

# Prophetic Inheritance In Qur'an: *Collection of Scholarly Opinions.*

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In the name of Allah most merciful, this is PART II of our first detailed research into the matter of prophetic inheritance, is it an inheritance of Prophet-hood? Knowledge and wisdom? Political authority? Or Money?

In this piece we shall list the opinions of the followers and the scholars concerning the two popular verses used by the Rafidhi Imamiyyah to accuse Abu Bakr al-Siddeeq (ra) of being a liar who stole Fatimah's (ra) inheritance.

We will begin with the earliest books of Tafseer we can get our hands on, and then translate each author's opinion and judge the authenticity of his proofs. We will mainly rely on the books written by popular scholars of Ahlul-Sunnah, we will also include the dates of birth and death next to each scholar's name if available. Special attention will be given to any opinion by a companion or follower as their opinion is more valuable than that of later scholars.

We have quoted opinions starting from the earliest sources but as we progressed we felt a lot of it was being repeated over the next centuries and later scholars began to just sum up the opinions of those before them so because of this we stopped after taking a couple of opinions from the 8<sup>th</sup> century Hijri. We have quoted only two sources after the 8<sup>th</sup> century; the first is al-Jalalayn for its huge popularity, its ease and shortness, also the rank of its authors. The other source is Fath-ul-Qadeer because of its fame and value as one of the best late sources of Tafseer.

This piece will be composed of two sections; the first section is for the verse in Surat Mariyam regarding Yahya being an heir of Zakariya. The second section will be for the verse in Surat al-Naml concerning Sulayman inheriting Dawud.

After listing the opinions, we will make a summary for each section containing a short easy list of the scholars and their opinions as well as a brief comment or observation if Allah permits.

In the name of Allah we begin,

# THE OPINIONS OF FOLLOWERS & SCHOLARS

## -YAHYA INHERITED ZAKARIYA-

He [Zakariya] said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy. - And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir - Who will inherit me and inherit from the family of Ya`qoub. And make him, my Lord, pleasing [to You]."

[Mariyam 19:06]

### TAFSEER `ABDUL-RAZZAQ:

أرنا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، فِي قَوْلِهِ: يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ، قَالَ: نُبُوَّتُهُ، وَعِلْمُهُ

Al-Hasan al-Basri (21-110): [His prophet-hood and knowledge.]

JUDGEMENT: Sahih.

### TAFSEER MUQATIL BIN SULAYMAN:

يَرِثُنِي: يرث مالي

Muqatil (150) said: [Inherits my money.]

JUDGEMENT: Weak. Muqatil lies in Hadith, is a Mushabbih and takes a lot of his knowledge from Ahlul-Kitab.

### TAFSEER MUJAHID BIN JABR:

أَبَا عَبْدِ الرَّحْمَنِ، قَالَ: نَا إِبرَاهِيمُ، قَالَ: نَا آدَمُ، قَالَ: نَا وَرَقَاءُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنِ مُجَاهِدٍ، فِي قَوْلِهِ: " يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ، قَالَ: وَكَانَ مِنْ وَرَاقَتِهِ عُلَمَاءُ، وَكَانَ زَكَرِيَّا مِنْ دُرِّيَّةِ يَعْقُوبَ

Mujahid (19-102): [He was from the inheritors of his knowledge and Zakariya was from the progeny of Ya`qoub.]

JUDGEMENT: It would have been Sahih and connected if it weren't for `Abdul-Rahman bin al-Hasan al-Asadi the liar.

### TAFSEER SUFIYAN AL-THAWRI:

عَنِ ابْنِ أَبِي نَجِيحٍ، عَنِ مُجَاهِدٍ: " وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي، قَالَ: الْعُصْبَةُ " فِي قَوْلِهِ: " يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ يَرِثُنِي الْمَالُ وَيَرِثُ مِنْ آلِ يَعْقُوبَ النَّبُوَّةَ

Mujahid (19-102): [Inherits my money and inherits the prophet-hood from the family of Ya`qoub.]

JUDGEMENT: Chain seems Sahih but the authenticity of the book itself is not known as its narrators are not known.

### TAFSEER YAHYA BIN SALAM:

أَي: الْوَرِثَةَ مِنْ بَعْدِي، يَعْنِي: الْعُصْبَةَ. وَهُوَ تَفْسِيرُ السُّدِّيِّ، الَّذِينَ يَرِثُونَ مَالَهُ فَأَرَادَ أَنْ يَكُونَ مِنْ صُلْبِهِ مَنْ يَرِثُ مَالَهُ فِي تَفْسِيرِ قَتَادَةَ: وَيَرِثُ مَالَهُ. وَتَفْسِيرُ الْحَسَنِ: يَرِثُ عِلْمَهُ وَنُبُوَّتَهُ

Yahya bin Salam (240): [Meaning: The heirs after me, meaning: al-`Usbah(paternal relatives) and that is the Tafseer of al-Suddy, those who inherit his money. So he wanted from his own progeny one who inherits his money. In Tafseer Qatadah: And he inherits his money. In Tafseer al-Hasan: He inherits his knowledge and prophet-hood.]

JUDGEMENT: Chainless reports. It was reported otherwise from Qatadah with authentic chains.

#### **TAFSEER IBN JARIR AL-TABARI:**

حَدَّثَنِي مُحَمَّدُ بْنُ سَعْدٍ، قَالَ ثَنِي أَبِي، قَالَ: ثَنِي عَمِّي، قَالَ ثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَوْلُهُ: " وَإِنِّي خِفْتُ الْمَوَالِي مِنْ وَرَائِي.يَعْنِي بِالْمَوَالِي: الْكَلَالَةَ الْأَوْلِيَاءَ، أَنْ يَرِثُوهُ، فَوَهَبَ اللَّهُ لَهُ يَحْيَى

Ibn `Abbas (Sahabi): [He feared that they would inherit him, so Allah blessed him with Yahya.]

JUDGEMENT: Weak, Muhammad bin Sa`d is La Ba'sa Bihi, his father Sa`d is Matrouk.

يَقُولُ: يَرِثُنِي مِنْ بَعْدِ وَفَاتِي مَالِي، وَيَرِثُ مِنْ آلِ يَعْقُوبَ النَّبِيَّةِ، وَذَلِكَ أَنْ زَكَرِيَّا كَانَ مِنْ وَآدِ يَعْقُوبَ

Al-Tabari (224-310): [He says: Inherits my money after I pass away, and inherits from the family of Ya`qoub the prophet-hood, this is because Zakariya was from Ya`qoub's lineage.]

JUDGEMENT: This is al-Tabari's apparent opinion.

حَدَّثَنَا أَبُو كُرَيْبٍ، قَالَ: ثنا جَابِرُ بْنُ نُوحٍ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي صَالِحٍ

حَدَّثَنَا مُجَاهِدٌ، قَالَ: ثنا يَزِيدٌ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ، عَنْ أَبِي صَالِحٍ

حَدَّثَنِي يَعْقُوبُ، قَالَ: ثنا هُشَيْمٌ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ أَبِي صَالِحٍ

قَالَ: يَرِثُنِي مَالِي، وَيَرِثُ مِنْ آلِ يَعْقُوبَ النَّبِيَّةِ

Badham abu Salih (around 95): [Inherits my money, and inherits from the family of Ya`qoub the prophet-hood.]

JUDGEMENT: It has three chains: 1<sup>st</sup> Weak, Jabir bin Nuh is weak, 2<sup>nd</sup> Sahih, 3<sup>rd</sup> Sahih. Badham is the Mawla of Umm Hani' bint abi Talib, he himself is leaning towards weakness.

حَدَّثَنِي يَعْقُوبُ، قَالَ: ثنا هُشَيْمٌ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ أَبِي صَالِحٍ

Badham abu Salih (around 95): [He becomes a prophet just as his fathers were prophets.]

JUDGEMENT: Sahih, has the same chain as one of the narrations before and does not conflict with it textually.

حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو، قَالَ: ثنا أَبُو عَاصِمٍ، قَالَ: ثنا عَيْسَى، وَحَدَّثَنِي الْحَارِثُ، قَالَ: ثنا الْحَسَنُ، قَالَ: ثنا وَرْقَاءُ، جَمِيعًا عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ: " يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ. قَالَ: وَكَانَ وَرَائَهُ عُلَمَاءُ، وَكَانَ زَكَرِيَّا مِنْ ذُرِّيَّةِ يَعْقُوبَ

حَدَّثَنَا الْقَاسِمُ، قَالَ: ثنا الْحُسَيْنُ، قَالَ: ثَنِي حَجَّاجٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ مُجَاهِدٍ، قَالَ: " كَانَ وَرَائَهُ عُلَمَاءُ، وَكَانَ زَكَرِيَّا مِنْ ذُرِّيَّةِ يَعْقُوبَ

Mujahid (19-102): [His inheritance was knowledge, and Zakariya was from the progeny of Ya`qoub.]

JUDGEMENT: Has three chains: 1<sup>st</sup> Hadith al-Harith is Sahih, 2<sup>nd</sup> Hadith Muhammad ibn `Amro is Hasan because of him, 3<sup>rd</sup> Hadith of al-Qasim is Hasan because of al-Husayn.

حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، فِي قَوْلِهِ: " يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ. قَالَ: نُبُوَّتُهُ وَعِلْمُهُ

Al-Hasan al-Basri (21-110): [His prophet-hood and knowledge.]

**JUDGEMENT:** Hasan, because al-Hasan bin Yahya or bin abi Yahya al-Sakan al-Basri, he is al-Tabari's Sheikh, Saduq. This confirms the Hadith in Tafseer `Abdul-Razzaq thus Sahih-li-Ghayrihi.

حَدَّثَنَا بَشْرٌ، قَالَ: ثنا يَزِيدُ، قَالَ: ثنا سَعِيدٌ، عَنْ قَتَادَةَ، قَوْلُهُ: " بَرِّثْنِي وَبَرِّثْ مِنْ آلِ يَعْقُوبَ. قَالَ: كَانَ الْحَسَنُ، يَقُولُ: بَرِّثْ نُبُوَّتَهُ وَعِلْمَهُ

Qatadah (61-117): [al-Hasan al-Basri used to say: "He inherits his prophet-hood and knowledge."]

**JUDGEMENT:** Sahih.

حَدَّثَنِي مُوسَى، قَالَ: ثنا عَمْرُو، قَالَ: ثنا أَسْبَاطُ، عَنِ السُّدِّيِّ قَالَ: بَرِّثْ نُبُوَّتِي وَنُبُوَّةَ آلِ يَعْقُوبَ

Al-Suddy al-Kabeer (127): [Inherits my prophet-hood and the prophet-hood of the family of Ya`qoub.]

**JUDGEMENT:** Al-Suddy is an expert in Tafseer but weak in narrating, this chain is Sahih.

#### **TAFSEER IBN ABI HATIM AL-RAZI:**

قوله: بَرِّثْنِي وَبَرِّثْ مِنْ آلِ يَعْقُوبَ عَنِ الْحَسَنِ، فِي قَوْلِهِ: " بَرِّثْنِي وَبَرِّثْ مِنْ آلِ يَعْقُوبَ، قَالَ: نُبُوَّتَهُ وَعِلْمَهُ. وَقَالَ رَسُولُ اللَّهِ: " يَرْحَمُ اللَّهُ أَخِي زَكَرِيَّا، مَا كَانَ عَلَيْهِ مِنْ وَرَثَةٍ، وَيَرْحَمُ اللَّهُ لوطًا، إِنْ كَانَ لِيَأُويَ إِلَى رُكْنٍ شَدِيدٍ عَنِ السُّدِّيِّ، فِي قَوْلِهِ: " بَرِّثْنِي وَبَرِّثْ مِنْ آلِ يَعْقُوبَ، يَقُولُ: يَرِثُ نُبُوَّتِي وَنُبُوَّةَ آلِ يَعْقُوبَ " عَنْ صَالِحٍ، فِي قَوْلِهِ: " وَبَرِّثْ مِنْ آلِ يَعْقُوبَ، قَالَ: النَّبِيُّ يَكُونُ نَبِيًّا كَمَا كَانَ أَبُوهُ " عَنْ الضَّحَّاكِ، فِي قَوْلِهِ: " وَبَرِّثْ مِنْ آلِ يَعْقُوبَ، قَالَ: السَّنَةُ، وَالْعِلْمُ

Ibn abi Hatim (327): [al-Hasan said: "His prophet-hood and knowledge." – The prophet (saw) said: "May Allah have mercy on my brother Zakariya he had no heirs, and may Allah have mercy on Lut, if only he had a strong tribe to seek." al-Suddy said: "Inherits my prophet-hood and the prophet-hood of the family of Ya`qoub." – Salih: "The prophet-hood, he becomes one as his father was." – al-Dahhak: "The Sunnah and knowledge."]

**JUDGEMENT:** Chainless reports. Salih here is most probably Badham abu Salih who died around 95 hijri as the same was reported from him with an authentic chain. Al-Dahhak is ibn Muzahim who died 105 hijri.

#### **TAFSEER IBN ABI ZAMANAYN AL-ANDALUSI:**

فَأَرَادَ أَنْ يَكُونَ مِنْ صُلْبِهِ مَنْ يَرِثُ مَالَهُ، فِي تَفْسِيرِ قَتَادَةَ

Ibn abi Zamanayn (324-399): [He wished that from his progeny would be someone to inherit his money, in Tafseer Qatadah.]

**JUDGEMENT:** Chainless report, Qatadah was reported to have said otherwise in several authentic reports. His Tafseer was a summary of Tafseer Yahya bin Salam which explains the same quote from Tafseer Qatadah.

أَيُّ: يَرِثُ مُلْكَهُمْ وَسُلْطَانَهُمْ

Ibn abi Zamanayn (324-399): [Meaning: to inherit their kingdom and authority.]

**JUDGEMENT:** This is the opinion of Muhammad bin `Abdullah bin abi Zamanayn.

#### **TAFSEER AL-HIDAYAH LI-MAKKI IBN ABI TALIB:**

أي: هب لي وارثاً ومعيناً يرثني في مالي، و " يَرِثُ مِنْ آلِ يَعْقُوبَ " ، يَعْنِي النَّبِيَّةَ. قَالَ قَتَادَةَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَرَأَ هَذِهِ الْآيَةَ وَأَتَى عَلَى { يَرِثْنِي وَبَرِّثْ مِنْ آلِ يَعْقُوبَ } قَالَ: " يَرْحَمُ اللَّهُ زَكَرِيَّا مَا كَانَ عَلَيْهِ مِنْ وَرَثَةٍ، وَيَرْحَمُ اللَّهُ لوطًا. إِنْ كَانَ لِيَأُويَ إِلَى رُكْنٍ شَدِيدٍ

وقال السدي: " يرثني ويرث من آل يعقوب " أي: يرث نبوتي ونبوة آل يعقوب

وقيل: يرث حكمتي، ويرث نبوة آل يعقوب

وقد أنكر قوم وراثه النبوة إلا بعطية من الله، ولو ورثت بالنسب لكان الناس كلهم أنبياء، لأنهم أولاد نبي وهو آدم ونوح. وأنكر آخرون وراثه المال في هذا لقوله صلى الله عليه وسلم: " نحن معشر الأنبياء لا نورث، ما تركنا صدقة " وهذا الحديث يجب أن يكون حكمه مخصوصاً للنبي (صلى الله عليه وسلم)، وأخبر عن نفسه على لفظ الجماعة.

وفي بعض الروايات: " إنا معشر الأنبياء لا نورث ما تركنا صدقة " ويحتمل أن تكون هذه شريعة كانت ونسختها شريعة محمد صلى الله عليه وسلم بمنع وراثته.

وقال القتيبي: معناه: يرثني الحبورة.

Makki ibn abi Talib (437): [Meaning grant me an heir and a supporter to inherit my money and inherit from the family of Ya`qoub the prophet-hood. (...until he said...) Qatadah said: Whenever the Prophet (saw) recited this verse he would say: "May Allah have mercy on Zakariya he had no heirs, and may Allah have mercy on Lut, if only he had a strong tribe to support him." Al-Suddy said: "Meaning inherits my prophet-hood and that of the family of Ya`qoub." It was said: "Inherits my wisdom and the prophet-hood from the family of Ya`qoub."

Some folks have denied that prophet-hood can be inherited as it is a gift from Allah, if it were inherited then all people would be prophets as they are sons of Adam and Nuh. Others denied the inheritance of money, for his (saw) saying: "We prophets leave no inheritance, what is left is charity." This narration has to be understood that it is especially for our Prophet (saw) and he spoke of himself in plural. It is also possible that this was a law that was abrogated by the new law of Muhammad (saw) that prohibits him from inheritance.

Al-Qutbi said: "Inherits my rabbi-hood."]

JUDGEMENT: This is the Sufi author's opinion. The narrations are all without chain, al-Qutbi is `Abdullah bin Muslim bin Qutaybah al-Dinawari (276).

#### **TAFSEER `ALI BIN AHMAD AL-WAHIDI:**

الذين يلونه في النسب، وهم العصبة وبنو العم وورثته، والمعنى أنه خاف تضييع بني عمه الدين، ونبذهم إياه، فسأل ربه ولما يرث نبوته وعلمه، لئلا يضيع الدين، وحمله على هذه المسألة ما شاهد من بني إسرائيل من تبديل الدين، وقتل الأنبياء، وهذا معنى قول عطاء، عن ابن عباس: يريد بالموالي بني إسرائيل، وكانوا يبدلون الدين، ويقتلون الأنبياء

`Ali bin Ahmad al-Wahidi (468): [Those who succeed him in kin-ship, they are the `Usbah, the paternal-cousins and inheritors. The meaning is that he feared his paternal-cousins would lose the religion and abandon it, so he asked his Lord for a successor to inherit his prophet-hood and knowledge, so that it may not be lost, he requested this as a result of what he witnessed from Banu Isra'eel, they corrupted the religion and killed the prophets. This is the meaning of the words of `Ata' who narrated from ibn `Abbas: "He means by Mawali, Banu Isra'eel who used to alter the religion and kill the prophets."]

JUDGEMENT: Ibn `Abbas's report is chainless, the rest is the author's opinion.

قال ابن عباس: يريد النبوة، فيكون نبيا كما كانت أبأوه أنبياء. وقال الكلبي: يريد مكاني وحبورتي. وقال قتادة: يرث نبوتي وعلمي. وقال ابن قتيبة: لم يرد يرثني مالي. وأبي مال كان لذكريا حتى يسأل الله أن يهب له ولدا يرثه، لقد جل هذا المال إذا وعظم قدره، ونافس عليه منافسة أبناء الدنيا، وإنما كان زكريا نجارا، وكان حبرا، وكلا هذين الأمرين يدل على أنه لا مال له

`Ali bin Ahmad al-Wahidi (468): [Ibn `Abbas said: "He means prophet-hood, so he becomes a prophet as his fathers were." – al-Kalbi said: "He means to take my place and rabbi-hood." - And Qatadah said: "Inherits my prophet-hood and knowledge." Ibn Qutaybah said: "It is not found that he said: Inherits my money." What wealth is this that Zakariya possessed so that he may ask Allah for a son to inherit? It must have been a grand amount then for him to compete for it like the children of this world do. Rather Zakariya was a carpenter and a rabbi and both of these indicate that he had no money.]

**JUDGEMENT:** Chainless reports from whatever books al-Wahidi owned or whatever narrations he heard. al-Kalbi is Hisham also known as Ibn al-Kalbi (110-204), Ibn Qutaybah is the famous historian al-Dinawari (213-276).

#### **TAFSEER AL-BAGHAWI:**

واختلفوا في هذا الإرث؛ قال الحسن: معناه يرثني مالي ويرث من آل يعقوب النبوة والحيورة

وقيل: أراد ميراث النبوة والعلم

وقيل: أراد إرث الحيورة، لأن زكريا كان رأس الأخبار

قال الزجاج: والأولى أن يحمل على ميراث غير المال لأنه يبعد أن يشفق زكريا وهو نبي من الأنبياء أن يرثه بنو عمه ماله

والمعنى: أنه خاف تضييع بني عمه دين الله وتغيير أحكامه

Husayn bin Mas`ud al-Baghawi (516): [And they differed upon this inheritance, al-Hasan said: "Meaning to inherit my money and inherit from the family of Ya`qoub the prophet-hood and rabbi-hood." And it was said: "The inheritance of prophet-hood and knowledge is what he meant." And it was said: "The inheritance of rabbi-hood as Zakariya was the head rabbi." Al-Zajjaj said: "It is more worthy that we understand that this inheritance is not that of money, as it is unlikely that Zakariya a prophet of God, would feel bad for his paternal-cousins inheriting him." The meaning is: That he feared that his paternal-cousins would waste the religion of Allah and alter its rulings.]

**JUDGEMENT:** al-Hasan's Hadith is without chain and what opposes it was authentically reported. Al-Zajjaj is Ibrahim al-Sarriy (241-311) the author of a Tafseer. Al-Baghawi's opinion is clear here.

#### **MA`ANEE AL-QUR'AN LIL-ZAJJAJ:**

قيل يرثني مالي ويرث من آل يعقوب النبوة

وقال قوم لا يجوز أن يقول زكريا: إنه يخاف أن يورث المال لأن أمر الأنبياء

والصالحين أنهم لا يخافون أن يرثهم أقرباؤهم ما جعله الله لهم، وجاء عن

:النبي - صلى الله عليه وسلم - أنه قال

" إنا معاشر الأنبياء لا نُورث ما تركناه فهو صدقة "

فقالوا معناه يرثني ويرث من آل يعقوب النبوة

Ibrahim al-Sarriy al-Zajjaj (241-311): [It is said: "Inherits my money and inherits the prophet-hood from the family of Ya`qoub." On the other hand a group said: "It is not permissible for Zakariya to say that he fears inheriting his money, because the way of prophets and saints is that they do not fear if their relatives were to inherit what Allah willed for them to inherit." And it was narrated from the Prophet (saw) that he said: "We prophets do not leave behind inheritance, what we leave becomes charity." So they said that he means to inherit from him and the family of Ya`qoub prophet-hood."]

**JUDGEMENT:** Prophetic narration is authentic in the books of Hadith. The author's opinion is clear and al-Baghawi sums it up in his Tafseer as previously seen.

## TAFSEER AL-KASHAF LIL-ZAMAKHSHARI:

كان مواليه - وهم عصبته إخوته وبنو عمه - شرار بني إسرائيل، فخافهم على الدين أن يغيروه ويبدلوه، وأن لا يحسنوا الخلافة على أمته، فطلب عقياً من صلبه صالحاً يقتدى به في إحياء الدين

Abu al-Qasim al-Zamakhshari (467-538): [His Mawali – and they are his `Asbah, his brothers and paternal-cousins – were the most evil of Banu Isra'eel, so he feared them for the religion that they may alter and corrupt it, and that they may not succeed him well in leading his nation, so he asked for a successor from his own progeny, to be taken as an example in reviving the religion.]

والمراد بالإرث إرث الشرع والعلم، لأنّ الأنبياء لا تورث المال. وقيل: يرثني الحبورة وكان حبراً، ويرث من آل يعقوب الملك

Abu al-Qasim al-Zamakhshari (467-538): [What is meant by inheritance here is that of religious laws and knowledge, because prophets leave no inheritance of money. It was said: "He inherits my rabbi-hood as he was a rabbi, and inherits from the family of Ya`qoub the kingdom."]

JUDGEMENT: Author's opinion.

## TAFSEER BAHR-UL-`ULOUM LIL-SAMARQANDI:

وقال عكرمة: يرثني ما لي ويرث من آل يعقوب النبوة وهكذا قال الضحاك وقال بعضهم: يرثني يعني علمي وسنتي لأن الأنبياء عليهم السلام لا يورثون مالاً وروي عن رسول الله - صلى الله عليه وسلم - أنه قال

إنا معاشر الأنبياء لا نورث ما تركناه صدقة " وروى أبو الدرداء عن رسول الله - صلى الله عليه وسلم - أنه قال: " إن الأنبياء لم يورثوا دراهم ولا دنانير " وإنما ورثوا هذا العلم " ويقال: لأنه رأى من الفتى وغلبة أهل الكفر فيخاف على إفساد مواليه إن لم يكن أحد يقوم مقامه ويخولهم بالموعظة

Nasr bin Muhammad al-Samarqandi (375): [Ikrimah said: "He inherits my money and from the family of Ya`qoub the prophet-hood." And this is what al-Dahhak said. Some said: "He inherits me, meaning my knowledge and Sunnah as prophets peace be upon them do not offer as inheritance money." And it was narrated from the messenger (saw) that he said: "We prophets do not leave behind inheritance, what we leave is given in charity." And abu al-Darda' narrated from the messenger (saw) that he said: "Prophets never left as inheritance a Dinar or Dirham, they only left knowledge as inheritance." And it is said: "This is because he saw tribulations and the domination of the people of Kufr, so he feared his Mawali(successors or followers or relatives) would be corrupted if they had no one to take his place and offer them wisdom."]

JUDGEMENT: The saying of `Ikrimah (20-104) the servant of ibn `Abbas is chainless, what opposes it was reported by his teacher `Abdullah ibn `Abbas but it also has no chain. Al-Dahhak's report is also without chain so its authenticity cannot be ascertained and we read in Tafseer ibn abi Hatim what opposes it. Hadith abu al-Darda' the companion is without chain but is authentic in other books.

هب لي الذي يكون (ورائي وارث النبوة) ثم قال { وَأَجْعَلُهُ رَبِّ رَضِيًّا } يعني: صالحاً زكياً

Nasr bin Muhammad al-Samarqandi (375): [Grant me the one who remains behind me the inheritor of prophet-hood, then he said: {And make him O Lord pleasing to you} meaning righteous and intelligent.]

JUDGEMENT: Authors's opinion.

## AHKAM AL-QUR'AN LIL-JASSAS:

روي عن مجاهد، وقتادة، وأبي صالح، والسدي: أن الموالى العصبه وهم بنو أعمامه، خافهم على الدين ; لأنهم كانوا شرار بني إسرائيل

Ahmad bin `Ali al-Jassas (305-370): [It is narrated from Mujahid and Qatadah and abi Salih and al-Suddy, that the Mawali are his `Usbah(paternal relatives), his cousins. He feared they would corrupt the religion as they were the worst of the children of Isra'eel.]

**JUDGEMENT:** All of these opinions about the identity of the Mawali have been presented before, for those who wish to know more interpretations for the word "Mawali" they should refer to Tafseer al-Zamakhshari for much more.

فهب لي من لدنك وليا يرثني ويرث من آل يعقوب سأل الله عز و جل أن يرزقه ولدا ذكرا يلي أمور الدين والقيام به بعد موته لخوفه من بني أعمامه على تبديل دينه بعد وفاته

Ahmad bin `Ali al-Jassas (305-370): [He asked Allah glory be to him, to bless him a male child to succeed him in matters of religion and to uphold it after his death out of fear from his paternal-cousins, that they may corrupt the religion after his death.]

**JUDGEMENT:** Author's opinion.

وروى قتادة عن الحسن في قوله تعالى يرثني ويرث من آل يعقوب قال نبوته وعلمه وروى خصيف عن عكرمة عن ابن عباس قال كان عقيما لا يولد له ولد فسأل ربه الولد فقال يرثني ويرث من آل يعقوب النبوة وعن أبي صالح مثله فذكر ابن عباس إنه يرث المال ويرث من آل يعقوب النبوة فقد أجاز إطلاق اسم الميراث على النبوة فكذلك يجوز أن يعني بقوله يرثني يرث علمي وقال النبي ص - العلماء ورثة الأنبياء وإن الأنبياء لم يورثوا دينارا ولا درهما وإنما ورثوا العلم وقال النبي ص - كونوا على مشاعركم يعني بعرفات فإنكم على إرث من إرث إبراهيم وروى الزهري عن عروة عن عائشة أن أبا بكر الصديق قال سمعت النبي ص - يقول لا نورث ما تركنا صدقة وروى الزهري عن مالك بن أوس بن الحدثان قال سمعت عمر يشد نفرا من أصحاب النبي ص - فيهم عثمان وعبدالرحمن بن عوف والزيبر وطلحة أنشدكم بالله الذي به تقوم السموات والأرض أتعلمون أن النبي ص - قال لا نورث ما تركنا صدقة قالوا نعم فقد ثبت برواية هذه الجماعة عن النبي ص - أن الأنبياء لا يورثون المال ويدل على أن زكريا لم يرد بقوله يرثني المال إن نبي الله لا يجوز أن يأسف على مصير ماله بعد موته إلى مستحقه وإنه إنما خاف أن يستولي بنو أعمامه على علومه وكتابه فيحرفونها ويستأكلون بها فيفسدون دينه ويصدون الناس عنه

Ahmad bin `Ali al-Jassas (305-370): [It was narrated by Qatadah from al-Hasan that he said: "His prophet-hood and knowledge." And Khusayf narrated from `Ikrimah from ibn `Abbas: "He was sterile and could not have children so he asked his Lord for a boy saying: {Inherits me and inherits the family of Ya`qoub} the prophet-hood." And from abu Salih like it, so ibn `Abbas mentioned that he inherits the money and from the family of Ya`qoub the prophet-hood, thus he allowed the word inheritance to be used for prophet-hood and in the same way it can be used for knowledge, and the Prophet (saw) said: "The scholars are the inheritors of prophets, prophets left no inheritance of Dinar or Dirham, only knowledge." And he (saw) said: "Stay with your (Hajj) rites, for indeed you are upon an inheritance left by Ibrahim." Al-Zuhri narrated from `A'ishah from Abu Bakr that he said: "I heard the Prophet (saw) say: We offer no inheritance, what we leave behind is given in charity." Al-Zuhri narrated from Malik bin Aws: I heard `Umar ask a group from the companions of the Prophet (saw), among them was `Uthman and ibn `Awf and Talhah and al-Zubayr: "By Allah who holds the sky I ask, have you not heard Rasul-Allah (saw) say: We leave no inheritance, what is left behind is given as charity?" They replied: "Yes." It is established from the narration of this group from the Prophet (saw), that the prophets do not leave inheritance of money, it is proven that Zakariya did not say "To inherit my money", as it is prohibited for a prophet of God to feel bad for the fate of his money after his death, and he was only afraid that his cousins would take over his knowledge and book so they'd corrupt them and alter them in exchange for worldly gains, thus preventing the people from his path.]

**JUDGEMENT:** Qatadah's Hadith was previously authentically narrated, ibn `Abbas's Hadith has no chain, abu Salih's position was clear in Tafseer al-Tabari, the prophetic narrations are authentic except the first. The author makes his opinion very clear in this paragraph.

#### **AL-NUKAT WAL-`UYOUN LIL-MAWARDI:**

أحدها: العصبية، قاله مجاهد وأبو صالح الثاني: الكلاله، قاله ابن عباس الثالث: الأولياء أن يرثوا علمي دون من كان من نسلي قال لبيد



ومولى قد دفعت الضيم عنه وقد أمسى بمنزلة المُضيم.الرابع: بنو العلم لأنهم كانوا شرار بني إسرائيل

وسموا موالى لأنهم يلونه في النسب لعدم الصلب:وفيما خافهم عليه قولان

أحدهما: أنه خافهم على الفساد في الأرض

الثاني: أنه خافهم على نفسه في حياته وعلى أشيائه بعد موته

ويجوز أن يكون خافهم على تبديل الدين وتغييره

`Ali bin Muhammad al-Mawardi (364-450): [Several opinions on the meaning of "Mawali": One is that they are the `Usbah(paternal relatives) according to Moujahid and abu Salih. Second, is that they are the Kalalah(all relatives aside from father and son) according to ibn `Abbas. Third, is that they are the followers that they may inherit his knowledge without anyone from his own progeny, Lubayd said:

"A Mawla that I have protected from oppression – tonight he comes as if he's the oppressor"

Fourth, the paternal-cousins and they were the most evil of Banu Isra'eel. They (cousins) are called Mawali because they succeed him in closeness when he has no direct progeny.

What he feared is also based on two opinions: One, is that he feared they may do corruption in the land. Second, he feared they may harm him and he feared for his things after his death.

It is also possible that he feared they may change the religion and corrupt it.]

**JUDGEMENT:** Chainless reports from whatever the author could gather.

أحدها: يرثني مالي ويرث من آل يعقوب النبوة، قاله أبو صالح

الثاني: يرثني ويرث من آل يعقوب العلم والنبوة، قاله الحسن

الثالث: يرثني النبوة ويرث من آل يعقوب الأخلاق، قاله عطاء

الرابع: يرثني العلم ويرث من آل يعقوب الملك، قاله ابن عباس، فأجابه الله إلى وراثة العلم ويرث من آل يعقوب الملك، قاله ابن عباس. فأجابه الله إلى وراثة العلم ولم يجبه إلى وراثة الملك

`Ali bin Muhammad al-Mawardi (364-450): [Regarding inheritance is several opinions. First: He inherits my money and inherits prophet-hood from the family of Ya`qoub, this was said by abu Salih. Second: Inherits me and from the family of Ya`oub the knowledge and prophet-hood, this was said by al-Hasan. Third: Inherits my prophet-hood and inherits from the family of Ya`qoub the morals, stated by `Ata'. Fourth: Inherits my knowledge and from the family of Ya`qoub the kingdom, stated by ibn `Abbas. Allah granted him the inheritance of knowledge and from the family of Ya`qoub the kingdom, stated by ibn `Abbas. Allah granted him the inheritance of knowledge but never granted him the inheritance of kingdom, stated by ibn `Abbas.]

**JUDGEMENT:** Author lists the available opinions without chains. `Ata' bin abi Rabah (27-114) is a big Tabi`ee yet no chain was listed for his opinion. Last opinion of ibn `Abbas is very odd and still without a chain.

**TAFSEER AL-KASHF WAL-BAYAN LIL-THA`LABI:**

خاف أن يرثه غير الولد، وقيل: خاف عليهم تبديل دين الله عزّ وجلّ وتغيير أحكامه وأن لا يحسنوا الخلافة له على أمّته، فسأل ربّه ولداً صالحاً يأمنه على أمّته

Ahmad bin Muhammad al-Tha`labi (427): [He feared that other than his children may inherit him, it was said: He feared they may change Allah's religion and alter its rulings and that they may not succeed him well in leading his nation, so he asked his Lord for a righteous son to entrust his religion to.]

أي ولياً وارثاً، وقرأ ابن عباس ويحيى بن يعمر: يرثني، وأرث { مِنْ آلِ يَعْقُوبَ } النَّبُوَّةَ، يعني يرث النبوة والعلم، وقال الحسن: معناه يرثني مالي ويرث من آل يعقوب النبوة والحبورة

Ahmad bin Muhammad al-Tha`labi (427): [Meaning a successor and inheritor, ibn `Abbas and Yahya bin Ya`mur recited: Inherits me and inherits from the family of Ya`qoub the prophet-hood. Meaning he inherits the prophet-hood and knowledge, al-Hasan said: It means inherits my money and from Ya`qoub's family the prophet-hood and rabbi-hood.]

JUDGEMENT: The reports he mentions are chainless. Yahya bin Ya`mur is al-Basri (129).

#### **AL-TAFSEER AL-KABIR LIL-TABARANI:**

أي أعطني من عندك ولداً، { يَرِثُنِي }؛ يَرِثُ نَبَوَّتِي ومكاني { وَيَرِثُ مِنْ آلِ يَعْقُوبَ }؛ العلم والنبوة

Sulayman bin Ahmad al-Tabarani (260-360): [{Inherits me} Meaning inherits my prophet-hood and my position, {And inherits the family of Ya`qoub} Meaning the knowledge and prophet-hood.]

JUDGEMENT: Author's opinion.

وذهب بعضُ المفسرين أنَّ معنى قَوْلُهُ تَعَالَى { يَرِثُنِي } أي يرثُ مالي، إلا أنَّ حَمَلَ الآية على ميراث العلم أولى؛ لأنَّ الأنبياء كانوا لا يَسْتَحُونَ بالمال، ولا يَتَنَافَسُونَ على مصيرِ المال بعد موتهم إلى مستحقِّه؛ ولأنه قال (وَيَرِثُ مِنْ آلِ يَعْقُوبَ) ولم يُرَدِّ بذلك المال، ولأنَّ النبيَّ صلى الله عليه وسلم قال: " إنا - مَعْشَرَ الأنبياءِ - لا نُورِثُ مَا تَرَكَنَاهُ صَدَقَةً " وإنما دعاءُ زكريا بالولدِ لِيَلِيَّ أَمُورَ الدِّينِ بعده؛ لخوفه من بني أعمامه أن يبدلوا دِينَهُ بعد وفاته، وخاف أن يستولوا على علومه وكُتُبِهِ فيحرقُفونَهَا، ويواكلونَ الناسَ بها، ويفسدونَ دِينَهُ، ويصدونَ الناسَ عنه.

Sulayman bin Ahmad al-Tabarani (260-360): [Some Mufasssireen stated that the meaning of {Inherits me} means money. However, interpreting the verse to mean an inheritance of knowledge is more worthy, as prophets were never miserly when it comes to money, nor would they compete for the fate of their money after they die when it goes for the ones who are entitled to receive it, and it's because he said {And inherits from the family of Ya`qoub} and he did not intend the money when he said this, also because the Prophet (saw) said: "We prophets leave no inheritance, what we leave behind is for charity." Zakariya only made a Du`a' for a child so he can succeed him in matters of religion after him, for fear from his paternal-cousins that they may change his religion after his passing, and he feared that they may take control of his teachings and books then corrupt them, and trade them for worldly possessions thus blocking the people from his religion.]

JUDGEMENT: Author's opinion.

#### **AL-TA'WEELAT LIL-MATURIDI:**

قال الحسن: خاف مواليه أن يرثوا ماله، فأما علمه ونبوته فمما لا يرث

قال أبو بكر الأصم: هذا لا يصح، لا يحتمل أن يخاف زكريا وراثته ماله مواليه؛ فيسأل ربه لذلك الولد ليرثه ماله، ولكن خاف أن يُضَيِّعَ مواليه دينه وسننه من بعده؛ فسأل ربه أن يهب له الولد ليقوم مقامه في حفظ دينه وسننه

وقال: لا يحتمل وراثته المال؛ لما روي في الخبر: " إنا معاشر الأنبياء لا نورث ما تركناه صدقة " ، فلا يخلو هذا من أحد وجهين

إمّا أن كان هذا في المال له خاصّة دون سائر الأنبياء، وإمّا إن لم يكن زكريا نبيّاً فدلّ هذا أنه لا يحتمل وراثته المال فدلّ أنه على العلم: أن يضيع الموالي علمي من ورائي.

ويحتمل قوله: { وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي } ، وسؤاله الولد وجهاً آخر، وهو أنه سأل ربه الولد الرضى الطيب؛ ليذكر هو به بعد وفاته بالأعمال والصنيع الذي كان منه في حياته، ويُدعى له، لنلا ينقطع ذكره، ودعاء الخلق له، وهذا هو المعروف في الخلق أنهم يذكرون ويدعون لهم بالخيرات التي كانت في حال حياتهم، إذا كان له ولد صالح فعلى ذلك سؤال زكريا الولد، والله أعلم

Muhammad bin Muhammad al-Maturidi (333): [al-Hasan said: “He feared his Mawali that they may inherit his money, as for his knowledge and prophet-hood, they cannot be inherited.”

Abu Bakr al-Asamm said: “This is incorrect, it is not possible that Zakariya would fear for the inheritance of his money by his Mawali; and he’d ask his Lord for a son simply to inherit money, rather he feared that his Mawali would lose his religion and traditions after he passes away, so he then asked his Lord to grant him a son to take his place in guarding the religion and Sunan.”

And he said: “It is not possible for money to be inherited based on what was narrated: ‘We prophets leave no inheritance what is left behind is spent in charity.’ And this can only be explained in two ways:

It is either especially for him (Muhammad) without the rest of the prophets, or that Zakariya was not a prophet, thus it is impossible that this was referring to money which shows that it was referring to knowledge: That my Mawali would lose my knowledge after me.”

It is also possible that his saying {I feared the Mawali(paternal-cousins) after me} is that he asked for a good righteous boy so that he may be remembered through his boy’s actions and good deeds during his life; he shall not be forgotten and the people would always make Du`a’ for him. This is what is known, that the people are remembered and good Du`a’ is made for them if they had righteous sons, this is why Zakariya asked for a son.]

**JUDGEMENT:** The saying of al-Hasan is chainless and contradicted by what was authentically narrated from him. Abu Bakr `Abdul-Rahman bin Kaysan al-Asamm (201-279) his narration is authentic as al-Maturidi lived during his time and heard from him. Al-Maturidi’s opinion is clear therein.

#### **TAFSEER AL-NAHHAS:**

وقوله جل وعز يرثني ويرث من آل يعقوب

روى هشيم عن اسماعيل عن أبي خالد عن أبي صالح قال يكون نبيا كما كانوا أنبياء

وروى ابن أبي نجیح عن مجاهد قال كانت وراثته علما وكان زكريا من آل يعقوب

وروى عن داود بن أبي هند عن الحسن يرثني اي يرث مالي ويرث من آل يعقوب النبوة

وأبو إسحاق يذهب الى القول الأول ويبعد أن يكون نبي يشفق أن يرث ماله للحديث المأثور

Abu Ja`far Ahmad bin Muhammad al-Nahhas (338): [His (swt) saying {Inherits me and inherits from the family of Ya`qoub}

Hushaym narrated from Isma`eel from abu Khalid from abu Salih: “He becomes a prophet like his fathers were.”

And ibn abi Nujayh narrated from Moujahid: “His inheritance was knowledge and Zakariya was from the family of Ya`qoub.”

And Dawud bin abi Hind narrated from al-Hasan: “Inherits my money and from the family of Ya`qoub the prophet-hood.”

Abu Ishaq adopts the first opinion; it is not likely that a prophet would feel sadness for inheriting money because of the popular narration.]

**JUDGEMENT:** First narration was authentically reported in al-Tabari, although it is also authentically reported that abu Salih did mention money, there is also a mistake in the chain, it should be “Hushaym from Isma`eel ibn abi Khalid”. Moujahid’s narration was also authentically narrated in al-Tabari’s book. Al-Hasan’s narration here is disconnected like the rest and what was authentically attributed to him opposes this one. Abu Ishaq is Ibrahim al-Sarriy al-Zajaj (241-311) his teacher.

#### **MUSTADRAK AL-SAHEEHAYN LIL-HAKIM:**

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ السُّلَمِيُّ، أَنبَأَ أَحْمَدُ بْنُ نَصْرِ، ثنا عَمْرُو بْنُ حَمَّادِ بْنِ طَلْحَةَ الْقَنَادِ، ثنا أَسْبَاطُ بْنُ نَصْرِ، عَنِ السُّدِّيِّ، عَنْ مَرْثَةَ، وَأَبِي مَالِكٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. وَعَنِ السُّدِّيِّ، عَنْ مَرْثَةَ، عَنْ عَبْدِ اللَّهِ، قَالُوا: " كَانَ آخِرَ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ زَكَرِيَّا بْنُ أَدْنَانَ بْنِ مُسْلِمٍ، وَكَانَ مِنْ ذُرِّيَّةِ يَعْقُوبَ، قَالَ: يَرِثُنِي مُلْكِي، وَيَرِثُ مِنْ آلِ يَعْقُوبَ النَّبُوَّةَ

أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّفَّارُ، ثنا أَحْمَدُ بْنُ نَصْرِ، ثنا عَمْرُو بْنُ طَلْحَةَ، ثنا أَسْبَاطُ بْنُ نَصْرِ، عَنِ السُّدِّيِّ، عَنْ أَبِي مَالِكٍ، وَأَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، وَعَنْ مَرْثَةَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ، قَالَ: " دَعَا زَكَرِيَّا رَبَّهُ سِرًّا، فَقَالَ: رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا، وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي، وَهُمْ الْعَصَبَةُ، وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي، وَيَرِثُ نَبُوَّتِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ يَرِثُ نَبُوَّةَ آلِ يَعْقُوبَ وَأَجْعَلْهُ رَبًّا رَضِيًّا

Al-Hakim al-Naysaburi (405): [from Ibn `Abbas and Ibn Mas`oud: “Zakariya was the final prophet of Bani Isra`eel, he was from the progeny of Ya`qoub, he said: Inherits my kingdom and from the family of Ya`qoub the prophet-hood.”]

From Ibn `Abbas and Ibn Mas`oud: “...until he said... So grant me from you a successor to inherit me, and to inherit my prophet-hood and from the family of Ya`qoub their prophet-hood and make him pleasing to you.”]

**JUDGEMENT:** Both narrations pass through `Amro bin Talhah, Asbat bin Nasr and Isma`eel al-Suddy and all of these men aren’t strong narrators and have received some amount of criticism for various reasons, so best to avoid what they narrate especially since all of them are in the same chain.

#### **HAQA’IQ AL-TAFSEER LIL-SULAMY:**

قال ابن عطاء: هب لي من لدنك ولياً أي: ولدا يرث مني النبوة، ويرث من آل يعقوب الأخلاق.

قال أبو الحارث الأولاسي: سؤال الأنبياء لا يكون إلا بإذن أو عن إذن.

قال بعضهم: هب لي من لدنك ولياً: أي ولداً يكون ناصرًا لي ومعينًا على خدمتك يرثني أي يرث مني صحبة الفقراء، ومجالستهم، والميل إليهم والاعتزاز بهم فإنها كانت أخلاق الأنبياء والمرسلين، ويرث من آل يعقوب: السخاء والكرم والصبر على النوائب والرضا بالمقدور.

Muhammad bin al-Husayn al-Sulamy (412): [Ibn `Ata’ said: “Grant me a successor meaning a son to inherit prophet-hood, and inherits from the family of Ya`qoub their morals.”]

Abu al-Harith al-Awlasī said: “The Du`a’ of the prophets is always with divine permission.”

Some of them said: Meaning a boy to support me in serving you, inherits from me the companionship of the poor and their love and to be proud of them, as this was the way of prophets and messengers, and inherits from the family of Ya`qoub: kindness, patience in hardships and being pleased with one’s fate.]

**JUDGEMENT:** Both Ibn `Ata’ and al-Awlasī are early Sufi scholars, this is a Sufi Tafseer.

#### **LATA’IF AL-ISHARAT LIL-QUSHAYRI:**

إني خُفْتُ أَنْ تذهب النبوة من أهل بيتي، وتنتقل إلى بني أعمامي فهب لي ولداً يعبدك، ويكون من نسلي ومن أهلي.

وهو لم يرد الولد بشهوة الدنيا وأخذ الحظوظ منها، وإنما طلب الولد ليقوم بحق الله، وفي قوله: { يَرِثُنِي } دليل على أنه كما سأل الولد سأل بقاء ولده؛ فقال: ولداً يكون وارثاً لي؛ أي يبقى بعدي، ويرث من آل يعقوب النبوة وتبليغ الرسالة.

`Abdul-Kareem al-Qushayri (465): [Meaning: I fear that prophet-hood would be taken from my household, and then be transmitted to my paternal-cousins, so grant me a son to worship you and be from my family and progeny. He did not wish for a son for worldly desire or material gain, he only asked for a son to carry on the divine duty. In his saying: {Inherits me} is proof that not only did he ask for a son but he asked for his son to remain and succeed him, meaning to remain after his death and inherit from the family of Ya`qoub the prophet-hood and (position of) spreading the message.]

JUDGEMENT: This is the Sufi author's opinion.

#### **AHKAM AL-QUR'AN LIL-KAYA AL-HARRASI:**

فطلب من الله تعالى ولداً يقوم بالدين بعده، فيرثه النبوة، ويرث من آل يعقوب، ولا يجوز أن يهتم بالدعاء هذا الاهتمام، ومراده أن يرثه المال، فإن ذلك مياين لطريقة الأنبياء، ولأنه جمع وراثته إلى وراثة آل يعقوب، ومعلوم أن ولد زكريا لا يرثهم

`Ali al-Kaya al-Harrasi (450-504): [So he asked Allah most high for a son to take his place in religion, he'd inherit his prophet-hood and he'd inherit from the family of Ya`qoub. It is not permissible that he'd be so desperate in his Du`a' if his intention was to inherit money, this opposes the way of prophets, also what proves our point is that he combined his inheritance with that of the family of Ya`qoub although it is known that his son is not entitiled to inherit (wealth) from them.]

JUDGEMENT: author's opinion.

#### **AL-MUHARRAR WAL-WAJEEZ LI-IBN `ATIYYAH:**

اختلف الناس في المعنى الذي من أجله خاف {الموالي} ، فقال ابن عباس ومجاهد وقتادة وأبو صالح خاف أن يرثوا ماله وأن ترثه الكلاله فأشفق من ذلك، وروى قتادة والحسن عن النبي صلى الله عليه وسلم أنه قال " يرحم الله أخي زكرياء ما كان عليه ممن يرث ماله " وقالت فرقة إنما كان مواليه مهملين للدين، فخاف بموته أن يضيع الدين، فطلب {ولياً} يقوم بالدين بعده حتى هذا القول الزجاج وفيه أنه لا يجوز أن يسأل { زكرياء } من يرث ماله إذ الأنبياء لا تورث.

قال القاضي أبو محمد عبدالحق بن عطية رضي الله عنه: وهذا يؤيد قول النبي عليه السلام " إنا معشر الأنبياء لا نورث ما تركنا فهو صدقة " ، ويوهنه ذكر " العاقر ". والأكثر من المفسرين على أنه أراد وراثة المال، ويحتمل قول النبي صلى الله عليه وسلم " إنا معشر النبياء لا نورث " أن لا يريد به العموم بل على أنه غالب امرهم قتأمله، والأظهر الأليق { زكرياء } عليه السلام أن يريد وراثة العلم والدين فتكون الوراثة مستعارة، ألا ترى أنه إنما طلب {ولياً} ، ولم يخص ولداً فبلغه الله أمله على أكمل الوجوه. وقال أبو صالح وغيره: قوله { يرثني } يريد المال، وقوله { ويرث من آل يعقوب } يريد العلم والنبوة. وقال السدي: رغب { زكرياء } في الولد.

`Abdul-Haqq ibn `Atiyyah al-Andalusi (546): [The people differed on why Zakariya feared {The Mawali}, ibn `Abbas and Moujahid and Qatadah and abu Salih all said: "He feared that they may inherit his money and that the Kalalah may get it so he was saddened." While Qatadah and al-Hasan narrated from the Prophet (saw) that he said: "May Allah have mercy on my brother Zakariya, he suffered much from his heirs." And a group said: "He only feared his Mawali were careless towards the religion, so he feared his death meant the loss of religion, thus he asked for a successor to take his place." This was the opinion of al-Zajjaj. This last opinion also states that it isn't permitted for Zakariya to ask for an heir to his money because prophets leave no inheritance behind them.

I say: This confirms the saying of the prophet (saw) "We prophets leave behind no inheritance, what is left becomes charity." But it is weakened by mentioning that she was {Barren}. Most of the Mufasssireen are of the opinion that he meant money. It is also possible that the prophet's (saw) saying: "We prophets leave behind no inheritance." Is that he isn't generalizing but that the vast majority of them are as such so reflect on this. What is more apparent and fitting for Zakariya peace be upon him is that he meant the inheritance of knowledge and religion and so inheritance is metaphorical. Do you not see that he only wished for a successor but never specified that it must be a son so Allah

fulfilled his wishes in the best manner? Abu Salih and others said: {Inherits me} meaning money, and {Inherits the family of Ya`qoub} means knowledge and prophet-hood. Al-Suddy said: “Zakariya longed for a son.”]

**JUDGEMENT:** Hadith of “May Allah have mercy on my brother Zakariya” is narrated from al-Hasan al-Basri with a very weak chain, and also by Qatadah but it is disconnected since he never stated who he heard it from and said “It reached us that etc...” The rest is all chainless reports. Author’s opinion is clear when he said “What is more apparent and fitting.”

وقوله من { آل يعقوب } يريد يرث منهم الحكمة والحبورة والعلم والنبوءة والميراث في هذه كلها استعارة

`Abdul-Haqq ibn `Atiyyah al-Andalusi (546): [His saying {And the family of Ya`qoub} means to inherit from them wisdom and rabbi-hood and knowledge and prophet-hood, and the inheritance in all of this is metaphorical.]

**JUDGEMENT:** His own opinion.

#### **TAREEKH IBN `ASAKIR:**

أخبرنا أبو القاسم الحسين بن الحسن بن محمد الأسدي، أنا أبو القاسم علي بن محمد بن علي، أنا أبو الحسن علي بن أحمد بن محمد بن داود، أنا محمد بن عمر بن سليمان، حدثني أحمد بن إسماعيل، نا يحيى بن عبدك القزويني، نا خلف بن عبد الرحمن، نا مالك، عن زيد بن أسلم: ويرث من آل يعقوب قال: نبوتهم

Ibn `Asakir al-Dimshaqi (571): [Zayd bin Aslam: “Their prophet-hood.”]

**JUDGEMENT:** Khalaf bin `Abdul-Rahman is Majhoul and so it is weak. Zayd ibn Aslam al-Qurashy (136) is a big Tabi`ee.

أخبرنا أبو عبد الله الحسين بن عبد الملك، أنا أبو طاهر بن محمود، أنا أبو بكر بن المقرئ، نا إسحاق بن يوسف، نا أبو عتبة، نا سلمة بن عبد الملك القوسي، نا الحسن بن صالح بن حي، عن إسماعيل بن أبي خالد، عن أبي صالح، عن أبي مسلم في هذه الآية: يرثني ويرث من آل يعقوب قال: أجمعه نبيا كما كان آباؤه أنبياء

Ibn `Asakir al-Dimshaqi (571): [abu Salih from abu Muslim that he said: “Make him a prophet like his fathers were prophets.”]

**JUDGEMENT:** Weak as Ishaq bin Yusuf al-Humsi is unknown. This is proof that abu Salih’s narration is different than his other ones because he narrated it from abu Muslim al-Khawalani (62).

#### **TAFSEER ZAD-UL-MAYSIR LI-IBN AL-JAWZI:**

يعني: الذين بلونه في النسب، وهم بنو العم والعصبة { من ورائي } أي: من بعد موتي

وفي ما خافهم عليه قولان

أحدهما: أنه خاف أن يرثوه، قاله ابن عباس. فإن اعترض عليه معترض، فقال: كيف يجوز لنبي أن ينفس على قراباته بالحقوق المفروضة لهم بعد موته؟

فعنه جوابان

أحدهما: أنه لما كان نبياً، والنبي لا يرث، خاف أن يرثوا ماله فيأخذوا ما لا يجوز لهم

والثاني: أنه غلب عليه طبع البشر، فأحب أن يتولى ماله ولده، ذكرهما ابن الأثيري

قلت: وبيان هذا أنه لا بد أن يتولى ماله وإن لم يكن ميراثاً، فأحب أن يتولاه ولده

والقول الثاني: أنه خاف تضییعهم للدين ونبذهم إياه، ذكره جماعة من المفسرين

إلى أن قال...

فعلى هذا يكون إنما خاف على علمه ونبوته ألا يورثا فيموت العلم

`Abdul-Rahman bin `Ali ibn al-Jawzi (510-597): [Meaning those who succeed him in kin-ship, and they are his paternal-cousins {After me} meaning after my death. There are two opinions for why he was scared:

One of them is that he feared they may inherit him, this was stated by ibn `Abbas. If one were to object and say: How can a prophet refuse to give his relatives their obligatory rights?

For this are two answers: Firstly, that since he was a prophet and prophets leave no inheritance, then he also feared they may take what is forbidden for them after his passing. Secondly, it may be that human nature got the better of him, and he wished for his own son to succeed him in his money; both of these were mentioned by ibn al-Anbari.

I clarify the above by saying that someone needed to succeed him in his money even if this person never inherited it, so he liked his son to take care of this.

The other opinion is that he feared that they may lose the religion and abandon it, as mentioned by a group of Mufasssireen.

(...Until he says...)

In this sense, he feared for his knowledge and prophet-hood, that they may not be inherited thus knowledge would perish.]

JUDGEMENT: Abu Bakr ibn al-Anbari (271-304) is a popular scholar and linguist and no chains for mentioned for any of the above.

وفي المراد بهذا الميراث أربعة أقوال

أحدها: يرثني مالي، ويرث من آل يعقوب النبوة، رواه عكرمة عن ابن عباس، وبه قال أبو صالح

والثاني: يرثني العلم، ويرث من آل يعقوب المُلْك، فأجابته الله تعالى إلى وراثته العلم دون المُلْك، وهذا مروى عن ابن عباس أيضاً

والثالث: يرثني نبوتى وعلمي، ويرث من آل يعقوب النبوة أيضاً، قاله الحسن

والرابع: يرثني النبوة، ويرث من آل يعقوب الأخلاق، قاله عطاء. قال مجاهد: كان زكريا من ذرية يعقوب، وزعم الكلبي أن آل يعقوب كانوا أخواله، وأنه ليس بيعقوب أبي يوسف. وقال مقاتل: هو يعقوب بن ماثان، وكان يعقوب هذا وعمران - أبو مريم - أخوين

والصحيح: أنه لم يرث الميراث المال لوجه

أحدها: أنه قد صح عن رسول الله صلى الله عليه وسلم أنه قال: " نحن معاشر الأنبياء لا نورث، ما تركناه صدقة ". والثاني: [أنه] لا يجوز أن يتأسف نبي الله على مصير ماله بعد موته إذا وصل إلى وارثه المستحق له شرعاً

والثالث: أنه لم يكن ذا مال. وقد روى أبو هريرة عن رسول الله صلى الله عليه وسلم أن زكريا كان نجاراً

`Abdul-Rahman bin `Ali ibn al-Jawzi (510-597): [What is meant by this inheritance is restricted to four opinions. First one: He inherits my money, and from the family of Ya`qoub the prophet-hood, narrated by `Ikrimah from ibn `Abbas, and this was abu Salih's opinion. Second one: Inherits my knowledge and from the family of Ya`qoub the kingdom, so Allah granted him the knowledge without the kingdom, also narrated by ibn `Abbas. Third one: Inherits my prophet-hood and knowledge and from the family of Ya`qoub their prophet-hood as well, as al-Hasan said. Fourth one: Inherits my prophet-hood, and the morals of the family of Ya`qoub, as said by `Ata'. (...until he said...) The correct opinion: Is he never intended the inheritance of money for several reasons:

First: It is authentically narrated from Rasul-Allah (saw) that he said: "We prophets leave no inheritance, what is left behind is spent in charity." Second: It is not permitted for a prophet of God to feel sorry for the fate of his money after

his death if it is divided between those who are his rightful heirs in religious law. Third: Is that he was never known for being a man of wealth and money. Abu Hurayrah narrated from the Prophet (saw) that Zakariya was but a carpenter.]

**JUDGEMENT:** The prophetic narrations are authentic. The sayings of ibn `Abbas and of `Ata' bin abi Rabah and al-Hasan are chainless.

#### **AL-TAFSEER AL-KABIR AL-FAKHR-UL-RAZI:**

اختلفوا في المراد بالميراث على وجوه. أحدها: أن المراد بالميراث في الموضوعين هو وراثته المال وهذا قول ابن عباس والحسن والضحاك. وثانيها: أن المراد به في الموضوعين وراثته النبوة وهو قول أبي صالح. وثالثها: يرثي المال ويرث من آل يعقوب النبوة وهو قول السدي ومجاهد والشعبي وروي أيضاً عن ابن عباس والحسن والضحاك. ورابعها: يرثي العلم ويرث من آل يعقوب النبوة وهو مروي عن مجاهد واعلم أن هذه الروايات ترجع إلى أحد أمور خمسة وهي { المال والمنصب النبوة والعلم والنبوة والسيرة الحسنة ولفظ الإرث مستعمل في كلها أما في المال فلقوله تعالى { أَوْرَثَكُمْ أَرْضَهُمْ وَبَيْرَهُمْ وَأَمْوَالَهُمْ }

[الأحزاب:27] وأما في العلم فلقوله تعالى]

{ وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ }

[غافر: 53] وقال عليه السلام: " العلماء ورثة الأنبياء، وإن الأنبياء لم يورثوا ديناراً ولا درهماً وإنما ورثوا العلم " وقال تعالى]

{ وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّمَّنْ عِبَادِهِ الْمُؤْمِنِينَ \* وَوَرِثَ سُلَيْمَانُ دَاوُودَ }

[النمل: 15، 16] وهذا يحتمل وراثته الملك ووراثته النبوة وقد يقال أورثني هذا غمماً وحرناً، وقد ثبت أن اللفظ محتمل لتلك الوجوه. واحتج من حمل اللفظ على [ وراثته المال بالخبر والمعقول أما الخبر فلقوله عليه السلام: " رحم الله زكريا ما كان له من يرثه " وظاهره يدل على أن المراد إرث المال وأما المعقول فمن وجهين. الأول: أن العلم والسيرة والنبوة لا تورث بل لا تحصل إلا بالاكتمال فوجب حمله على المال. الثاني: أنه قال { وَأَجْعَلُهُ رَبِّ رَضِيًّا } ولو كان المراد من الإرث إرث النبوة لكان قد سأل جعل النبي صلى الله عليه وسلم رضيعاً وهو غير جائز لأن النبي لا يكون إلا رضيعاً معصوماً، وأما قوله عليه السلام: " إنا معشر الأنبياء لا نورث ما تركناه صدقة " فهذا لا يمنع أن يكون خاصاً به واحتج من حمله على العلم أو المنصب والنبوة بما علم من حال الأنبياء أن اهتمامهم لا يشتد بأمر المال كما يشتد بأمر الدين، وقيل لعله أوتي من الدنيا ما كان عظيم النفع في الدين فلهذا كان مهتماً به أما قوله النبوة كيف تورث قلنا المال إنما يقال ورثه الابن بمعنى قام فيه مقام أبيه وحصل له من فائدة التصرف فيه ما حصل لأبيه وإلا فملك المال من قبل الله لا من قبل المورث فكذلك إذا كان المعلوم في الإبن أن يصير نبياً بعده فيقوم بأمر الدين بعده جاز أن يقال ورثه أما قوله عليه السلام: " إنا معشر الأنبياء " فهذا وإن جاز حمله على الواحد كما في قوله تعالى:

{ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ }

[الحجر: 9] لكنه مجاز وحقيقته الجمع والعدول عن الحقيقة من غير موجب لا يجوز لا سيما وقد روي قوله: " إنا معشر الأنبياء لا نورث " والأولى أن [ يحمل ذلك على كل ما فيه نفع وصلاح في الدين وذلك يتناول النبوة والعلم والسيرة الحسنة والمنصب النافع في الدين والمال الصالح، فإن كل هذه الأمور مما يجوز توفر الدواعي على بقائها ليكون ذلك النفع دائماً مستمراً.

Fakhr-ul-Deen al-Razi (606): [They differed regarding the inheritance on different sayings. Firstly: What is meant by inheritance in both locations (meaning inheritance from him and inheritance from his family) is an inheritance of money, this was the saying of ibn `Abbas and al-Hasan and al-Dahhak. Secondly: Prophet-hood in both locations as is the saying of abu Salih. Thirdly: Inherits his money but also inherits prophet-hood from the family of Ya`qoub, this was said by al-Suddy and Moujahid and al-Sha`bi, also narrated from ibn `Abbas and al-Hasan and al-Dahhak. Fourthly: Inherits his knowledge and the prophet-hood from the family of Ya`qoub, this was narrated from Moujahid. Know that these narrations mention five things: Money, position, rabbi-hood, knowledge, prophet-hood and good example; the word inheritance is used for all of them, for money in:

{And He caused you to inherit their land and their homes and their properties and a land which you have not trodden.}

As for knowledge:

{And We had certainly given Moses guidance, and We caused the Children of Israel to inherit the Scripture} He (saw) also said: "Scholars are the inheritors of prophets, and the prophets never gave a Dinar or Dirham as inheritance." He (swt)



said: {And We had certainly given to Dawud and Sulayman knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants." - And Sulayman inherited Dawud.} This can also be explained as kingdom or prophet-hood, they say "I have inherited worry and grief (from this matter)." Meaning this matter has worried me and burdened me with grief, so it is established that inheritance can mean this.

Those who adopted the opinion of it being money, they said this based on two things, firstly the narration: "May Allah have mercy on my brother Zakariya, he had no one to inherit him." This apparently is referring to money. Secondly based on logic, they said that prophet-hood, knowledge, wisdom are not inherited but are acquired so it must have been referring to money. They also argued that Zakariya said: {And make him, my Lord, pleasing} this proves that it's about the money since prophets are pleasing anyway as they're infallible. As for the narration "We leave no inheritance" they said it can be that the prophet (saw) is only referring to himself.

On the other hand, those who adopted the opinion of knowledge and prophet-hood and rank, they based it on what is commonly known about prophets that they are not interested in money but in matters of religion. Some said that maybe what worldly possessions he acquired were so important and would benefit the religion so he was interested. If they were to say "How can prophet-hood be inherited?" we reply by saying: Money is inherited by a son, in that this son is now in charge of it as his father was, and can benefit from using it as his father did before him, otherwise the heir does not own the money for it is all owned by Allah; in the same way if a son is to become prophet after his father and be responsible for matters of religion, it is permitted to say that he inherited it. As for their saying that "We leave no inheritance" that it can just be restricted to him, the same way Allah said:

{It is we who have sent down the remembrance}

Still this is metaphorical and we must not abandon what is apparent especially since it was also narrated "We the prophets leave no inheritance." So by priority it is carried on everything that is beneficial for the religion such as prophet-hood, knowledge, good example, beneficial position for the religion and clean money. All of these can be beneficial for the religion and the reasons for wanting to preserve them are acceptable.]

**JUDGEMENT:** The author lists what opinions reached him without listing any chains. To sum up the above, al-Razi quotes the opinions and arguments of those who claimed it was an inheritance of money then refuted them, but in the end he also says that even if it were to be referring to money, this doesn't mean that Zakariya is attached to worldly life, as money can be a tool to benefit the religion.

#### **TAFSEER IBN `ARABI:**

العقل الفعّال

Muhyi al-Deen ibn `Arabi (558-638): [The intelligent mind.]

**JUDGEMENT:** Sufi author's opinion.

#### **AL-JAMI` LI-AHKAM AL-QUR'AN LIL-QURTUBI:**

قال النحاس: فأما معنى { يرثني ويرث من آل يعقوب } فللعلماء فيه ثلاثة أجوبة؛ قيل: هي وراثه نبوة. وقيل: هي وراثه حكمة. وقيل: هي وراثه مال. فأما قولهم وراثه نبوة فمحال؛ لأن النبوة لا تورث، ولو كانت تورث لقال قائل: الناس ينتبسون إلى نوح عليه السلام وهو نبي مرسل. ووراثه العلم والحكمة مذهب حسن؛ وفي الحديث " العلماء ورثة الأنبياء " وأما وراثه المال فلا يمتنع، وإن كان قوم قد أنكروه لقول النبي صلى الله عليه وسلم: " لا نورث ما تركنا صدقة " فهذا لا حجة فيه؛ لأن الواحد يخبر عن نفسه بإخبار الجمع. وقد يُؤوّل هذا بمعنى؛ لا نُورث الذي تركنا صدقة؛ لأن النبي صلى الله عليه وسلم لم يخلف شيئاً يورث عنه؛ وإنما كان الذي أباحه الله عز وجل إياه في حياته بقوله تبارك اسمه:

{ وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ }

الأنفال: 41] لأن معنى «الله» لسبيل الله، ومن سبيل الله ما يكون في مصلحة الرسول صلى الله عليه وسلم ما دام حياً؛ فإن قيل: في بعض الروايات «إنا [ معاشر الأنبياء لا نورث ما تركنا صدقة» ففيه التأويلان جميعاً؛ أن يكون «ما» بمعنى الذي. والآخر لا يورث من كانت هذه حاله. وقال أبو عمر: واختلف العلماء في تأويل قوله عليه السلام: " لا نورث ما تركنا صدقة " على قولين: أحدهما: وهو الأكثر وعليه الجمهور - أن النبي صلى الله عليه وسلم لا يورث وما ترك صدقة. والآخر: أن نبينا عليه الصلاة والسلام لم يُورث؛ لأن الله تعالى خصه بأن جعل ماله كله صدقة زيادة في فضيلته، كما خصَّ في النكاح بأشياء أباحها له وحرّمها على غيره؛ وهذا القول قاله بعض أهل البصرة منهم ابن عُليّة، وسائر علماء المسلمين على القول الأوّل.

Muhammad bin Ahmad al-Qurtubi (671): [al-Nahhas said: The scholars have three sayings in this: One is: "Inheritance of prophet-hood." One is: "Inheritance of wisdom." And one is: "Inheritance of money." As for their saying regarding prophet-hood it is impossible as prophet-hood is never inherited, if it were then you'd hear them say "We are prophets from Nuh's (as) progeny." As for inheriting knowledge and wisdom, this is a good opinion; In the Hadith is "Scholars are heirs of prophets." As for inheritance of money, it is not forbidden even if folks have denied it for the Hadith: "We leave no inheritance, what is left is charity." This is no argument as one can talk about himself in plural. This Hadith can be also interpreted that what we left as a charity may not be inherited; since the Prophet (saw) never left anything to be inherited from him and Allah had only permitted him during his life to benefit from this:

{And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger}

The meaning of {for Allah} is in the cause of Allah, which includes all that benefits his messenger (saw) as long as he lived. If it were argued that in some narrations it says "We prophets leave no inheritance." Then this can be explained both ways as well. Abu `Umar said: The scholars differed on the meaning of "We do not leave inheritance, what is left is charity." There were two opinions: The most popular one is that a prophet (as) is not inherited and what he leaves is charity. The second is that only our Prophet (saw) does not leave behind inheritance as Allah blessed him with this merit to increase his virtue, just as He granted him different rules for his marriage that are not allowed for others, this was the saying of some of the people of Basarah including ibn `Ulayah, most scholars follow the first opinion.]

JUDGEMENT: Abu Ja`far Ahmad bin Muhammad al-Nahhas (338) is a popular Moufassir, al-Qurtubi must have quoted his book. Abu `Umar is ibn `Abdul-Barr (368-463) the author has quoted his opinion from his book al-Tamheed since he often quotes it. Isma`eel bin Ibrahim ibn `Ulayah al-Basri (110-193) is a grand scholar but abu `Umar never mentioned a chain here.

#### **TAFSEER ANWAR AL-TANZEEL LIL-BAYDAWI:**

والمراد وراثه الشرع والعلم فإن الأنبياء لا يورثون المال. وقيل يرثني الحبورة فإنه كان حبراً، ويرث من آل يعقوب الملك

`Abdullah bin `Umar bin `Ali al-Baydawi al-Shirazi (685): [What is intended is the inheritance of religion and knowledge as prophets leave no inheritance of money. It was said: "Inherits my rabbi-hood." Since he was a rabbi, and inherits from the family of Ya`qoub the kingdom.]

JUDGEMENT: Author's opinion.

#### **TAFSEER IBN `ABDUL-SALAM:**

يَرِثُنِي { مَالِي } وَيَرِثُ مِنْ آلِ يَعْقُوبَ { النبوّة، أو يرثهما العلم والنبوّة، أو منه النبوّة ومن آل يعقوب الأخلاق، أو يرث مني العلم ومن آل يعقوب الملك، { فأجيب إلى وراثه العلم دون الملك، قاله ابن عباس - رضي الله تعالى عنهما - روي عن الرسول صلى الله عليه وسلم قال: " يرحم الله زكريا ما كان عليه من " وراثه

Al-`Iz ibn `Abdul-Salam (577-660): [Inherits my money and the prophet-hood from the family of Ya`qoub, or he inherits knowledge and prophet-hood from both, or from him the prophet-hood and from the family the morals, or inherits from

me knowledge and from the family the kingdom, so he was granted knowledge without kingdom, as stated by ibn `Abbas. It was narrated from the Prophet (saw): “May Allah have mercy on Zakariya he had no heirs.”]

JUDGEMENT: Author lists opinions.

#### **TAFSEER MADARIK AL-TANZEEL LIL-NASFY:**

أي هب لي ولداً وارثاً مني العلم ومن آل يعقوب النبوة، ومعنى وراثته النبوة أنه يصلح لأن يوحى إليه ولم يرد أن نفس النبوة تورث

`Abdullah bin Ahmad al-Nasfy (710): [Meaning grant me a son to inherit my knowledge and the prophet-hood from the family of Ya`qoub. Inheriting prophet-hood means that he be worthy of receiving revelation and not that prophet-hood itself was inherited.]

JUDGEMENT: Author’s opinion.

#### **LUBAB-UL-TA’WEEL LIL-KHAZIN:**

أي ولياً ذا رشاد، وقيل أراد به يرث مالي ويرث من آل يعقوب النبوة والعلم، وقيل أراد به الحبورة، لأن زكريا كان رأس الأحرار، والأولى أن يحمل على ميراث غير المال لأن الأنبياء لم يرثوا المال وإنما يورثون العلم، ويبعد عن زكريا وهو نبي من الأنبياء أن يشفق على ماله أن يرثه بنو عمه، وإنما خاف أن يضيع بنو عمه دين الله ويغيروا أحكامه، وذلك لما أن شاهد من بني إسرائيل تبديل الدين وقتل الأنبياء. فسأل ربه ولداً صالحاً يأمنه على أمته ويرث نبوته وعلمه لئلا يضيع وهذا قول ابن عباس

`Ala’-ul-Deen `Ali bin Muhammad al-Khazin (725): [Meaning a guided successor, it was said he meant to inherit his money and the prophet-hood and knowledge from the family of Ya`qoub, it was also said he meant rabbi-hood since Zakariya was the head rabbi. It is more worthy to interpret this as the inheritance of anything aside from money, because prophets never gave money as inheritance only knowledge, it is unlikely that a prophet of God such as Zakariya would feel sadness for the fate of his money if his cousins were to inherit it. He only feared that they might lose the religion of Allah and corrupt its laws, this is based on what he had seen from Bani Isra`eel who altered religions and killed prophets. He thus asked his Lord for a righteous son to entrust the nation to him and to inherit his prophet-hood and knowledge so they may not be lost, this is the saying of ibn `Abbas.]

JUDGEMENT: The author’s opinion, as for Ibn `Abbas’s opinion it is without chain.

#### **AL-TASHEEL LI-IBN JUZAY:**

قيل: يعني وراثته المال، وقيل: وراثته العلم والنبوة وهو أرجح لقوله صلى الله عليه وسلم: " نحن معاشر الأنبياء لا نورث " وكذلك { يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ } العلم والنبوة، وقيل: الملك

Muhammad bin Ahmad ibn Juzay al-Gharnati (693-741): [It was said: “Meaning inheritance of money.” And it was said: “Inheritance of knowledge and prophet-hood.” This opinion is stronger because he (saw) said: “We the prophets leave no inheritance.” Also it was said: “Knowledge and kingdom.” And it was said only kingdom.]

JUDGEMENT: Author lists opinions.

#### **AL-NAHR LI-ABI HAYYAN AL-ANDALUSI:**

والأظهر اللائق بزكريا من حيث هو معصوم أنه لا يطلب الولد لأجل ما يخلفه من حطام الدنيا وكذلك قول من قال إنما خاف أن تنقطع النبوة من ولده وترجع إلى عصبته لأن ذلك إنما هو الله يضعها الله حيث شاء ولا يعترض على الله فيمن شاءه ويصطفيه من عباده... إلى أن قال... والظاهر أن الإرث يكون في العلم والدين

Abu Hayyan al-Andalusi (754): [What is apparent and more fitting of Zakariya since he is infallible is that he never asked for a son because of what he left behind from the leftovers of this world, also the opinion of those who said: "He only feared that prophet-hood would cease to be in his own progeny and return to his relatives." This one is not fitting of him since this matter belongs to Allah and it is up to him to place it wherever He wishes and he cannot oppose God's will and decision (...until he said...) what is apparent is that inheritance is restricted to knowledge and religion.]

JUDGEMENT: Author concludes his own opinion.

#### TAFSEER IBN KATHEER:

أنه خشي أن يتصرفوا من بعده في الناس تصرفاً سيئاً، فسأل الله ولداً يكون نبياً من بعده؛ ليسوسهم بنبوته ما يوحى إليه، فأجيب في ذلك، لا أنه خشي من وراثتهم له ماله، فإن النبي أعظم منزلة وأجل قدراً من أن يشفق على ماله إلى ما هذا حده، وأن يأنف من وراثة عصباته له، ويسأل أن يكون له ولد ليحوز ميراثه دونهم، هذا وجه

الثاني أنه لم يذكر أنه كان ذا مال، بل كان نجاراً يأكل من كسب يديه، ومثل هذا لا يجمع مالا، ولا سيما الأنبياء، فإنهم كانوا أزهدي في الدنيا

الثالث أنه قد ثبت في "الصحيحين" من غير وجه: أن رسول الله صلى الله عليه وسلم قال: "لا نورث، ما تركنا فهو صدقة" وفي رواية عند الترمذي بإسناد صحيح: "نحن معشر الأنبياء لا نورث"، وعلى هذا فتعين حمل قوله: {فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي} على ميراث النبوة، ولهذا قال: {وَبِئْرُثُ مِنْ آلِ} يَعْقُوبُ {كَقَوْلِهِ

{وَوَرِثَ سُلَيْمَانُ دَاوُودَ}

أي: في النبوة، إذ لو كان في المال، لما خصه من بين إخوته بذلك، ولما كان في الإخبار بذلك كبير فائدة، إذ من المعلوم المستقر في جميع الشرائع والملل: أن الولد يرث أباه، فلولا أنها وراثة خاصة، لما أخبر بها، وكل هذا يقرره ويثبتته ما صح في الحديث: "نحن معشر الأنبياء لا نورث، ما تركنا فهو صدقة". قال مجاهد في قوله: {يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ} كان وراثته علماً، وكان زكريا من ذرية يعقوب، وقال هشيم: أخبرنا إسماعيل بن أبي خالد عن أبي صالح في قوله: {يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ} قال: يكون نبياً كما كانت أباه أنبياء، وقال عبد الرزاق عن معمر عن قتادة، عن الحسن: يرث نبوته وعلمه، وقال السدي: يرث نبوتي، ونبوة آل يعقوب. وعن مالك عن زيد بن أسلم: {وَبِئْرُثُ مِنْ آلِ يَعْقُوبَ} قال: نبوتهم. وقال جابر بن نوح ويزيد بن هارون كلاهما عن إسماعيل بن أبي خالد، عن أبي صالح في قوله: {يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ} قال: يرث مالي، ويرث من آل يعقوب النبوة، وهذا اختيار ابن جرير في تفسيره

وقال عبد الزراق: أخبرنا معمر عن قتادة: أن النبي صلى الله عليه وسلم قال: "يرحم الله زكريا، وما كان عليه من وراثة ماله، ويرحم الله لوطاً، إن كان لياوي إلى ركن شديد" وقال ابن جرير: حدثنا أبو كريب، حدثنا جابر بن نوح عن مبارك، هو ابن فضالة، عن الحسن قال: قال رسول الله صلى الله عليه وسلم: "رحم الله أخي زكريا، ما كان عليه من وراثة ماله حين قال: هب لي من لدنك ولياً يرثني ويرث من آل يعقوب" وهذه مراسلات لا تعارض الصحاح، والله أعلم.

Isma'eel ibn `Umar bin Katheer (700-774): [He feared they (his Mawali) would lead the people in the wrong direction after his death, so he asked Allah for a son to be prophet after him; to politically guide them through his prophet-hood and revelation, and he was granted this. He did not fear their inheritance of his money, as the prophets are much greater in rank and virtue than to care for the leftovers of this world and to be this upset that their relatives are going to inherit some money not his son. This is from one side, from another side it was never mentioned that he was a person with money, on the contrary it was mentioned that he was a carpenter who survived from his own hard work and sweat, people like this never gather fortunes especially prophets as they are not attached to the material world. Thirdly, it was established in the Saheehayn from more than one way that the messenger (saw) said: "We do not leave inheritance, what remains is charity." And in one narration from al-Tirmithy with a Sahih chain: "We the peophets do not leave inheritance." Based on this, Zakariya's words {So give me from Yourself an heir} this means inheritance of prophet-hood; for this reason he said {And inherits the family of Ya`qoub} just like His saying {And Sulayman inherited Dawud} meaning in prophet-hood. Otherwise, he would not have selected him from among his brothers for this nor would there be much benefit from that information since it is known by all cultures and religions that sons inherit their fathers, this is confirmed by "We the prophets leave no inheritance, what remains is charity."

Moujahid said: "Inherits his knowlge and he was from the progeny of Ya`qoub." Hushaym said: Isma`eel ibn abi Khalid narrated from abu Salih: "A prophet as his fathers were before him." `Abdul-Razzaq narrated from Ma`mar from Qatadah from al-Hasan: "Inherits his knowledge and prophet-hood." Al-Suddy said: "My prophet-hood and that of the family of Ya`qoub." From Malik from Zayd ibn Aslam: "Inherited their prophet-hood." Jabir bin Nuh and Yazid bin Haroun both from Isma`eel ibn abi Khalid from abu Salih: "Inherits my money and the prophet-hood from the family of Ya`qoub." And this last one was the adopted opinion of ibn Jareer in his Tafseer.

`Abdul-Razzaq narrated from Ma`mar from Qatadah that Rasul-Allah (saw) said: "May Allah have mercy on Zakariya he had no heirs to his money. May Allah have mercy on Lut if only he had a strong tribe to support him." Ibn Jareer narrated: abu Kurayb told us, Jabir bin Nuh told us, from Mubarak from al-Hasan that Rasul-Allah (saw) said: "May Allah have mercy on my brother Zakariya he had no heirs to his money when he said: {So give me from Yourself an heir}." These are both Mursal narrations and cannot contradict what is authentic. Allah knows best.]

JUDGEMENT: The author did our job for us by commenting on the authenticity of prophetic narrations, as for the opinions of followers such as al-Suddy or abu Salih he never mentioned full chains.

#### **TAFSEER AL-JALALAYN:**

العلم والنبوة

Jalal-ul-Deen al-Mahalli (864) & Jalal-ul-Deen al-Suyuti (911): [Prophet-hood and knowledge.]

JUDGEMENT: Author's opinion.

#### **FATH-UL-QADEER LIL-SHAWKANI:**

واختلفوا في وجه المخافة من زكريا لمواليه من بعده، فقيل: خاف أن يرثوا ماله، وأراد أن يرثه ولده، فطلب من الله سبحانه أن يرزقه ولداً. وقال آخرون: إنهم كانوا مهملين لأمر الدين، فخاف أن يضيع الدين بموته. فطلب ولياً يقوم به بعد موته، وهذا القول أرجح من الأول لأن الأنبياء لا يورثون وهم أجل من أن يعتنوا بأمر الدنيا، فليس المراد هنا: وراثته المال، بل المراد: وراثته العلم والنبوة والقيام بأمر الدين. وقد ثبت عن نبينا صلى الله عليه وسلم أنه قال: " نحن معاشر الأنبياء لا نورث ما تركناه صدقة... إلى أن قال... والوراثه هنا هي وراثه العلم والنبوة على ما هو الراجح كما سلف.

Muhammad bin `Ali al-Shawkani (1173-1250): [They differed on why he feared his successors, it was said: "He was scared they'd inherit his money, he wished for his son to inherit him so he asked Allah (swt) to grant him a son." Others said: "They were careless for the religion and he feared they'd cause his religion to be lost, and so he asked for a successor to replace him after his death." This opinion is stronger than the first, because prophets leave behind no inheritance and are nobler than to care for materialistic matters, this means that it isn't an inheritance of money but that of knowledge and prophet-hood and religious responsibility. It was established from our Prophet (saw) that he said: "We the prophets leave behind no inheritance, what remains is charity." (...until he said...) And the inheritance here is that of knowledge and prophet-hood based on the strongest opinion previously stated.]

JUDGEMENT: Author's opinion.

## -Summary of Opinions on Surat Mariyam [19:06]

### The opinions of Companions and their Followers:

- `Abdullah ibn Mas`oud (Sahabi): Inherits his kingdom and from the family of Ya`qoub the prophet-hood. (Da`eef)
- `Abdullah ibn Mas`oud (Sahabi): His prophet-hood and from the family of Ya`qoub their prophet-hood. (Da`eef)
- `Abdullah ibn `Abbas (Sahabi): He feared that they would inherit him. (Da`eef)
- `Abdullah ibn `Abbas (Sahabi): Inherits his knowledge and from the family of Ya`qoub the kingship. (chainless)
- `Abdullah ibn `Abbas (Sahabi): He means prophet-hood, so he becomes a prophet as his fathers were. (chainless)
- `Abdullah ibn `Abbas (Sahabi): Inherits from him and inherits from the family of Ya`qoub the prophet-hood. (chainless)
- `Abdullah ibn `Abbas (Sahabi): Inherits his kingdom and from the family of Ya`qoub the prophet-hood. (Da`eef)
- `Abdullah ibn `Abbas (Sahabi): His prophet-hood and from the family of Ya`qoub their prophet-hood. (Da`eef)
- Abu Muslim al-Khawalani (62): Make him a prophet like his fathers were prophets. (Da`eef)
- Badham abu Salih (around 95): Inherits his money, and from the family of Ya`qoub the prophet-hood. (Sahih)
- Badham abu Salih (around 95): He becomes a prophet just as his fathers were prophets. (Sahih)
- Mujahid bin Jabr (19-102): His knowledge and Zakariya was from the progeny of Ya`qoub. (Sahih)
- Mujahid bin Jabr (19-102): Inherits his money and the prophet-hood from the family of Ya`qoub. (unreliable book)
- `Amir al-Sha`bi (21-103): Inherits his money and inherits prophet-hood from the family of Ya`qoub. (chainless)
- `Ikrimah Mawla ibn `Abbas (20-104): Inherits his money and prophet-hood from the family of Ya`qoub. (chainless)
- Al-Dahhak ibn Muzahim (105): Inherits the Sunnah and knowledge. (chainless)
- Al-Dahhak ibn Muzahim (105): Inherits his money and prophet-hood from the family of Ya`qoub. (chainless)
- Al-Hasan al-Basri (21-110): His prophet-hood and knowledge. (Sahih)
- Al-Hasan al-Basri (21-110): His money and from the family of Ya`qoub the prophet-hood and rabbi-hood. (chainless)
- `Ata' bin abi Rabah (27-114): Inherits my prophet-hood and inherits from the family of Ya`qoub the morals. (chainless)
- Qatadah bin Di`amah (61-117): al-Hasan al-Basri used to say: "He inherits his prophet-hood and knowledge." (Sahih)
- Qatadah bin Di`amah (61-117): Inherits his money. (chainless)
- Isma`eel al-Suddy al-Kabeer (127): Inherits his prophet-hood and the prophet-hood of the family of Ya`qoub. (Sahih)
- Isma`eel al-Suddy al-Kabeer (127): Inherit his money. (chainless)
- Yahya bin Ya`mur al-Basri (129): Inherits me and inherits from the family of Ya`qoub the prophet-hood. (chainless)
- Zayd ibn Aslam al-Qurashy (136): Inherits their prophet-hood. (Da`eef)
- Muqatil bin Sulayman (150): Inherits his money. (unreliable scholar)
- Isma`eel bin Ibrahim ibn `Ulayah (110-193): Only Prophet Muhammad (saw) leaves no inheritance. (chainless)
- Hisham ibn al-Kalbi (110-204): He means to take my place and rabbi-hood. (chainless)

### Scholars who permit prophetic inheritance of material possessions and money:

Muhammad ibn Jareer al-Tabari (224-310) - Makki ibn abi Talib (437).

### Scholars who say it is of prophet-hood and knowledge or kingdom and authority:

`Abdul-Rahman bin abi Hatim al-Razi (240-327) - Muhammad bin abi Zamanayn al-Andalusi (324-399) - `Abdullah bin Qutaybah al-Dinawari (213-276) - `Ali bin Ahmad al-Wahidi (468) - Ibrahim al-Sarriy al-Zajaj (241-311) - Husayn bin Mas`ud al-Baghawi (516) - Abu al-Qasim al-Zamakhshari (467-538) - Nasr bin Muhammad al-Samarqandi (375) - Ahmad bin `Ali al-Jassas (305-370) - Sulayman bin Ahmad al-Tabarani (260-360) - `Abdul-Rahman bin Kaysan al-Asamm (201-279) - Muhammad bin Muhammad al-Maturidi (333) - Ahmad bin Muhammad al-Nahhas (338) - Muhammad bin al-Husayn al-Sulamy (412) - Ibn `Ata' al-Sufi (???) - Abu al-Harith al-Awlati al-Sufi (???) - `Abdul-Kareem al-Qushayri (465) - `Ali al-Kaya al-Harrasi (450-504) - `Abdul-Haqq ibn `Atiyyah al-Andalusi (546) - `Abdul-Rahman bin `Ali ibn al-Jawzi (510-597) - Fakhr-ul-Deen al-Razi (606) - Muhyi al-Deen ibn `Arabi (558-638) - Abu `Umar ibn `Abdul-Barr (368-463) -

`Abdullah al-Baydawi al-Shirazi (685) - `Abdullah bin Ahmad al-Nasfy (710) - `Ali bin Muhammad al-Khazin (725) - Muhammad ibn Juzay al-Gharnati (693-741) - Abu Hayyan al-Andalusi (754) - Isma`eel ibn `Umar bin Katheer (700-774) - Jalal-ul-Deen al-Mahalli (864) - Jalal-ul-Deen al-Suyuti (911) - Muhammad bin `Ali al-Shawkani (1173-1250).

**Scholars who list various opinions without adopting a specific interpretation for the verse:**

Yahya bin Salam (240) - `Ali bin Muhammad al-Mawardi (364-450) - Ahmad bin Muhammad al-Tha`labi (427) - Abu Bakr ibn al-Anbari (271-304) - al-`Iz ibn `Abdul-Salam (577-660).

**OBSERVATION:**

The first thing anyone will notice and the first thing on everyone's mind is, why are there so many conflicting opinions from `Abdullah ibn `Abbas may Allah be pleased with him!?

The most important of all Tafseer or Qur'anic interpretations, after the four Caliphs and the senior Sahabah, is that of the young Sahabi `Abdullah bin `Abbas, from the earliest scholars of Islam; he excelled in this field and outshined many others. So why does he have six opinions? Why all this confusion?

The answer is that it all depends on who is narrating the Tafseer of ibn `Abbas, the man was popular and had plenty of students; many of these students narrated his Tafseer. `Ikrimah, Moujahid and Sa`eed bin Jubayr are his three top students when it comes to Tafseer, on the other hand there are folks like `Atiyyah al-`Awfi who are weak and narrate his Tafseer, or `Ali bin abi Talhah who narrates the Tafseer without even having met with ibn `Abbas, and there is al-Dahhak bin Muzahim who also narrates his Tafseer but from anonymous sources as he never met ibn `Abbas too; Dahhak himself has several students some of which are terribly weak like Juwaybir and they attribute all of this to ibn `Abbas at the end of the day. Badham and al-Suddy are two famous Mufasssireen but are weak in narrating, they also attributed matters to ibn `Abbas, and finally al-Kalbi who lies and attributes it to Badham by his own confession.

The scholars of Tafseer have included a lot from these people in their books, all is attributed to ibn `Abbas, to the extent where in one Tafseer you'll find ibn `Abbas having more than one opinion, in addition to this many of the scholars listed such opinion with no chains; if you check the list you'll notice that half his opinions are without chain and the rest are weak narrations.

Another observation is that the biggest and most reliable of early followers, such as Moujahid the student of ibn `Abbas, al-Hasan al-Basri and his student Qatadah bin Di`amah, also al-Suddy al-Kabeer have all been authentically reported to have said it was not an inheritance of money, this gives great legitimacy and support to the opinion of any scholar who explains the verses as such.

On the other hand, the early scholars of the followers who mentioned according to authentic texts that the inheritance is of money are Muqatil bin Sulayman and abu Salih Badham, the first is accused of lying and basing a lot of Tafseer on the opinions of Ahlul-Kitab, the second leans towards weakness but at least his Tafseer is taken into consideration.

The next observation is the popularity of each opinion, `Abdul-Haqq ibn `Atiyyah al-Andalusi (546) said: "Most of the Mufasssireen are of the opinion that he meant money." Yet when we look at the list above we can see that most of the scholars of Tafseer before the death of Ibn `Atiyyah are not of this opinion, in fact an earlier scholar Ibn `Abdul-Barr (368-463) said: "There were two opinions: The most popular one is that a prophet is not inherited and what he leaves is charity." And even the late Muhammad bin `Ali al-Shawkani (1173-1250) reached the same conclusion we did and said: "This is also the opinion of the majority of Mufasssireen, in other words this inheritance is a metaphorical one similar to what he (saw) said: 'Scholars are heirs of prophets.'"

Why is it then reported otherwise? Well the answer could be that the scholar was relating the majority of opinions in his own land or his own area, sometimes different cities and provinces may have varying opinions in Fiqh or Tafseer, it could also be that they mean the majority of the small un-popular scholars of Tafseer, whereas the big Imams who wrote the books have denied the inheritance of money even if they are smaller in number but their opinions are more weighty, if we take Ibn Jareer al-Tabari (224-310) alone he probably had plenty of students who adopted his opinions throughout the lands because of his fame and name.

Fact remains, out of around forty two expert sources and opinions we gathered for this study, only two said that this inheritance was that of money; showing that the popular opinion held by Ahlul-Sunnah and Ahlul-Hadith in our days has always been the strongest and wisest of opinions.



# THE OPINIONS OF FOLLOWERS & SCHOLARS

## -SULAYMAN INHERITED DAWUD-

And We had certainly given to Dawud and Sulayman knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants." - And Sulayman inherited Dawud. He said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty." - And gathered for Sulayman were his soldiers of the jinn and men and birds, and they were [marching] in rows.

[al-Naml 27:16]

### TAFSEER MUQATIL BIN SULAYMAN:

يعني: ورث سليمان علم داود وملكه

Muqatil (150h) said: [Meaning: Sulayman inherited the knowledge of Dawud and his kingdom.]

JUDGEMENT: Weak, Muqatil lies in Hadith, is a Mushabbih and takes a lot of his knowledge from Ahlul-Kitab.

Note: It was also mentioned in Tafseer Muqatil at one instance, that Sulayman inherited horses from his father and this is a baseless story, it can be though that it is a part of the kingdom as the one who inherits this position will rule over everything including the army, the horses and the palaces.

### MA`ANI AL-QUR`AN LIL-FARRA':

كَانَ لِدَاوُدَ فِيمَا ذَكَرُوا تِسْعَةَ عَشَرَ وَلَدًا ذَكَرًا، وَإِنَّمَا خُصَّ سُلَيْمَانٌ بِالْوَرَاثَةِ، لِأَنَّهَا وَرَاثَةُ الْمَلِكِ

Abu Zakariya al-Farra' (144-207): [Dawud as per what they mentioned had nineteen sons; Sulayman was only specified as the heir because he inherited the kingdom.]

### TAFSEER YAHYA BIN SALAM:

وَقَالَ قَتَادَةُ: وَرَّثَ اللَّهُ سُلَيْمَانَ دَاوُدَ نُبُوَّتَهُ، وَمُلْكَهُ، وَزَادَ سُلَيْمَانَ عَلَى ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى سَخَّرَ لَهُ الرِّيحَ وَالشَّيَاطِينَ

Qatadah (61-117): [Sulayman inherited Dawud's prophet-hood and kingdom, and Sulayman got even more when Allah (swt) gave him control over wind and Shayateen.]

JUDGEMENT: Mentioned with no chain, must have taken it from a book of his.

### TAFSEER IBN JARIR AL-TABARI:

يقول تعالى ذكره: { وَوَرِثَ سُلَيْمَانُ } أباه { دَاوُدَ } العلم الذي كان آتاه الله في حياته، والملك الذي كان خصه به على سائر قومه، فجعله له بعد أبيه داود سائر ولد أبيه

Al-Tabari (310): [He inherited from his father Dawud, the knowledge that Allah had given him throughout his life, and the kingship that Allah had especially given him, so he made it his own after his father Dawud without his father's other sons.]

JUDGEMENT: This is al-Tabari's opinion.

دَثْنَا بِشْرٍ، قَالَ: ثنا يزيدُ، قَالَ: ثنا سعيدٌ، عَنْ قَتَادَةَ، قَوْلُهُ: " وَلِسُلَيْمَانَ الرَّيْحَ عَاصِفَةً إِلَى قَوْلِهِ: وَكُنَّا لَهُمْ حَافِظِينَ، قَالَ: وَرَثَ اللَّهُ سُلَيْمَانَ دَاوُدَ، فَوَرَّثَهُ نُبُوَّتَهُ وَمُلْكُهُ، وَزَادَهُ عَلَى ذَلِكَ أَنْ سَخَّرَ لَهُ الرِّيحَ وَالشَّيَاطِينَ

Qatadah (61-117): [Allah made Sulayman to inherit Dawud, so he inherited his prophet-hood and kingdom, and even more when Allah (swt) gave him control over wind and Shayateen.]

JUDGEMENT: Sahih.

#### TAFSEER IBN ABI HATIM AL-RAZI:

أَخْبَرَنَا عُيَيْدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حَمْرَةَ فِيمَا كَتَبَ إِلَيَّ، ثنا أَبُو الْجُمَاهِرِ، حَدَّثَنِي سَعِيدٌ، عَنْ قَتَادَةَ، قَوْلُهُ: وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا: " كَانَ دَاوُدُ أُعْطِيَ ثَلَاثًا، سَخَّرَتْ لَهُ الْجِبَالَ يُسِّرَتْ مَعَهُ، وَأَلَيْنَ لَهُ الْحَدِيدُ، وَعَلَّمَ مَنْطِقَ الطَّيْرِ، عَلَّمَ مُوسَى نَبِيُّ اللَّهِ عَلَيْهِ السَّلَامُ مَنْطِقَ الطَّيْرِ، وَسَخَّرَتْ لَهُ الْجِنُّ وَكَانَ ذَلِكَ مِمَّا وَرَثَ عَنْهُ لَمْ تُسَخَّرْ لَهُ الْجِبَالَ، وَلَمْ يُلَّنْ لَهُ الْحَدِيدُ

Qatadah (61-117): [Dawud was given three, he was given control of mountains, iron was softened for him, he was taught the speech of birds, as for Musa the prophet of Allah he was taught the speech of birds, and the Jinn were in his control and this was inherited from him, he had no control of mountains or iron.]

JUDGEMENT: Weak, `Ubayd bin Muhammad is Majhoul.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ مَوْلَى بَنِي هَاشِمٍ، ثنا عَبْدُ الرَّحْمَنِ بْنُ سَلَمَةَ، ثنا سَلَمَةُ، عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ مَوْلَى بَنِي هَاشِمٍ، ثنا عَبْدُ الرَّحْمَنِ بْنُ سَلَمَةَ، ثنا سَلَمَةُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ بَعْضِ أَهْلِ الْعِلْمِ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، قَالَ: " وَرَثَ سُلَيْمَانَ الْمُلْكَ وَأَخَذَتْ اللَّهُ إِلَيْهِ النُّبُوَّةَ، وَسَأَلَهُ أَنْ يَهَبَ لَهُ مَلَكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ، فَفَعَلَ تَبَارَكَ وَتَعَالَى، فَسَخَّرَ لَهُ الْإِنْسَ وَالْجِنَّ وَالطَّيْرَ وَالرِّيحَ

Wahb bin Munabbih (34-110): [Sulayman inherited the kingdom and Allah granted him prophet-hood, and he asked him to grant him a kingdom that no one after him can attain, so Allah most high did, he made under his control humans and Jinn and birds and wind.]

JUDGEMENT: Weak, Muhammad bin Ishaq narrates it from "some people of knowledge" and it is not known who they are.

حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ مَالِكِ السُّوسِيُّ، ثنا عَبْدُ الْوَهَّابِ بْنُ عَطَا، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، فِي قَوْلِهِ: وَوَرِثَ سُلَيْمَانَ دَاوُدَ: " وَرَثَ نُبُوَّتَهُ وَمُلْكُهُ

Qatadah (61-117): [He inherited his prophet-hood and kingdom.]

JUDGEMENT: Hasan, because of Ahmad bin Yahya.

أَخْبَرَنَا مُوسَى بْنُ هَارُونَ الطُّوسِيُّ فِيمَا كَتَبَ إِلَيَّ، ثنا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْمُرُوزِيُّ، ثنا شَيْبَانُ، عَنْ قَتَادَةَ، قَوْلُهُ: وَوَرِثَ سُلَيْمَانَ دَاوُدَ، قَالَ: " وَرَثَهُ نُبُوَّتَهُ وَمُلْكُهُ وَعِلْمُهُ

Qatadah (61-117): [He inherited his prophet-hood and kingdom and knowledge.]

JUDGEMENT: Sahih.

حَدَّثَنَا أَبِي، ثنا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ، ثنا عَبْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ، عَنْ أَبِيهِ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، فِي قَوْلِهِ: وَوَرِثَ سُلَيْمَانَ دَاوُدَ، قَالَ: " وَرَثَهُ أَنْ سَخَّرَ لَهُ الشَّيَاطِينَ وَالرِّيَّاحُ إِلَى مِمَّا وَرِثَ مِمَّا أُعْطِيَ أَبُوهُ

Al-Rabi` bin Anas al-Bakri (139): [He inherited him in that he was given control of Shayateen and wind among other matters that he inherited from what was given to his father (by Allah).]

JUDGEMENT: Weak, `Abdullah bin abi Ja`far is ibn Mahan he is Saduq but his father `Isa is weak, as for al-Rabi` is bin Anas he is an early Shia.

### **TAFSEER IBN ABI ZAMANAYN AL-ANDALUSI:**

قَالَ قَتَادَةُ: يَعْنِي: وَرِثَ نُبُوَّتَهُ وَمُلْكُهُ قَالَ مُحَمَّدٌ: رُوِيَ أَنَّهُ كَانَ لِدَاوُدَ تِسْعَةَ عَشَرَ وُلْدًا، فَوَرِثَ سُلَيْمَانُ مِنْ بَيْنِهِمْ نُبُوَّتَهُ وَمُلْكُهُ

Ibn abi Zamanayn (324-399): [Qatadah said: “Meaning: He inherits his prophet-hood and kingdom.” Muhammad said: It was narrated that Dawud had nineteen sons, so Sulayman was the only one from among them to inherit his prophet-hood and kingdom.]

JUDGEMENT: Qatadah’s opinion is without a chain but we know of its authenticity. The rest is the opinion of the author Muhammad ibn Zamanayn.

### **TAFSEER `ALI BIN AHMAD AL-WAHIDI:**

نُبُوَّتَهُ وَعِلْمَهُ وَمُلْكُهُ، قَالَ قَتَادَةُ: كَانَ لِدَاوُدَ تِسْعَةَ عَشَرَ ذَكَرًا، فَوَرِثَ سُلَيْمَانُ مَلِكَهُ مِنْ بَيْنِهِمْ وَنُبُوَّتَهُ

`Ali bin Ahmad al-Wahidi (468): [His prophet-hood and knowledge and kingdom. Qatadah said: “Dawud had nineteen male children, so Sulayman inherited his kingdom from among them and his prophet-hood.”]

JUDGEMENT: No chain for Qatadah’s report, al-Wahidi’s opinion is here.

### **TAFSEER AL-BAGHAWI:**

نُبُوَّتَهُ وَعِلْمَهُ وَمُلْكَهُ دُونَ سَائِرِ أَوْلَادِهِ، وَكَانَ لِدَاوُدَ تِسْعَةَ عَشَرَ ابْنًا، وَأَعْطَى سُلَيْمَانَ مَا أُعْطِيَ دَاوُدَ مِنَ الْمَلِكِ، وَزَيْدٌ لَهُ تَسْخِيرُ الرِّيحِ وَتَسْخِيرُ الشَّيَاطِينِ. وَقَالَ مُقَاتِلٌ: كَانَ سُلَيْمَانُ أَكْبَرَ مَلِكًا مِنْ دَاوُدَ وَأَقْضَى مِنْهُ، وَكَانَ دَاوُدَ أَشَدَّ تَعْبُدًا مِنْ سُلَيْمَانَ، وَكَانَ سُلَيْمَانُ شَاكِرًا لِنِعْمِ اللَّهِ تَعَالَى

Husayn bin Mas`ud al-Baghawi (433-516): [Inherited his prophet-hood and knowledge and kingdom without the rest of his children, and Dawud had nineteen sons, and Sulayman was given what Dawud was given from the kingdom in addition to controlling the wind and Shayateen. Muqatil said: “Sulayman had greater kingdom than Dawud and greater judgement, while Dawud worshipped more than Sulayman, and Sulayman was thankful for Allah most high’s blessings.”]

JUDGEMENT: This is the author’s opinion as for Muqatil his Tafseer is dismissed.

### **MA`ANEE AL-QUR`AN LIL-ZAJJAJ:**

جَاءَ فِي التَّفْسِيرِ أَنَّهُ وَرِثَهُ نُبُوَّتَهُ وَمُلْكُهُ، وَرُوِيَ أَنَّهُ كَانَ لِدَاوُدَ تِسْعَةَ

عَشَرَ وُلْدًا فَوَرِثَهُ سُلَيْمَانُ مِنْ بَيْنِهِمُ النُّبُوَّةَ وَالْمُلْكَ

Ibrahim al-Sarriy al-Zajjaj (241-311): [It is reported in the Tafseer, that he inherited from him his prophet-hood and kingdom, and it is narrated that Dawud had nineteen children so Sulayman inherited him from among them, the prophet-hood and kingdom.]

JUDGEMENT: Author’s opinion.

### **TAFSEER AL-KASHAF LIL-ZAMAKHSHARI:**

وَرِثَ مِنْهُ النُّبُوَّةَ وَالْمُلْكَ دُونَ سَائِرِ بَنِيهِ - وَكَانُوا تِسْعَةَ عَشَرَ - وَكَانَ دَاوُدَ أَكْثَرَ تَعْبُدًا، وَسُلَيْمَانَ أَقْضَى وَأَشْكَرَ لِنِعْمَةِ اللَّهِ

Abu al-Qasim al-Zamakhshari (467-538): [He inherited from him the prophet-hood and kingdom without the rest of his children -and they were nineteen- and Dawud worshipped more whereas Sulayman was a better judge and more thankful for Allah’s blessing.]

JUDGEMENT: Author’s opinion.

### **TAFSEER BAHR-UL-`ULOUM LIL-SAMARQANDI:**

يعني: ورث ملكه وقال الحسن: ورث المال والملك لا النبوة والعلم لأن النبوة والعلم من فضل الله ولا يكون بالميراث ويقال: ورث العلم والحكم لأن الأنبياء عليهم السلام لا يورثون دراهم ولا دنانير

Nasr bin Muhammad al-Samarqandi (375): [Meaning: Inherited his kingdom and al-Hasan said: "He inherited the money and kingdom not the prophet-hood and knowledge, as prophet-hood and knowledge are from the blessings of Allah and they are not by inheritance." And it is said: "He inherited the knowledge and wisdom, as prophets do not leave as inheritance Darahim or Dananeer."]

JUDGEMENT: Author's opinion was his kingdom or authority, not his money. As for what was reported from Hasan here, it is not correctly attributed to him.

### **TA'WEEL MUKHTALAF AL-HADITH LI-IBN QUTAYBAH:**

فإنه أراد ورثه الملك والنبوة والعلم، وكلاهما كان نبيا وملكا، والملك: السلطان والحكم والسياسة، لا المال. ولو كان أراد وراثته ماله، ما كان في الخبر فائدة لأن الناس يعلمون أن الأبناء يرثون الآباء أموالهم ولا يعلمون أن كل بن يقوم مقام أبيه في العلم والملك والنبوة

Ibn Qutaybah al-Dinawari (213-276): [He (swt) meant that he inherited the kingdom and the prophet-hood and the knowledge, the meaning of Kingship is: Authority, judgement and Politics, not the money. If He (swt) intended the inheritance of his money, this story would be of no value as it is common knowledge that children inherit their fathers's wealth, but people do not know that a son can take his father's place in knowledge and kingdom and prophet-hood.]

JUDGEMENT: Author's own opinion.

### **AL-NUKAT WAL-`UYOUN LIL-MAWARDI:**

أحدها: ورث نبوته وملكه، قاله قتادة، قال الكلبي: وكان لداود تسعة عشر ولداً ذكراً وإنما خص سليمان بوراثته لأنها وراثته نبوة وملك، ولو كانت وراثته مال لكان جميع أولاده فيه سواء

الثاني: أن سخر له الشياطين والرياح، قاله الربيع

الثالث: أن داود استخلفه في حياته على بني إسرائيل وكانت ولايته هي الوراثة وهو قول الضحاك، ومنه قيل: العلماء ورثة الأنبياء، لأنهم في الدين مقام الأنبياء.

`Ali bin Muhammad al-Mawardi (364-450): [One of the opinions: He inherited his prophet-hood and kingdom, stated by Qatadah. Al-Kalbi said: "Dawud had nineteen male children, only Sulayman was mentioned as heir because he inherited prophet-hood and kingdom, if it were that of money then all his sons would be equal in this."

The second opinion: He was placed in control of Shayateen(Jinn) and winds, as stated by al-Rabi`.

The third: Is that Dawud made him a successor during his life to lead Bani Isra'eel, and his authority was the inheritance as stated by al-Dahhak. From this is the saying: "The scholars are the heirs of the prophets." Since they take the position of prophets in religious matters.]

JUDGEMENT: The author lists the views he finds valid. Al-Rabi` ibn Anas's (139) opinion is mentioned with no chain, the same goes for al-Dahhak and al-Kalbi.

### **TAFSEER AL-KASHF WAL-BAYAN LIL-THA`LABI:**

نبوته وعلمه وملكه دون سائر أولاده، وكان لداود (عليه السلام) تسعة عشر ابناً

Ahmad bin Muhammad al-Tha`labi (427): [Inherited his prophet-hood and kingship without the rest of his children, and Dawud (as) had nineteen sons.]

JUDGEMENT: Author's opinion.

#### **AL-TAFSEER AL-KABIR LIL-TABARANI:**

أَي وَرَثَ نُبُوَّتَهُ وَعِلْمَهُ وَمُلْكُهُ، وَذَلِكَ أَنَّهُ كَانَ لِدَاوُدَ تِسْعَةَ عَشَرَ ابْنًا ذَكَرَ، فَوَرَثَ سُلَيْمَانُ مُلْكَهُ وَمَجْلِسَهُ وَمَقَامَهُ وَنُبُوَّتَهُ مِنْ بَيْنِهِمْ

Sulayman bin Ahmad al-Tabarani (260-360): [Meaning, he inherited his prophet-hood and knowledge and kingdom. This is because Dawud had nineteen male children, so Sulayman inherited his kingship and position and rank and prophet-hood from among them.]

JUDGEMENT: Author's opinion.

#### **AL-TA'WEELAT LIL-MATURIDI:**

قال أهل التأويل: ورث النبوة والحكم، والوارث: هو الباقي بعد هلاك الآخر وفاته

Muhammad bin Muhammad al-Maturidi (333): [The people of interpretation say: He inherited the prophet-hood and wisdom, and the Warith(inheritor) means: The one who remains after the other perishes.]

JUDGEMENT: al-Maturidi reports the opinion of the Mufasssireen until his time; he also explains what the word inheritor means in the Arabic tongue.

أي: بقي في ملكه ونبوته؛ وعلى ذلك ما سأل زكريا ربه لا يحتمل أن يسأل ربه ولدا يرث ماله من بعد وفاته، ولكن كأنه سأل ربه الولد؛ ليبقى في نبوته ورسالته بعد وفاته؛ لتبقى النبوة في نسله، والله أعلم

[Inherited him: Means was left in kingship and (in position of) prophet-hood. This is what Zakariya asked his Lord, it is not possible that he asked his Lord for a son to inherit money after his death, rather he asked for a boy to remain in position of his prophet-hood and carry on his message after his passing, so prophet-hood may remain in his progeny, and Allah knows best.]

JUDGEMENT: al-Maturidi's opinion.

#### **MUSTADRAK AL-SAHEEHAYN LIL-HAKIM:**

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ، ثنا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنِ الشَّعْبِيِّ قَالَ: " أَرَّخَ بَنُو إِسْحَاقَ مِنْ مَبْعَثِ مُوسَى إِلَى مُلْكِ سُلَيْمَانَ بْنِ دَاوُدَ، قَالَ: وَوَرِثَ سُلَيْمَانُ دَاوُدَ، قَالَ: أَخَذْتُ إِلَيْهِ النُّبُوَّةَ وَالرَّسَالَاتُ أَنْ يَهَبَ لَهُ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ، فَسَخَّرَ لَهُ الْجِنَّ وَالْإِنْسَ وَالطَّيْرَ وَالرِّيْحَ

Al-Hakim al-Naysaburi (405): [from al-Sha`bi: "The children of Ishaq have recorded history from the time of Musa until the kingdom of Sulayman bin Dawud. {And Sulayman inherited Dawud} Meaning prophet-hood and the message were transferred to him and he gave him a kingdom that no one after him could have, control of the Jinn and the birds and wind."]

JUDGEMENT: Ahmad bin `Abdul-Jabbar al-Utarudi's narration from Yunus from Ibn Ishaq is accepted as authentic, but Ibn Ishaq does Tadles and never declared hearing thus it can be weakened for this.

#### **HAQA'IQ AL-TAFSEER LIL-SULAMY:**

قال أبو بكر بن طاهر: ورث سليمان من أبيه داود العلم وكذلك كانت وراثته الأنبياء

وقال ابن عطاء رحمه الله: ورث منه صدق الالتجاء الى ربه وتهرقة نفسه في جميع الأحوال.

Muhammad bin al-Husayn al-Sulamy (412): [Abu Bakr bin Tahir said: "Sulayman inherited from his father Dawud the knowledge and this is the nature of the inheritance of prophets."

Ibn `Ata' may Allah have mercy on him said: "Inherited from him the sincerity of seeking his Lord and completely devoting himself in all situations."]

JUDGEMENT: Abu Bakr `Abdullah bin Tahir al-Abhari (330), his opinion is without a chain. Ibn `Ata' is probably from the scholars of the Soufiya, I do not know who he is. This is an early Sufi Tafseer.

#### **TAFSEER AL-HIDAYAH LI-MAKKI IBN ABI TALIB:**

أبي ورث علمه ومملكه.

وقال قتادة: ورث منه النبوة والملك.

وروي أن داود كان له تسعة عشر ولداً، فورث سليمان النبوة والملك دونهم.

Makki ibn abi Talib (437): [Meaning he inherited his knowledge and kingdom. And Qatadah said: "Prophet-hood and kingdom." It was narrated that Dawud had nineteen sons, so Sulayman inherited the prophet-hood and kingdom without them.]

JUDGEMENT: This is the Sufi author's opinion.

#### **LATA'IF AL-ISHARAT LIL-QUSHAYRI:**

ورث أباه في النبوة، وورثه في أن أقامه مقامه.

`Abdul-Kareem al-Qushayri (465): [Inherited his father in prophet-hood, and he inherited him in that he took his place.]

JUDGEMENT: This is the Sufi author's opinion.

#### **AL-MUHARRAR WAL-WAJEEZ LI-IBN `ATIYYAH:**

و { داود } من بني إسرائيل وكان ملكاً { وورث سليمان } ملكه ومنزلته من النبوة بمعنى صار إليه ذلك بعد موت أبيه فسمي ميراثاً تجوزاً، وهذا نحن قولهم العلماء ورثة الأنبياء، وحقيقة الميراث في المال والأنبياء لا تورث أموالهم لأن النبي صلى الله عليه وسلم قال: " إنا معشر الأنبياء لا نورث ما تركنا صدقة " ، ويحتمل قوله عليه السلام " إنا معشر الأنبياء لا نورث " أن يريد به أن ذلك من فعل الأنبياء وسيرتهم وإن كان فيهم من ورث ماله كزكرياء على أشهر الأقوال فيه، وهذا كما تقول: إنا معشر المسلمين إنما شغلنا العبادة، فالمراد أن ذلك فيه فعل الأكثر، ومنه ما حكى سيبويه أنا معشر العرب أقرى الناس لضيف.

`Abdul-Haqq ibn `Atiyyah al-Andalusi (546): [Dawud was from Bani Isra'eel and he was a king, {And Sulayman inherited Dawud} his kingdom and rank and prophet-hood, meaning these things were transferred to him after his father's death so they were referred to as inheritance metaphorically. The reality of inheritance is that of money, and prophets do not leave their money as inheritance because he (saw) said: "We prophets leave no inheritance, what we leave behind is charity." It is also possible that he meant that this is the doing of prophets even though some did inherit money like Zakariya according to the most popular opinion concerning this, it is as you say "We Muslims are pre-occupied by worship" this refers to the majority not every single one, also similar to what Sibawayh said: "We Arabs are the most hospitable people to guests."]

JUDGEMENT: Author's opinion is that inheritance is kingdom and prophet-hood, not money.

## TAFSEER ZAD-UL-MAYSIR LI-IBN AL-JAWZI:

أي: ورث نبوته وعلمه ومملكه، وكان لداود تسعة عشر ذكراً، فخصّ سليمان بذلك، ولو كانت وراثته مال لكان جميع أولاده فيها سواء

`Abdul-Rahman bin `Ali ibn al-Jawzi (510-597): [Meaning: Inherited his prophet-hood and knowledge and kingdom; Dawud had nineteen sons but this was especially for Sulayman, had it been an inheritance of money then all his children would be equal in this.]

JUDGEMENT: His opinion.

## AL-TAFSEER AL-KABIR AL-FAKHR-UL-RAZI:

فقد اختلفوا فيه، فقال الحسن المال لأن النبوة عطية مبتدأة ولا تورث، وقال غيره بل النبوة، وقال آخرون بل الملك والسياسة، ولو تأمل الحسن لعلم أن المال إذا ورثه الولد فهو أيضاً عطية مبتدأة من الله تعالى، ولذلك يرث الولد إذا كان مؤمناً ولا يرث إذا كان كافراً أو قاتلاً، لكن الله تعالى جعل سبب الإرث فيمن يرث الموت على شرائط، وليس كذلك النبوة لأن الموت لا يكون سبباً لنبوة الولد فمن هذا الوجه يفترقان، وذلك لا يمنع من أن يوصف بأنه ورث النبوة لما قام به عند موته، كما يرث الولد المال إذا قام به عند موته ومما يبين ما قلناه أنه تعالى لو فصل فقال وورث سليمان داود ماله لم يكن لقوله: { وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ } معنى، وإذا قلنا وورث مقامه من النبوة والملك حسن ذلك لأن تعليم منطق الطير يكون داخلياً في جملة ما ورثه، وكذلك قوله تعالى: { وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ } لأن وارث الملك يجمع ذلك ووارث المال لا يجمعه وقوله: { إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ } لا يليق أيضاً إلا بما ذكرنا دون المال الذي قد يحصل للكامل والناقص، وما ذكره الله تعالى من جنود سليمان بعده لا يليق إلا بما ذكرناه، فبطل بما ذكرنا قول من زعم أنه لم يرث إلا المال، فأما إذا قيل " ورث المال والملك معاً فهذا لا يبطل بالوجه التي ذكرناها، بل بظاهر قوله عليه السلام " نحن معاشر الأنبياء لا نورث "

Fakhr-ul-Deen al-Razi (606): [They differed on it, al-Hasan said: "Money because prophet-hood is a gift not to be inherited." Others said: "No it is prophet-hood." Others said: "It is kingdom and politics." If al-Hasan had observed then he would have reached the conclusion that money also can't be inherited as it is a gift from God in the end. This is why the son inherits of he was a believer not a Kafir or killer. Allah has placed conditions for inheritance from the dead but not for prophet-hood as death is not a reason for a son's prophet-hood, in this sense they are different but it does not prevent it from being described as inheritance because he assumed his responsibility after his death, just as a son might inherit money. What proves what we said is that Allah never said "Inherited his money" but rather he continued {He said: "O people, we have been taught the language of birds"} and if we were to say he inherited his rank of prophet-hood and kingship, that would be better as learning the language of birds is a part of what he inherited, this is also proven by his saying {And we have been given from all things} for he who has inherited the kingdom is given from everything however inheriting money does not get you everything, also his saying {Indeed, this is evident bounty} it is not proper for us to say this is referring to money since that can happen to anyone. What Allah has mentioned from Sulayman's soldiers is also not acceptable except for the explanation we have given, thus based on what we explained those who claimed he only inherited money are refuted. For those who say he inherited money and kingdom, then their opinions are still valid as they do not contradict what we stated previously, but their opinion is rejected by the apparent words of the Prophet (saw): "We the prophets leave no inheritance."]

JUDGEMENT: Author does not accept the opinion of inheriting wealth as it contradicts the prophetic narration. All else are disconnected reports.

## AL-TAMHEED LI-IBN `ABDUL-BARR:

سليمان لم يرث من داود ما لا خلفه داود بعده وإنما ورث منه الحكمة والعلم وكذلك ورث يحيى من آل يعقوب وهكذا قال أهل العلم بتأويل القرآن والسنة واستدلوا مع سنة رسول الله المذكورة بقول الله عز وجل {وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا} [النمل:15] قال المفسرون يعني علم التوراة والزيور والفقه في الدين وفصل القضاء وعلم كلام الطير والدواب {وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ} [النمل:15] {وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ} [النمل:16] فورث سليمان من داود النبوة والعلم والحكمة وفصل القضاء وعلى هذا جماعة أهل العلم وسائر المسلمين إلا الروافض وكذلك قولهم في {بِرِثْتِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ} [مريم:6] لا يختلفون في ذلك إلا ما روى عن الحسن أنه قال يرثني مالي ويرث من آل يعقوب النبوة والحكمة والدليل على صحة ما قال علماء المسلمين في تأويل هاتين الآيتين ما ثبت عن النبي صلى الله عليه وسلم أنه قال "إننا معاشر الأنبياء لا نورث ما تركنا صدقة" وكل قول يخالفه قول رسول الله صلى الله عليه وسلم ويدفعه فهو مدفوع مهجور... إلى أن قال... ومما يدل على أنه أراد بقوله عز وجل

{وَوَرِثَ سُلَيْمَانُ دَاوُدَ} النبوة والعلم والسياسة ولم يرد المال لأنه لو أراد المال لم يقتض الخبر عن ذلك فائدة لأنه معلوم أن الأبناء يرثون الآباء أموالهم وليس معلوماً أن كل ابن يقوم مقام أبيه في الملك والعلم والنبوة

Abu `Umar ibn `Abdul-Barr (463): [Sulayman never inherited from Dawud money that he had left behind, he only inherited wisdom and knowledge and this is what Yahya inherited from the family of Ya`qoub, this is also what the people of knowledge in Sunnah and Qur`anic interpretation said, alongside the Sunnah they used as proof His (swt) words: {And we have given Dawud and Sulayman knowledge} the Mufasssiroun said this means: Knowledge of Torah, knowledge of Zabour, knowledge in religious rulings, knowledge of judgment and the knowledge of the language of beasts {And (both) said praise be to Allah who preferred us over many of his believing slaves – And Sulayman inherited Dawud and said: O people we have been taught the language of birds and we have been given from all things} Thus Sulayman inherited from Dawud the prophet-hood and knowledge and wisdom and judgment, this is the opinion of the people of knowledge except the Rawafidh sect, it is also their opinion concerning {Inherits me and inherits from the family of Ya`qoub} no one differs except what has been narrated from al-Hasan that he said: "Inherits my money and inherits from the family of Ya`qoub the prophet-hood and wisdom." The proof for the opinion adopted by the scholars of the Muslims is his (saw) Hadith: "We the prophets leave no inheritance, what is left is charity." All opinions contradicting this are abandoned (...until he said...) what shows you that Allah (swt) intends prophet-hood and knowledge and politics NOT money, is that if he intended money then the information would have no benefit as it is common knowledge that sons inherit their fathers, it is not known however that every son takes his father'd place in kingdom and knowledge and prophet-hood.]

JUDGEMENT: al-Hasan's Hadith has no chain.

#### **TAFSEER IBN `ARABI:**

الملك بالسياسة والنبوة بالهداية

Muhyi al-Deen ibn `Arabi (558-638): [Kingdom of politics and prophet-hood of guidance.]

JUDGEMENT: Sufi author's opinion.

#### **AL-JAMI` LI-AHKAM AL-QUR`AN LIL-QURTUBI:**

قال الكلبي: كان لداود صلى الله عليه وسلم تسعة عشر ولداً فورث سليمان من بينهم نبوته وملكه، ولو كان وراثته مال لكان جميع أولاده فيه سواء؛ وقاله ابن العربي؛ قال: فلو كانت وراثته مال لانقسمت على العدد؛ فخص الله سليمان بما كان لداود من الحكمة والنبوة، وزاده من فضله ملكاً لا ينبغي لأحد من بعده. قال ابن عطية: داود من بني إسرائيل وكان ملكاً وورث سليمان ملكه ومنزلته من النبوة، بمعنى صار إليه ذلك بعد موت أبيه فسمي ميراثاً تجوزاً؛ وهذا نحو قوله: «العلماء ورثة الأنبياء» ويحتمل قوله عليه السلام: " إنا معشر الأنبياء لا نورث " أن يريد أن ذلك من فعل الأنبياء وسيرتهم، وإن كان فيهم من ورث ماله كزكرياء على أشهر الأقوال فيه؛ وهذا كما تقول: إنا معشر المسلمين إنما شغلنا العبادة، والمراد أن ذلك فعل الأكثر. ومنه ما حكى سيبويه: إنا معشر العرب أقرى الناس للضيف.

قلت: قد تقدم هذا المعنى في «مريم» وأن الصحيح القول الأول لقوله عليه السلام: «إنا معشر الأنبياء لا نورث» فهو عام ولا يخرج منه شيء إلا بدليل.

Muhammad bin Ahmad al-Qurtubi (671): [al-Kalbi said: "Dawud (saw) had nineteen sons but only Sulayman inherited his prophet-hood and kingdom, if it were an inheritance of money then all his sons should be equal." Also stated by ibn al-`Arabi: "If it were an inheritance of money it should have been split between them but Allah preferred Sulayman with the inheritance of Dawud's wisdom and prophet-hood, and a kingdom that no one after him had." Ibn `Atiyah said: "Dawud was a king from bani Isra'eel and Sulayman inherited his kingdom and rank of prophet-hood, meaning he received them after the death of his father so they were called an inheritance metaphorically, like his Hadith: 'Scholars are heirs of prophets.' also his saying: 'We prophets leave no inheritance.' This one could possibly mean that it was mostly from the doing of prophets even if one of them did give inheritance according to the popular opinion concerning Zakariya; this is as if you said: 'We Muslims are pre-occupied by worship' meaning most of us."



I said: This was discussed in Surat Mariyam, what is correct is the first opinion because he (saw) said: “We the prophets leave no inheritance.” This is general and there can be no exceptions without evidence.]

JUDGEMENT: Chainless reports, as for Muhyi al-Deen ibn `Arabi (558-638) he’s the famous Sufi philosopher and author of the Tafseer; Ibn `Atiyah’s opinions were previously presented from his Tafseer.

#### **TAFSEER ANWAR AL-TANZEEL LIL-BAYDAWI:**

النبوة أو العلم أو الملك بأن قام مقامه في ذلك دون سائر بنييه وكانوا تسعة عشر

`Abdullah bin `Umar bin `Ali al-Baydawi al-Shirazi (685): [Prophet-hood or knowledge or kingdom as in he replaced him in these matters without the rest of his sons and they were nineteen.]

JUDGEMENT: Author’s opinion.

#### **TAFSEER IBN `ABDUL-SALAM:**

نبوة داود وملكه، أو سخر له الشياطين والرياح، أو استخلفه في حياته على بني إسرائيل فسمي ذلك وراثته، وكان لداود تسعة عشر ابناً

Al-`Iz ibn `Abdul-Salam (577-660): [The prophet-hood of Dawud and his kingdom, or he gave him control over Shayateen and wind, or he made him his successor in leading Banu Isra’eel during his life and it was called inheritance, and Dawud had nineteen sons.]

JUDGEMENT: Author lists opinions.

#### **TAFSEER MADARIK AL-TANZEEL LIL-NASFY:**

ورث منه النبوة والملك دون سائر بنييه وكانوا تسعة عشر قالوا: أوتي النبوة مثل أبيه فكأنه ورثه وإلا فالنبوة لا تورث

`Abdullah bin Ahmad al-Nasfy (710): [Inherited from him prophet-hood and kingdom without his other nineteen sons, they said: “He was given prophet-hood like his father so it is as if he inherited him, otherwise prophet-hood itself is not inheritance.”]

JUDGEMENT: Author’s opinion.

#### **LUBAB-UL-TA’WEEL LIL-KHAZIN:**

يعني نبوته وعلمه، وملكه دون سائر أولاده وكان لداود تسعة عشر ابناً وأعطى سليمان ما أعطى داود وزيد له تسخير الريح، والجن والشياطين

`Ala’-ul-Deen `Ali bin Muhammad al-Khazin (725): [Meaning his prophet-hood, knowledge and kingdom aside from the rest of Dawud’s nineteen children; And Sulayman was given all that Dawud was given in addition to controlling wind, Jinn and Shayateen.]

JUDGEMENT: Author’s opinion.

#### **AL-TASHEEL LI-IBN JUZAY:**

أي ورث عنه النبوة والعلم والملك

Muhammad bin Ahmad ibn Juzay al-Gharnati (693-741): [Meaning inherited his prophet-hood and knowledge and kingdom.]

JUDGEMENT: Author’s opinion.

### **TAFSEER IBN KATHEER:**

أي: في الملك والنبوة، وليس المراد وراثه المال، إذ لو كان كذلك، لم يخص سليمان وحده من بين سائر أولاد داود، فإنه قد كان لداود مائة امرأة، ولكن المراد بذلك وراثه الملك والنبوة، فإن الأنبياء لا تورث أموالهم؛ كما أخبر بذلك رسول الله صلى الله عليه وسلم في قوله: " نحن معاشر الأنبياء لا نورث، ما تركناه فهو صدقة "

Isma`eel ibn `Umar bin Katheer (700-774): [Meaning: In kingship and prophet-hood, not an inheritance of money, if it were that of money then Sulayman would not be specified from among all his brothers, Dawud had one hundred wives but what was intended is inheritance of kingdom and prophet-hood. A prophet's money is not inherited as Rasul-Allah (saw) said: "We the prophets leave no inheritance, what remains is charity."]

JUDGEMENT: Author's opinion.

### **TAFSEER AL-JALALAYN:**

النبوة والعلم دون باقي أولاده

Jalal-ul-Deen al-Mahalli (864) & Jalal-ul-Deen al-Suyuti (911): [Prophet-hood and knowledge without the rest of his children.]

JUDGEMENT: Author's opinion.

### **FATH-UL-QADEER LIL-SHAWKANI:**

أي ورثه العلم والنبوة. قال قتادة والكلبي: كان لداود تسعة عشر ولداً ذكراً، فورث سليمان من بينهم نبوته، ولو كان المراد: وراثه المال لم يخص سليمان بالذكر؛ لأن جميع أولاده في ذلك سواء، وكذا قال جمهور المفسرين، فهذه الوراثه هي وراثه مجازية كما في قوله صلى الله عليه وسلم: " العلماء ورثة الأنبياء "

Muhammad bin `Ali al-Shawkani (1173-1250): [Meaning an inheritance of knowledge and prophet-hood. Qatadah and al-Kalbi both said: "Dawud had nineteen male children, Sulayman inherited from among them the prophet-hood, if it were that of money then Sulayman wouldn't have been specified as all his children are equal in this." This is also the opinion of the majority of Mufasssireen, in other words this inheritance is a metaphorical one similar to what he (saw) said: "Scholars are heirs of prophets."]

JUDGEMENT: Author never included the chain for the above report.

## -Summary of Opinions on Surat al-Naml [27:16]

### **The opinions of Companions and their Followers:**

`Amir al-Sha`bi (21-103): Inherited prophet-hood and the message. (Da`eef)

Al-Dahhak ibn Muzahim (105): Inherits his authority. (chainless)

Wahb bin Munabbih (34-110): Inherited the kingdom, given the prophet-hood and made to have powers. (Da`eef)

Al-Hasan al-Basri (21-110): Inherited money and kingdom not prophet-hood and knowledge. (chainless)

Qatadah bin Di`amah (61-117): Inherited prophet-hood and kingdom and special powers. (Sahih)

Qatadah bin Di`amah (61-117): Inherited prophet-hood, kingdom and knowledge. (Sahih)

Qatadah bin Di`amah (61-117): Inherited prophet-hood and kingdom. (Hasan)

Al-Rabi` bin Anas al-Bakri (139): Inherited special powers. (Da`eef)

Muqatil bin Sulayman (150): Inherits knowledge and kingdom. (unreliable scholar)

Abu Zakariya al-Farra' (144-207): Dawud had nineteen sons, Sulayman only inherited kingship. (Sahih)

Hisham ibn al-Kalbi (110-204): Sulayman is the only mentioned as he inherited the prophet-hood & kingship (chainless)

### **Scholars who permit prophetic inheritance of material possessions and money:**

None.

### **Scholars who say it is of prophet-hood and knowledge or kingdom and authority:**

Yahya bin Salam (240) - Muhammad ibn Jareer al-Tabari (224-310) - `Abdul-Rahman bin abi Hatim al-Razi (240-327) - Muhammad bin abi Zamanayn al-Andalusi (324-399) - `Ali bin Ahmad al-Wahidi (468) - Husayn bin Mas`ud al-Baghawi (433-516) - Ibrahim al-Sarriy al-Zajjaj (241-311) - Abu al-Qasim al-Zamakhshari (467-538) - Nasr bin Muhammad al-Samarqandi (375) - `Abdullah bin Qutaybah al-Dinawari (213-276) - Ahmad bin Muhammad al-Tha`labi (427) - Sulayman bin Ahmad al-Tabarani (260-360) - Muhammad bin Muhammad al-Maturidi (333) - Abu Bakr `Abdullah bin Tahir al-Abhari (330) - Muhammad bin al-Husayn al-Sulamy (412) - Ibn `Ata' al-Sufi (???) - Makki ibn abi Talib (437) - `Abdul-Kareem al-Qushayri (465) - `Abdul-Haqq ibn `Atiyyah al-Andalusi (546) - `Abdul-Rahman bin `Ali ibn al-Jawzi (510-597) - Fakhr-ul-Deen al-Razi (606) - Abu `Umar ibn `Abdul-Barr (463) - Muhyi al-Deen ibn `Arabi (558-638) - Muhammad bin Ahmad al-Qurtubi (671) - `Abdullah bin `Umar bin `Ali al-Baydawi al-Shirazi (685) - Al-`Iz ibn `Abdul-Salam (577-660) - `Abdullah bin Ahmad al-Nasfy (710) - `Ala'-ul-Deen `Ali bin Muhammad al-Khazin (725) - Muhammad bin Ahmad ibn Juzay al-Gharnati (693-741) - Isma`eel ibn `Umar bin Katheer (700-774) - Jalal-ul-Deen al-Mahalli (864) - Jalal-ul-Deen al-Suyuti (911) - Muhammad bin `Ali al-Shawkani (1173-1250).

### **Scholars who list various opinions without adopting a specific interpretation for the verse:**

`Ali bin Muhammad al-Mawardi (364-450).

### **OBSERVATION:**

The first observation is that for this verse we find a much smaller collection of opinions from the Salaf, what is authentic and reliable is only the opinion of Qatadah and al-Farra', they both said that it was an inheritance of authority and prophet-hood.

Regarding the scholars, there is a consensus in about forty two sources of Tafseer, that it is mainly an inheritance of authority and his rank of kingship and an inheritance of prophet-hood and religious leadership.

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