

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْوَلَدِ الْأَدَمِ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ



TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Quraish 106 : Verse No. 1



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MUSJIDUL HAQ RESEARCH DEPARTMENT

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لَا يَلَا فِ قُرَيْشٍ (١)

Because of giving alliances to the Quraish.

Tafsir al-Matureedi

تفسير الباتريدي

إن أهل مكة كانوا يرتحلون تجارا آمنين في البلدان، لا يخافون شيئا؛ لحرماتهم؛ لأن

الناس يحترمونهم لكان الحرم، حتى لا يتعرض لهم بشيء، ولا يؤذيهم أحد

The people of Makkah Mukarramah used to go on business trips to other countries safely without fearing anything due to their honour. People used to respect and honour them due to them belonging to the Sacred Haram, so much so, that they never used to fight with them over anything nor caused them any harm

Tafsir al-Matureedi (Taweel Ahl al-Sunnah) of Imam Abu Mansoor Muhammad Ibn Muhammad al-Matureedi ؓ D. 333 A.H.

Tafsir al-Baghawi

تفسير البغوي

وقال أبو عبيد [2]: لِنِعْمَتِي عَلَى قُرَيْشٍ، وَقُرَيْشٌ هُمْ وَلَدُ النَّضْرِ بْنِ كِنَانَةَ، وَكُلُّ مَنْ

وَلَدَهُ النَّضْرُ فَهُوَ قُرَيْشِيٌّ، وَمَنْ لَمْ يَلِدْهُ النَّضْرُ فَلَيْسَ بِقُرَيْشِيٍّ.

Sayyiduna Abu 'Ubaid – may Allah be pleased with him – said: i.e. because of My Favors upon Quraish. Quraish are the children of Nadhr ibn Kenanah, and everyone from the lineage of Nadhr is Quraishi and the one who is not from his lineage is not a Quraishi.

Tafsir al-Baghawi (Ma'aalim al-Tanzeel) of Muhiyy al-Sunnah Imam Abu Muhammad Al-Husain ibn Mas'ood al-Baghwi al-Shafe'i ؓ D. 510 A.H.

لَا شَكَّ أَنَّ مَكَّةَ كَانَتْ خَالِيَةً عَنِ الزَّرْعِ وَالصَّرْعِ عَلَى مَا قَالَ تَعَالَى: بَوَادٍ غَيْرِ ذِي زَرْعٍ إِلَى قَوْلِهِ: فَاجْعَلْ أَفِيدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْتُفَهُمْ مِنَ الشَّجَرَاتِ [إِبْرَاهِيمَ: 37] فَكَانَ أَشْرَافُ أَهْلِ مَكَّةَ يَزْتَحِلُونَ لِلتَّجَارَةِ هَاتَيْنِ الرَّحْلَتَيْنِ، وَيَأْتُونَ لِأَنْفُسِهِمْ وَلِأَهْلِ بَدَدِهِمْ بِمَا يَحْتَاجُونَ إِلَيْهِ مِنَ الْأَطْعَمَةِ وَالثِّيَابِ، وَهُمْ إِنَّمَا كَانُوا يَرْتَحِلُونَ فِي أَصْفَارِهِمْ، وَلَئِنْ مُلُوكُ النَّوَاحِي كَانُوا يُعْظَمُونَ أَهْلَ مَكَّةَ، وَيَقُولُونَ: هَؤُلَاءِ حِوَارُ بَيْتِ اللَّهِ وَسُكَّانُ حَرَمِهِ وَوُلَاةُ الْكُعْبَةِ حَتَّى إِتَمَّ كَانُوا يُسَمُّونَ أَهْلَ مَكَّةَ أَهْلَ اللَّهِ

There is no doubt that Makkah Mukarramah lacked farming and cultivation which Allah Almighty has stated as follows:

بَوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْحَرَامِ ۚ رَبَّنَا يَتَقَوَّلُوا الصَّلَاةَ فَاجْعَلْ أَفِيدَةً مِنَ النَّاسِ

تَهْوِي إِلَيْهِمْ وَارْتُفَهُمْ مِنَ الشَّجَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

In a valley wherein there is no cultivation by your Sacred House, O our Lord, in order that they might keep up prayer, then You make some people's hearts incline toward them and give them some fruits for food, so they may be thankful.

(Ibrahim 14, Verse 37)

Therefore, the nobles of Makkah residents used to go on these two business trips and brought their necessities; food and clothes etc. for their use and for the people of the city as well. They made profits during their journeys. The kings of surrounding areas used to respect the people of Makkah Mukarramah and say, "They are the neighbors of Allah's House and residents of His sacred Haram and are the custodians of the Holy Ka'bah. They even used to call the people of Makkah "The people of Allah."

فَلَوْ تَمَّ لِذَبْشَةِ مَا عَزَمُوا عَلَيْهِ مِنْ هَذِهِ الْكُفَّةِ، لَزَالَ عَنْهُمْ هَذَا الْعِزُّ وَلَبَطَتْ تِلْكَ
الْبَزَايَا فِي التَّعْظِيمِ وَالْإِحْتِرَامِ وَلَصَارَ سُكَّانُ مَكَّةَ كَسُكَّانِ سَائِرِ النَّوَاحِي يُتَخَفُّونَ مِنْ كُلِّ
جَانِبٍ وَيَتَعَرَّضُونَ لَهُمْ فِي أَنْفُسِهِمْ وَأَمْوَالِهِمْ، فَلَمَّا أَهْلَكَ اللَّهُ أَصْحَابَ الْفِيلِ وَرَدَّ كَيْدَهُمْ فِي
نَحْرِهِمْ أَزْدَادَ وَقَعُ أَهْلُ مَكَّةَ فِي الْقُلُوبِ، وَأَزْدَادَ تَعْظِيمِ مُلُوكِ الْأَطْرَافِ لَهُمْ فَأَزْدَادَتْ
تِلْكَ الْمَنَافِعُ وَالْبَتَاجِرُ، فَلِهَذَا قَالَ اللَّهُ تَعَالَى: أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ
إِلِيلَافٍ قُرَيْشٍ... رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ.

When the Abyssinians plotted to demolish the Holy Ka'bah, they lost their honour and their immense respect and honour was badly affected. The people of Makkah became like the residents of any other surrounding areas. They felt threatened from all sides and feared for their lives and assets but when Allah Almighty destroyed the people of elephant and turned their conspiracy against themselves, respect for the people of Makkah grew in people's hearts. Their honour increased by the kings of surrounding areas, hence, their profits and businesses also grew. It is for this reason that Allah Almighty has stated:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

O dear Prophet (Mohammed – peace and blessings be upon him),
did you not see how did your Lord deal with the People of the
Elephant?

(Al-Feel 105, Verse 1)

إِلِيلَافٍ قُرَيْشٍ (١)

Because of giving alliances to the Quraish.

إِلِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (٢)

(We) gave them alliances during both their travels of winter and
summer.

(Quraish 106, Verse 1-2)

اعْجَبُوا لِإِيلَافِ قُرَيْشٍ، وَذَلِكَ لِأَنَّهُمْ كُلُّ يَوْمٍ يَزْدَادُونَ غِيًى وَجَهْلًا وَانْغِبَاسًا فِي عِبَادَةِ
الْأَوْثَانِ، وَاللَّهُ تَعَالَى يُؤَلِّفُ شَبْلَهُمْ وَيُدْفَعُ الْآفَاتِ عَنْهُمْ، وَيُنْظِمُ أَسْبَابَ مَعَاشِهِمْ،
وَذَلِكَ لَا شَكَّ أَنَّهُ فِي غَايَةِ التَّعَجُّبِ مِنْ عَظِيمِ حِلْمِ اللَّهِ وَكَرَمِهِ

Be amazed at Allah Almighty giving alliances to the Quraish, because every day they grew up, ignorant and immersed in idolatry, and Allah Almighty sympathizes with them and creates the means for their living conditions. There is no doubt if one is extremely astonished by the great Generosity of Allah and his Mercy.

اتَّفَقُوا عَلَى أَنَّ قُرَيْشًا وَلَدُ النَّضْرِ بْنِ كِنَانَةَ،

قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «إِنَّا بَنَى النَّضْرَ بْنَ كِنَانَةَ لَا نَفْقُوا أُمَّنًا وَلَا نَنْتَفِي مِنْ أَبِيْنَا»

There is unanimity among the scholars that Quraish are the descendants of Nadhr ibn Kenanah.

The Holy Prophet – may Allah send peace and blessings upon him – has stated: We are the descendants of Nadhr ibn Kenanah. We do not criticize our mothers, nor do we disregard the lineage of our father.

Tafsir al-Kabeer (Mafateeh al-Ghaib) of Imam Fakhruddin Muhammad ibn Umar al-Raazi al-Shafe'i ؒ D. 606 A.H.

Tafsir al-Qurtubi

تفسير القرطبي

وَقَالَ الْفَرَّاءُ: هَذِهِ السُّورَةُ مُتَّصِلَةٌ بِالسُّورَةِ الْأُولَى، لِأَنَّهُ ذَكَرَ أَهْلَ مَكَّةَ عَظِيمَ نِعْمَتِهِ
عَلَيْهِمْ فِيمَا فَعَلَ بِالْحَبَشَةِ، ثُمَّ قَالَ: (لِإِيلَافِ قُرَيْشٍ) أَيْ فَعَلْنَا ذَلِكَ بِأَصْحَابِ الْفِيلِ

نِعْمَةً مِنَّا عَلَى قُرَيْشٍ. وَذَلِكَ أَنَّ قُرَيْشًا كَانَتْ تَخْرُجُ فِي تِجَارَتِهَا، فَلَا يَغَارُ عَلَيْهَا وَلَا تَقْرُبُ فِي الْجَاهِلِيَّةِ. يَقُولُونَ هُمْ أَهْلُ بَيْتِ اللَّهِ عَزَّوَجَلَّ، حَتَّى جَاءَ صَاحِبُ الْفِيلِ لِيَهْدِمَ الْكَعْبَةَ، وَيَأْخُذَ حِجَارَتَهَا، فَيَبْنِي بِهَا بَيْتًا فِي الْيَمَنِ يَحُجُّ النَّاسُ إِلَيْهِ، فَأَهْلَكَهُمْ اللَّهُ عَزَّ وَجَلَّ، فَذَكَرَهُمْ نِعْمَتَهُ. أَيْ فَجَعَلَ اللَّهُ ذَلِكَ لِإِيلَافِ قُرَيْشٍ -- وهو معنى قول مُجَاهِدٍ وَابْنِ عَبَّاسٍ فِي رِوَايَةِ سَعِيدِ بْنِ جُبَيْرٍ عَنْهُ.

Farra said: This Surah is related to the previous one, for the Almighty mentioned His great favours upon the people of Makkah Mukarramah about what He did to the Abyssinians. He then said:

إِيلَافِ قُرَيْشٍ (١)

Because of giving alliances to the Quraish.

(Quraish 105, Verse 1)

The Quraish used to migrate for their trade and they were not attacked or assaulted in the time of ignorance (period prior to the birth of the Holy Prophet – may Allah send peace and blessings upon him). They used to say, "They are the people of Allah's House until the people of elephant came to destroy the Holy Ka'bah and take its stones, so they could build a house in Yemen with the same stones for people to come for its pilgrimage. Therefore, Allah Almighty destroyed them and mentioned His favours i.e. that Allah Almighty has done that for the alliance of Quraish. This is the interpretation of the views expressed by Sayyiduna Mujahid, Ibn 'Abbas in the narration of Sayyiduna Sa'eed ibn Jubair – may Allah be pleased with them.

وَأَمَّا قُرَيْشٌ فَهُمْ بَنُو النَّضْرِ بْنِ كِنَانَةَ بْنِ خُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ إِيَّاسَ بْنِ مُضَرَ. فَكُلُّ مَنْ كَانَ مِنْ وَلَدِ النَّضْرِ فَهُوَ قُرَيْشٌ دُونَ بَنِي كِنَانَةَ وَمَنْ قَوْعُهُ.

Quraish are the descendants of the Nadhr ibn Kenanah ibn Khuzaimah ibn Mudrikah ibn Ilyas ibn Mudhar. All the descendants

of Nadhr are Quraish except the descendants of Kenanah and the above in the hierarchy.

وَقَالَ وَائِلَةُ بْنُ الْأَسْقَمِ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ، وَاصْطَفَى مِنْ بَنِي كِنَانَةَ قُرَيْشًا، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ].

صَحِيحٌ ثَابِتٌ، خَرَّجَهُ الْبُخَارِيُّ وَمُسْلِمٌ وَغَيْرُهُمَا.

Sayyiduna Waail ibn al-Asqa' reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated: Indeed, Allah Almighty chose Kenanah amongst the descendants of Sayyiduna Ismail – peace be upon him. He chose Quraish amongst the descendants of Kenanah. He chose the descendants of Hashim amongst the Quraish, and He chose me amongst the descendants of Hashim.

This Hadeeth is proven authentic. Imam Bukhari, Muslim and others have mentioned it.

رَوَى أَنَّ مُعَاوِيَةَ سَأَلَ ابْنَ عَبَّاسٍ لِمَ سُمِّيَتْ قُرَيْشٌ قُرَيْشًا فَقَالَ: لِدَابَّةٍ فِي الْبَحْرِ مِنْ أَقْوَى دَوَابِّهِ يُقَالُ لَهَا الْقُرْشُ، تَأْكُلُ وَلَا تُؤْكَلُ، وَتَعْلُو وَلَا تُعَلَى.

It is reported that Sayyiduna Mu'awiyah – may Allah be pleased with him – asked Sayyiduna Ibn 'Abbas – may Allah be pleased with them, "Why are the Quraish named as 'Quraish'?" He replied, "It is after to a mighty creature who lived in the ocean. It was called Quraish. It used to eat people, but never did it get eaten and dominated but never got intimidated.

Tafsir Qurtubi (Al-Jame' Li Ahkaam al-Quran) Imam Shamsuddin Muhammad ibn Ahmad al-Qurtubi رحمه الله D. 671 A.H.

وَأَخْرَجَ الْبُخَارِيُّ فِي تَارِيخِهِ وَالْحَاكِمُ وَصَحَّحَهُ وَالطَّبْرَانِيُّ وَابْنُ مُرْدَوَيْهِ وَالْبَيْهَقِيُّ فِي
الْخَلَفِيَّاتِ عَنْ أُمِّ هَانِئِ بِنْتِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَضَّلَ
اللَّهُ قُرَيْشًا بِسَبْعِ خِصَالٍ لَمْ يُعْطَهَا أَحَدًا قَبْلَهُمْ وَلَا يُعْطِيهَا أَحَدًا بَعْدَهُمْ:

1. إِنْ فِيهِمْ وَفِي لَفْظِ النَّبُوَّةِ فِيهِمْ
2. وَالْخِلَافَةُ فِيهِمْ
3. وَالْحِجَابَةُ فِيهِمْ
4. وَالسَّقَايَةُ فِيهِمْ
5. وَنَصْرُوا عَلَى الْفِيلِ
6. وَعَبَدُوا اللَّهَ سَبْعَ سِنِينَ وَفِي لَفْظِ عَشْرٍ سِنِينَ لَمْ يَعْبُدْهُ أَحَدٌ غَيْرَهُمْ
7. وَنَزَلَتْ فِيهِمْ سُورَةُ مِنَ الْقُرْآنِ لَمْ يَذْكُرْ فِيهَا أَحَدٌ غَيْرَهُمْ {إِيلَافُ قُرَيْشٍ}

Imam Bukhari mentioned it in his Tareekh and Imam Hakim authenticated it as well, and Imam Tabrani and Ibn Mardawaih and Baihaqi from Sayyidah Umm Haani – may Allah be pleased with them – the daughter of Abu Talib that the Holy Prophet – may Allah send peace and blessings upon him – has stated: Allah Almighty has bestowed honour upon Quraish by seven qualities which He neither bestowed upon anyone in the past nor will He in future:

1. I am among them, and according to the words of a different narration, it reads 'Prophethood is among them.'
2. Caliphate is among them.
3. The gate-keepers (Custodians of the Holy Ka'bah) are among them.
4. The service of quenching the thirst (of the pilgrims) is in them.
5. They were helped against the people of elephant.

6. They worshipped Allah Almighty for seven years, and according to different wording of another narration, for ten years, during this period, none worshipped Allah besides them.
7. An entire Surah of Quran is revealed about them, in which no one else besides them is mentioned i.e. Surah Quraish.

Tafsir Al-Durr al-Manthoor Bi al-Tafsir al-Mathoor of Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؒ D. 911 A.H.