

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْوُلْدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلِّيَ عَلَيْهِ



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# TAFSIR OF AHLUS SUNNAH

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Through the Centuries

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Surah Quraish 106 : Verse No. 2



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## إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (٣)

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

### Tafsir al-Tabari

### تفسير الطبري

قَالَ ابْنُ زَيْدٍ، فِي قَوْلِهِ: { رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ } [قريش: 2] قَالَ: كَانَتْ لَهُمْ

رِحْلَتَانِ: الصَّيْفُ إِلَى الشَّامِ، وَالشِّتَاءُ إِلَى الْيَمَنِ فِي التِّجَارَةِ

Sayyiduna Ibn Zaid – may Allah be pleased with him – said about the verse: They used to make two business trips; one to Syria in summer and the other to Yemen in winter

Tafsir Al-Tabari (Tafsir Ibn Jareer / Jame' al-Bayaan fi Taweel al-Quraan) of Imam Abu Ja'far Muhammad ibn Jareer al-Tabri ؓ D. 310 A.H.

### Tafsir al-Baghawi

### تفسير البغوي

رَوَى عِكْرَمَةُ وَسَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانُوا يُشْتُونَ بِبَكَّةَ

وَيُصَيِّفُونَ بِالطَّائِفِ فَأَمَرَهُمُ اللَّهُ تَعَالَى أَنْ يُقِيمُوا بِالْحَرَمِ وَيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ.

Sayyiduna 'Ikramah and Sa'eed ibn Jubair reported from Sayyiduna Ibn 'Abbas – may Allah be pleased with them – who said: They used to spend their winter in Makkah Mukarramah and their summer in Taaif, so Allah Almighty commanded them to stay in the Sacred Haram and worship the Lord of this House.

وَقَالَ الْآخَرُونَ: كَانَتْ لَهُمْ رِحْلَتَانِ فِي كُلِّ عَامٍ لِلتِّجَارَةِ إِحْدَاهُمَا فِي الشِّتَاءِ إِلَى

الْيَمَنِ لِأَنَّهَا أَدْفَأُ، وَالْأُخْرَى فِي الصَّيْفِ إِلَى الشَّامِ.

The others said: They used to make two business trips every year; one to Yemen in winter and the other to Syria in summer.

*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.*

## Tafsir al-Qurtubi

## تفسير القرطبي

قَالَ الْهَرَوِيُّ وَغَيْرُهُ: وَكَانَ أَصْحَابُ الْإِلْيَافِ أَرْبَعَةً إِخْوَةً: هَاشِمٌ، وَعَبْدُ شَمْسٍ، وَالْمُطَّلِبُ، وَنَوْفَلٌ، بَنُو عَبْدِ مَنَاافٍ. فَأَمَّا هَاشِمٌ فَإِنَّهُ كَانَ يُؤَلِّفُ مَلَكَ الشَّامِ -- وَأَخُوهُ عَبْدُ شَمْسٍ كَانَ يُؤَلِّفُ إِلَى الْحَبَشَةِ. وَالْمُطَّلِبُ إِلَى الْيَمَنِ. وَنَوْفَلٌ إِلَى فَارِسَ.

Al-Harawi and others said: The people of alliance were four brothers:

1. Hashim
2. Abd Shams
3. Muttalib
4. Naufal (The descendants of Abd Manaaf)

Hashim used to travel to Syria.

Abd Shams, his brother, to Abyssinia.

Al-Muttalib to Yemen.

Naufal to Persia.

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

## Tafsir al-Jalalain

## تفسير الجلالين

{ رِحْلَةُ الشَّتَاءِ } إِلَى الْيَمَنِ { وَ } رِحْلَةُ { الصَّيْفِ } إِلَى الشَّامِ فِي كُلِّ عَامٍ يَسْتَعِينُونَ  
بِالرَّحْلَتَيْنِ لِلتَّجَارَةِ عَلَى الْبُقَامِ بِبَكَّةَ لِخِدْمَةِ الْبَيْتِ الَّذِي هُوَ فخرُهُمْ وَهُمْ وَلَدُ النَّصْرِ  
بُن كِنَانَةَ

The journey of winter to Yemen, and the journey of summer to Syria every year. They made use of these two journeys to provide for their trade at the station [of Ibrahim – peace be upon him] in Makkah Mukarramah, in order to serve the House of Allah, which was their source of pride. They were the descendants of Nadhr ibn Kenanah.

Tafsir al-Jalalain of Imam Jalaaluddin Muhammad ibn Ahmad al-Mahalli al-Shafe'i ؓ D. 864 A.H. and Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؓ D. 911 A.H.

## Tafsir Rooh al-Bayaan

## تفسير روح البيان

ان قريشا إذا أصاب واحدا منهم مخصصة خرج هو وعياله الى موضع وضربوا على أنفسهم  
خباء حتى يوتوا وكانوا على ذلك الى ان جاء هاشم بن عبد مناف وكان سيد قومه فقام  
خطيبا في قريش فقال انكم أحدثتم حدثا تقولون فيه وتذلون وأنتم أهل حرم الله  
واشرف ولد آدم والناس لكم تبع قالوا نحن تبع لك فجمع كل بني اب على الرحلتين في  
الشتاء الى اليمن وفي الصيف الى الشام لان بلاد اليمن حامية حارة وبلاد الشام  
مرتفعة باردة ليتجروا فيما بدا لهم من التجارات فما ربح الغنى قسم بينه وبين  
فقرائهم حتى كان فقيرهم كغنيهم فجاء الإسلام وهم على ذلك فلم يكن في العرب بنوا اب  
اكثر مالا ولا أعز من قريش وكان هاشم أول من حمل السراة من الشام

Quraish had this tendency that whenever one of them was faced with hardship he took his children and went and isolated themselves in a camp somewhere until they died, and they were on it until

Hashim bin Abd Manaf came. He was the leader of his people, so he delivered a sermon addressing the Quraish and said, "You are the people of Allah's Haram and most honoured amongst the children of Sayyiduna Adam – peace be upon him. People are your followers who look up to you. He prepared all big tribes for two journeys; one to Yemen in winter and the other to Syria in summer, for Yemen is warm while Syria is cold. It was done, so they could benefit from trade. Any rich person who earned money, distributed it among their poor until even their poor became rich, and then Islam came while they were still following in this way. There was no Arab who was richer and more dignified than the Quraish. Hashim was the first one to import wheat from Syria.

*Tafsir Rooh al-Bayaan of Imam Isma'eel Haqqi ibn Mustafa al-Istanbuli Hanafi ر.ه. د. 1127 A.H.*