykh al-Hafiz> 'Abd al-Rahman ibn Muhammad al-Razi> Sahl ibn 'Uthman al-'Askari> Yahya ibn Abi Za'idah> his father and others> Abu Ishaq> al-Bara' ibn 'Azib who said: "After breaking their fast, the Muslims used to be allowed to eat, drink and have sexual intercourse for as long as they did not sleep. Once they went to sleep, they were forbidden to do all these things until the following day when they broke their fast. Qays ibn Sirma al-Ansari went to his wife at the time of breaking the fast. His wife went out to get something [to eat]. While he was waiting, he fell asleep [and therefore could not eat until the following night]. The following day he fainted in the middle of the day. 'Umar ibn al-Khattab also had sexual intercourse with his wife after he found her sleeping. He mentioned what had happened to the Prophet, Allah bless him and give him peace, and the verse was (is made lawful for you to go in unto your wives on the night of the fast...) was revealed, up to Allah's saying (...of the dawn.). The Muslims were very happy with this". Abu 'Abd al-Rahman ibn Abi Hamid> Muhammad ibn 'Abd Allah ibn Muhammad al-Shaybani> Muhammad ibn 'Abd al-Rahman al-Daghuli> al-Za'farani> Shababah> Isra'il> Abu Ishaq> al-Bara' who said: "The Companions of Muhammad, Allah bless him and give him peace, when one of them was fasting and was still sleeping at the advent of the time of breaking the fast, he was not allowed to eat that night or the following day until the advent of the time of breaking the fast of the following day. Qays ibn Sirma al-Ansari was fasting. When the time of breaking fast came, he went to his wife and asked her: 'Do you have any food?' She said: 'No! But I will go and find something for you'. As he was working all day, he fell asleep. When his wife came back and saw that he had slept, she said: 'What a disappointment!' And so he had to carry on his fast. At midday on the following day, he fainted. He mentioned what had happened to the Prophet, Allah bless him and give him peace. Then the verse (It is made lawful for you to go in unto your wives on the night of the fast...), and they were overjoyed". Narrated by Bukhari from 'Ubayd Allah ibn Musa from Isra'il. Al-Hasan ibn Muhammad al-Farisi informed us> Muhammad ibn al-Fadl> Ahmad ibn Muhammad ibn al-Hasan al-Hafiz> Muhammad ibn Yahya> Hisham ibn 'Ammar> Yahya ibn Hamzah> Ishaq ibn Abi Farwah> al-Zuhri> al-Qasim ibn Muhammad who said: "At the beginning of the prescription of fasting, one used to fast from the night to the following night. Once one went to sleep, one could not touch one's wife or eat or sleep. That is until 'Umar went to his wife and seeing

that he wanted to sleep with her, she told him that she had slept. 'Umar slept with her anyhow. Sirma ibn Anas also was fasting and slept before he broke his fast—that is because once they slept they could not eat or drink — and had, therefore to fast until the following day. Fasting was so hard on them that it nearly killed them, and so Allah, glorified and exalted is He, sent down this dispensation and revealed (and He hath turned in mercy toward you and relieved you...)". Sa'id ibn Muhammad al-Zahid> his grandfather> Abu 'Amr al-Hiri> Muhammad ibn Yahya> Ibn Abi Maryam> Abu Ghassan> Abu Hazim> Sahl ibn Sa'd who said: "The verse (... and eat and drink until the white thread becometh distinct to you from the black thread...) but (of the dawn) was not revealed yet. As a result, when one of them wanted to fast, he tied one white thread and another black thread to his legs and ate and drank until he could distinguish between the two threads. Allah then revealed (... of the dawn), and understood from the verse that Allah meant by the black and white threads the night and day". Narrated by Bukhari from the report of Ibn Abi Maryam, and also by Muslim from the report of Muhammad ibn Sahl from Ibn Abi Maryam.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَدْلُوا بِهِ إِلَى الْحُكَمِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ
وَأَنْتُمْ تَعْلَمُونَ

(And eat not up your property among yourselves in vanity...) [2:188]. Said Muqatil ibn Hayyan: "This verse was revealed about Imra' al-Qays ibn 'Abis al-Kindi and 'Abdan ibn Ashu' al-Hadrami. It so happened that these two men came to the Prophet, Allah bless him and give him peace, with a dispute regarding a piece of land. Imra' al-Qays had the land and 'Abdan was reclaiming it. And so Allah, exalted is He, revealed this verse, and the land was given to 'Abdan without a judgment pronouncement".

يَسْأَلُونَكَ عَنِ الْأَهْلَةِ قُلْ هَيْ مَوَاقِيتُ اللَّنَّاسِ وَالْحَجَّ وَلَيْسَ الْبَرُّ بِأَنْ تَأْتُوا أَلْبُيُوتَ مِنْ ذُهُورِهِ
وَلَكِنَّ الْبَرَّ مَنْ أَنْقَى وَأَنْوَى أَلْبُيُوتَ مِنْ أَبْوَابِهَا وَأَنْقَوْا اللَّهَ لِعَلْكُمْ تُفْلِحُونَ

(They ask thee, (O Muhammad), of new moons...) [2:189]. Said Mu'adh ibn Jabal: "O Messenger of Allah! The Jews come to us and ask us excessively about new moons". And so Allah, exalted is He, revealed this verse. Said Qatadah: "It was mentioned to us that the Prophet, Allah bless him and give him peace, was asked about the reason why these new moons were created. And so Allah, exalted is He, revealed (...They are fixed seasons for mankind...)". Said al-Kalbi: "This was revealed about Mu'adh ibn Jabal and Tha'labah ibn 'Anmah, both of whom were of the Ansar. These two men said: 'O Messenger of Allah! How is it that the moon first looks fine like a thread, then it grows until it becomes full and round, but then it starts to decrease and become fine again as it initially was. It never stays in one form?' And as a response, Allah revealed this verse". (It is not righteousness that ye go to houses by the backs thereof...) [2:189]. Muhammad ibn Ibrahim al-Muzakki informed us> Abu 'Amr ibn Matar> Abu Khalifa> Abu'l-Walid and al-Hawdi who said: Shu'bah informed us> Abu Ishaq> al-Bara' ibn 'Azib who said: "Upon returning from the

pilgrimage, the Helpers used to avoid entering their houses through their front doors and instead use the back doors. One of the men entered the house through his front door and, because of this, he was insulted. This verse was revealed because of this incident". This report was narrated by Bukhari from the report of Abu'l-Walid, and also by Muslim from the report of Bundar> Ghundar> Shu'bah. Abu Bakr al-Tamimi informed us> Abu'l-Shaykh> Abu Yahya al-Razi> Sahl ibn 'Ubayd> 'Ubayda> al-A'mash> Abu Sufyan> Jabir who said: "The tribe of Quraysh used to be called al-Humus. Their members used to enter through doors while in ritual consecration. Once, the Messenger of Allah, Allah bless him and give him peace, was in a walled field [while in a state of consecration]. When he left this field, he used the door. Qutbah ibn 'Amir al-Ansari who was with him went out right behind him. People said: 'O Messenger of Allah! Qutbah ibn 'Amir al-Ansari is an impious person. He went out after you, using the door'. The Prophet then asked him: 'Why did you do it?' Qutbah said: 'I saw you doing it and I followed your example'. The Prophet said: 'But I am Ahmasi [i.e. from al-Humus]'. Qutbah replied: 'But your religion is my religion'. And because of this Allah revealed (It is not righteousness that ye go to houses by the backs thereof...)". The commentators of the Qur'an said: "In the pre-Islamic period and beginning of the Islamic period, a man did not enter a walled field, room or house from its door once he was in ritual consecration. If the man happened to be a city dweller, he would dig a hole at the back of his house and use it to come in and go out; or alternately use a ladder to get to his house from the top. If the man was a nomad, he would use the back of his tent. He would never enter from the door until the end of his ritual consecration. People considered this as part of the religion, and this applied to all unless one was of al-Humus who include: Quraysh, Kinanah, Khuza'ah, Thaqif, Khath'am, Banu 'Amir ibn Sa'sa'ah and Banu'l-Nadr ibn Mu'awiyah. These were called al-Humus because of their intense adherence to their religion. It so happened that one day the Messenger of Allah, Allah bless him and give him peace, entered a house which belonged to one of the Helpers. One man of the Helpers, who happened to be in ritual consecration, followed him through the door. People censored him for doing so, and the Messenger of Allah, Allah bless him and give him peace, asked him: 'Why did you go through the door while in ritual consecration?' The man said: 'I saw you entering through the door and I followed you'. The Messenger of Allah, Allah bless him and give him peace, said: 'But I am Ahmasi [i.e. of al-Humus]!' The man said: 'If you are Ahmasi, then so am I: our religion is one; I have accepted your guidance, way and religion'. As a result, Allah, exalted is He, revealed this verse".

وَقَاتُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْنُدُ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمُعْنَدِينَ {

(Fight in the way of Allah against those who fight against you...) [2:190]. Said al-Kalbi> Abu Salih> Ibn 'Abbas: "These verses were revealed concerning the treaty of Hudaybiyyah. This is because when the Messenger of Allah, Allah bless him and give him peace, and his Companions were barred from entering the Sacred House, he immolated his sacrificial offering in Hudaybiyyah. He then signed a treaty with the idolaters which stipulated that he would go back to Medina and return the following year. Mecca will be vacated for him for three days during which he can circumambulate the Sacred House and do there whatever he wished. The Messenger of Allah, Allah bless him and give him peace, agreed to sign this

treaty. In the following year, the Messenger of Allah, Allah bless him and give him peace, and his Companions got ready to perform the lesser pilgrimage which they had missed but, at the same time, were afraid that Quraysh would not honour their treaty, bar them from the Sacred House and fight them. The prophetic Companions were apprehensive of fighting them during the Sacred months and in the Sacred Precinct. And so Allah, exalted is He, revealed (Fight in the way of Allah against those who fight against you), i.e. the Quraysh".

الشَّهْرُ الْحَرَامُ يَالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قُصَاصٌ فَمَنْ أَعْنَدَ إِلَيْكُمْ فَأَعْنَدُوا إِلَيْهِ بِمِثْلِ مَا {
أَعْنَدَ إِلَيْكُمْ وَأَنْفَوْا إِلَهًا وَأَعْلَمُوا أَنَّ إِلَهًا مَعَ الْمُنْتَقِينَ

(The forbidden month for the forbidden month...) [2:194]. Said Qatadah: "The Prophet of Allah, Allah bless him and give him peace, proceeded along with his Companions in the month of Dhu'l-Qa'dah [intending to perform the pilgrimage] when they were stopped by the idolaters at Hudaybiyyah. The following year, they entered Mecca in the month of Dhu'l-Qa'dah, performed the lesser pilgrimage ('umrah) and remained there for three nights. The idolaters were proud that they turned them back on the day of Hudaybiyyah, and so Allah avenged them. He revealed (The forbidden month for the forbidden month...)".

وَأَنْفَقُوا فِي سَبِيلِ إِلَهٍ وَلَا تُنْفِقُوا بِأَيْدِيكُمْ إِلَى الْنَّهْلَكَةِ وَأَحْسِنُوا إِنَّ إِلَهَ يُحِبُ الْمُحْسِنِينَ

(Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin...) [2:195]. Said ibn Muhammad al-Zahid informed us> Abu 'Ali ibn Abi Bakr al-Faqih> Ahmad ibn al-Husayn ibn al-Junayd> 'Abd Allah ibn Ayyub> Hushaym> Dawud> al-Sha'bi who said: "This verse was revealed about the Helpers who stopped spending for the cause of Allah, exalted is He". And via the same chain of transmitters> Hushaym> Isma'il ibn Abi Khalid> 'Ikrimah who said: "This was revealed about spending for the sake of Allah". Abu Bakr al-Mahrajani informed us> Abu 'Abd Allah ibn Battah> Abu'l-Qasim al-Baghawi> Hudbah ibn Khalid> Hammad ibn Salamah> Dawud> al-Sha'bi> al-Dahhak> Ibn Abi Jubayrah who said: "The Helpers used to give to charity and feed others as much as Allah willed, but they stopped this when they were hit by a drought. And so Allah, glorious and majestic is He, revealed this verse". Abu Mansur al-Baghdadi informed us> Abu'l-Hasan al-Sarraj> Muhammad ibn 'Abd Allah al-Hadrami> Hudbah> Hammad ibn Salamah> Simak ibn Harb> al-Nu'man ibn Bashir who said concerning the saying of Allah, glorious and majestic is He, (and be not cast by your own hands to ruin): "Allah revealed this verse because one used to commit a sin and then say: 'I will not be forgiven' ". Abu'l-Qasim ibn 'Abdan informed us> Muhammad ibn Hamdawayh> Muhammad ibn Salih ibn Hani'> Ahmad ibn Muhammad ibn Anas al-Qurashi> 'Abd Allah ibn Yazid al-Muqri> Hayawah ibn Sharih> Yazid ibn Abi Habib> Aslam Abu 'Imran who said: "We were in Constantinople at the time when 'Uqbah ibn 'Amir al-Juhani, the Companion of the Prophet, Allah bless him and give him peace, was the governor of Egypt and Fudalah ibn 'Ubayd, the Companion of the Prophet, Allah bless him and give him peace, was the governor of Syria. A huge

Byzantine army emerged from this city and we aligned for them a huge Muslim army. A man from the Muslim army charged on the Byzantine army, infiltrating their ranks, and then emerged from amongst them and came toward us. People shouted saying: 'Glory be to Allah, he has intentionally thrown himself in ruin'. But Abu Ayyub al-Ansari, the Companion of Allah's Messenger, Allah bless him and give him peace, stood up and said: 'O people! Your interpretation of this verse is not sound. This verse was revealed about us, the Helpers. When Allah, exalted is He, made His religion strong and its supporters plenteous, we said to each other, in secret from the Messenger of Allah, Allah bless him and give him peace: 'All our properties have been lost. Why do we try to restore what we have lost of them? Allah, exalted is He, then revealed in His book as an answer to what we were about to do, saying: (Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin...) addressing our decision to stay behind to look after our properties and commanding us to take part in military conquest'. Abu Ayyub al-Ansari continued to take part in military conquests for the cause of Allah until Allah, glorious and majestic is He, took his soul away".

وَأَتَمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أَحْسِرْتُمْ فَمَا أَسْتَيْسِرَ مِنَ الْهَدْيِ وَلَا تَحْلِفُوا رُؤُوسَكُمْ حَتَّىٰ يَبْلُغَ {
 الْهَدْيِ مَحْلِهُ فَمَنْ كَانَ مِنْكُمْ مُرِيضًا أَوْ بِهِ أَذْى مِنْ رَأْسِهِ فَفَدِيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٌ أَوْ تُسُكٌ فَإِذَا أَمْنَتُمْ فَمَنْ تَمَّنَ شَمَّعَ بِالْعُمْرَةِ إِلَى الْحَجَّ فَمَا أَسْتَيْسِرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ قُصْبَيْمُ ثَلَاثَةُ أَيَّامٍ فِي الْحَجَّ
 وَسَبْعَةٌ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةُ كَامِلَةٌ لِكَمَا لَمْ يَكُنْ أَهْلُهُ حَاضِرٍ يَالْمَسْجِدِ الْحَرَامِ وَأَنْفُوا اللَّهَ
 وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ}

(And whoever among you is sick or hath an ailment of the head...) [2:196]. Ustadh Abu Tahir al-Ziyadi informed us> Abu Tahir Muhammad ibn al-Hasan al-Muhammadabadi> al-'Abbas al-Duri> 'Ubayd Allah ibn Musa> Isra'il> 'Abd al-Rahman al-Asfahani> 'Abd Allah ibn Ma'qil> Ka'b ibn 'Ujrah who said: "The verse (And whoever among you is sick or hath an ailment of the head...) was revealed about me. I had informed the Prophet, Allah bless him and give him peace, that I had lice in my head [while I was in a state of ritual consecration]. He said to me: "Shave your head and, as expiation, fast three days, offer a sacrifice, or feed six poor people, giving a measure of food (sa') for each one of them". Muhammad ibn Ibrahim al-Muzakki informed us> Abu 'Amr ibn Matar, by dictation> Abu Khalifa> Musaddid> Bishr> Ibn 'Awn> Mujahid> 'Abd al-Rahman ibn Abi Layla who said: "Ka'b ibn 'Ujrah said: 'This verse was revealed about me. I went to see the Messenger of Allah, Allah bless him and give him peace, and he asked me to get closer to him. I moved forward to get closer to him twice or three times. Then he asked me: 'Are you harmed by the vermin you carry?' (Ibn 'Awn said: 'And I think he said that he did') And he asked me to fast, give something to charity or slaughter whatever was available". This report was narrated by Muslim> Abu Musa> Ibn Abi 'Adiyy, as well as by Bukhari> Ahmad ibn Yunus> Ibn Shihab. Both Ibn Abi 'Adiyy and Ibn Shihab related it from Ibn 'Awn. Abu Nasr Ahmad ibn 'Abd Allah al-Makhladi> Abu'l-Hasan al-Sarraj> Muhammad ibn Yahya ibn Sulayman al-Maruzi> 'Asim ibn 'Ali> Shu'bah> 'Abd al-Rahman ibn al-Asfahani who said: "I heard 'Abd Allah ibn Ma'qil saying: 'I sat with Ka'b ibn 'Ujrah in this mosque—the mosque of Kufah—where I asked him about the verse (... must pay a ransom of fasting or

almsgiving or offering...). He said: 'Fast three days, or feed six poor people, giving each one of them half a measure of food. This was specifically revealed about me but it applies to all of you' ". This was narrated by Bukhari from the reports of Adam ibn Abi Iyas and Abu'l-Walid, and also by Muslim from the report of Bundar from Ghundar. Adam ibn Abi Iyas and Abu'l-Walid and Ghundar related this narration from Shu'bah. Abu Ibrahim Isma'il ibn Ibrahim al-Sufi informed us> Muhammad ibn 'Ali al-Ghifari> Ishaq ibn Muhammad al-Ras'ini> his grandfather> al-Mughirah al-Saqlabi> 'Umar ibn Bishr al-Makki> Ibn 'Abbas who said: "When we camped at Hudaybiyyah, Ka'b ibn 'Ujrah came up to Allah's Messenger with lice all over his forehead. He said: 'O Messenger of Allah! These lice are devouring me'. The Messenger of Allah said to him: 'Shave your head off and offer expiation for it'. And so Ka'b shaved his head off and offered a cow for sacrifice. Allah, glorious and majestic is He, then revealed regarding this incident (And whoever among you is sick or hath an ailment of the head...)". Said Ibn 'Abbas: "The Messenger of Allah, Allah bless him and give him peace, said: 'Three days for the fast, an ewe for sacrifice, and almsgiving is to be distributed on six poor people, two dry measures for each one of them' ". Muhammad ibn Muhammad al-Mansuri informed us> 'Ali ibn 'Umar al-Hafiz> 'Abd Allah ibn al-Muhtadi> Tahir ibn 'Isa ibn Ishaq al-Tamimi> Zuhayr ibn 'Abbad> Mus'ab ibn Mahan> Sufyan al-Thawri> Ibn Abi Najih> Mujahid> 'Abd al-Rahman ibn Abi Layla> Ka'b ibn 'Ujrah who said: "The Messenger of Allah, Allah bless him and give him peace, passed by him at Hudaybiyyah while he was trying to lit a fire under his pot and said: 'Are the lice hurting you?' He said: 'Yes!' The Messenger of Allah said: 'Shave your hair'. Then this verse was revealed (And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering). The Messenger of Allah said: "Three days for the fast, the almsgiving is to be distributed on six poor people, two dry measures for each one of them, and an ewe for sacrifice' ". 'Abd Allah ibn 'Abbas al-Harawi informed me in writing that al-'Abbas ibn al-Fadl ibn Zakariyya related to them> Ahmad ibn Najdah> Sa'id ibn Mansur> Abu 'Awana> 'Abd al-Rahman al-Asfahani> 'Abd Allah ibn Ma'qil who said: "We were sitting in the mosque when Ka'b ibn 'Ujrah came and sat with us. He said: 'It was about me that this verse was revealed (And whoever among you is sick or hath an ailment of the head...)'. I said: 'What happened to you?' He said: 'We traveled with the Messenger of Allah, Allah bless him and give him peace, in a state of ritual consecration. Lice got to my head, beard, moustache and even to my eyebrows. I mentioned this to the Prophet, Allah bless him and give him peace, and he said: 'I did not know that you were suffering this much. Call for the barber'. The barber came and shaved my head off. The Prophet then said to me: 'Can you afford to offer a sacrifice?' I said: no! (an ewe was to be offered as sacrifice)'. He said: 'In that case, fast for three days or feed the equivalent of three measures to six poor people'. And so this verse was revealed specifically about me but apply to all people in general' ".

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقٌ وَلَا حِدَالٌ فِي الْحَجَّ وَمَا اتَّقْعُلُواۚ {
مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُواۚ فَإِنَّ خَيْرَ الْزَّادِ التَّقْوَىۚ وَأَتَقْنُونَ يَأْوِي لِلْأَنْبَابِ

(...So make provision for yourselves; for the best provision is to ward off evil...) [2:197]. 'Amr ibn Abu 'Amr al-Muzakki informed us> Muhammad ibn al-Makki> Muhammad ibn

Yusuf> Muhammad ibn Isma'il> Yahya ibn Bashir> Shababah> Warqa'> 'Amr ibn Dinar> 'Ikrima> Ibn 'Abbas who said: "The People of Yemen were in the habit of going to the pilgrimage without taking any provision with them. They used to say: 'We are the ones who trust in Allah'. But once in Mecca, they used to beg from people. And so Allah, glorious and majestic is He, revealed this verse (So make provision for yourselves; for the best provision is to ward off evil)". 'Ata' ibn Rabah said: "People used to travel and carry their own burden on others. And so Allah, exalted is He, revealed (So make provision for yourselves; for the best provision is to ward off evil)".

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّنْ رَبِّكُمْ فَإِذَا أَفْضَدْتُمْ مِّنْ عَرَفَتْ فَادْكُرُوا أَللَّهَ عِنْدَ الْمَسْعَرِ
{الْحَرَامُ وَأَدْكُرُوهُ كَمَا هَدَكُمْ وَإِنْ كُنْتُمْ مِّنْ قَوْلِهِ لِمَنِ الْأَضَالِّينَ}

(It is no sin for you that ye seek the bounty of your Lord (by trading)...) [2:198]. Mansur ibn 'Abd al-Wahhab al-Bazzar informed us> Abu 'Amr Muhammad ibn Ahmad al-Hiri> Shu'ayb ibn 'Ali al-Zarra'> 'Isa ibn Musawir> Marwan ibn Mu'awiyah al-Fazari> al-'Ala' ibn al-Musayyab> Abu Umamah al-Taymi who said: "I said to Ibn 'Umar: 'We hire our beasts to the pilgrims and walk with them, and there are some people who claim that our pilgrimage is invalid'. He said: 'Do you not chant: here we are, O Allah, here we are? Do you not go around the Ka'bah? Do you not go in between the Safa and Marwah? Do you not do this? And do you not do that?' I said: 'Indeed, we do!' Ibn 'Umar said: 'A man did ask the Prophet, Allah bless him and give him peace, about the same thing you asked, and he could not answer him until the verse (It is no sin for you that ye seek the bounty of your Lord (by trading)...) was revealed. When this verse was revealed, he called the man and recited it to him. He said: you are the real pilgrims' ". Abu Bakr al-Tamimi informed us> 'Abd Allah ibn Muhammad ibn Khushnam> Abu Yahya al-Razi> Sahl ibn 'Uthman> Yahya ibn Abi Za'idah> Ibn Jurayj> 'Amr ibn Dinar> Ibn 'Abbas who said: "Dhu'l-Majaz and 'Ukaz used to be places of trade in the pre-Islamic era. It is as if people disliked this to be so upon the advent of Islam, that is until the verse (It is no sin for you that ye seek the bounty of your Lord (by trading)...) was revealed regarding the season of Pilgrimage". Mujahid also related that Ibn 'Abbas said: "People used to avoid trade and buying and selling during the Pilgrimage. They used to say: 'These are days for the remembrance of Allah, glorious and exalted is He'. And so Allah revealed (It is no sin for you that ye seek the bounty of your Lord (by trading)...), meaning: do engage in trade".

{لَمْ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَأَسْتَعْفِرُوا أَللَّهَ إِنَّ أَللَّهَ غَفُورٌ رَّحِيمٌ}

(Then hasten onward from the place whence the multitude hasteneth onward) [2:199]. Al-Tamimi informed through the chain of transmission mentioned above from Yahya ibn Hisham ibn 'Urwa> his father> 'A'ishah that she said: "The Arabs used to hasten onward from 'Arafat while the Quraysh and those who followed their religion used to hasten onward from Jam' in the Sacred Precinct. Allah, exalted is He, then revealed (Then hasten

onward from the place whence the multitude hasteneth onward)". Muhammad ibn Ahmad ibn Ja'far al-Muzakki informed us> Muhammad ibn 'Abd Allah ibn Zakariyya> Muhammad ibn 'Abd al-Rahman al-Sarkhasi> Abu Bakr ibn Khaythamah> Hamid ibn Yahya> Sufyan ibn 'Uyaynah> 'Amr ibn Dinar> Muhammad ibn Jubayr ibn Mut'im> his father that he said: "I lost one of my camels on the day of 'Arafah and I went to look for it when I saw the Messenger of Allah, Allah bless him and give him peace, standing with people at 'Arafah. I said: "He is from the Hums, what is he doing here?" Abu Sufyan said: "the Ahmas [sing of Hums] is someone who is very strict about and observant of his religion". This is because the Quraysh used to be called the Hums but the devil led them astray by whispering to them: 'If you exalt other than your Sacred Precinct, other people will belittle your Sacred Precinct'. And so they did not hasten onward from the Sacred Precinct but rather stand at al-Muzdalifah. Upon the advent of Islam, Allah, glorious and majestic is He, revealed: (Then hasten onward from the place whence the multitude hasteneth onward), i.e. from 'Arafah. This was narrated by Muslim> 'Amr al-Naqid> Ibn 'Uyaynah.

فَإِذَا أَضَيْتُمْ مَنَاسِكُكُمْ فَادْكُرُوا أَللَّهَ كَذِكْرَكُمْ أَوْ أَشَدَّ ذِكْرَكُمْ أَبَاءَكُمْ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبِّنَا آتَنَا فِي }
{ الْدُّنْيَا وَمَا الْهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

(And when ye have completed your devotions, then remember Allah as ye remember your fathers...) [2:200]. Said Mujahid: "During the season of pilgrimage, in the pre-Islamic era, people remembered their fathers, events and lineages and, then, boasted about them to each other. Allah, exalted is He, then revealed (And when ye have completed your devotions, then remember Allah as ye remember your fathers...)". Al-Hasan said: "Upon relating something or speaking, the Bedouins used to say: 'By your father, they verily did this and that', and so Allah, exalted is He, revealed this verse".

{ وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشَهِّدُ اللَّهَ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَدْلُّ الْخَصَامِ }

(And of mankind there is he whoso conversation on the life of this world pleaseth thee (Muhammad)) [2:204]. Said al-Suddi: "This was revealed about al-Akhnas ibn Shurayq al-Thaqafi, an ally of Banu Zuhrah. He came to the Prophet, Allah bless him and give him peace, in Medina, and pretended to be a Muslim. The Prophet, Allah bless him and give him peace, admired him for this. He said: 'I have come to embrace Islam, and Allah knows I am truthful', this is what Allah states when He says (and he calleth Allah to witness as to that which is in his heart). Upon leaving the Messenger of Allah, he passed by a cultivated field and some asses which belonged to some Muslims. He burned the field and hamstrung the asses. Allah, exalted is He, revealed about him (And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle) [2:205]".

{وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ أَبْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَوُوفٌ بِالْعِبَادِ}

(And of mankind is he who would sell himself, seeking the pleasure of Allah...) [2:207]. Said Sa'id ibn al-Musayyab: "When Suhayb set off to emigrate to the Messenger of Allah, Allah bless him and give him peace, a group of idolaters from the Quraysh followed him. [When they caught up with him,] he came off his mount, emptied his quiver and held his bow. Then he said: 'O Qurashites! You know well that I am one of your best archers. I swear by Allah that I will throw at you all the arrows in my quiver before you even get to me. I will then use my sword as long as I am able to hold it, and then you can do with me as you please'. They said: 'Tell us about the whereabouts of your house and properties in Mecca and we will let you go'. They gave him their word that they will let him go if he were to tell them about the whereabouts of his house and properties, and so he informed them. When he got to the Messenger of Allah, Allah bless him and give him peace, the Prophet said to him: 'What a prosperous transaction! What a prosperous transaction! O Abu Yahya!' and Allah revealed the verse (of mankind is he who would sell himself, seeking the pleasure of Allah)". Other Qur'anic exegetes said: "The idolaters captured Suhayb and tortured him. But Suhayb said to them: 'Look! I am an old man who will bring you no harm whether I was with you or with others. Why do you not take my money and leave me alone with my religion?' They agreed. They also agreed to let Suhayb have a mount and some expenditure. He was received in Medina by Abu Bakr and 'Umar who were accompanied by some men. Abu Bakr said to him: 'Abu Yahya! You made a prosperous transaction!' Suhayb said: 'May you never loose in any transaction! What are you talking about?' Abu Bakr said: 'Allah has revealed about you this verse, and he read the verse to him'". Said al-Hasan: "Do you know about whom this verse was revealed? It was revealed about the Muslim who meets a disbeliever and say to him: 'Say: there is no god but Allah and your blood and property shall be spared'. The disbeliever refuses to say it. The Muslim then says: 'By Allah! I will sell myself for the sake of Allah'. He goes forward and fights until death". It was also said that this verse was revealed about the person enjoins good and forbids evil. Said Abu'l-Khalil: "'Umar ibn al-Khattab heard a man reciting this verse and he commented: 'We are unto Allah! This is about a man who gets killed because of enjoining good and forbidding evil'".

{إِلَيْهِ الَّذِينَ آمَنُوا أَذْخُلُوا فِي السَّلَامِ كَافَةً وَلَا تَتَبَعُوا حُطُوطَ الشَّيْطَانِ إِنَّهُ لَكُمْ عَذَّابٌ مُّبِينٌ}

(O ye who believe! Come, all of you, into submission (unto Him)...) [2:208]. Abu Nu'aym al-Asfahani informed me, in one of the narration that he authorized me to narrate from him> Sulayman ibn Ahmad> Bakr ibn Sahl> 'Abd al-Ghaniyy ibn Sa'id> Musa ibn 'Abd al-Rahman al-San'ani> Ibn Jurayj> 'Ata'> ibn 'Abbas that he said: "This verse was revealed about 'Abd Allah ibn Salam and his followers. This is because when they believed in the Prophet, Allah bless him and give him peace, they observed the laws that he brought forth while still observing the laws of Moses. They observed the Sabbath and shunned the meat and milk of camels after they embraced Islam. Some Muslims reproached them for this but

they defended themselves by saying that they could observe both. They said to the Prophet, Allah bless him and give him peace: 'The Torah is the Book of Allah, so let us observe its teachings'. Allah, exalted is He, then revealed this verse".

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمْ أَيَأْنِكُمْ مَمْتُلُّوْنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَمْسَنَتُهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ
 {وَزُلْزَلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

(Or think ye that ye will enter paradise...) [2:214]. Qatadah and al-Suddi said: "This verse was revealed about the Battle of the Ditch when Muslims were stricken with exhaustion, hardship, heat, fear, cold, tightness of living and all kinds of harm. And it was as Allah, exalted is He, described: (... and hearts reached to the throats...) [33:10]". Said 'Ata': "When the Messenger of Allah, Allah bless him and give him peace, and his Companions migrated to Medina, the Muslims lived under extreme duress because they migrated without their wealth and had left their houses and fortunes in the hands of the idolaters, preferring instead the good pleasure of Allah and His Messenger. Additionally, the Jews manifested their enmity to the Messenger of Allah, Allah bless him and give him peace, and a number of wealthy people were hypocrites in secret. In order to set their minds at rest, Allah, exalted is He, revealed (Or think ye that ye will enter paradise...)".

يَسْأَلُونَكَ مَاذَا إِيْنَقْفُونَ قُلْ مَا آنِقْفَتُمْ مِنْ خَيْرٍ فَلَلَوْلَا الَّذِينَ وَالْأَقْرَبَيْنَ وَالْيَتَامَةُ وَالْمَسَاكِينُ وَابْنُ
 {السَّبِيلِ وَمَا تَقْعُلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلَيْمٌ

(They ask thee, (O Muhammad), what they shall spend...) [2:215]. According to the report of Abu Salih, Ibn 'Abbas said: "This verse was revealed about 'Amr ibn al-Jamuh al-Ansari who was very old and wealthy. He asked the Prophet, Allah bless him and give him peace, saying: 'O Messenger of Allah! What should we spend in charity? And on whom should we spend it?' And so this verse was revealed". And he said, according to the report of 'Ata': "This verse was revealed concerning a man who went to the Prophet, Allah bless him and give him peace, and said: 'I have one gold piece [on whom should I spend it?]'. The Prophet, Allah bless him and give him peace, said: 'spend it on yourself'. The man said: 'I have two gold pieces'. The Prophet, Allah bless him and give him peace, said: 'spend them on your family'. The man said: 'I have three gold pieces'. The Prophet said: 'spend them on your servant'. The man said: 'I have four gold pieces'. The Prophet said: 'spend them on your parents'. The man said: 'I have five gold pieces'. The Prophet said: 'Spend them on your relatives'. The man said: 'I have six gold pieces'. The Prophet said: 'Spend it in the way of Allah, and this is the best way of spending your money'".

يَسْأَلُونَكَ عَنِ الْشَّهْرِ الْحَرَامِ قَتَالٌ فِيهِ قُتَالٌ كَبِيرٌ وَصَدٌ عَنِ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدٌ
 الْحَرَامُ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَّالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ

عَنْ دِينِكُمْ إِنْ أَسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَإِمْتُ وَهُوَ كَافِرٌ فَأُوْلَئِكَ حَبَطْتُ أَعْمَالَهُمْ فِي
الْأُدُنِيَّةِ أَوِ الْآخِرَةِ وَأُولَئِكَ أَصْنَابُ الْأَنَارِ هُمْ فِيهَا أَخَالُونَ

(They question thee (O Muhammad) with regard to warfare in the sacred month...) [2:217]. Abu 'Abd Allah Muhammad ibn 'Abd Allah al-Shirazi informed us> Abu'l-Fadl Muhammad ibn 'Abd Allah ibn Khimayruwayh al-Harawi> Abu'l-Hasan 'Ali ibn Muhammad al-Khuza'i> Abu'l-Yaman> al-Hakam ibn Nafi> Shu'ayb ibn Abi Hamzah> al-Zuhri who said: "Urwah ibn al-Zubayr informed us that the Messenger of Allah, Allah bless him and give him peace, sent a military expedition and appointed 'Abd Allah ibn Jahsh al-Asdi as its leader. This expedition proceeded until they reached Nakhlah where they found 'Amr ibn al-Hadrami leading a trade caravan for the Quraysh. That day was the last day of the sacred month. The Muslims were divided in their opinion. Some of them said: 'We know for certain that today belongs to the sacred month, we are of the view that you should not violate it because of greed'. The opinion of those who desired the stuff of this world gained the upper hand; they attacked Ibn al-Hadrami, killed him and seized his camels. Ibn al-Hadrami was the first person to be killed in a fight between the Muslims and the disbelievers. The disbelievers of the Quraysh heard about the incident and sent a delegation to the Prophet, Allah bless him and give him peace. They said to him: 'Do you allow fighting in the sacred month?' As a response, Allah, exalted is He, revealed this verse (They question thee (O Muhammad) with regard to warfare in the sacred month...)". Abu Bakr Ahmad ibn Muhammad al-Harithi informed us> 'Abd Allah ibn Muhammad ibn Ja'far> 'Abd al-Rahman ibn Muhammad al-Razi> Sahl ibn 'Uthman> Yahya ibn Abi Za'idah> Muhammad ibn Ishaq> al-Zuhri that he said: "The Messenger of Allah, Allah bless him and give him peace, sent 'Abd Allah ibn Jahsh with a group of Emigrants [in a military expedition]. One of the men who accompanied him, 'Abd Allah ibn Waqid al-Laythi, killed one of the disbelievers, 'Amr ibn al-Hadrami, in the last day of Rajab; they also captured two prisoners and seized the camels of the disbelievers. When the Prophet, Allah bless him and give him peace, found out, he told them: 'I did not command you to fight in the sacred month'. But the Quraysh said: 'Muhammad has violated the sacred month'. It was then that was revealed (They question thee (O Muhammad) with regard to warfare in the sacred month) up to His saying (for persecution is worse than killing...), i.e. they were still persecuting you in Allah's Sacred Precinct after you had believed, and this is greater in the sight of Allah than fighting the disbelievers during the sacred month while they still disbelieved in Allah". Said al-Zuhri: "When this verse was revealed, the Messenger of Allah, Allah bless him and give him peace, kept the camels and agreed to free the two prisoners in exchange of a ransom. Once Allah, exalted is He, had removed the worry that had overcome those who had taken place in the aforementioned military expedition, they longed for Allah's reward. They said: 'O Prophet of Allah! Is it possible that we take part in a military expedition and we do not get the reward that those who fight for the sake of Allah get?' Thereupon, Allah, exalted is He, revealed (Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah...) [2:218]". Some Qur'anic exegetes said: "The Messenger of Allah, Allah bless him and give him peace, sent 'Abd Allah ibn Jahsh - the son of the Prophet's paternal aunt - in the month of Jumada II, two months before the Battle of Badr, and a mere 17 months after his arrival to Medina, [in a military

expedition] along with eight men from the Emigrants, namely, Sa'd ibn Abi Waqqas al-Zuhri, 'Ukkashah ibn Mabsan al-Asdi, 'Utbah ibn Ghazwan al-Salmi, Abu Hudhayfah ibn 'Utbah ibn Rabi'ah, Suhayl ibn Bayda', 'Amir ibn Rabi'ah, Waqid ibn 'Abd Allah and Khalid ibn Bukayr. He wrote for their leader, 'Abd Allah ibn Jahsh, some instructions and said to him: 'Go, by the name of Allah! But do not read the instructions until you have traversed a distance of two days travel. Once you have traveled for two days, open the letter and read it to your fellow companions, after which you can proceed to what I have commanded you to do. Do not coerce any of your fellow companions to follow you'. 'Abd Allah traveled for two days, after which he dismounted and opened the letter. It read: 'In the Name of Allah, the Beneficent, the Merciful. To proceed: Keep going with the grace of Allah, along with whoever follows you from among your fellow companions, until you reach the valley of Nakhlah. There, look out for the caravan of Quraysh, that haply you may bring us some news about it'. When 'Abd Allah read the letter, he said: 'I hear and obey'. After informing his fellow companions about the content of the letter, he told them that the Prophet instructed him not to coerce any one of them to follow him. But when they reached Ma'din, above al-Furu', Sa'd ibn Abi Waqqas and 'Utbah ibn Ghazwan lost a camel which they were trailing. They asked permission to stay behind to try to find their camel, and permission was granted to them. 'Abd Allah proceeded with the rest of his fellow companions until they reached the valley of Nakhlah, between Mecca and Medina. As they were waiting there, the camels of Quraysh, which were carrying raisins, tanned skins and some of the merchandise of Ta'if, came their way. The Qurashites who accompanied the caravan included 'Amr ibn al-Hadrami, al-Hakam ibn Kaysan, 'Uthman ibn 'Abd Allah ibn al-Mughirah, Nawfal ibn 'Abd Allah, the latter two being from the Banu Makhzum. When these men saw the Companions of the Messenger of Allah, Allah bless him and give him peace, they became scared. 'Abd Allah ibn Jahsh said: 'They are scared of you. Let one of you shave his head and then go to them. Once they see his shaved head, they will feel safe, thinking that we are pilgrims'. They shaved the head of 'Ukkashah who then went to them. When they saw him, they said: 'These are pilgrims, no harm shall come to you', and felt therefore safe. This was on the last day of Jumada II. But they were not absolutely certain whether it was the last day of Jumada II or the first day of Rajab. They deliberated with each other. Some of them said: 'If you let them go tonight, the sacred month will begin and then you will be safe from them'. They all agreed to attack those people. Waqid ibn 'Abd Allah al-Tamimi threw an arrow at 'Amr ibn al-Hadrami and killed him. He was the first idolater to be killed by a Muslim. Al-Hakam and 'Uthman were taken prisoners. These were the first prisoners in Islam. Nawfal, on the other hand, escaped and could not be captured by the Muslims. The believers then led the camels and the two prisoners and went back to the Messenger of Allah, Allah bless him and give him peace, in Medina. The Quraysh cried: 'Muhammad has violated the sacred month, a month in which the one who is fearful is safe and the period when people spread for their livelihoods. He has shed blood and taken other people's properties as booty in this sacred month'. The people of Mecca heaved abuse at the Muslims who were still among them. They said: 'O apostates! You have violated the sacred month by your engagement in fighting'. The Jews took this incident as a good omen. When the Messenger of Allah, Allah bless him and give him peace, heard of this, he said to 'Abd Allah ibn Jahsh and his fellow companions: 'I did not command you to fight in the sacred month', and he suspended his judgement concerning the captured caravan and the two

prisoners. Those who took part in this military expedition were mortified; they thought they were doomed and felt utterly helpless. They said: 'O Messenger of Allah! We killed Ibn al-Hadrami and in the evening we saw the moon of Rajab. We do not know therefore whether we had killed him in the month of Jumada II or in Rajab'. People debated this matter a great deal, and then Allah, exalted is He, revealed (They question thee (O Muhammad) with regard to warfare in the sacred month). At that point, the Messenger of Allah, Allah bless him and give him peace, kept a fifth of the caravan - this was the first fifth ever taken in Islam - and divided the rest on those who took part in the military expedition, and this became the first booty ever captured in Islam. The people of Mecca then sent for ransom for their prisoners. But the Prophet, Allah bless him and give him peace, said: 'No, we shall wait until Sa'd and 'Utbah come back. If they fail to come back, we will kill the prisoners in retaliation'. When 'Utbah and Sa'd came back, the two prisoners were ransomed". As for al-Hakam ibn Kaysan, he later embraced Islam and stayed with the Messenger of Allah, Allah bless him and give him peace, in Medina. He was martyred in the Battle of Bi'r Ma'unah. 'Uthman ibn 'Abd Allah went back to Mecca and died there as a disbeliever. Nawfal had forced his horse, at the Battle of the Ditch, to jump over the ditch. He fell with his horse in the ditch, causing his death and the death of his horse. Allah, exalted is He, killed him there and when the idolaters requested to retrieve his corpse in exchange for money, the Messenger of Allah, Allah bless him and give peace, said: "Take him! His corpse is vile and his blood money is vile too". This is then the occasion of revelation of the saying of Allah, exalted is He: (They question thee (O Muhammad) with regard to warfare in the sacred month...) as well as that of the subsequent verse.

يَسْأَلُوكَ عَنِ الْحَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْقَعٌ لِلنَّاسِ وَإِنَّمُهُمْ أَكْبَرُ مِنْ نَفْعِهِمْ أَوْ يَسْأَلُوكَ {
مَآذِ اِيْنَفْقُونَ قُلْ الْعَفْوَ كَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

(They question thee about strong drink and games of chance...) [2:219]. This was revealed about 'Umar ibn al-Khattab, Mu'adh ibn Jabal and a group of Helpers who went to the Messenger of Allah, Allah bless him and give peace, and said: "Please give us your verdict about intoxicants and games of chance, for intoxicants suspend people's reasoning faculties while games of chance waste their money". As a response, Allah, exalted is He, revealed this verse.

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُوكَ عَنِ الْيَمَامَ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُهُمْ فَإِخْوَانُكُمْ وَاللَّهُ {يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَا عَنْتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(And they question thee concerning orphans...) [2:220]. Abu Mansur 'Abd al-Qahir ibn Tahir informed us> Abu'l-Hasan Muhammad ibn al-Hasan al-Sarraj> al-Hasan ibn al-Muthanna ibn Mu'adh> Abu Hudhayfah Musa ibn Mas'ud> Sufyan al-Thawri> Salim al-Aftas> Sa'id ibn Jubayr who said: "When the verse (Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies...) [4:10] people rushed to

separate their own wealth from the wealth of orphans they were in charge of. Then Allah revealed (And if ye mingle your affairs with theirs, then (they are) your brothers) upon which they mixed their own wealth with the wealth of orphans". Sa'id ibn Muhammad ibn Ahmad al-Zahid informed us> Abu 'Ali al-Faqih> 'Abd Allah ibn Muhammad al-Baghawi> 'Uthman ibn Abi Shaybah> Jarir> 'Ata' ibn al-Sa'ib> Sa'id ibn Jubayr> Ibn 'Abbas who said: "When Allah, exalted is He, revealed the verse (And approach not the wealth of the orphan save with that which is better...), whoever had an orphan's wealth with him proceeded to isolate his food and drink from the orphan's food and drink, and whatever remained of the orphan's food was kept aside until the orphan would use it or it gets bad; and this was a source of anguish for people. They went and mentioned this to the Messenger of Allah, Allah bless him and give him peace, and as a response, Allah, glorified and exalted, revealed (And they question thee concerning orphans. Say: To improve their lot is best), by mixing their food and drink with their food and drink".

وَلَا تُنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنْ وَلَا مَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُشْرِكَةٍ وَلَوْ أَعْجَبْتُمُوهُمْ وَلَا تُنْكِحُوا {
 الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنُوا وَلَعَلَّهُمْ مُؤْمِنٌ مِّنْ مُشْرِكٍ وَلَوْ أَعْجَبْتُمُوهُمْ أَوْ لَكُمْ يَدْعُونَ إِلَىٰ أَثَارِ وَاللَّهُ
 {يَدْعُ وَإِلَىٰ الْجَنَّةِ وَالْمَعْفَرَةِ يَادِنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

(Wed not idolatresses till they believe...) [2:221]. Abu 'Uthman ibn 'Amr al-Hafiz informed us> his grandfather> Abu 'Amr Ahmad ibn Muhammad al-Jurashi> Isma'il ibn Qutaybah> Abu Khalid> Bukayr ibn Ma'ruf> Muqatil ibn Hayyan who said: "This verse was revealed about Abu Marthad al-Ghanawi who sought the permission of the Prophet, Allah, bless him and give him peace, to marry 'Anaq, who was a poor, fairly beautiful woman from Quraysh. But this woman was an idolatress whereas Marthad was Muslim. Marthad said to the prophet, Allah bless him and give him peace: 'O prophet of Allah! I like her!' Allah then revealed this verse (Wed not idolatresses till they believe...)". Abu 'Uthman informed us> his grandfather> Abu 'Amr> Muhammad ibn Yahya> 'Amr ibn Hammad> Asbat> al-Suddi> Abu Malik> ibn 'Abbas who said regarding this verse: "This verse was revealed about 'Abd Allah ibn Rawahah who owned a black slave. It happened that 'Abd Allah punched this slave because he got angry with her. But then he became worried as a result of what he had done which made him rush to the Messenger of Allah, Allah bless him and give him peace, to inform him of what had happened. The Messenger of Allah, Allah bless him and give him peace, asked him: 'And what is it that is really making you worried?' 'Abd Allah said: 'O Messenger of Allah! She fasts and prays and performs the ritual ablution in the proper way and she bears witness that there is no god but Allah and that you are His Messenger'. The Prophet, Allah bless him and give him peace, said: 'O 'Abd Allah! She is a believer!' 'Abd Allah said: 'By Him who has sent you with the truth, I will set her free and marry her'. And he did. A group of Muslims reproached him for doing so, saying: 'He married a slave!' This is because Muslims were still looking forward to marry idolatresses and marry their own daughters to idolaters, out of desire for their noble lineages. Allah, exalted is He, therefore revealed about them (for lo! a believing bondwoman is better than an idolatress though she please you...)". Ibn 'Abbas is reported to have said according to the narration of al-Kalbi from Abu Salih: "The Messenger of Allah, Allah bless him and give

him peace, sent a man from Ghaniyy called Marthad ibn Abi Marthad, an ally of Banu Hashim, to Mecca to try to free some Muslims who were held prisoners there. When Marthad reached Mecca, a woman called 'Anaq heard of his arrival and went to see him. This woman used to be his mistress in the pre-Islamic period but when he embraced Islam, he abandoned her. She said to him: 'Woe unto you, O Marthad! Should we not go somewhere secluded?' He said: 'Islam has placed a barrier between you and I and seclusion with you is forbidden for me. However, if you wish, I will marry you. When I return back to the Messenger of Allah, Allah bless him and give him peace, I will seek his permission and marry you'. She said to him: 'Do you refuse the like of me?' She then cried for help, and Marthad was beaten up very badly before they let him go. When he finished his business in Mecca, he went back to the Messenger of Allah, Allah bless him and give him peace, and informed him about 'Anaq and what he went through because of her. He then asked: 'O Messenger of Allah! Is it lawful for me to marry her?' Allah revealed this verse forbidding him from marrying her (Wed not idolatresses till they believe...)".

وَسَأَلُوكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَى فَأَعْتَزُ لَوْا النِّسَاءُ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ {
فَإِذَا أَطْهَرْنَ قَاتُلُوهُنَّ مِنْ حِينَ حَيَّتُ أَمْرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ الْتَّوَابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

(They question thee (O Muhammad) concerning menstruation....) [2:222]. Abu 'Abd al-Rahman Muhammad ibn Ahmad ibn Ja'far informed us> Muhammad ibn 'Abd Allah ibn Muhammad ibn Zakariyya> Muhammad ibn 'Abd al-Rahman al-Daghuli> Muhammad ibn Mishkan> Hayyan> Hammad> Thabit> Anas who said: "The Jews used to banish women in their menstruation out of the house and refrain from eating, drinking and having sex with them. The Messenger of Allah, Allah bless him and give him peace, was asked about this, and as a response Allah, exalted is He, revealed (They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed...)". This was narrated by Muslim from Zuhayr ibn Harb from 'Abd al-Rahman ibn Mahdi from Hammad. Abu Bakr Muhammad ibn 'Umar al-Khashshab informed us> Abu 'Amr ibn Hamdan> Abu 'Imran Musa ibn al-'Abbas al-Juwayni> Muhammad ibn 'Ubayd Allah ibn Yazid al-Qarduwani al-Harrani> his father> Sabiq ibn 'Abd Allah al-Raqqi> Khusayf> Muhammad ibn al-Munkadir> Jabir ibn 'Abd Allah> the Messenger of Allah, Allah bless him and give him peace, that he said regarding (They question thee (O Muhammad) concerning menstruation): "The Jews used to say: 'Whoever penetrates his wife from a back position, the child born to them as a result of this intercourse would be born cross-eyed'. Because of this, the women of the Helpers did not let their husbands penetrate them from a back position. A group of them went to see the Messenger of Allah, Allah bless him and give him peace, and asked him about having sex with their wives while in their period of menstruation and also about the claim of the Jews. Allah, glorious and exalted is He, revealed therefore (They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves...), i.e. by performing a major ritual ablution (And when they have purified themselves, then go in unto them as Allah hath enjoined upon you) i.e. from the front (Truly Allah loveth those

who turn unto Him, and loveth those who have a care for cleanliness. Your women are a tilth for you (to cultivate) so go to your tilth as ye will... because it is in the tilth that the child will grow and it is from there that it will come out". Some Qur'anic exegetes said: "When a woman was in her period of menstruation, the pre-Islamic Arabs used to refrain from eating, drinking with her and also from staying with her in the same house, exactly as was the habit of the Magians. Abu'l-Dahdah asked the Messenger of Allah, Allah bless him and give him peace, about this saying: 'O Messenger of Allah! What should we do with women when they are in their menstruation?' As a response, Allah, exalted is He revealed this verse".

نِسَاءُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شَتِّمْ وَقَدِّمُوا لَأْنفُسِكُمْ وَأَنْفُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُّلَاقُوهُ وَبَشِّرُ {
الْمُؤْمِنِينَ}

(Your women are a tilth for you...) [2:223]. Abu Bakr Ahmad ibn al-Hasan al-Qadi informed us> Hajib ibn Ahmad> 'Abd al-Rahim ibn Munib> Sufyan ibn 'Uyaynah> Ibn al-Munkadir that he heard Jabir ibn 'Abd Allah say: "The Jews used to say that whoever penetrates the vagina of his wife from a back position, the child born as a result of this intercourse will be cross-eyed. To deny this, Allah, exalted is He, revealed (Your women are a tilth for you (to cultivate) so go to your tilth as ye will)". This was narrated by Bukhari from Abu Nu'aym and by Muslim from Abu Bakr ibn Abi Shaybah, and Abu Nu'aym and Abu Bakr related it from Sufyan. Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us> Abu Sa'id Isma'il ibn Ahmad al-Khalali> 'Abd Allah ibn Zayd al-Bajali> Abu Kurayb> al-Muharibi> Muhammad ibn Ishaq> Aban ibn Muslim> Mujahid who said: "I read the Qur'an out of memory, from beginning to end, under Ibn 'Abbas' supervision three times, stopping at each verse to ask him about its meaning until he got to this verse (Your women are a tilth for you (to cultivate) so go to your tilth as ye will). He said: 'The men of this part of Quraysh used to have sexual intercourse with their wives while the latter lay down on their front. They enjoyed their wives from the front and back positions. When they migrated to Medina and married the women of the Helpers, they tried to do with them what they were in the habit of doing in Mecca. But the women of the Helpers objected, saying: 'This is something that we did not do before'. The talk spread until it reached the Messenger of Allah, Allah bless him and give him peace. Allah, exalted is He, then revealed (Your women are a tilth for you (to cultivate) so go to your tilth as ye will). He said: If you want you can penetrate your wives from a back position or from a front position, or if you want from a kneeling down position. He meant by this, penetrating their women's vaginas from any of these positions. He said: go to your tilth as you will' ". This was narrated by al-Hakim Abu 'Abd Allah in his Sahih from Abu Zakariyya al-'Anbari from Muhammad ibn 'Abd al-Salam from Ishaq ibn Ibrahim from al-Muharibi. Sa'id ibn Muhammad al-Hayyani informed us> Abu 'Ali ibn Abi Bakr al-Faqih> Abu'l-Qasim al-Baghawi> 'Ali ibn Ja'd> Shu'bah> Muhammad ibn al-Munkadir who heard Jabir saying: "the Jews said: 'If a man has sex with his wife when she is in a kneeling down position, any child born as a result of this intercourse will be cross-eyed'. Allah, exalted is He, then revealed this verses (Your women are a tilth for you (to cultivate) so go to your tilth as ye will)". Sa'id ibn Muhammad al-Hayyani informed

us> Muhammad ibn 'Abd Allah ibn Hamdun> Ahmad ibn al-Hasan ibn al-Sharafi> Abu'l-Azhar> Wahb ibn Jarir> Abu Kurayb who is reported to have heard al-Nu'man ibn Rashid narrate from al-Zuhri from Muhammad ibn al-Munkadir from Jabir ibn 'Abd Allah who said: "The Jews said: 'When a man has sexual intercourse with his wife while she is in a kneeling down position, any child born to them as a result of this will be cross-eyed'. Allah, exalted is He, then revealed (Your women are a tilth for you (to cultivate) so go to your tilth as ye will), i.e. if you want [you can have intercourse with them] in a kneeling down position or if you want in a different position, as long as the penetration happens in the vagina". This was narrated by Muslim from Harun ibn Ma'ruf from Wahb ibn Jarir. The Shaykh Abu Hamid ibn al-Sharqi said: "This is a great hadith which equals one hundred hadiths; only al-Nu'man ibn Rashid related it from al-Zuhri". Muhammad ibn 'Abd al-Rahman al-Mutawwi'i informed us> Abu 'Amr ibn Hamdan> Abu 'Ali> Zuhayr> Yunus ibn Muhammad> Ya'qub al-Qummi> Ja'far> Sa'id ibn Jubayr> Ibn 'Abbas who said: " 'Umar ibn al-Khattab went to the Messenger of Allah, Allah bless him and give him peace, and said to him: 'I have perished!' The Prophet exclaimed: 'And what is the reason of your peril?' He said: 'I turned over the carriage of my camel'. He said: 'The Prophet did not answer him. But then this verse (Your women are a tilth for you (to cultivate) so go to your tilth as ye will) was revealed to the Messenger of Allah, Allah bless him and give him peace'. Meaning: penetrate your wives from the front and from the back, but avoid penetrating them in the anus or during their menstruation". Abu Bakr Ahmad ibn Muhammad al-Asfahani informed us> 'Abd Allah ibn Muhammad al-Hafiz> Abu Yahya al-Razi> Sahl ibn 'Uthman> al-Muharibi> Layth> Abu Salih> Sa'id ibn al-Musayyab who was asked about the saying of Allah (... so go to your tilth as ye will) and he said: "This was revealed about coitus interruptus". And in the report of al-Kalbi, Ibn 'Abbas said: "This was revealed about the Emigrants after they settled in Medina. They mentioned having sex with their wives from the front and back positions and did not see any harm in doing so as long as the penetration was done in the women's sexual organ. The Helpers and Jews who were present condemned this and mentioned that the only lawful way of sleeping with one's wife is to do it from the front position. The Jews also mentioned that they find in the Torah that it is filth in the sight of Allah to sleep with one's wife in any other position than when the wife is lying on her back, and failing to do so is the cause why children are born cross-eyed or mentally disturbed. The Muslims mentioned this to the Messenger of Allah, Allah bless him and give him peace, saying: 'In the pre-Islamic period and after we embraced Islam we always had sex with our wives in any position we liked. The Jews have condemned us for doing so and, further, claimed this and that'. And so Allah, exalted is He, gave the lie to the Jews and revealed this verse to give dispensation (... so go to your tilth as ye will.) He says: the sexual organ of the wife is the plantation where the child grows (... so go to your tilth as ye will), meaning: from in front of her and from behind her as long as the penetration is done in her sexual organ".

{وَلَا تَجْعَلُوا اللَّهَ عَرْضَةً لِأَيْمَانِكُمْ أَن تَبَرُّوا وَتَنْقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلَيْمٌ}

(And make not Allah, by your oaths, a hindrance to your being righteous...) [2:224]. Said al-Kalbi: "This was revealed about 'Abd Allah ibn Rawahah to warn him against boycotting the

husband of his sister, Bashir ibn al-Nu'man. 'Abd Allah ibn Rawahah had sworn that he will never visit him, speak to him or reconcile between him and his sister. He said: 'I swore by Allah that I will not do any of these and it is forbidden for me not to honour my oath'. Allah then revealed this verse".

{الَّذِينَ يُؤْلُونَ مِنْ سَائِمَهُمْ تَرْبُصُ أَرْبَعَةٍ أَشْهُرٍ فَإِنْ قَاءَ وَفَإِنْ اللَّهُ غَفُورٌ رَّحِيمٌ }

(Those who forswear their wives...) [2:226]. Muhammad ibn Musa ibn al-Fadl informed us> Muhammad ibn Ya'qub> Ibrahim ibn Marzuq> Muslim ibn Ibrahim> al-Harith ibn 'Ubayd> 'Amir ibn al-Ahwal> 'Ata'> Ibn 'Abbas who said: "The people of the pre-Islamic period used to forswear their wives for one year, two years and sometimes longer. Allah limited this period to four months, and any period less than four months is not considered a period of forswearing". Said Sa'id ibn al-Musayyab: "Forswearing wives was of the harm inflicted on women during the pre-Islamic period. When a man did not want a woman and dislike that any other man to marry her, he would simply swear never to approach her. He would thus leave her neither divorced nor married. Allah therefore set a limited period of four months after which it becomes clear whether the man is the husband or not by revealing (Those who forswear their wives...)".

الْطَّلاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيْحٌ بِإِحْسَنٍ وَلَا يَحِلُّ لِكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُ وَهُنَّ شَيْئًا
إِلَّا أَنْ يَخَافَ أَلَا يُقْبِلَهُ اللَّهُ فَإِنْ خَفْتُمْ أَلَا يُقْبِلَهُ اللَّهُ فَلَا جُنَاحَ عَلَيْهِمْ مَا فِيهِ أَفْتَدْتُ بِهِ زَوْجَكُمْ
حُدُودُ اللَّهِ فَلَا تَعْتَدُوهُ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ

(Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness...) [2:229]. Ahmad ibn al-Hasan al-Qadi informed us> Muhammad ibn Ya'qub> al-Rabi'i> al-Shafi'i> Malik> Hisham ibn 'Urwa> his father who said: "The norm was that when a man divorced his wife, he had the right to take her back before the end of her waiting period, even if he divorced her a thousand times. One particular man divorced his wife and then waited for her until the waiting period was about to elapse and then took her back. He then divorced her immediately and said to her: 'By Allah! I will not take you back nor will I ever allow you to marry someone else'. Allah, glorious and majestic is He, then revealed (Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness...)". Abu Bakr al-Tamimi informed us> Abu Ja'far Ahmad ibn Muhammad al-Marzuban> Muhammad ibn Ibrahim al-Hazawwari> Muhammad ibn Sulayman> Ya'la al-Makki, the client of the household of Zubayr> Hisham ibn 'Urwah> his father> 'A'ishah that a woman came to her and asked her about something relating to divorce. She said: "I mentioned this to the Messenger of Allah, Allah bless him and give him peace. And then this verse was revealed (Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness)".

وَإِذْ أَطْلَقْتُمُ النِّسَاءَ قَبْلَغْنَ أَجَهْنَ فَلَا تَعْضُلُوهُنَّ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ
 طَلَكَ يُوْعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ لِكُمْ أَزْكَى لِكُمْ وَأَطْهَرُ هُنْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا
{تَعْلَمُونَ}

(And when ye have divorced women and they reach their term, place not difficulties in the way...) [2:232]. Abu Sa'id ibn Abi Bakr ibn al-Ghazi informed us> Abu Ahmad Muhammad ibn Muhammad ibn Ishaq al-Hafiz> Ahmad ibn Muhammad ibn al-Husayn> Ahmad ibn Hafs ibn 'Abd Allah> his father> Ibrahim ibn Tahman> Yunus ibn 'Ubayd> al-Hasan that he said regarding the saying of Allah, Glorious and Majestic is He (And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness...): "Ma'qil ibn Yasar informed me that this verse was revealed about him. He said: 'I had given one of my sisters to a certain man who went on to divorce her. When my sister's waiting period was over, the same man came back asking for my sister's hand. I said to him: 'I had given my sister to you as a bride; I married her to you and honoured you, but you went on to divorce her. No, by Allah, you will never go back to her!' He said: 'the man was not bad, and the woman wanted to go back to him. Then Allah, glorious and majestic is He, revealed this verse. I said: I will do it now, O Messenger of Allah'. And he gave his sister in marriage to this man' ". This was narrated by Bukhari from Ahmad ibn Hafs. Al-Hakim Abu Mansur Muhammad ibn Muhammad al-Mansuri informed us> 'Ali ibn 'Umar ibn Mahdi> Muhammad ibn 'Amr ibn al-Bukhturi> Yahya ibn Ja'far> Abu 'Amir al-'Uqadi> 'Abbad ibn Rashid> al-Hasan> Ma'qil ibn Yasar who said: "I had a sister whose hand I always decline to give until a cousin of mine proposed to her. I gave her to him in marriage and they remained married as long as Allah willed. He then divorced her a revocable divorce, waited until her waiting period elapsed and came forward, along with other suitors, to ask for her hand. I said to him: 'I had refused to marry her off to other people and, instead, gave her to you in marriage. You chose to divorce her a revocable divorce and waited until the waiting period elapsed. Now that her hand is asked for, you come to me asking to marry her. I will never marry her to you'. Allah, exalted is He, then revealed (And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands...). I therefore did amend for my oath and gave her to him in marriage". Isma'il ibn Abi al-Qasim al-Nasrabadhi informed us> Abu Muhammad 'Abd Allah ibn Ibrahim ibn Masi al-Bazzaz>Abu Muslim Ibrahim ibn 'Abd Allah al-Basri> Hajjaj ibn Minhal> Mubarak ibn Fudalah> al-Hasan who reported that Ma'qil ibn Yasar married his sister to a Muslim man. He remained married to her for a certain period and then divorced her one single divorce. He left her until the waiting period elapsed, and she became free to marry whoever she choose to, and came along with other suitors asking for her hand. She agreed to go back to him. He therefore went to Ma'qil ibn Yasar asking for her hand. Ma'qil was angry. He told him: "I honoured you by giving her to you in marriage but you divorced her. By Allah, she will never go back to you!" Al-Hasan said: "Allah knew the man's need for his wife and the wife's need for her husband, and He revealed regarding this in the Qur'an (And when ye have divorced women and they reach their term, place not difficulties in the way of their

marrying their husbands if it is agreed between them in kindness...). When Ma'qil ibn Yasar heard this, he said: 'I hear my Lord and obey!' He then called the man and said: 'I will give you my sister for marriage and honour you', and he did". Sa'id ibn Muhammad ibn Ahmad al-Shahid informed us> his grandfather> Abu 'Amr al-Hiri> Muhammad ibn Yahya> 'Amr ibn Hammad> Asbat> al-Suddi who said, reporting from his sources of narration: "This verse was revealed about Jabir ibn 'Abd Allah al-Ansari. He had a cousin whose husband divorced her one single divorce. When her waiting period elapsed, he came back, wanting to take her back. But Jabir refused, saying: 'You have divorced our cousin and now you want to marry her a second time [this will not happen]'. The woman however wanted to go back to her husband because she accepted him, and so this verse was revealed about them".

وَالَّذِينَ يُتْوَفَّونَ مِنْكُمْ وَيَرْدُونَ أَزْوَاجًا يَتَرَبَّصُنَّ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا أَبْلَغُنَ أَجَلَهُنَّ {
فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا أَفْعَلْنَ فِي أَنفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

(Such of you as die and leave behind them wives...) [2:234]. Abu 'Amr Muhammad ibn 'Abd al-'Aziz al-Marwazi informed me in his epistle> Abu'l-Fadl Muhammad ibn al-Husayn al-Haddadi> Muhammad ibn Yahya ibn Khalid> Ishaq ibn Ibrahim al-Hanzali who said: "I have related from Muqatil ibn Hayyan regarding this verse [the following]: a man from Ta'if went to Medina. This man had children: men and women, and he also had with him his parents and wife. This man later died in Medina and his matter was reported to the Prophet, Allah bless him and give him peace. The Prophet, Allah bless him and give him peace, gave reasonably to the man's parents and children but did not give anything to his wife. However, he ordered them to spend on her from her husband's bequest for a year".

لَا إِكْرَاهَ فِي الدِّينِ وَدِبَابِنَ الرُّشْدِ مِنَ الْغَيِّ فَمَنْ يَكُفُرُ بِالْطَّاغُوتِ وَبِيَوْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ {
بِالْعُرُوهَ الْوُنْقَى لَا أَنْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلَيْمٌ

(There is no compulsion in religion...) [2:256]. Muhammad ibn Ahmad ibn Ja'far al-Muzakki informed us> Zahir ibn Ahmad> al-Husayn ibn Muhammad ibn Mus'ab> Yahya ibn Hakim> Ibn Abi 'Adiyy> Shu'bah> Abu Bishr> Sa'id ibn Jubayr> Ibn 'Abbas who said: "The women of the Helpers whose boys always died in infancy used to vow to bring up their boys as Jews if they were to live. When the Banu'l-Nadir were driven out, they had among them children of the Helpers. The Helpers said: 'We will not leave our children!' Upon which Allah, exalted is He, revealed (There is no compulsion in religion. The right direction is henceforth distinct from error ...)". Muhammad ibn Musa ibn al-Fadl informed us> Muhammad ibn Ya'qub> Ibrahim ibn Marzuq> Wahb ibn Jarir> Shu'bah> Abu Bishr> Sa'id ibn Jubayr> Ibn 'Abbas who said regarding the saying of Allah, exalted is He, (There is no compulsion in religion...): "The woman of the Helpers whose boys never survived used to vow that if a boy of hers survived, she would raise him as a Jew. When the Banu'l-Nadir were driven out of Medina they had among them children of the Helpers. The Helpers said:

'O Messenger of Allah! Our Children!' Allah, exalted is He, therefore revealed (There is no compulsion in religion...)".

Sa'id ibn Jubayr said: "Those who wished to leave with the Jews did leave, and those who wished to embrace Islam embraced Islam". Said Mujahid: "This verse was revealed about a man of the Helpers who had a black boy called Subayh whom he used to coerce to become Muslim". Al-Suddi said: "This verse was revealed about a man from the Helpers called Abu'l-Husayn. This man had two sons. It happened that some traders from Syria came to Medina to sell oil. When the traders were about to leave Medina, the two sons of Abu'l-Husayn called them to embrace Christianity. These traders converted to Christianity and then left Medina. Abu'l-Husayn informed the Messenger of Allah, Allah bless him and give him peace, of what had happened. He asked him to summon his two sons. But then Allah, exalted is He, revealed (There is no compulsion in religion...). The Messenger of Allah, Allah bless him and give him peace, said: 'May Allah banish both of them. They are the first to disbelieve'. This was before the Messenger of Allah, Allah bless him and give him peace, was commanded to fight the people of the Book. But then Allah's saying (There is no compulsion in religion...) was abrogated and the Prophet was commanded to fight the people of the Book in Surah Repentance".

Masruq said: "A man from the Helpers, from amongst the Banu Salim Banu 'Awf, had two sons who had converted to Christianity before the advent of the Prophet, Allah bless him and give him peace. [After the migration of the Prophet, Allah bless him and give him peace, to Medina,] these two sons came to Medina along a group of Christians to trade in food. Their father went to them and refused to leave them, saying: 'By Allah! I will not leave you until you become Muslim'. They refused to become Muslim and they all went to the Messenger of Allah, Allah bless him and give him peace, to settle their dispute. The father said: 'O Messenger of Allah! How can I leave a part of me enter hell fire while I just sit and look?' Allah, glorious and majestic is He, then revealed (There is no compulsion in religion...) after which he let them go".

Abu Ishaq ibn Ibrahim al-Muqr'i informed us> Abu Bakr ibn Muhammad ibn Ahmad ibn 'Abdus> Abu'l-Hasan 'Ali ibn Ahmad ibn Mahfuz> 'Abd Allah ibn Hashim> 'Abd al-Rahman ibn Mahdi> Sufyan> Khusayf> Mujahid who said: "There were some people who were nurse-wetted among the Jews, the Banu Qurayzah and Banu'l-Nadir. When the Prophet, Allah bless him and give him peace, commanded that the Banu'l-Nadir be driven out of Medina, those sons of the Aws who were nurse-wetted by the Jews said: 'We will leave with them and follow their religion'. Their families stopped them and wanted them to coerce them to embrace Islam. Then the verse (There is no compulsion in religion...) was revealed".

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّنَا كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوْلَمْ تُؤْمِنَ قَالَ بَلْ وَلَكِنْ لَيَطْمَئِنُّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيَّكَ ثُمَّ أَجْعُلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزَءاً ثُمَّ أَدْعُهُنَّ يَأْتِينَكَ سَعْيَاً وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead...) [2:260]. The commentators of the Qur'an have mentioned the reason why Ibrahim asked his Lord to show him how He brings the dead back to life. Sa'id ibn Muhammad ibn Ahmad ibn Ja'far informed us> Shu'bah ibn Muhammad> Makki ibn 'Abdan> Abu'l-

Azhar> Ruh> Sa'id > Qatadah who said: "It was mentioned to us that Ibrahim passed by a corpse of a beast which was surrounded by beasts of the sea and of the land, and so he said: 'O Allah! Show me how you bring the dead back to life!' " Also, al-Hasan, 'Ata' al-Khurasani, al-Dahhak and Ibn Jurayj said: "Ibrahim, Allah's intimate friend, passed by a dead donkey lying on seashore ('Ata' said this was rather Tiberias lake). He saw the carrion surrounded by beasts of the water and of the land. When the water rose up, the fish and the beasts of the sea came forward and ate of it, and whatever fell of the carrion was swept away by water; and when the sea ebbed away, wild animals went forward and ate of it, and whatever fell of the carrion became dust. When the wild animals went away, birds came forward and ate of the carrion, and whatever fell from them, the wind scattered it away in the air. Ibrahim was amazed when he saw this. He said: 'O Lord! I know very well that you will gather its parts, please show me how you bring it to life, so that I can see it with my own eyes' ". Said Ibn Zayd: "Ibrahim passed by a dead whale, half of which was in the sea and half in the land. The part which was in the sea was eaten up by the beasts of the sea while the part which was in the land was eaten up by the beasts of the land. Satan the evil one whispered to him: 'How is Allah going to gather the different parts of this from the bellies of all these beasts?' Ibrahim said: (My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease) by dispelling Satan's whispering". Abu Nu'aym al-Asfahani informed me, among that which he authorized me to narrate from him> 'Abd Allah ibn Muhammad ibn Ja'far> Muhammad ibn Sahl> Salamah ibn Shabib> Ibrahim ibn al-Hakam ibn Aban> his father who said: "I was sitting with 'Ikrimah at a seashore when he said: 'those who drown in the seas, the fish share their meat such that nothing remains of them except bones. These bones are then washed out by the sea. These bones then become transformed and hollow. Camels then pass by them and eat them. Then they become dung. People will then come and use this dung to lit fire. When the fire is put out, the wind comes and scatters the ashes all over. When the Trumpet is blown, these people and the inhabitants of the graves will emerge together. This is what is meant by Allah's saying (... and behold them standing waiting!) [al-Zumar, 39:68]' ". Said Muhammad ibn Ishaq ibn Yasar: "When Ibrahim argued with Nimrod, he said: 'My Lord is He who gives life and death. Nimrod said: 'I also give life and death'. He killed a man and set another free and then said: 'I have killed this one and given life to this one'. Ibrahim said to him: 'Well, Allah gives life by restoring the spirit to this dead body'. Nimrod said: 'And did you see that which you now say with your own eyes?' He could not say: yes, I saw it! And so he moved on to another argument. Then he requested his Lord to show him how He brought the dead back to life so that he may set his heart at ease upon argumentation, such that his argument would be based upon direct seeing and witnessing' ". Ibn 'Abbas, Sa'id ibn Jubayr and al-Suddi also said: "When Allah took Ibrahim as his intimate friend, the angel of death took permission from his Lord to go and give Ibrahim this glad tiding. He went to Ibrahim and said: 'I came to give you the glad tiding that Allah, exalted is He, has taken you as an intimate friend'. Ibrahim praised Allah, glorious and majestic is He, and then said: 'What is the sign of this intimate friendship?' The angel said: 'Its sign is that Allah answers your supplication and brings the dead back to life by your request'. The angel then left. Ibrahim said: 'My Lord! Show me how You give life to the dead'. Allah said: 'Do you not believe?' Ibrahim said: 'I do, but I ask in order that my heart may be at ease, knowing that you answer my request when I request You and give me

when I ask You, and that you have indeed taken me as an intimate friend' ”.

الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُنْهَى عَنِ الْمَسْأَلَةِ
{خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ}

(Those who spend their wealth for the cause of Allah...) [2:262]. Said al-Kalbi: "This verse was revealed about 'Uthman ibn 'Affan and 'Abd al-Rahman ibn 'Awf. As for 'Abd al-Rahman ibn 'Awf, he went and gave the Messenger of Allah, Allah bless him and give him peace, four thousand silver coins to distribute in charity. 'Abd al-Rahman ibn 'Awf said to him: 'I have eight thousand silver coins; I have kept four thousand for me and my family and I loan these four thousands to my Lord'. The Messenger of Allah, Allah bless him and give him peace, said to him: 'May Allah bless for you that which you have kept and that which you have given'. And as for 'Uthman, may Allah be well pleased with him, he said: 'Upon me is the equipment of anyone who has no equipment for the Battle of Tabuk'. And so he equipped the Muslims with one thousand camels with their hunches and saddle blankets and also gave to charity a well that he owned. This verse was revealed about him". Said Abu Sa'id al-Khudri: "I saw the Messenger of Allah, Allah bless him and give him peace, raising his hand and praying for 'Uthman, saying: 'O Lord! Be well pleased with 'Uthman ibn 'Affan for I am well pleased with him'. His hands remained raised until the break of dawn. Allah, exalted is He, revealed about him (Those who spend their wealth for the cause of Allah...)".

لِلَّذِينَ آمَدُوا أَنْفَقُوا مِنْ طَيِّبَاتِ مَا كَسَبُوكُمْ وَمَمَّا أَخْرَجَ اللَّهُ مِنَ الْأَرْضِ وَلَا تَيَّمِّمُوا الْخَيْثَ
{مَنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُعْمَلْصُوا فِيهِ وَأَعْلَمُوا أَنَّ اللَّهَ عَنِيْ حَمِيدٌ

(O ye who believe! Spend of the good things which ye have earned...) [2:267]. 'Abd al-Rahman ibn Ahmad al-Saydalani informed us> Muhammad ibn 'Abd Allah ibn Muhammad ibn Nu'aym> Ahmad ibn Sahl ibn Hamdawayh> Qays ibn Unayf> Qutaybah ibn Sa'id> Hatim ibn Isma'il> Ja'far ibn Muhammad> his father> Jabir who said: "The Prophet, Allah bless him and give him peace, commanded that the poor-due of the break of fast (Zakat al-Fitr) was to be one measure (Sa') of dates. One man brought low quality dates, as a result of which this Qur'anic verse was revealed (O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourselves save with disdain)". Abu Ishaq Ahmad ibn Muhammad al-Wa'iz informed us> 'Abd Allah ibn Hamid al-Asfahani> Muhammad ibn Isma'il al-Farisi> Ahmad ibn Musa al-Jammaz> 'Amr ibn Hammad ibn Talhah> Asbat ibn Nasr> al-Suddi> 'Adiyy ibn Thabit> al-Bara' who said: "This verse was revealed about the Helpers. At the time of the harvest of dates, the Helpers used to bring out of their fields bunches of dates and unripe dates and then hang them on a rope between two pillars in the mosque of the Messenger of Allah, Allah bless him and give him peace, so that the poor among the Emigrants could eat of them. Some

people used to hang therein bunches of very low quality dates, thinking that no one will notice, due to the abundance of these bunches that people usually placed there. Allah, exalted is He, revealed, about those people who do this: (and seek not the bad (with intent) to spend thereof (in charity)...), in reference here to bunches of low quality dates, for 'if the same was gifted to you, you would not accept it' ”.

إِنْ تُبْدِوُ الْأَسَدَقَاتِ فَنِعْمَاهِي وَإِنْ تُخْفِوْهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفَّرُ عَنْكُمْ مَنْ {
سَيِّئَاتُكُمْ وَاللَّهُ بِمَا أَعْمَلُونَ خَيْرٌ }

(If ye publish your almsgiving...) [2:271]. Said al-Kalbi: "When the saying of Allah, exalted is He, (And whatsoever good thing ye spend...) [2:272], the Companions asked: 'O Messenger of Allah! Is giving alms in secret better or giving it in the open?' In response Allah revealed this verse".

أَيْسَ عَلَيْكَ هُدَاهُمْ وَلَا كُنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا يُنْفِقُوا مِنْ خَيْرٍ فَلَا نُنْسِكُمْ وَمَا يُنْفِقُونَ إِلَّا أَبْتَغَاءَ {
وَجْهِ اللَّهِ وَمَا يُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ }

(The guiding of them is not thy duty...) [2:272]. Ahmad ibn Muhammad ibn Ahmad ibn al-Harith informed us> 'Abd Allah ibn Muhammad ibn Ja'far> 'Abd al-Rahman ibn Muhammad ibn Muslim> Sahl ibn 'Uthman al-'Askari> Jarir> Ash'ath ibn Ishaq> Ja'far ibn al-Mughirah> Sa'id ibn Jubayr who reported that the Messenger of Allah, Allah bless him and give him peace, said: "Do not give alms except to the people of your own religion". Allah, exalted is He, then revealed (The guiding of them is not thy duty...), upon which the Messenger of Allah, Allah bless him and give him peace, said: "Give alms to people of other religions". Ahmad informed us> 'Abd Allah> 'Abd al-Rahman> Sahl> Ibn Numayr> al-Hajjaj> Salman al-Makki> Ibn al-Hanafiyyah who said: "Muslims used to dislike giving alms to the poor among the idolaters until this verse was revealed. They were then ordered to give them alms". Said al-Kalbi: "The Messenger of Allah went to perform the lesser pilgrimage to make up for the lesser pilgrimage which he missed the previous year ('Umrat al-Qada') and had with him Asma' bint Abi Bakr. The mother of Asma', Qutaylah, and her grandmother, who were still idolateresses at that time, came to see her and ask her for help. Asma' said: 'I will not give you anything until I consult the Messenger of Allah, Allah bless him and give him peace, for you do not follow my religion'. She went and consulted him about this matter, upon which Allah, exalted is He, revealed this verse. The Messenger of Allah, Allah bless him and give him peace, commanded her after the revelation of this verse to give alms to both of them. She gave them alms and helped them". Said al-Kalbi: "There is another way of understanding this verse. It happened that some Muslims had relatives, in-laws and ties through suckling among the Jews. Because of this, they used to help them before the advent of Islam. When they became Muslim, they disliked to keep on helping them and wanted to force these Jews to become Muslim. They consulted the

Messenger of Allah, Allah bless him and give him peace, about this. This verse was revealed as a response to their consultation, after which the Muslims continued their help to them".

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًا وَعَلَانِيَةً فَلَهُمْ أَجْرٌ هُمْ عَنْ رَبِّهِمْ وَلَا يَحْوِفُ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ

(Those who spend their wealth by night and day, by stealth and openly...) [2:274]. Abu Ibrahim Isma'il ibn Ibrahim al-Nasrabadhi informed us> 'Amr ibn Nujayd> Muhammad ibn al-Hasan ibn al-Khalil> Hisham ibn 'Ammar> Muhammad ibn Shu'ayb> Ibn Mahdi> Yazid ibn 'Abd Allah> 'Arib> his father> his grandfather> the Messenger of Allah, Allah bless him and give him peace, who said: "This verse (Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord) was revealed about the owners of horses". The Messenger of Allah, Allah bless him and give him peace, also said: "The devils will not bewitch anyone who has in his house a noble horse". This is also the opinion of Abu Umamah, Abu'l-Darda', Makhul, al-Awza'i and Rabah ibn Zayd. They said: "This refers to those who tie their horses for the sake of Allah, they spend on them by night and day, secretly and in the open. The verse was revealed about those who do not keep horses for pride or as a guarantee for debts which are deemed impossible to pay back". Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi informed us> al-Husayn ibn Muhammad al-Dinawari> 'Umar ibn Muhammad ibn 'Abd Allah al-Nahrawani> 'Ali ibn Muhammad ibn Mahrawayh al-Qazwini> 'Ali ibn Dawud al-Qantari> 'Abd Allah ibn Salih> Abu Shurayh> Qays ibn al-Hajjaj> Hanash ibn 'Abd Allah al-San'ani that Ibn 'Abbas said concerning the verse (Those who spend their wealth by night and day, by stealth and openly...): "This refers to the fodder given to horses". The correctness of this is evidenced by the report which narrated to us> Abu Ishaq al-Muqr'i> Abu Bakr Muhammad ibn Ahmad ibn 'Abdus> Abu'l-'Abbas 'Abd Allah ibn Ya'qub al-Kirmani> Muhammad ibn Zakariyya al-Kirmani> Waki'> 'Abd al-Hamid ibn Bahram> Shahr ibn Hawshab> Asma' bint Yazid who reported that the Messenger of Allah, Allah bless him and give him peace, said: "Whoever ties a horse for the sake of Allah, and spends on it seeking nothing but the pleasure of Allah, that horse's satiety and hunger, drink and thirst, urine and dung will all be in his balance of good deeds on the Day of Judgement". Abu Ishaq also informed us> Abu 'Amr al-Furati> Abu Musa 'Imran ibn Musa> Sa'id ibn 'Uthman al-Jazari> Faris ibn 'Umar> Salih ibn Muhammad> Sulayman ibn 'Amr> 'Abd al-Rahman ibn Yazid> Makhul> Jabir who reported that the Messenger of Allah, Allah bless him and give him peace, said: "The one who spends on his horse for the sake of Allah is like the one who extends his hand to give in charity". Abu Hamid Ahmad ibn al-Hasan al-Katib informed us> Muhammad ibn Ahmad ibn Shadhan al-Razi> 'Abd al-Rahman ibn Abi Hatim> Abu Sa'id al-Ashajj> Zayd ibn al-Hubab> Raja' ibn Abi Salamah> Sulayman ibn Musa al-Dimashqi> 'Ajlān ibn Sahl al-Bahili who said: "I heard Abu Umamah al-Bahili say: 'Whoever ties a horse waiting to use it for the sake of Allah, and not out of ostentation or seeking fame, is among (Those who spend their wealth by night and day, by stealth and openly)' ". There is another opinion regarding the occasion of this verse. Abu Bakr al-Tamimi informed us> Abu Ahmad ibn Hayyan> Muhammad ibn Yahya ibn Malik al-Dabbi> Muhammad ibn Isma'il al-Jurjani>

'Abd al-Raziq> 'Abd al-Wahab ibn Mujahid> his father> Ibn 'Abbas who said regarding the saying of Allah, exalted is He, (who spend their wealth by night and day, by stealth and openly): "This verse was revealed about 'Ali ibn Abi Talib who had four silver coins. He spent one coin at night, one coin during the day, one coin in secret and one in the open". Ahmad ibn al-Hasan al-Katib informed us> Muhammad ibn Ahmad ibn Shadhan> 'Abd al-Rahman ibn Abi Hatim> Abu Sa'id al-Ashajj> Yahya ibn Yaman> 'Abd al-Wahhab ibn Mujahid> his father who said: "Ali ibn Abi Talib had four silver coins. He spent one coin at night, one coin during the day, one coin in secret and one in the open, and so the verse (Those who spend their wealth by night and day, by stealth and openly) was revealed". Said al-Kalbi: "This verse was revealed about 'Ali ibn Abi Talib who owned just four silver coins. He spent one coin at night, one coin during the day, one coin in secret and one in the open. The Messenger of Allah, Allah bless him and give him peace, said to him: 'What has motivated you to do this?' 'Ali said: 'My motivation is to make Allah grant me what He has promised me'. The Messenger of Allah, Allah bless him and give him peace, said: 'Verily, you have got it!' As a response Allah, exalted is He, revealed this verse".

{يَا أَيُّهَا الَّذِينَ آمَنُوا أَنَّفُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الْرِّبَوْ إِنْ كُنْتُمْ مُّؤْمِنِينَ }

(O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury) [2:278]. Muhammad ibn 'Abd al-Rahman ibn Muhammad ibn Ahmad ibn Ja'far informed us> Abu 'Amr ibn Hamdan> Abu Ya'la> Ahmad ibn al-Akhnas> Muhammad ibn Fudayl> al-Kalbi> Abu Salih> Ibn 'Abbas who said: "We heard, and Allah knows best, that this verse was revealed about the Banu 'Amr ibn 'Umayr ibn 'Awf, from Thaqif, and Banu'l-Mughirah, from Banu Makhzum, because Banu'l-Mughirah used to borrow from Thaqif money with usury. When Allah, exalted is He, made His Messenger conquer Mecca, He abolished all usurious transactions. Banu 'Amr ibn 'Umayr and Banu'l-Mughirah, then, went to see 'Attab ibn Usayd who was in Mecca. Banu'l-Mughirah said: 'Why are we the most wretched of all people? Usury has been cancelled from amongst people, but we still pay it'. The Banu 'Amr ibn 'Umayr said: 'The treaty that we have stipulates that usury is paid to us'. 'Attab sent a letter to the Messenger of Allah, Allah bless him and give him peace, regarding this matter. Then this verse and the verse after it (And if ye do not, then be warned of war (against you) from Allah and His messenger...) were revealed. The Banu 'Amr knew that they would not be paid usury when the result involves a war from Allah and His Messenger. Allah, exalted is He, says: (And if ye repent, then ye have your principal (without interest)) such that you would not take more (Wrong not, and ye shall not be wronged) by being given less than your capital". 'Ata' and 'Ikrimah also said: "This verse was revealed about al-'Abbas ibn 'Abd al-Muttalib and 'Uthman ibn 'Affan who had lent someone dates. When it was time for the collection of the dates, the owner of the dates said to them: 'If you take all of what is due to you what remains will not be enough for me and my dependents. Why do you not take half of what is due to you and I will double the interest that was initially agreed?' They both agreed. When the term was due, they both asked the man to pay what was agreed. This reached the Messenger of Allah, Allah bless him and give him peace, and he warned them against going ahead with it. Allah, exalted is He, then revealed this verse. Both 'al-'Abbas ibn 'Abd al-Muttalib and 'Uthman ibn 'Affan complied and took back only

the capital they initially lent to the man. Said al-Suddi: "This verse was revealed about al-'Abbas and Khalid ibn al-Walid who were partners in the pre-Islamic period. Both of them used to lend others money with usury. When Islam came, people owed huge sums of money to them because of usury. Allah, exalted is He, then revealed this verse, and the Prophet, Allah bless him and give him peace, said: 'Any usurious transaction agreed in the pre-Islamic period is cancelled and the first usury I cancel is that of al-'Abbas ibn 'Abd al-Muttalib'".

{وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرْهُ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدِّقُوا خَيْرُكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ}

(And if the debtor is in straitened circumstances...) [2:280]. Said al-Kalbi: "The Banu 'Amr ibn 'Umayr said to Banu'l-Mughirah: 'Give us our capitals and we will spare you the payment of the usury on them'. The Banu'l-Mughirah said: 'We are now in straitened circumstances, please give us some respite until the time of the harvest'. Banu'l-Mughirah refused this request. Allah, exalted is He, then revealed (And if the debtor is in straitened circumstances...)".

{إِمَّا مَنْ أَنْزَلَ رَسُولَهُ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّهُمْ آمَنُوا بِاللَّهِ وَمَا لَكُنْتُمْ وَكُلُّهُمْ وَرْسِلُهُ لَا نَفْرَقُ
{بَيْنَ أَحَدٍ مِّنْ رُسُلِهِ وَقَالُوا سَمِعْدًا أَطْعَدَ أَغْفَرَ أَنَّكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

(The messenger believeth in that which hath been revealed unto him from his Lord...) [2:285]. The Imam Abu Mansur 'Abd al-Qahir ibn Tahir informed us> Muhammad ibn 'Abd Allah ibn 'Ali ibn Ziyad> Muhammad ibn Ibrahim al-Bushanji> Umayyah ibn Bistam> Yazid ibn Zuray> Rawh ibn al-Qasim> al-'Ala> his father> Abu Hurayrah who said: "When Allah, exalted is He, revealed to His Messenger, Allah bless him and give him peace, the verse (... and whether ye make known what is in your minds or hide, Allah will bring you to account for it...) [2:284], the prophetic Companions found this hard to cope with. They went to the Messenger, Allah bless him and give him peace, and said: 'We have been entrusted with works that we can not bear: the prayer, fasting, Jihad, almsgiving; and now Allah has revealed to you this verse which we are not able to bear'. The Messenger of Allah, Allah bless him and give him peace, said to them: 'Do you want to say as the people of the two Scriptures said before you? — the narrator said: I think he quoted the verse (We hear and we rebel!) [2:93] — Say, rather, (We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying)'. When they heard this, they did not answer. Allah revealed after this (The messenger believeth in that which hath been revealed unto him from his Lord...) the whole verse, and Allah abrogated it by His revelation (Allah tasketh not a soul beyond its scope...) [2:286] to the end of the verse". This report was narrated by Muslim from Umayyah ibn Bistam. Muhammad ibn Ibrahim ibn Muhammad ibn Yahya informed us> his father> Muhammad ibn Ishaq al-Thaqafi> 'Abd Allah ibn 'Umar and Yusuf ibn Musa> Waki> Sufyan> Adam ibn Sulayman who said: "I heard Sa'id ibn Jubayr relating from Ibn 'Abbas who said: 'When the verse (... and whether ye make known what is in your minds or hide, Allah will bring you to account for it...) was revealed, objection

crept into the hearts of the prophetic Companions as it never did before. The Prophet, Allah bless him and give him peace, said to them: Say, 'we hear and we obey'. Allah then revealed (Allah tasketh not a soul beyond its scope), up to His saying (or miss the mark) upon which he said: You did. He repeated this with each sentence of this verse until the end of it". This was narrated Muslim from Abu Bakr ibn Abi Shaybah from Waki'. The commentators of the Qur'an said: "When the verse (and whether ye make known what is in your minds or hide, Allah will bring you to account for it) was revealed, Abu Bakr, 'Umar, 'Abd al-Rahman ibn 'Awf, Mu'adh ibn Jabal and a group from the Helpers all went to the Prophet, Allah bless him and give him peace. They kneeled down and then said: 'O Messenger of Allah! By Allah no other revealed verse of the Qur'an is harder on us than this one. One of us speaks to himself with things that he does not like to remain in his heart even in exchange for the world and all that it contains. And now we are taken to task for the things that we speak to our own selves. By Allah, we are doomed'. The Messenger of Allah, Allah bless him and give him peace, said: 'This is how it was revealed!' They said: 'We are ruined; we have been bound by that which we cannot possibly bear'. The Messenger of Allah, Allah bless him and give him peace, said: 'Are you going to say as the Children of Israel said to Moses (We hear and we rebel!); say rather: We hear and we obey'. They said: 'We hear and we obey'. This was extremely hard on them, and they remained in this situation for a year upon which Allah, exalted is He, sent down relief and repose with His saying (Allah tasketh not a soul beyond its scope...) which abrogated the verse before it. The Prophet, Allah bless him and give him peace, said: 'Allah has pardoned my community for the things with which they speak to themselves as long as they do not act upon them or speak about them to others'".