

The *Tafsīr* of *Sūrat At-Taḥrīm* **(Chapter - 66)**

Which was revealed in Al-Madīnah

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The Tafsīr of Sūrat At-Tahrīm (Chapter - 66)

Which was revealed in Al-Madīnah

سُورَةُ التَّحْرِيمِ

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سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾ وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْحَكِيمُ ﴿٣﴾ إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾ عَسَى رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنْ مُسْلِمًا مَوْصِيًا فَتَسُبِّحْتَ عِندَ رَبِّهِ سُبْحَانَ تَبْتَغِي وَأَنْبَارًا ﴿٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾ يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْبُدُوا الْيَوْمَ الْأَنْبِيَاءَ إِنَّمَا تَعْبُدُونَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ ﴿١﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾ وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْحَكِيمُ ﴿٣﴾ إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾ عَسَى رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنْ مُسْلِمًا مَوْصِيًا فَتَسُبِّحْتَ عِندَ رَبِّهِ سُبْحَانَ تَبْتَغِي وَأَنْبَارًا ﴿٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾ يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْبُدُوا الْيَوْمَ الْأَنْبِيَاءَ إِنَّمَا تَعْبُدُونَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧﴾

أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنْ مُسْلِمًا مَوْصِيًا فَتَسُبِّحْتَ عِندَ رَبِّهِ سُبْحَانَ تَبْتَغِي وَأَنْبَارًا ﴿٥﴾

﴿1. O Prophet! Why do you forbid that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful.﴾

﴿2. Allāh has already ordained for you (O men) the absolution

from your oaths. And Allāh is your Protector and He is the All-Knower, the All-Wise.﴾

﴿3. And (remember) when the Prophet disclosed a matter in confidence to one of his wives, then she told it. And Allāh made it known to him; he informed part thereof and left a part. Then when he told her thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware has told me."﴾

﴿4. If you two turn in repentance to Allāh, your hearts are indeed so inclined; but if you help one another against him, then verily, Allāh is his Protector, and Jibrīl, and the righteous among the believers; and after that the angels are his helpers.﴾

﴿5. Maybe his Lord, if he divorces you, will give him instead of you, wives better than you - submitting, believers, obedient, turning to Allāh in repentance, worshipping Allāh sincerely, Sā'iḥāt, previously married, and virgins.﴾

Allāh censures His Prophet ﷺ for Prohibiting Himself from what He has allowed for Him

In the Book of Vows, Al-Bukhārī recorded that 'Ubayd bin 'Umayr said that he heard 'Ā'ishah claiming that Allāh's Messenger ﷺ used to stay for a period in the house of Zaynab bint Jaḥsh and drink honey in her house. (She said) "Ḥaṣṣah and I decided that when the Prophet ﷺ entered upon either of us, we would say, 'I smell Maghāfir'^[1] on you. Have you eaten Maghāfir?' When he entered upon one of us, she said that to him. He replied (to her),

«لَا، بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبِ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ»

«No, but I drank honey in the house of Zaynab bint Jaḥsh, and I will never drink it again.»

Then the following was revealed;

﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾

﴿O Prophet! Why do you forbid that which Allāh has allowed to you?﴾ up to,

﴿إِنْ نَوَيْتَ إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾

[1] The author explains below.

﴿If you both turn in repentance to Allāh, your hearts are indeed so inclined;﴾

in reference to 'Ā'ishah and Ḥaṣṣah.

﴿وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ خَبْرًا﴾

﴿And (remember) when the Prophet disclosed a matter in confidence to one of his wives,﴾

which refers to this saying,

«بَلْ شَرِبْتُ عَسَلًا»

«But I have drunk honey.» Ibrāhīm bin Mūsā said that Hishām said that it also meant his saying,

«وَلَنْ أَغُودَ لَهُ وَقَدْ حَلَفْتُ فَلَا تُخْبِرِي بِذَلِكَ أَحَدًا»

«I will not drink it anymore, I have taken an oath to that. Therefore, do not inform anybody about it.»^[1]

Al-Bukhāri also recorded this Ḥadīth in the Book of Divorce;^[2] then he said, "Al-Maghāfir is a type of sap, and in Ar-Rimth (a type of citrus) its taste is sweet..."

Al-Jawhari said, "The 'Urfu^[3] is a tree of the shrub variety, which secretes Maghfūr."

Muslim collected this Ḥadīth from 'Ā'ishah in the Book of Divorce in his Ṣaḥīḥ, and his wording is the same as Al-Bukhāri in the Book of Vows.^[4]

In the Book of Divorce, Al-Bukhāri recorded that 'Ā'ishah said, "Allāh's Messenger ﷺ liked sweets and honey. After performing the 'Aṣr prayer, he used to visit his wives, going close to them. So he went to Ḥaṣṣah, daughter of 'Umar, and stayed with her more than his usual stay. I ('Ā'ishah) became jealous and asked about that. It was said to me, 'A woman of her family sent her a small vessel of honey as a gift, and she gave a drink to Allāh's Messenger made from it.' I said, 'By Allāh, we will contrive a plot against him.' I said to Ṣawdah bint Zam'ah, 'When the Messenger visits you and draws close

[1] Faṭḥ Al-Bāri 11:572.

[2] Faṭḥ Al-Bāri 9:287.

[3] It appears in a narration that follows.

[4] Muslim 2:1100.

to you, say to him, 'Have you eaten *Maghāfir*?' And when he says to you, 'No', then ask him, 'What is this odor?' He will say to you, 'Ḥaṣṣah has given me a drink of honey.' Then you should say to him, 'The honeybees might have eaten from *Urfuṭ*, and I will also say the same to him. Ṣafiyyah, you should also say this.' Ṣawdah later said, 'It was under compulsion that I had decided to state that which you told me; soon, by Allāh, he was standing at my door.' So when Allāh's Messenger ﷺ came near her, she said, 'O Messenger of Allāh! Did you eat *Maghāfir*?' He said, 'No.' She again said, 'Then what is this odor?' He said,

«سَقَتْنِي حَفْصَةُ شَرِبَةً عَسَلًا»

«Ḥaṣṣah gave me honey to drink.» She said, 'The honeybees might have eaten from *Urfuṭ*.»

Ā'ishah continued, "When he came to me I said the same to him. He then visited Ṣafiyyah and she also said similar to him. When he again visited Ḥaṣṣah, she said, 'O Messenger of Allāh, should I not give you that (drink)?' He said,

«لَا حَاجَةَ لِي فِيهِ»

«I do not need it.» Ṣawdah said, 'By Allāh! We have prevented him from drinking honey.' I said to her, 'Keep quiet!' ^[1] Muslim also recorded this *Ḥadīth*, ^[2] but this wording is from Al-Bukhārī.

In the narration of Muslim, 'Ā'ishah said, "The Messenger of Allāh ﷺ used to hate to have a bad odor coming from him" ^[3] This is why they suggested to him that he ate *Maghāfir*, because it causes a bad odor. When he said,

«بَلْ شَرِبْتُ عَسَلًا»

«No, I had some honey.» They said that the bees ate from a tree that is called *Al-Urfuṭ*, which has *Maghāfir* gum, suggesting that this is the reason behind the bad odor they claimed was coming from him.

The latter narration, collected through 'Urwah from 'Ā'ishah, mentions that it was Ḥaṣṣah who gave the Prophet ﷺ the honey.

[1] *Fath Al-Bāri* 9:287.

[2] Muslim 2:1101, 1102.

[3] Muslim 2:1102.

In another narration collected from 'Ubayd bin 'Umayr, from 'Ā'ishah, it was Zaynab bint Jaḥsh who gave the honey to the Prophet ﷺ, while 'Ā'ishah and Ḥaḥṣah were the plotters. Allāh knows best. Some might say that they were two separate incidents. However, it is not likely that the Āyāt were revealed about both incidents, if indeed they were two separate incidents. Allāh knows best. A Ḥadīth that Imām Aḥmad collected in the *Musnad* mentions that 'Ā'ishah and Ḥaḥṣah were the plotters. Imām Aḥmad recorded that Ibn 'Abbās said, "I was eager to ask 'Umar about the two ladies among the wives of the Prophet ﷺ, about whom Allāh said,

﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾

«If you two turn in repentance to Allāh your hearts are indeed so inclined;»

Then I performed Ḥajj along with 'Umar, and on our way back from Ḥajj he went aside (to relieve himself). I also went aside along with him carrying a tumbler of water. When he finished and returned, I poured water on his hands from the tumbler and he performed ablution. I said, 'O Commander of the faithful! Who were the two ladies among the wives of the Prophet ﷺ, to whom Allāh said,

﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾

«If you two turn in repentance to Allāh your hearts are indeed so inclined?»

'Umar said, 'I am astonished at your question, O Ibn 'Abbās.' " - Az-Zuhrī (a subnarrator) said that 'Umar did not like the question, but he still answered it, saying that they were 'Ā'ishah and Ḥaḥṣah.

"Then 'Umar went on relating the story and said, 'We, the people of Quraysh, used to have authority over our women. But when we came to live with the Anṣār, we noticed that the Anṣārī women had the upper hand over their men, so our women started acquiring the habits of the Anṣārī women. At that time, I was residing at the house of Umayyah bin Zayd, in Al-'Awālī.^[1] Once I got angry with my wife, and she talked back to me; I disliked her answering me back. She said, 'Why

[1] A place on the north-eastern outskirts of Al-Madīnah.

do you dislike me talking back to you? By Allāh, the wives of the Prophet ﷺ talk back to him, and some of them may not speak with him for the whole day, until nightfall.'

Then I went to Hafṣah and asked her, 'Do you talk back to Allāh's Messenger?' She said, 'Yes.' I asked, 'Does any of you keep Allāh's Messenger angry all day long, until night?' She replied, 'Yes.' I said, 'Whoever among you does this is a ruined, losing person! Doesn't she fear that Allāh may get angry for the anger of His Messenger and, thus, she will be ruined? Don't ask Allāh's Messenger too many things, and don't retort him in any case. Demand from me whatever you like, and don't be tempted to imitate your neighbor, for she is more beautiful than you, and more beloved to Allāh's Messenger than you.' He meant 'Ā'ishah.

I, and an Anṣārī neighbor of mine used to visit the Prophet ﷺ in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the revelation and when he went, he used to do the same for me.

In those days it was rumored that the Ghassān (tribe) were preparing their horses to invade us. My companion went and returned to us at night and knocked at my door. I came out to him. He said that a grave thing happened. I asked him, 'What is it? Have Ghassān come?' He replied that it was worse and more serious than that, adding that Allāh's Messenger ﷺ had divorced all his wives. I said, 'Hafṣah is a ruined loser! I expected that would happen some day.'

So I dressed myself and I performed the *Ṣubḥ* prayer. I went to Hafṣah and found her weeping. I asked her, 'Has Allāh's Messenger divorced all of you?' She replied, 'I don't know. He is there alone in the upper room.' I went to the upper room and asked a black slave of the Prophet ﷺ to ask for his permission to see me, and the boy went in and then came out saying, 'I mentioned you to him and he remained silent.' I then went out and came to the *Minbar* and found a group of people around it and some of them were weeping.

I sat with them for some time, but could not endure the situation. So, I requested to the boy, 'Will you get the permission for 'Umar?' He went in and then came out saying, 'I mentioned you to him, but he did not reply.' So, I went to

Minbar and sat with the people who were sitting by the Minbar, but I could not bear the situation, so I went to the boy again and said, 'Will you get the permission for 'Umar?' He went in and brought the same reply as before. When I was leaving, behold, he called me saying, 'Allāh's Messenger has granted you permission.' So, I entered the Prophet's room, greeted him with the *Salām* and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet ﷺ.

I said, 'Have you divorced your wives, O Allāh's Messenger?' He raised his eyes to me and replied no. I said, '*Allāhu Akbar*. O Allāh's Messenger! We, the people of Quraysh used to have the upper hand over our women. But when we came to Al-Madīnah, we found a people whose women had the upper hand over them. Our women started learning this behavior from them. Once, I got angry with my wife, and she talked back to me. I disliked that behavior from her and she said, 'Why do you dislike that I talk back to you? By Allāh, the Prophet's wives talk back to him and one of them would ignore him the whole day, until the night.' I said to her, 'Whoever does this among them is the ruined loser! Does she feel safe from Allāh getting angry with her on account of His Messenger's anger? In that case, she would be ruined.' On that the Prophet ﷺ smiled.

I then said, 'O Allāh's Messenger! I went to Ḥaṣṣah and said to her, 'Do not be tempted to imitate your companion (Ā'ishah) for she is more beautiful than you and more beloved to the Prophet.' The Prophet ﷺ smiled again. When I saw him smiling, I said, 'Does the Messenger feel calm?' He said, 'Yes.' So, I sat down and cast a glance at the room, and by Allāh, I couldn't see anything of importance, except three hides. I said, 'Invoke Allāh, O Allāh's Messenger, to make your followers prosperous, for the Persians and the Byzantines have been made prosperous and given worldly luxuries, even though they do not worship Allāh.' The Prophet ﷺ sat upright and said,

«أَفِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ! أَوْلَيْكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا»

«O Ibn Al-Khattāb! Do you have any doubt? These people have been given rewards of their good deeds in this world only.»

I asked the Prophet ﷺ, 'Please beg Allāh's forgiveness for me,

O Allāh's Messenger.' The Prophet ﷺ swore that he would not go to his wives for one month, because of his severe anger towards them, until Allāh the Exalted and Most Honored censured him."^[1] Al-Bukhārī, Muslim, At-Tirmidhi and An-Nasā'ī also collected this *Ḥadīth* using various chains of narration.^[2] Al-Bukhārī and Muslim also collected it from Ibn 'Abbās, who said, "For a whole year, I was eager to ask 'Umar bin Al-Khaṭṭāb about an *Āyah*. However, I hesitated out of respect for him. Once, he went on a *Hajj* trip and I accompanied him. On our way back, he stopped to relieve himself behind some trees of Arāk. I stopped until he finished and then walked along with him and asked him, 'O Leader of the believers! Who are the two women who helped each other (or plotted) against the Prophet ﷺ?' "^[3] This is the narration that Al-Bukhārī collected, while Muslim recorded that Ibn 'Abbās asked, "Who are the two women about whom Allāh the Exalted said,

﴿وَأَن تَقُولُوا عَلَيْهِ﴾

﴿but if you help one another against him,﴾?"

'Umar replied, "Ā'ishah and Ḥafṣah."^[4] Muslim mentioned the rest of the *Ḥadīth*.

Muslim also recorded that Ibn 'Abbās said that 'Umar bin Al-Khaṭṭāb said to him, "When Allāh's Messenger ﷺ stayed away from his wives, I entered the *Masjid* and found people striking the ground with pebbles. They said, 'Allāh's Messenger has divorced his wives.' That occurred before *Hijāb* was commanded. I said to myself, 'I must investigate this news today.' "

So he mentioned the *Ḥadīth* in which he went to 'Ā'ishah and Ḥafṣah and admonished them. He then said, 'I went in and found Rabāḥ, the servant of Allāh's Messenger ﷺ, sitting on a window sill. I called, 'O Rabāḥ, seek permission for me from Allāh's Messenger.' "

He then mentioned the story as we mentioned above. 'Umar continued, "I said, 'O Messenger of Allāh, what trouble do you

[1] Aḥmad 1:33,34.

[2] *Fath Al-Bāri* 9:187, 5:137, Muslim 2:111, *Tuhfat Al-Aḥwadhī* 9:224, An-Nasā'ī in *Al-Kubrā* 5:366.

[3] *Fath Al-Bāri* 8:525.

[4] Muslim 2:1108.

feel from your wives? If you have divorced them, verily Allāh is with you, His angels, Jibrīl, Mikāl, I, Abu Bakr and the rest of believers are with you.'

Often, when I talked, all praise is due to Allāh, I hoped that Allāh would testify to the words that I uttered. And so the Āyāt of option^[1] was revealed. Allāh said,

﴿عَسَىٰ رَبُّهُ، إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ، أَرْوَاحًا خَيْرًا مِنْكَ﴾

﴿Maybe his Lord, if he divorces you, will give him in your place wives better than you,﴾ and,

﴿وَإِنْ تَقَلَّظَهَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ﴾

﴿but if you help one another against him, then verily, Allāh is his Protector, and Jibrīl, and the righteous among the believers; and after that the angels are his helpers.﴾

I said, 'Messenger of Allāh, have you divorced them?' He said, 'No.' I stood at the door of the Masjid and called out at the top of my voice, 'The Messenger of Allāh has not divorced his wives.' It was on this occasion that this Āyah was revealed,

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ، وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِ الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنَظُّونَهُ مِنْهُمْ﴾

﴿When any matter pertaining to peace or alarm comes to them, they broadcast it; whereas, if they would refer it to the Messenger and those who have been entrusted with authority among them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it.﴾(4:83)

It was I who understood (and properly investigated) this matter."^[2]

Similar was said by Sa'īd bin Jubayr, 'Ikrimah, Muqātil bin Hayyān, Aḍ-Ḍaḥḥāk and others.^[3] The Āyah,

﴿وَصَالِحُ الْمُؤْمِنِينَ﴾

﴿and the righteous among the believers;﴾

refers to Abu Bakr and 'Umar. Al-Ḥasan Al-Baṣrī added

^[1] Allowing the Prophet ﷺ to choose between divorcing his wives or not.

^[2] Muslim 2:1105.

^[3] Aṭ-Ṭabari 23:486.

'Uthmān to them. Layth bin Abi Sulaym said from Mujāhid:

﴿وَصَلِّحُ الْمُؤْمِنِينَ﴾

﴿and the righteous among the believers;﴾ includes 'Ali bin Abi Ṭālib also.

Al-Bukhārī recorded that Anas said, "Umar said, 'The wives of the Prophet ﷺ were all jealous for his affection, and I said to them,

﴿عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ﴾

﴿Maybe his Lord, if he divorces you, will give him instead of you, wives better than you.﴾

Thereafter, this Āyah was revealed.'"^[1] We mentioned before that 'Umar said statements that were confirmed by the Qur'ān, such as about the revelation about *Hijāb* [see 33:53] and the captive idolators after the battle of Badr [see 8:67]. 'Umar's suggestion to take the Station of Ibrāhīm as a place for prayer and Allāh revealed this Āyah;

﴿وَأَعِدُّوا مِنْ مَقَامٍ إِبْرَاهِيمَ مَضَلٍّ﴾

﴿And take you the Maqām (station) of Ibrāhīm as a place of prayer.﴾ (2:125)

Ibn Abi Hātim recorded that Anas said that 'Umar bin Al-Khaṭṭāb said, "I heard news that the Mothers of the faithful had a dispute with the Prophet ﷺ. So I advised them, saying, 'Either stop bothering Allāh's Messenger or Allāh might provide him better wives than you.' When I was talking to the last one among the Mothers of the faithful, she said, 'O 'Umar! Is it that the Messenger of Allāh cannot advise his wives, so that you interfere between him and them?' I stopped upon hearing this from her, but Allāh revealed;

﴿عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُؤْمِنَاتٍ فَاِتِّمَتْ تَوَاقُّعَهُنَّ عِدَاتِ

﴿سَيَحِبَّنَ نَيْبَتٍ وَأَبْكَارًا﴾

﴿Maybe his Lord, if he divorces you, will give him instead of you, wives better than you, submitting, believers, obedient, worshipping, Sā'ihāt, previously married and virgins.﴾"^[2]

^[1] *Fath Al-Bāri* 8:528.

^[2] *Aṭ-Ṭabari* 23:488.

بَيِّنَاتٌ

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بَيِّنَاتٌ

بَيِّنَاتٌ لِّلَّذِينَ ءَامَنُوا تُوْبُوْا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا عَنِ رَبِّكُمْ
 اَنْ يُكْفِرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرٰى
 مِنْ تَحْتِهَا اَلْاَنْهَارُ يَوْمَ لَا يُخْزٰى اللّٰهُ الَّذِىَ وَالدِّينَ ءَامَنُوا
 مَعَهُ ثَوْرُھُمْ يَسْعٰى بَيْنَ اَيْدِیْھُمْ وِبَايْمٰنِھُمْ یَقُولُوْنَ رَبَّنَا
 اَتِیْمٌ لَّنَا ثَوْرُنَا وَاَغْفِرْ لَنَا اِنَّكَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ﴿٨﴾
 یَتَأْتِیْهَا النَّفِیْ جُھَدِ الْكُفَّارِ وَالْمُنٰفِقِیْنَ وَاغْلَظْ عَلَیْھُمْ
 وَاَوْطِئْھُمْ جُھَنَّمَ وِیْسَ الْمَصِیْرِ ﴿٩﴾ ضَرَبَ اللّٰهُ مَثَلًا
 لِّلَّذِیْنَ كَفَرُوْا اَمْرَاتٌ نُّوحٌ وَاَمْرَاتٌ لُّوطٌ کَاَنَّا نَحْتَمِلُ
 عِبْدَیْنِ مِنْ عِبَادٍ نَّاصِلِحِیْنِ فَخَاَتَا ھُمَا فَتَرَفَیْنِیَا عَنْھُمَا
 مِنْ اللّٰهِ شَیْئًا وَقِیْلَ اَدْخُلَا النَّارَ مَعَ الدّٰخِلِیْنَ ﴿١٠﴾
 وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِیْنَ ءَامَنُوا اَمْرَاتٌ فِرْعَوْنُ اِذْ
 قَالَتْ رَبِّ اَنِیْ لِیْ عِنْدَكَ بَیْتٌ فِی الْجَنَّةِ وَیَخِیُّ مِنْ فِرْعَوْنَ
 وَعَمَلِھِ وَیَخِیُّ مِنْ الْقَوْمِ الظّٰلِمِیْنَ ﴿١١﴾ وَمَرْمَرٌ اَبْنَتْ
 عَمْرٰنُ الَّذِیْ اَحْصٰنَتْ فَرْجَھَا فَنَفَخْنَا فِیْھِ مِنْ رُّوْحِنَا
 وَصَدَقَتْ بِكَلِمَتِ رَبِّھَا وَكُنْتِھِ وَكَانَتْ مِنَ الْقٰتِلِیْنَ ﴿١٢﴾

The wife mentioned here was Umm Salamah, and she is the one who advised Umar to stop interfering between the Prophet ﷺ and his wives, as is confirmed in *Ṣaḥīḥ Al-Bukhārī*.^[1]

Allāh's statement,

﴿سَلِمَتْ مُؤْمِنَتٌ قَلْبَتْ نَبِیَّتٍ
 عِیْدَتْ﴾

﴿submitting, believers, obedient, turning repentance, worshipping﴾ is clear in its implications, while,

﴿سَیِّئَةٍ﴾

﴿Sā'ihāt﴾ means, fasting, according to Abu Hurayrah, 'Ā'ishah, Ibn 'Abbās, 'Ikrimah, Mujāhid, Sa'īd bin Ju-

bayr, 'Atā', Muḥammad bin Ka'b Al-Quraẓī, Abu 'Abdur-Raḥmān As-Sulamī, Abu Mālīk, Ibrāhīm An-Nakha'ī, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddī, and others.^[2]

﴿یَتَأْتِیَ الَّذِیْنَ ءَامَنُوا اَنْھُمْ نَارًا وَاَهْلِیْکُمْ نَارًا وَفُوْدُھَا النَّاسُ وَالْجِبَارَةُ عَلَیْھَا مَلٰئِکَہُ غُلَاطٌ
 شِدَادٌ لَا یَبْصُرُوْنَ اللّٰهُ مَا اَمَرُھُمْ وَیَسْمَعُوْنَ مَا یُؤْمَرُوْنَ ﴿١﴾ یَتَأْتِیَ الَّذِیْنَ کَفَرُوْا لَا تَعْدُوْا اِلَیْھُمْ
 اِنَّمَا تُجْرَوْنَ مَا کُنْتُمْ تَعْمَلُوْنَ ﴿٢﴾ یَتَأْتِیَ الَّذِیْنَ ءَامَنُوا تُوْبُوْا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا عَنِ رَبِّکُمْ اَنْ
 یُکْفِرَ عَنْکُمْ سَيِّئَاتِکُمْ وَیُدْخِلْکُمْ جَنَّاتٍ تَجْرٰى مِنْ تَحْتِھَا اَلْاَنْهَارُ یَوْمَ لَا یُخْزٰى اللّٰهُ الَّذِیَ
 وَالدِّیْنَ ءَامَنُوا مَعَهُ ثَوْرُھُمْ یَسْعٰى بَيْنَ اَيْدِیْھُمْ وِبَايْمٰنِھُمْ یَقُولُوْنَ رَبَّنَا اَتِیْمٌ لَّنَا ثَوْرُنَا وَاغْفِرْ
 لَنَا اِنَّكَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ﴿٨﴾﴾

[1] *Faḥ Al-Bārī* 8:16.

[2] *Aṭ-Ṭabārī* 23:490, *Al-Qurṭubī* 18:193, *Ad-Durr Al-Manthūr* 8:224.

﴿6. O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not the commands they receive from Allāh, but do that which they are commanded.﴾

﴿7. (It will be said in the Hereafter) O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.﴾

﴿8. O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow – the Day that Allāh will not disgrace the Prophet and those who believe with him. Their light will run forward before them and in their right hands. They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things."﴾

Teaching One's Family the Religion and Good Behavior

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās;

﴿مَرَّا أَفْكَرَ وَأَمَلِكُ نَارًا﴾

﴿Protect yourselves and your families against a Fire (Hell)﴾

He said, "Work in the obedience of Allāh, avoid disobedience of Allāh and order your families to remember Allāh, then Allāh will save you from the Fire."^[1] Mujāhid also commented on:

﴿مَرَّا أَفْكَرَ وَأَمَلِكُ نَارًا﴾

﴿Protect yourselves and your families against a Fire (Hell)﴾

saying, "Have *Taqwā* of Allāh and order your family to have *Taqwā* of Him."^[2] Qatādah said, "He commands obedience to Allāh, to not disobey Allāh, he orders his family to obey His orders and helps them to act upon His orders. When one sees disobedience, he stops them and forbids them from doing it."^[3] Similar was said by Aḍ-Ḍaḥḥāk and Muqātil; "It is an

[1] Aṭ-Ṭabari 23:491.

[2] Aṭ-Ṭabari 23:492.

[3] Aṭ-Ṭabari 23:492.

obligation for the Muslim to teach his near family members, and his male and female slaves what Allāh has made obligatory for them and what Allāh has forbidden for them.”^[1]

There is a *Ḥadīth* that confirms the meaning of this *Āyah*. Aḥmad, Abu Dāwud and At-Tirmidhi recorded that Ar-Rabī' bin Sabrah said that his father said that the Messenger of Allāh ﷺ said,

«مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، فَإِذَا بَلَغَ عَشَرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا»

«Order the children to pray when they reach the age of seven and when they reach the age of ten, discipline them for (not performing) it.»

This is the narration that Abu Dāwud collected; At-Tirmidhi said, “This *Ḥadīth* is *Ḥasan*.”^[2]

Fuel for Hell and a Description of its Angels

Allāh said,

﴿وَقُودُهَا النَّاسُ وَالْحِجَارُ﴾

﴿whose fuel is men and stones,﴾ indicating that the Children of Ādam will be fuel for the Fire that will feed it,

﴿وَالْحِجَارُ﴾

﴿and stones﴾ in reference to the idols that were worshipped, just as Allāh said in another *Āyah*,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

﴿Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell!﴾ (21:98)

‘Abdullāh bin Mas‘ūd, Mujāhid, Abu Ja‘far Al-Bāqir and As-Suddi said that these are sulfur stones that are more putrid than rotten corpses, according to Mujāhid.^[3]

Allāh’s statement,

﴿عَلَيْهَا مَلَكُوتُ غُلَاطٍ شِدَادٍ﴾

[1] Al-Qurṭubī 18:196.

[2] Aḥmad 3:404, Abu Dāwud 1:332, *Tuḥfat Al-Aḥwadhi* 2:445.

[3] Aṭ-Ṭabari 1:381.

﴿over which are (appointed) angels stern (and) severe,﴾

means, their nature of behavior is stern, because the mercy has been taken out of their hearts for those who disbelieve in Allāh,

﴿شِدَادٌ﴾

﴿severe﴾ meaning, their structure is powerful, strong and frightening,

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿who disobey not the commands they receive from Allāh, but do that which they are commanded.﴾

meaning, whatever Allāh commands them, they rush to obey Him, without delay for even a twinkling of an eye. They are able to fulfill the command; they are called *Az-Zabāniyah*, meaning, the keepers and guards of Hell, may Allāh give us shelter from them.

No Excuse will be accepted from the Disbeliever on the Day of Resurrection

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَسْتَدْرِبُوا الْيَوْمَ إِنَّمَا تُغْرَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝٧﴾

﴿O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.﴾

meaning, on the Day of Resurrection, the disbeliever will be told, "Do not offer any excuse this Day, because it will not be accepted from you; you will only be recompensed for what you used to do. Today, you will receive the punishment for your actions."

Encouraging sincere Repentance

Allāh the Exalted said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا﴾

﴿O you who believe! Turn to Allāh with sincere repentance!﴾

meaning, a true, firm repentance that erases the evil sins that preceded it and mend the shortcoming of the repenting person, encouraging and directing him to quit the evil that he

used to do. Allāh said,

﴿عَسَىٰ رَبُّكُمْ أَن يَكْفِرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرَ لَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow﴾

And when Allāh says, "it may be," it means He shall.

﴿يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ﴾

﴿the Day that Allāh will not disgrace the Prophet and those who believe with him﴾

meaning, on the Day of Resurrection, Allāh will not disgrace those who believed in the Prophet ﷺ,

﴿وَهُمْ يَسُوقُ بَيْتُكَ أَيْدِيهِمْ وَبِأَنفُسِهِمْ﴾

﴿Their light will run forward before them and in their right hands.﴾

as we explained in Sūrat Al-Ḥadīd,^[1]

﴿يَقُولُونَ رَبَّنَا أَنْتُمْ لَنَا نُورٌ وَغَفِرَ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things."﴾

Mujāhid, Aḍ-Ḍaḥḥāk and Al-Ḥasan Al-Baṣrī and other said, "This is the statement that the believers will say on the Day of Resurrection, when they witness the light of the hypocrites being extinguished."^[2]

Imām Aḥmad recorded that a man from the tribe of Banu Kinānah said, "I prayed behind the Messenger of Allāh ﷺ during the year of the Conquest (of Makkah), and heard him say,

«اللَّهُمَّ لَا تُخْزِنِي يَوْمَ الْقِيَامَةِ»

«O Allāh! Please, do not disgrace me on the Day of Resurrection.»^[3]

[1] See volume nine, the Tafsīr of Sūrat Al-Ḥadīd (57:12).

[2] Aṭ-Ṭabari 23:496.

[3] Aḥmad 4:234.

﴿يَأْتِيهَا النَّجَىٰ جِهَدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاقْطَعْ عَلَيْهِمْ وَأَمْرُهُمْ جَهَنَّمُ وَيَسَّرَ الْمَصِيرَ ۝٩ مَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتُ نُوحَ وَامْرَأَتُ لُوطَ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ۝١٠﴾

﴿9. O Prophet! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.﴾

﴿10. Allāh sets forth an example for those who disbelieve: the wife of Nūh and the wife of Lūṭ. They were under two of our righteous servants, but they both betrayed them. So, they availed them not against Allāh and it was said: "Enter the Fire along with those who enter!"﴾

The Command for Jihād against the Disbelievers and the Hypocrites

Allāh the Exalted orders His Messenger ﷺ to perform Jihād against the disbelievers and hypocrites, the former with weapons and armaments and the later by establishing Allāh's legislated penal code,

﴿وَأَقْطَعْ عَلَيْهِمْ﴾

﴿and be severe against them﴾ meaning, in this life,

﴿وَأَمْرُهُمْ جَهَنَّمُ وَيَسَّرَ الْمَصِيرَ﴾

﴿their abode will be Hell, and worst indeed is that destination.﴾

that is, in the Hereafter.

The Disbeliever shall never benefit from His Believing Relative on the Day of Resurrection

Allāh the exalted said,

﴿مَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا﴾

﴿Allāh sets forth an example for those who disbelieve﴾

meaning, the disbelievers who live together in this life with Muslims, their mixing and mingling with Muslims will not help the disbelievers, nor will it avail them with Allāh, until and unless they gain faith in their hearts. Then Allāh mentioned the parable, saying,

﴿أَمْرَأَتَ نُوحٍ وَأَمْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ﴾

﴿the wife of Nūḥ and the wife of Lūt. They were under two of our righteous servants,﴾

means, they were the wives of two of Allāh's Messengers and were their companions by day and night, eating with them and sleeping with them, as much as any marriage contains of interaction between spouses. However,

﴿فَمَنَّا فُتِنَا﴾

﴿they both betrayed them.﴾ meaning, in the faith, they did not adhere to the faith sent through their husbands nor accepted their message. Therefore, all the intimate knowledge of their husbands neither helped them nor prevented punishment, hence Allāh's statement,

﴿فَلَمْ يَنْفَعِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا﴾

﴿So, they availed them not against Allāh﴾ means, because their wives were disbelievers,

﴿وَقِيلَ﴾

﴿and it was said﴾ meaning, to these wives,

﴿ادْخُلَا النَّارَ مَعَ الدَّاسِثِينَ﴾

﴿Enter the Fire along with those who enter!﴾

The part of the Āyah that reads,

﴿فَمَنَّا فُتِنَا﴾

﴿but they both betrayed them﴾ does not pertain to committing illegal sexual intercourse, but to refusing to accept the religion. Surely, the wives of the Prophets were immune from committing illegal sexual intercourse on account of the honor that Allāh has granted His Prophets, as we explained in Sūrat An-Nūr.^[1]

Al-'Awfi reported from Ibn 'Abbās, "They betrayed them by not following their religion. The wife of Prophet Nūḥ used to expose his secrets, informing his oppressive people whenever any person embraced the faith with Nūḥ. As for the wife of

^[1] This was briefly mentioned in volume seven, in the *Tafsīr* of Sūrat An-Nūr (24 :26).

people of the earth and the most disbelieving. By Allāh! His wife was not affected by her husband's disbelief, because she obeyed her Lord. Therefore, let it be known that Allāh is the Just Judge Who will not punish anyone except for their own sins."^[1]

Ibn Jarīr recorded that Sulaymān said, "The wife of Fir'awn was tortured under the sun and when Fir'awn would finish the torture session, the angels would shade her with their wings. She was shown her house in Paradise."^[2]

Ibn Jarīr said that Al-Qāsim bin Abi Bazzah said, "Fir'awn's wife used to ask, 'Who prevailed?' When she was told, 'Mūsā and Hārūn prevailed', she said, 'I believe in the Lord of Mūsā and Hārūn.' Fir'awn sent his aides to her and said to them, 'Find the biggest stone. If she insists on keeping her faith, throw the stone on her, otherwise she is my wife. When they came to her, she looked up to the sky and was able to see her house in Paradise. She persisted on the faith and her soul was then captured. The stone was thrown on her lifeless body.'^[3] This is the meaning of her statement,

﴿رَبِّ أَنْبِيَّ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ﴾

﴿My Lord! Build for me a home with You in Paradise, and save me from Fir'awn and his work,﴾

means, 'deliver me from him, because I am innocent of his actions,'

﴿وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ﴾

﴿and save me from the people who are wrongdoers.﴾

Her name was Āsiyah bint Muzāḥim, may Allāh be pleased with her.

Allāh said,

﴿وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَتَ فَرْجَهَا﴾

﴿And Maryam, the daughter of 'Imrān who guarded her chastity (private part).﴾

[1] At-Ṭabari 23:500.

[2] At-Ṭabari 23:500.

[3] At-Ṭabari 23:500. See the section about reports such as this and the previous in the beginning of this book.

meaning, who protected and purified her honor, by being chaste and free of immorality,

﴿فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا﴾

﴿And We breathed into it (private part) through Our Rūḥ.﴾

meaning, through the angel Jibrīl. Allāh sent the angel Jibrīl to Maryam, and he came to her in the shape of a man in every respect. Allāh commanded him to blow into a gap of her garment and that breath went into her womb through her private part; this is how 'Isā was conceived. This is why Allāh said here,

﴿فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ﴾

﴿And We breathed into it through Our Rūḥ, and she testified to the truth of her Lords Kalimāt, and His Kutub,﴾

meaning His decree and His legislation.

﴿وَكَانَتْ مِنَ الْغَانِيَتِينَ﴾

﴿and she was of the Qānitīn.﴾

Imām Aḥmad recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ drew four lines on the ground and said,

«أَتَذَرُونَ مَا هَذَا؟»

«Do you know what these lines represent?»

They said, 'Allāh and His Messenger know best.' He ﷺ said,

«أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ: خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَأَسِيَّةُ بِنْتُ مُزَاجِمٍ امْرَأَةُ فِرْعَوْنَ»

«The best among the women of Paradise are Khadijah bint Khuwaylid, Fāṭimah bint Muḥammad, Maryam bint 'Imrān and Āsiyah bint Muzāḥim, wife of Fir'awn.»^[1]

It is confirmed in the Two Ṣaḥīḥs from Abu Mūsā Al-Ash'ari that the Messenger of Allāh ﷺ said,

«كَمَلُ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا أَسِيَّةُ امْرَأَةِ فِرْعَوْنَ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَإِنَّ أَفْضَلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى

^[1] Aḥmad 1:293.

سَائِرِ الطَّعَامِ

«Many men have reached the level of perfection, but none among women have reached this level except Āsiyah – Fir'aun's wife, Maryam–the daughter of 'Imrān, and Khadījah–the daughter of Khuwaylid. And no doubt, the superiority of 'Ā'ishah to other women is like the superiority of Tharīd to other meals.»^[1]

In my book, *Al-Bidāyah wan-Nihāyah*,^[2] I have mentioned these Ḥadīths using their various chains of narration in relating the story of Prophet 'Īsā and his mother Maryam, peace be upon them, all praise be to Allāh.

This is the end of the *Tafsīr* of Sūrat At-Tahrīm, all thanks and praise are due to Allāh.

[1] *Fath Al-Bāri* 6:514, *Muslim* 4:1886. *Tharīd* is an Arabian dish prepared of broth and bread.

[2] *Al-Bidāyah wan-Nihāyah* 2:61.