



## A Comparative Study of the Suspicion of Distortion of Divine Decrees by Prophet Muhammad (Pbuh) in Surah Tahrir from the Perspective of Fariqin

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### **Abstract**

"Infallibility" is a state of soul in an infallible person that causes him to turn away from sin and wrong deeds and keeps him from any mistakes and forgetfulness, without causing him to be deprived of his will power or forced to do. There are verses in the Holy Qur'an that their superficial level indicate the issuance of sin or error by the Holy Prophet Muhammad (pbuh). Some of the commentators of Fariqin have raised doubts in this regard by adhering to the appearance of the verses. One of the important and controversial issues that have been raised in the history of Islam, and the enemies of Islam have relied on it in their books, is about the first verses of Surah Tahrir, which have been the focus of attention of most of the commentators of Fariqin, and about the cause of its revelation, many different narrations have been proposed. The method of this research is desk-research and the method of analysis is comparative. After the investigations, it was found that these narrations cannot be correct due to their conflicts in the cause of its revelation and also because of the opposition to the style (siyaq) of the verses of the Surah. What is obtained from the verses of the Surah shows the formation of a dangerous conspiracy against the Holy Prophet at that time when this conspiracy penetrated into his house and some of the wives of the Prophet collaborated with enemies and even the secrets of the Prophet were revealed by them and the Surah Tahrir in such an environment are sent down to deal strongly with conspiracy and collusion against the Messenger of God, and to support God's Messenger against his unfaithful wives.

**Keywords:** *Surah Tahrir; Interpretations of the Fariqin; The Cause of Revelation*

### **Introduction**

#### **Statement of the Problem**

Some commentators, without paying attention to the context of the verse, have insisted on its appearance and state that the address of the verse in the sentence "لِمَ تُحَرِّمُ..." is an address mixed with

reproach, and it indicates that what the Prophet had forbidden himself was a of the halal acts that some of his wives were unhappy with. To support their claim, these commentators have brought various reasons including: the story of the Prophet eating honey in the house of one of his wives, the story of *Māriyyah al-Qibṭiyyah*, the story of Abu Bakr and Umar's rulership, the story of gift, and the story of banning the wives of the Prophet. This article aims to compare the interpretations of Fariqin's interpretations and select the most proper interpretation of the verse.

## Literature Review

Based on the searches that the author has done, concerning the verses of the Surah *Tahrim* as a general background, many works have been done in the interpretations of the verses of this Surah. However, less work has been done regarding the comparison of the views of Fariqin regarding the opening verses of this surah. Perhaps the closest research to the current research is the work of Mohammad Khamegar in "Criticism and Evaluation of the Narratives of the Cause of Revelation of Surah *Tahrim* ", "Quranic Studies/Year 19/Number 1/Serial 73" , which is about the narrations regarding the revelation of this surah. However, the difference between our work and his is that we want to enter from the perspective of examining the suspicion of distortion of divine decrees and examine the narrations of the cause of the revelation and the initial interpretation of this surah from the point of view of Fariqin.

## The Prophet (Pbuh) and the Suspicion of Distorting Divine Decrees

One of the important and controversial questions that have been expressed in the history of Islam and the enemies of Islam have relied on it in their books is about the opening verses of Surah *Tahrim*. Shia and Sunni commentators have looked at these verses carefully and have expressed various narrations about the cause of their revelation. God says at the beginning of this surah:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ

O Prophet, why do you forbid that which Allah has made lawful to you. Do you seek to please your wives? ' Allah is the Forgiving, the Most Merciful. (*Tahrim*:1)

## Explanation of Ambiguity

A group of Sunni commentators, with a simplistic look of the verse and without considering its context, say that the Prophet has distorted the divine decrees, and forbidden the lawful of God to himself; Therefore, he has faced the punishment of God.

The causes of revelation stated in the commentaries for the first verse of Surah *Tahrim*

### 1.The Story of the Prophet (Pbuh) Eating Honey

It is said in *Sahih* Bukhari about the cause of revelation of Surah *Tahrim* that Sometimes when the Prophet (pbuh) went to Zainab, daughter of Juhsh, Zainab would serve on him and give some of the honey she had prepared to the Messenger of God (pbuh). This news reached 'Aisha and it was intolerable for her. 'Aisha said, "I made an appointment with *Hafsa* that whenever the Prophet (pbuh) came to one of us, we should quickly tell him whether he had eaten Maghafir gum?" (And that gum was smelly.) The Prophet (pbuh) was also bound to always be fragrant. Therefore, when the Prophet (pbuh) came to *Hafsa*, she said this to the Prophet (pbuh). His holiness said, "I did not eat Maghafir, but I ate honey in the house of Zainab and I swear that I will not eat that honey again. But don't say this to anyone and don't let people hear it, lest they say that I forbade Halal food to myself so people follow or Zainab will hear and be heartbroken." But *Hafsa* revealed this secret. In the future, it became clear that this was a conspiracy to make the Prophet (pbuh) very sad. Then, the above verses were revealed. (Bukhari, vol.; Makarim Shirazi, vol. 24, p. 275; Al-*Alusi*: vol. 14, p. 341; Zamakhshari: vol. 4, p. 563; *Kashani*: vol. 9,

p. 328; Fakhr Rāzi: vol. 30, p. 568; Ṭabarsi: *Tafsir Javame' al-Jame'*, vol. 4, p. 316; Ṭabarsi: *Majma' Al-Bayan*; Meybudi: vol. 10, p. 156; Neyshāburi: vol. 2, p. 822; Jurjāni: vol. 2, p. 647; Abul-Futūh Rāzi: vol. 19, p. 289; Ṭabarāni: vol. 6, p. 301; Ijī: vol. 4, p. 332; Al-Baghawī: vol. 5, p. 116; Ibn 'Atīyah: vol. 5, p. 329; Qurtubī: vol. 18, p. 177; Tūsi: vol. 10, p. 45.)

## 2. The Prophet's (Pbuh) Eating Honey Next to Ḥafṣah

Ṭabarsi has stated the following in *Majma' al-Bayan*, quoting some Sunni commentators:

After the dawn prayer, the Prophet (pbuh) would visit his wives one by one and greet them. One day, someone brought a jar of honey to Ḥafṣah, the daughter of 'Umar bin Khattab. So, whenever the Prophet (pbuh) came to Ḥafṣah, he would serve on him and give him honey. 'Aisha was upset that the Prophet (pbuh) stayed in Ḥafṣah's house and said to Juwayrah (in some other texts she is called Ḥasireh) Abyssinia, who was at her home, "When the Prophet (pbuh) comes to Ḥafṣah, inform me to see what Ḥafṣah is doing." So, Juwayrah informed him about the story of honey. 'Aisha was upset and sent someone to those Prophet's wives who were her friends and informed them and said, "When the Messenger of God (pbuh) comes to you, say that you smell of Maghafir!" The Messenger of God (pbuh) did not like to smell because the angels came to him. Then, the Prophet (pbuh) came to Sawdah. Sawdah says, "I did not want to tell this to the Messenger of God (pbuh) but I was afraid of 'Aisha. So I said, O Messenger of God, what is this smell that I feel from you? Have you eaten Maghafir gum?" He said: "No; but Ḥafṣah gave me honey."

Then, when he went to his wives one by one, they all said the same thing. Then, he came to 'Aisha. She covered his nose. His holiness said, "Why are you covering your nose?" She said: "I smell Maghafir from you." Have you eaten Maghafir? He said: "No, but Ḥafṣah, feed me honey." So she said, "The bee has eaten from the Maghafir tree." The Prophet (pbuh) said: "I swear to God, I will never eat honey!" And he made it haram for himself. (Ṭabarsi, v.10,p.471; Tha'labī, v.9,p.343; Abul-Futūh Rāzi, v.19,p.288; Al-Baghawī, v.5,p.116; Ijī, v.4,p.333; Feyḍ Kāshāni, v.5,p.193; Kāshāni, v.9,p.329; Khazīn, v.4,p.311; Qurtubī, v.18,p.177; Mawirdī, v.6,p.39; Beyḍawī, v.5,p.224 )

## 3. The Prophet Eating Honey at the Home of Sawdah:

In *al-Durr al-Manthur*, Ibn Manẓar, Ibn Mundhir, Ibn Abi Ḥatam, Ṭabarāni and Ibn Marduyah have narrated from Ibn 'Abbas from an authentic chains of narrators:

كان رسول الله (ص) يشرب من شراب عند سودة من العسل فدخل على عائشة فقالت انى أجد منك ريحا فدخل على حفصة فقالت انى أجد منك ريحا فقال أراه من شراب شربته عند سودة "و الله لا أشربه". فانزل الله حيا أيتها النبي لم تحرم ما أحل الله لك<الآية

The Messenger of God (pbuh) was drinking a syrup of honey at Sawdah's house whenever he went there. Once he left her house and went to 'Aisha's house and she said, "I feel a bad smell from you." Then he went to Ḥafṣah's house, and she also said, "I feel a bad smell from you." His holiness said, "I guess it is the smell of the syrup that I drank in Sawdah's house. I swear I will not drink it again!" So God revealed the verse يا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ (Al-*Aluṣi*, v.14,p.341; Ibn Jawzi, v.4,p.306; Mawirdī, v.6,p.39)

## 4. The Prophet's (pbuh) Eating Honey in the House of Umm-Salamah:

In *Rawz al-Jinnan* and *Ruh Al-Jinnan*, it is stated as follows, quoting 'Ata bin Abi Muslim: "The woman who serves on the Messenger of God (Peace be upon him) by honey was Umm-Salamah." (Abul-Futūh Rāzi, v.19,p.289; Kāshāni, v.9,p.329; Al-Jami' Lil-Ahkam Al-Quran, v.18,p.178; Mawirdī, v.6,p.39).

## The Story of *Māriyyah*

### 1. The Meeting of the Prophet (Pbuh) with *Māriyyah* When It Was *Hafṣah's* Turn

«قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ: كَانَ سَبَبُ نُزُولِهَا أَنَّ رَسُولَ اللَّهِ (ص) كَانَ فِي بَعْضِ بُيُوتِ نِسَائِهِ، وَكَانَتْ مَارِيَّةُ الْفِطْيَانِ مَعَهُ تَخْدُمُهُ، وَكَانَ ذَلِكَ يَوْمَ فِي بَيْتِ حَفْصَةَ، فَذَهَبَتْ حَفْصَةُ فِي حَاجَةٍ لَهَا، فَتَنَازَلَ رَسُولُ اللَّهِ (ص) مَارِيَّةَ، فَعَلِمَتْ حَفْصَةُ بِذَلِكَ، فَغَضِبَتْ وَاقْبَلَتْ عَلَيَّ رَسُولَ اللَّهِ (ص)، وَقَالَتْ: يَا رَسُولَ اللَّهِ، هَذَا [فِي] يَوْمِي، وَفِي دَارِي، وَ عَلِيٌّ فَرَّاشِي! فَاسْتَحْيَا رَسُولُ اللَّهِ (ص) مِنْهَا، فَقَالَ: كَفَى فَقَدْ حَرَمْتُ مَارِيَّةَ عَلَيَّ نَفْسِي، وَ لَا أَطَاهَا بَعْدَ هَذَا أَبَدًا، وَ أَنَا أَفْضَى إِلَيْكَ سِرًّا، فَإِنْ أَنْتِ أَخْبَرْتِ بِهِ فَعَلَيْكَ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ»

*Bahrani* in *Tafsir al-Burhan*, quoting from Ali Ibn Ibrahim Qumi, writes about the reason for the revelation of this verse:

When the Prophet (pbuh) went to the house of each of his wives, *Māriyyah*, the maidservant of the Prophet (pbuh), was in his service. One day the Prophet was in the house of *Hafṣah*, the daughter of 'Umar. *Hafṣah* had gone out of the house to fulfill a need. The Prophet asked *Māriyyah* to make love. When *Hafṣah* returned, she saw that the door was closed. *Hafṣah* realized what had happened and angrily said to the Prophet (pbuh): "Today is my turn and this house and bed are mine. Why did you make love with *Māriyyah* in my house and on my bed?" The Messenger of God (pbuh) was ashamed and said: "Enough! Do not bother me more! I don't get close to *Māriyyah* anymore and I forbade her to me. I am telling you this secret. Do not tell anyone. If you reveal this secret, may God's, angels' and people's curse be onto you!" (*Bahrani*, v.5,p.419; *Al-Alusi*,v.14,p.343; *Suyuti*,v.6,p.240; *Sharif Lahiji*, v.4, p.512; *Feyd Kashani*,v.5,p.193; *Fakhr Razi*,v.30,p.568; *Al-Baghawi*,v.5,p.116; *Tabarsi*,v.10,p.471; *Abul-Futuḥ Razi*,v.19,p.289; *Qurtubi*, v.18,p.177).

### 2. The Meeting of the Prophet (Pbuh) with *Māriyyah* During 'Aisha's Turn

إِبْنُ شَهْرَآشُوبَ عَنْ تَفْسِيرِ أَبِي يُوسُفَ يَعْقُوبَ بْنِ سُفْيَانَ النَّسَوِيِّ، وَ الْكَلْبِيِّ، وَ مُجَاهِدٍ، وَ أَبِي صَالِحٍ، وَ الْمَغْرِبِيِّ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ رَأَتْ حَفْصَةَ النَّبِيِّ (ص) فِي حُجْرَةِ عَائِشَةَ مَعَ مَارِيَّةَ الْفِطْيَانِ، فَقَالَ: أ تَكْنُمِينَ عَلَيَّ حَدِيثِي؟ قَالَتْ: نَعَمْ. قَالَ: إِنَّهَا عَلَيَّ حَرَامٌ. لِيَطِيبَ قَلْبُهَا، فَأَخْبَرَتْ عَائِشَةَ وَ سَرَّتْهَا مِنْ تَحْرِيمِ مَارِيَّةَ، فَكَلِمَتْ عَائِشَةَ النَّبِيَّ (ص) فِي ذَلِكَ، فَنَزَلَ وَ إِذْ أَسَرَ النَّبِيُّ إِلَى بَعْضِ أَرْوَاجِهِ حَدِيثًا إِلَى قَوْلِهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جَبْرِيلُ وَ صَالِحُ الْمُؤْمِنِينَ، قَالَ: صَالِحُ الْمُؤْمِنِينَ وَ اللَّهُ عَلَيَّ، يَقُولُ [اللَّهُ]: وَ اللَّهُ حَسْبُهُ وَ الْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

*Bahrani* says in *Tafsir Al Burhan*, quoting Ibn 'Abbas:

*Hafṣah* saw *Māriyyah* in 'Aisha's turn, who was alone with the Prophet (pbuh). The Prophet (pbuh) knew and said to *Hafṣah*: "Can you keep this secret?" *Hafṣah* said: "Yes." The Prophet said: "From now on, *Māriyyah* is forbidden to me." The Prophet (pbuh) said this to make her heart happy. *Hafṣah* told 'Aisha about this incident and that the Prophet (peace be upon him) had forbidden *Māriyyah* to himself. 'Aisha also told this incident to the Prophet (pbuh) and had a conversation with him about it.

It was here that this verse was revealed, "Remember when the Prophet (pbuh) told one of his secrets to his wives." To the extent that he says: "God is his helper, as well as Gabriel and the righteous believers." By God, the meaning of the righteous believers is 'Ali (AS), and God is sufficient for him. "And the angels after him are his support." (*Bahrani*,v.5,p.419; *Beydawi*,v.5,p.224; *Al-Alusi*,v.14,p.342)

### 3. The Meeting of the Prophet (Pbuh) With *Māriyyah* in *Māriyyah's* House and 'Aisha and *Hafṣah's* Eavesdropping

'Ali Ibn Ibrahim narrated in his commentary, on the authority of Ahmad Ibn Idris, on the authority of Ahmad Ibn Muhammad, on the authority of Husayn bin Saeed, on the authority of Ibn Siyar, on the authority of Imam *Sadiq* (A.S.) that Imam *Sadiq*, regarding the statement of Almighty God that "O Prophet (pbuh), why do you forbid something that God has made lawful for you because of the consent of your wives?!" said,

أَخْبَرَنَا أَحْمَدُ بْنُ إِدْرِيسَ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع): فِي قَوْلِهِ تَعَالَى حَيَّا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ > الْآيَةِ. قَالَ اطَّلَعْتُ عَائِشَةَ وَ حَفْصَةَ عَلَى النَّبِيِّ (ص) وَ هُوَ مَعَ مَارِيَةَ، فَقَالَ النَّبِيُّ (ص) وَاللَّهِ مَا أَقْرَبُهَا قَامَرَهُ اللَّهُ أَنْ يُكَفِّرَ بيمينه

On the day when the Messenger of God (pbuh) was in *Māriyyah's* house, 'Aisha and *Hafṣah* listened to it secretly and then complained to the Prophet why he went to *Māriyyah's* house. The Prophet swore that by Allah I will not get close to her again! In this verse, Almighty God reprimanded the Prophet that why did you make God's halal forbidden for yourself?! Make atonement for your oath and keep visiting your wife" (Qumi, v.2,p.375; *Tabataba'ei*,v.19,p.566).

*Tabarsi* wrote in *Javame' al-Jame'*:

Each one told the news to their fathers. So, God informed the Prophet about it, and he divorced *Hafṣah* and left his wives for twenty nine nights and stayed in *Māriyyah's* house (*Tabarsi*,v.6,p.356; *Zamakhshari*,v.4,p.563; *Fakhr Razi*,v.3,p.568). A group said that the Prophet (pbuh) abstained from his wives for thirty days and forbade *Māriyyah* to him (*Neyshaburi*, v.2,p.821; *Bahrani*,v.5,p.419; *Huwayzi*,v.5,p.371).

#### 4. The Story of the Leadership of Abu Bakr and 'Umar

Several commentators have added to the story of *Māriyyah*, and wrote: The Prophet (pbuh) had told this secret to *Hafṣah*: "Abu Bakr and 'Umar, after the Prophet (pbuh), will be the leaders of his Ummah." (*Bahrani*,v.5,p.419; *Beydawi*,v.5,p.224; *Al-Alusi*,v.14,p.342)

Also, *Bahrani*, quoting Ali Ibn Ibrahim, says about the caliphate: "When *Hafṣah* was informed of *Māriyyah's* story, the Prophet (pbuh) in addition to forbidding *Māriyyah* for himself, said to *Hafṣah*, "I tell you a secret. Do not tell anyone. If you reveal this secret, the curse of God, angels and people will be on you!" *Hafṣah* said, "I will not reveal it. What is this secret? The Prophet said, "Know that Abu Bakr will take over the caliphate after me by oppression, and after him, your father 'Umar will usurp the caliphate by oppression." *Hafṣah* asked, "How do you know this news?" He said, "God has informed me." On the same day, *Hafṣah* told 'Aisha, the daughter of Abu Bakr, this news and the story of the Prophet (pbuh)'s lovemaking with *Māriyyah*, and 'Aisha also told her father, Abu Bakr, immediately. Abu Bakr went to 'Umar and said, "'Aisha told me such news from *Hafṣah*, but I do not believe what 'Aisha said." 'Umar, go ask your daughter about this news. If it is true, let's provide the grounds for it now." 'Umar asked his daughter *Hafṣah*. *Hafṣah* denied it at first, but after 'Umar persisted, she said: "Yes, the Prophet (pbuh) said this." Abu Bakr and 'Umar consulted together and decided to poison the Prophet (pbuh) in order to reach the caliphate sooner.

Gabriel came down and informed the Prophet about the wishes of Abu Bakr and Umar and brought these verses: "O Prophet, why do you forbid something that God has made lawful for you, because of the pleasure of your wives?! He is the forgiving and merciful God. God has made clear the way to open your oaths in these events." It means that God has allowed you to make expiation instead of your oath and break your oath. "And God is your Lord, and He is All-Knowing and All-Wise." Remember when he revealed it and God informed his Prophet." That is, God brought the news to them, which was the decision to kill the Prophet (pbuh). "Tell him part of it and refuse to tell the other part." The Holy Prophet (pbuh) said to *Hafṣah*, "Didn't I tell you not to tell anyone this secret?" Why did you reveal it?" *Hafṣah* said: "Who informed you that I revealed this secret?" The Prophet said, "Allah All-Knowing and All-Powerful." (*Bahrani*,v.5,p.420; *Qumi*,v.2,p.375; *Al-Farrā'*,v.3,p.165; *Ibn Abi Hatam*,v.10,p.3362; *Jurjani*,v.2,p.646; *Al-Alusi*,v.14,p.342; *Tabarsi*,v.25,p.130; *Fakhr Razi*, v.30,p.568; *Maqatil ibn Sulayman*,v.4,p.375)

«... وَ أَنَا أَفْضَى إِلَيْكَ سِرًّا، فَإِنْ أَنْتِ أَخْبَرْتِ بِهِ فَعَلَيْكَ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ. فَقَالَتْ: نَعَمْ، مَا هُوَ؟ فَقَالَ: إِنَّ أَبَا بَكْرٍ يَلِي الْخِلَافَةَ مِنْ بَعْدِي، ثُمَّ مِنْ بَعْدِهِ عُمَرُ أَبُو بَكْرٍ. فَقَالَتْ: مَنْ أَخْبَرَكَ بِهَذَا؟ قَالَ: اللَّهُ أَخْبَرَنِي. فَأَخْبَرْتُ حَفْصَةَ عَائِشَةَ مِنْ يَوْمِهَا بِذَلِكَ، وَ أَخْبَرْتُ عَائِشَةَ أَبَا بَكْرٍ، فَجَاءَ أَبُو بَكْرٍ إِلَى عُمَرَ، فَقَالَ لَهُ: إِنَّ عَائِشَةَ أَخْبَرْتَنِي عَنْ حَفْصَةَ كَذَا، وَ لَا أَتَى بِقَوْلِهَا، فَسَلْ أَنْتِ حَفْصَةَ، فَجَاءَ عُمَرُ إِلَى

حَفْصَةَ، فَقَالَ لَهَا: مَا هَذَا الَّذِي أَخْبَرْتِ عَنكِ عَائِشَةَ؟ فَأَنْكَرَتْ ذَلِكَ، وَ قَالَتْ: مَا قُلْتُ لَهَا مِنْ ذَلِكَ شَيْئاً. فَقَالَ لَهَا عُمَرُ: إِنْ كَانَ هَذَا حَقًّا فَأَخْبِرِينَا حَتَّى نَتَقَدَّمَ فِيهِ؟ فَقَالَتْ: نَعَمْ، قَدْ قَالَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَاجْتَمَعَ أَرْبَعَةٌ عَلَيَّ أَنْ يَسْمُوا رَسُولَ اللَّهِ ﷺ (ص). فَنَزَلَ جِبْرَائِيلُ (ع) عَلَيَّ رَسُولُ اللَّهِ ﷺ (ص) بِهَذِهِ السُّورَةِ: **حَيَّا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَتَّبِعِي مَرْضَاتِ أَزْوَاجِكَ وَ اللَّهُ غَفُورٌ رَحِيمٌ\*** قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ يَعْنِي قَدْ أَبَاحَ اللَّهُ لَكَ أَنْ تُكْفِرَ عَن يَمِينِكَ وَ اللَّهُ مَوْلَاكُمْ وَ هُوَ الْعَلِيمُ الْحَكِيمُ. وَ إِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثاً فَلَمَّا نَبَأَتْ بِهِ [أَيَّ أَخْبَرَتْ بِهِ] بِهِ وَ أَظْهَرَ اللَّهُ عَلَيْهِ يَعْنِي أَظْهَرَ اللَّهُ نَبِيَّهُ عَلَيَّ مَا أَخْبَرْتِ بِهِ وَ مَا هُمَا بِهِ مِنْ قَتْلِهِ عَرَفَ بَعْضُهُ أَيَّ أَخْبَرَهَا وَ قَالَ: لِمَ أَخْبَرْتِ بِمَا أَخْبَرْتِكَ بِهِ؟»

## 5. The Story of the Gift

Ibn Abi-Hatham has quoted on a weak chain of authority from Ibn ‘Abbas that "the verse **يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ** as a present" (Ibn Abi Hatam, v.10, p.3362; Suyuti, v.6, p.241).

«و أخرج ابن أبي حاتم به سند ضعيف عن ابن عباس قال نزلت هذه الآية **حَيَّا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ** في المرأة التي وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ (ص)»

Abul-Futuh Razi also quotes ‘Akramah as saying: “This verse was revealed about the woman who gave herself to the Messenger of God (pbuh) as a present. Her name was Umm-Sharik and the Messenger of God (pbuh) did not accept her as a gift so as not to bother his wives.” (Abul-Futuh Razi, v.19, p.2912)

## The Story of the Prohibition of Women of the Prophet (pbuh)

Seyyed Qutb writes about the swearing of the Prophet (pbuh) to avoid his wives in *Fi Zilal Qur’an*, from Musnad of Imam Ahmad:

It has been narrated from Ibn ‘Abbas that he said: I always wanted to ask ‘Umar about the story of two of the wives of the Messenger of God (pbuh) about whom the verse **إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا** (Tahrim:4) was revealed. Until ‘Umar went to Hajj. I also went to Hajj with him. On the way, ‘Umar went of the main path. I thought that his nature is calling. I took the water bottle and went with him. I saw that he sat at a point. I stood until he did his job. Then I poured water on his hand so that he would perform ablution (or wash his hands). Then I said, O Commander of the Faithful, who are those two women among the wives of the Messenger of God (pbuh) about whom God Almighty said, “**إِنْ تَتُوبَا إِلَى اللَّهِ، فَقَدْ صَغَتْ قُلُوبُكُمَا**?

‘Umar said: "This is strange from you, O Ibn ‘Abbas! Those two women were ‘Aisha and Hafsa." Then he continued and narrated the story like this: "We, the people of Quraysh and the people of Mecca, were the ones who dominated women. When we migrated to Medinah, we met people who were dominated by women and still are. Gradually, our women also started to learn from their women. My house was in the house of Umayyah, the son of Zayd, in ‘Awali. One day I got angry with my wife and had a quarrel with her; she kept trying to reconcile, but I didn't reconcile. My wife said: "Why don't you reconcile? You are not higher than the Prophet! I swear to God, if there is a dispute between one of the wives of the Prophet (pbuh) and the Prophet (pbuh), this confusion will not last more than a day. For a day he gets angry and reconciles at its night.

I said that the wives of the Prophet (pbuh) are also deleterious if they do that. Then he said: "I had a neighbor from the Anṣar with whom I had made an appointment to take turns. Once he went to the Messenger of God (pbuh) and brought me the news of revelation and other news; and once I went. In the meantime, we had a few days to talk with that neighbor. He said: "The Ghassan tribe is shoeing their horses to come to war." One day he came to my house, knocked on the door and said: 'An important event has happened.' I asked if the tribe of Ghassan had come? He said: 'No, this event is more important than

the attack of Ghassan: The Messenger of God (pbuh) divorced his wives.' I said in my heart that Hafṣah, my daughter, became poor!

I always predicted that the Messenger of God (pbuh) would not be able to live with my daughter and eventually divorce her. As soon as I prayed the dawn prayer, I got dressed and went to Hafṣah's house. I saw that Hafṣah was crying. I asked if the Messenger of God (pbuh) divorced you? He said: "I don't know, but he has withdrawn from me and secluded himself in Mashreba." I went to a black slave and told him to ask the Messenger of God (pbuh) for permission to enter. The black slave returned and said: "I asked for a permission, but His Holiness did not say anything." I inevitably went to the mosque. I saw a group of people crying around the mosque. I sat next to them. Then sadness overwhelmed me. I returned to that slave and told him to get permission for 'Umar to enter. He went inside, then came back to me and said, "I mentioned your name and asked for permission to enter, but the Prophet (pbuh) remained silent and did not say anything." As soon as I wanted to leave, the black slave called me to come and go inside. His holiness gave permission. I came inside the house. I saw that the Messenger of God (pbuh) leaned on a mat and the traces of the mat are in his body. I said, O Messenger of God, did you divorce your wives? He said: 'No.' I said that Allah is great! O Messenger of God, we Qurayshi people have always dominated our women. From the day we came to Medinah, our women have learned from the women of here; Because in Medina, women dominate men. One day I got angry with my wife. Suddenly, I saw that he was talking back without any care and disregard for my anger. I was offended by this answer and did not like it. My wife said: "Are you upset that I talk back?" By God, the wives of the Messenger of God (pbuh) are also like that. If a problem occurs, it will not last more than a day and they start talking with him until the night.' In response, I told my wife that the wives of the Messenger of God (pbuh) also do bad things. Anyone who does this is a loser. The Prophet (pbuh) smiled. I said that O Prophet of God, I went to Hafṣah and said that your counterpart is more beautiful and more beloved in front of the Prophet of God (pbuh), so don't be jealous of her. The Prophet (pbuh) smiled again. When I saw him happy, I said, "Will you allow me to stay with you?"

He said: 'Yes.' So, I sat down. I raised my head and looked around the house. I did not see anything that caught my eye, except the majesty of its place. I said, O Messenger of God, pray and ask God for an prosperity for your nation. The people of Persia and Rome do not worship God, but what a prosperous life they have!

As soon as I said this, the Messenger of God (pbuh) got up and sat down. Then he said: Do you have doubts, son of Khattab? They are people whose happiness in this world has been given to them hastily. I said, O Prophet of God, ask for my forgiveness."

The Prophet (pbuh) had sworn that he would not go to his wives for a month and because of the severe anger he had on them, God reprimanded him." (Seyyed Qutb, v.6, p.3614-3615; Abul-Futuh Razi, v.19, pp.295-296; Tabataba'ei, v.19, pp.229-340; Al-Alusi, v.14, p.347; Zamakshari, v.4, p.566) Seyyed Qutb adds: " Bukhari, Tirmidhi and Nisa'i have narrated it in different ways with the same text from Zuhri."

1. 'Ali ibn Ibrahim Qumi narrated a narration from Ibn Sayyar from Imam Sadiq (a.s.) that Imam Sadiq (a.s.) said about this saying of the Almighty God: "يا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ" 'Aisha and Hafṣah were informed of the Prophet (s.a.w.) went to Māriyyah. So, the Prophet (pbuh) said: "I swear to God, I will not approach her again!" And God ordered him to atone for his oath." (Qumi, v.2, p.375)

«أَخْبَرَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع): فِي قَوْلِهِ تَعَالَى حَيَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ الْآيَةَ. قَالَ أَطَّلَعْتُ عَائِشَةَ وَ حَفْصَةَ عَلَى النَّبِيِّ (ص) وَ هُوَ مَعَ مَارِيَةَ، فَقَالَ النَّبِيُّ (ص) وَ اللَّهُ مَا أَقْرَبُهَا. فَأَمَرَهُ اللَّهُ أَنْ يَكْفُرَ يَمِينَهُ»

## 2. Hashim Bahrani Says in Al-Burhan, Quoting Mohammad bin Qays:

Imam Baqir (a.s.) said, "God said to His Prophet: "يا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ ... لَكَ فَذَرَضَ اللَّهُ لَكُمْ" So, he made it an oath and the Messenger of God (pbuh) made atonement for it." I say that how did he made atonement? He said: "He fed ten poor people; A pint for every poor person." I said that if someone wants his expiation to be a garment, what is the measure? He said: "Clothes that cover private parts." (Bahrani,v.5,p.418; Huwayzi,v.5,p.368)

«عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ قَالَ: قَالَ أَبُو جَعْفَرٍ (ع): قَالَ اللَّهُ؟ عَزَّ وَجَلَّ؟ لِنَبِيِّهِ: حَيَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ فَذَرَضَ اللَّهُ لَكُمْ تَجَلَّةً أَيْمَانِكُمْ فَجَعَلَهَا يَمِينًا وَكَفَّرَهَا رَسُولُ اللَّهِ (ص). قُلْتُ: بِمَ كَفَّرَ؟ قَالَ: أَطْعَمَ عَشْرَةَ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ مِدًّا، قُلْنَا: فَمَا حَدُّ الْكِسْوَةِ؟ قَالَ: تَوْبٌ يُؤَارَى بِهِ عَوْرَتَهُ»

### Some Other Explanatory Traditions

Most of the Shia and Sunni commentators have given many narrations regarding these verses that we discussed before. We read three other narrations in the following that were reported from Infallibles (AS). In *Nur al-Thaqalayn*, Huwayzi has given a narration from Zurareh that says:

I asked Imam Muhammad Baqir (AS) about a man who says to his wife, "You are forbidden to me (you are haram to me)!" Imam said: "If I prevail over him, I will hit him on his head and tell him that God has made him haram for you. What has forbidden her to you now? Indeed, he has only told a lie and claimed that what God has made lawful for him is forbidden. Therefore, there is no need for divorce and expiation." Then I said but God says: يا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ. So God made it obligatory to atone for it? He said: "Only his maidservant, *Māriyyah*, was haram for him and Prophet took an oath not to come near her, and the Prophet (pbuh) considered atonement for taking an oath obligatory on himself, and this atonement was not for making her forbidden."

«وَعَنْهُ: عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ أَبِي نَصْرٍ، عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ (ع)، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ قَالَ لِامْرَأَتِهِ: أَنْتِ عَلَيَّ حَرَامٌ؟ فَقَالَ: «لَوْ كَانَ لِي عَلَيْهِ سُلْطَانٌ لَأَوْجَعْتُ رَأْسَهُ، وَ قُلْتُ [لَهُ]: اللَّهُ أَحَلَّهَا لَكَ، فَمَا حَرَّمَ عَلَيْكَ؟ إِنَّهُ لَمْ يَزِدْ عَلَيَّ أَنْ كَذَبَ، فَزَعَمَ أَنَّ مَا أَحَلَّ اللَّهُ لَهُ حَرَامٌ، وَ لَا يَدْخُلُ عَلَيْهِ طَلَاقٌ وَ لَا كَفَّارَةٌ». فَقُلْتُ: قَوْلُ اللَّهِ؟ عَزَّ وَجَلَّ؟ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ فَجَعَلَ فِيهِ الْكَفَّارَةَ؟ فَقَالَ: «إِنَّمَا حَرَّمَ عَلَيْهِ جَارِيَتُهُ مَارِيَةَ الْفُطَيْيَّةَ، وَ حَلَفَ أَنْ لَا يَقْرَبَهَا، وَ إِنَّمَا جَعَلَ النَّبِيُّ (ص) عَلَيْهِ الْكَفَّارَةَ فِي الْحَلْفِ، وَ لَمْ يَجْعَلْ عَلَيْهِ فِي التَّحْرِيمِ»

### Review

This verse points out that what the Prophet (pbuh) prohibited was a lawful act that the Messenger of God (pbuh) used to do, and several of his wives were unhappy with that act and put him in trouble and harassed him; Until then, he had to take an oath and not do that act again. The phrase يا أَيُّهَا النَّبِيُّ indicates that what he was blamed for was in relation to himself, not in the scope of his missions to the people. Also, what is meant by prohibition in the sentence, "لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَتُّعِي" is not prohibition issued by God, but it is prohibition of vows and oaths; because the verse قَدْ فَرَضَ اللَّهُ لَكُمْ تَجَلَّةً أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ (Allah has absolved you from your oaths. Allah is your Guardian, the Knowing, the Wise.) (Tahrim:2) which comes after this verse, indicates this meaning. (Tabataba'ei,v.19,p.329)

Allameh Tabataba'ei in *Tafsir al-Mizan*, following the opening verses of Surah Tahrim, after mentioning the cause of the revelations narrated for these verses, has analyzed all of them. In criticizing the Prophet's (pbuh) eating honey in the house of one of his wives and referring to the conspiracy of Hafsa and 'Aisha, he writes: "This narration has been narrated by many narrators and with scattered sentences, but it is clearly inconsistent with the verses of this speech, which all have the same style (siyaq)." (ibid,337)

The narrations about this are numerous and various. In most of them, it is stated that he forbade *Māriyyah* because of Hafsa's words, not because of 'Aisha's words; Also, the narrator of هذا مَنْ أَنْبَأَكَ was



Hafṣah, not Aisha. And Hafsa's intention of this question was that who informed you that I brought the news of *Māriyyah* to Ayesha? Although these narrations are many, they still did not clear up the ambiguity in the sentence *عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنِ بَعْضٍ* (He made part of it known and another part not) that the Messenger of God (pbuh) narrated parts of the story to whom and did not tell all of it. In a narration, Ibn Marduyeh quoted Ali (a.s.) as follows: "No noble person allows himself to search all the details of an event, because God Almighty says about *عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنِ بَعْضٍ* He revealed a part of the story by tracing it and left its rest.

And also, in the narration narrated by Ibn Abi-Hatim from Mujahid, and Ibn Marduyeh from Ibn Abbas, it is stated as follows: "The part that the Messenger of God (pbuh) followed and discovered was the story of *Māriyyah*; And what he did not follow was the story of Abu Bakr and 'Umar's rulership after his death. Because he was afraid that the news will spread."

In these two narratives, the question is which part of this story is noble? Is revealing the story of *Māriyyah*, who is a family issue, honorable, or hiding the rulership of Abu Bakr and 'Umar, or if it is something honorable, is it separate from these statements? A noble person always hides the secrets of his family, and only reports what is public. ( *Tabataba'ei*,v.19,p.338)

In criticizing 'Umar's words with Ibn Abbas regarding the question of the verse *إِنْ تَتُوبَا إِلَى اللَّهِ* (Tahrim:4), he writes: This story of 'Umar bin Khattab, both compact and extensive, has been told in several places; But as it can be seen, this narration does not say anything about a secret that the Messenger of God (pbuh) entrusted to several of his wives; And it is not mentioned in it what was the event that a part of it revealed and the rest were avoided from disclosure; Although obtaining these meanings is valuable. And also, from this narration it is realized that what is meant by the prohibition of halal in this verse is the prohibition of all the wives of the Messenger of God (pbuh). But the honorable verse says something other than this; Because this verse is meant to say that he wanted to get the satisfaction of his wives, and for the sake of their happiness, he prohibited something for himself. In addition to these, it is not mentioned in these narrations why he mentioned repentance only about two of his wives and said:

( *Tabataba'ei*,v.19,p.340) *إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ*

Examining the surahs before or after the Surah Tahrim shows that two organized processes for disobeying the Prophet (pbuh) were slowly emerging in Medinah. Surah ahrim was revealed at this time and showed that the process of conspiracy had penetrated into the house of the Prophet (pbuh) and some of the wives of the Prophet (pbuh) were also coordinated with this process, to the extent that they revealed the secrets of their homes to others. From the point of view of the cause of descent, among the mentioned narrations, the narration of Zainab and *Māriyyah* has a more accepted document. By removing a small part of these narrations that were not compatible with the position of the Messenger of God (pbuh), we can see from these narrations with a quick glance that two of the Prophet's wives - 'Aisha and Hafṣah - wanted to find out the weak points of the Prophet (pbuh) through coordination and planning. Then by narrating them among Muslims, they weaken the character and spiritual and social status of the Prophet (pbuh).

Then the Prophet (pbuh) should have taken appropriate action to confront them and prevent his wives from going astray. He could have divorced his errant wives or prevented them from going out, etc., but the Prophet (pbuh) chose another way out of magnanimity and tried to please his wives and increase their love for him and their obedience. Therefore, for the satisfaction of his wives, he swore not to do some proper acts that his wives did not like. Then, God Almighty tells the Prophet (pbuh) that the method you chose to correct the behavior and morals of your spouses will not be beneficial for them and you will only make yourself suffer. Therefore, out of compassion, God said to him: "O Noble Prophet, why do you forbid something that God has made lawful for you to please your wives?" The Holy Qur'an does not clearly say what the Prophet (pbuh) forbade himself and to please which of his wives the Prophet did it;

Because knowing this point is not useful for understanding the message of the Surah. What should be known is showing the magnanimous behavior of the Prophet (pbuh) with his wives and reporting the disobedience of his wives.

Since the Prophet (pbuh) had forbidden himself to do lawful things by swearing in order to please his wives, God reminded him how to open the oath and said: "God has clarified the way to open your oaths for you Muslims."

In order for the Prophet (pbuh) and the believers to believe the fact that the forgiveness and magnanimity of the Messenger of God (pbuh) is not useful in correcting his wives, the following verse mentions one of the betrayals of two of the wives of the Prophet (pbuh) to show that they do not deserve so much forgiveness and magnanimity of the Prophet (pbuh), and remind these treacherous women that God is the protector of His Prophet and they cannot hide their betrayals and wrong behaviors from God. Therefore, He goes on to say: If you want to know the character of some of the wives of the Prophet (pbuh) better and understand God's support for the Prophet (pbuh), look at this story that the Prophet (pbuh) hid something from his wives and did not want them to know. But one of the wives of the Prophet (pbuh) became aware and revealed it to another. By telling the secret of the Prophet (pbuh) to another, God revealed the betrayal of that wife to the Prophet (pbuh).

God revealed to the Prophet (pbuh) what was necessary about this betrayal; And He did not reveal what was not needed so as not to cause confusion in the Prophet's (pbuh) mind. When the Prophet informed his wife about what she had done, the woman said with surprise: "Who informed you of this incident in such a detail?" The Prophet (peace be upon him) said: "Allah, the All-Knowing, informed me about it."

The disclosure of the secrets of the Prophet (pbuh) through the tongue of one of his wives showed that the work of those wives of the Prophet (pbuh) who wanted to betray him is beyond the fact that it is possible to inform them of their mistake with love and respect, and another solution should be found, and that is to deal with them from the position of power and threaten them to divorce and punish; Because they think that their allies and the leaders of hypocrisy and conspiracy have such strength that the Prophet (pbuh) is forced to fail in front of them. Therefore, whatever they do, the Prophet (pbuh) cannot punish them. God Almighty, in addition to showing His support for the Prophet against the collusion and complicity of Prophet's treacherous women, in a threatening tone, said to the two women who had revealed his secrets and were inclined towards the conspiracy process: "If both of you (wives) turn to Allah in repentance, even though your hearts inclined; but if you support one another against him, (know that) Allah is his Guardian, and Gabriel, and the righteous among the believers; and thereafter the angels are his reinforcers." (Tahrim:4)

Another measure for punishing and correcting unfaithful women is to warn them that the Prophet (pbuh) has no need to continue the marriage contract with them, and if they continue their wrongdoings, the Messenger of God (pbuh) will easily divorce them, and the God Who He always supports the Prophet (pbuh) gives him better wives than them. For this reason, the following verse addresses the unfaithful wives of the Prophet (pbuh) and other women who are attracted to them, and says: "It may be that if he divorces you his Lord will give him in your place better wives than yourselves..." (Tahrim:5)

Allameh Tabataba'ei, looking at the style of the verse, has examined the narrations of the cause of descent, which seems the most proper interpretation is his.

## **Conclusion**

After the investigations, it was learnt that the numerous narrations about the reason for the revelation of this surah cited in Shia and Sunni commentary books are all taken from Sunni

commentaries. Most of these hadiths are not compatible with each other, and they are also not compatible with the status of the Messenger of God (pbuh). From the examination of the verses and narrations and considering the siyaq of the verse and the time and space of its revelation, we conclude that hypocrisy process prevailed at that time to weaken the personality, spiritual and social position of the Prophet (pbuh) in the society. This trend has penetrated into the Prophet's (pbuh) house, and with the help of some of the wives of the Prophet (pbuh), namely " Aisha and Hafsa", their secrets are revealed to others, and Surah Tahrim is revealed in this atmosphere, and God supports His Messenger against his unfaithful wives and strongly opposes the conspiracy and collusion against his Messenger.

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