

التسامح في الاسلام

*Tolerance in Islam*

موارد إسلامية مجانية

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﴿ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴾ الفاتحة ۱

{ In the name of Allah the Merciful the  
Compassionate } *Al-fatihah* 1

"لا إله إلا الله العظيم الحليم"  
صحیح البخاری کتاب الدعوات

"There is no god but Allah, the Great, the  
Tolerant"

*Sahih Muslim, The book of invocations*

عن النبي ﷺ قال إن الله رقيق يحب الرفق في الأمر كله  
سنن ابن ماجه كتاب الأدب

The Prophet (SAW) said: Indeed Allah is gentle  
and loves gentleness in all things.

*Sunan Ibn Majah, The book of manners*

قيل يا رسول الله أي الأعمال أفضل قال الصبر والسماحة  
المصنف لابن أبي شيبة كتاب الإيمان والرؤيا

Someone asked: Oh Messenger of Allah, what  
deeds are best? He said: Patience and tolerance.

*Ibn Abi Shayba, The Musannaf, The book of belief and visions*

قال رسول الله ﷺ اسْمَحْ يُسْمَحْ لَكَ  
مسند أحمد مسند ابن عباس رضي الله عنه

The Messenger of Allah (SAW) said: Be tolerant and you will be shown tolerance.

*Musnad Ahmad, Narrations of Ibn 'Abbas*

﴿ تَوَاصَوْا بِالصَّبْرِ ﴾ العصر ٣

{ Exhort one another to patience } *Al-'asr 3*

﴿ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴾ الكافرون ٦

{ You all have your religion, and I have my religion } *Al-kafirun 6*

﴿ لا إكراه في الدين ﴾ البقرة ٢٥٦

{ There is no compulsion in religion } *Al-baqara 256*

سئل رسول الله ﷺ ما الاسلام قال طيب الكلام وإطعام الطعام وإفشاء السلام ... قيل فأبي الايمان أفضل قال الصبر والسماحة تنبيه الغافلين للسمرقندي باب فضل الغزو والجهاد

The Messenger of Allah (SAW) was asked: What is Islam? He said: Pleasant speech, giving food to eat, and spreading peace ... Someone said:

And what faith is the best? He said: Forbearance and tolerance.

*Al-Samarqandi, Tanbih Al-ghafilin*

﴿واصبر على ما يقولوا ولا هجرهم هجرًا مجملًا﴾ المزمّل ١٠

{ Be forbearing with what they say, and refrain from them nicely } *Al-muzzammil 10*

اعلم أنه تعالى تارة يرشد رسوله إلى الرفق واللطف في آيات كثيرة ... وتارة يرشد إلى التغليظ والتشديد  
تفسير الرازي الانفال ٥٥-٥٧

Know that the Most High at times guides His Messenger to gentleness and kindness, in numerous verses ... But sometimes He guides to harshness and severity.

*Tafsir Al-Razi, Al-anfal 55-57*

﴿لا إكراه في الدين﴾ هذه الآية منسوخة وانما نزلت قبل أن يفرض القتال  
تفسير الطبري

{ There is no compulsion in religion } : This verse is abrogated, since it came down before fighting was imposed as an obligation.

*Tafsir Al-Tabari, Al-baqara 256*

﴿ واصبر على ما يقولون وأهجرهم هجراً جميلاً ﴾ ﴿ براءة نسخت  
 ما ههنا أمر بقتالهم حتى يشهدوا أن لا إله إلا الله وأن محمداً  
 رسول الله لا يقبل منهم غيرها  
 تفسير الطبري المزمّل ١٠

{ Be forbearing with what they say, and refrain from them nicely } ; an absolution that abrogates what is here is the command to fight them until they bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah; nothing is to be accepted from them other than this.

*Tafsir Al-Tabari, Al-muzzammil 10*

والاسلام هو الدخول في السلم وهو الانقياد والطاعة يقال أسلم  
 أي دخل في السلم وإستسلم  
 تفسير البغوي آل عمران ١٩

Islam means entering into a state of peace, which is compliance and obedience; it is said: “One has yielded into Islam”/“One has become a Muslim” [“*aslama*”], that is, he has entered into a state of peace and has surrendered.

*Tafsir Al-Baghawi, Al ‘Imran 19*

قال ابن قتبية والاسلام الدخول في السلم أي في الإنقياد  
والمتابعة ومثله الإستسلام  
تفسير ابن الجوزي آل عمران ١٩

Ibn Qutaiba said: Islam is entering into a state of peace, that is, into compliance and consent, similar to surrender.

*Tafsir Ibn Al-Jawzi, Al 'Imran 19*

﴿ يا أيها الذين آمنوا ادخلوا في السلم كافة ﴾ ﴿ السلم ﴾ بالكسر  
والفتح الاستسلام والطاعة  
تفسير البيضاوي البقرة ٢٠٨

{ Oh you who have believed! Enter completely into peace } : “peace” [*silm*] is surrender and obedience.

*Tafsir Al-Baydawi, Al-baqara 208*

النبي ﷺ قد أكره العرب على دين الاسلام وقاتلهم ولم يرض  
منهم إلا بالاسلام  
تفسير القرطبي البقرة ٢٥٦

The Prophet (SAW) compelled the Arabs to the religion of Islam, and He fought them, and was not satisfied with anything but Islam from them.

*Tafsir Al-Qurtubi, Al-baqara 256*

قال ابن عباس نهى الله المؤمنين أن يلاطفوا الكفار فيتخذوهم  
أولياء ... ﴿ إلا أن تتقوا منهم تقاة ﴾ قال معاذ بن جبل  
ومجاهد كانت التقية في جِدة الاسلام قبل قوة المسلمين فأما  
اليوم فقد أعز الله الاسلام أن يتقوا من عدوهم  
تفسير القرطبي آل عمران ٢٨

Ibn ‘Abbas said: Allah has prohibited the Believers to be nice to Disbelievers [*Kuffar*], taking them as associates [*awliya’*] ... { Except out of prudence if you fear from them [*tuqaa*] } ; Mu’adh ibn Jabal and Mujahid said: *Taqiyya* [precautionary dissimulation] was part of the inherent power of Islam before the Muslims were strong. Today, however, Allah has strengthened Islam over the need to have to dissimulate from their enemy.

*Tafsir Al-Qurtubi, Al ‘Imran 28*

أخبر أن إيمان المؤمنين يفسد بموادة الكفار وأن من كان مؤمناً  
لا يوالي من كفر  
تفسير البغوي المجادلة ٢٢

The faith of a Believer is spoiled by affection with Disbelievers [*Kuffar*], and anyone who is a Believer can not be close with anyone who has disbelieved.

*Tafsir Al-Baghawi, Al-mujadilah 22*

أعلمهم أنك وهم على علم من أن بعضكم لبعض حرب لا صلح  
بينكم ولا سلم  
تفسير الطبري الأنبياء ١٠٩

Make it known to them that you and they are aware that you are at war with each other; there is neither reconciling nor peace between you.

*Tafsir Al-Tabari, Al-anbiyaa 109*

﴿ وَمَنْ يَسْعَ خَيْرَ الدِّينِ إِلَّا الْإِسْلَامَ ﴾ وَبِنَا فُلْنَ يَقْبَلُ ﴿ آل عمران ٨٥

{ Whoever aspires to a religion other than Islam, it will not be accepted of him } *Al 'Imran 85*

فلا يقبل من الوثني إلا الاسلام فإن أبي قتل  
تفسير البغوي البقرة ١٩٣

Nothing but Islam is accepted from the heathen; if they refuse, they are killed.

*Tafsir Al-Baghawi, Al-baqara 193*

ينفي قبول كل دين يغايره لا قبول كل ما يغايره  
تفسير البيضاوي آل عمران ٨٥

There is no acceptance of any religion that contradicts it; nothing that contradicts it is accepted.

*Tafsir Al-Baydawi, Al 'Imran 85*

وأخرج عبد الرزاق وإبن المنذر والنحاس في ناسخه وأبو الشيخ عن قتادة رضي الله عنه في قوله ﴿ وَإِنْ جَنَحُوا لِلسَّلْمِ ﴾ أي الصلح ﴿ فَأَجْنَحْ لَهَا ﴾ قال كانت قبل براءة وكان النبي يوادع الناس إلى أجل فإما أن يسلموا وإما أن يقاتلهم ثم نسخ ذلك في براءة فقال ﴿ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ ﴾ وقال ﴿ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً ﴾ نبذ إلى كل ذي عهد عهده وأمره أن يقاتلهم حتى يقولوا لا إله إلا الله ويسلموا وإن لا يقبلوا منهم إلا ذلك وكل عهد كان في هذه السورة وغيرها وكل صلح يصالح به المسلمون المشركين يتواعدون به فإن براءة جاءت بنسخ ذلك فأمر بقتلهم قبلها على كل حال حتى يقولوا لا إله إلا الله

الدر المنثور للسيوطي الانفال ٦١

‘Abd Al-Razzaq, Ibn Al-Mundhir, and Al-Nahas, and Abu Al-Shiekh from Qatada (may Allah be pleased with him), regarding His word: { And if they incline to peace } : that is, conciliation; { then incline to it } : he said: This was before “Absolution” [surah Al-tawba], when the Prophet would make peace with people for a certain period of time, then either they yielded into Islam or He would fight them. This was then abrogated in the Absolution; He [Allah] said: { Kill the Idolaters wherever you find them } [Al-tawba 5] and He said: { So fight the Idolaters completely } [Al-tawba 36], which dispensed with the pacts of anyone that had a pact, and He

ordered him to fight them until they said “There is no god but Allah”, and yielded into Islam, and not to accept anything from them except this. Every pact in this *surah* and others, and every truce that the Muslims had made with the Idolaters in mutual promise to each other – the *Absolution* brought abrogation to this, and He ordered that they be fought for it in any situation until they say “There is no god but Allah”.

*Al-Suyuti, Al-durr Al-manthur, Al-anfal 61*

استدلّ بعض العلماء بهذه الآية على وجوب قتل كل من طعن  
في الدين إذ هو كافر والطعن أن ينسب إليه ما لا يليق به أو  
يعترض بالإستخفاف على ما هو من الدين

تفسير القرطبي التوبة ١٢

Some scholars have reached the conclusion from this verse [*Al-tawba* 12] that it is obligatory to kill anyone who defames the religion, as he is a Disbeliever. Defaming means attributing to it what is not befitting to it, or raising frivolous objections against matters of the religion.

*Tafsir Al-Qurtubi, Al-tawba 12*

وقوله تعالى ﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾ إخبار منه تعالى بأنه لا دين عنده يقبله من أحد سوى الإسلام وهو إتيان الرسل فيما بعثهم الله به في كل حين حتى ختموا بمحمد ﷺ  
تفسير ابن كثير آل عمران ١٩

The word of the Most High: { Indeed religion in the sight of Allah is Islam } ; a declaration from the Most High that there is no religion in His sight that He accepts other than Islam; this is adherence to the messengers in what Allah sent them forth with throughout the ages, until they were sealed by Muhammad (SAW).

*Tafsir Ibn Kathir, Al 'Imran 19*

﴿ لا تجد قوماً يؤمنون بالله واليوم الآخر يوادون من حاد الله ورسوله ﴾ المجادلة ٢٢

{ You will not find people who believe in Allah and the last day to be affectionate towards anyone who opposes Allah and His Messenger }  
*Al-mujadilah 22*

يعني... لا تجد يا محمد قوماً يصدّقون الله ويقرّون باليوم الآخر يوادون من حاد الله ورسوله وشاقّهما وخالف أمر الله ونهيه  
تفسير الطبري المجادلة ٢٢

He means: Oh Muhammad, you will not find people, who believe Allah and attest to the last day, to be affectionate towards anyone who opposes Allah and His Messenger, antagonizes the two of Them, or goes against what Allah has commanded and forbidden.

*Tafsir Al-Tabari, Al-mujadilah 22*

﴿ لا يجد قوماً يؤمنون بالله واليوم الآخر يوادون ﴾  
 ﴿ يصادقون ﴾ ﴿ من حادّ الله ورسوله ولو كانوا ﴾ ﴿ أي المحادون ﴾  
 ﴿ آباءهم ﴾ ﴿ أي المؤمنين ﴾ ﴿ أو ابنائهم أو اخوانهم أو ﴾  
 ﴿ عشيرتهم ﴾ ﴿ بل يقصدونهم بالسوء ويقاثلونهم على الايمان ﴾  
 كما وقع لجماعة من الصحابة رضي الله عنهم

تفسير الجلالين المجادلة ٢٠-٢٢

{ You will not find people who believe in Allah and the last day to be affectionate } : make friends; { towards anyone who opposes Allah and His Messenger, even if they } : that is, the ones being shown affection; { are their fathers } : that is, of the Believers; { or their sons, or their brothers, or their kinsfolk } : but rather, they seek harm on them and fight against them over belief, as a group of the Companions (may Allah be pleased with them) had to do.

*Tafsir Al-Jalalain, Al-mujadilah 20-22*

من حقوق الله تعالى أن لا يميل من المشركين ذا قرى ولا يحابي  
 في نصره دين الله ذا مودة فإن حق الله أوجب ونصرة دينه أُلزم  
 قال الله تعالى ﴿ يا أيها الذين آمنوا لا تتخذوا عدوي وعدوكم أولياء  
 تلقون إليهم بالمودة وقد كفروا بما جاءكم من الحق ﴾ الآية  
 الأحكام السلطانية والولايات الدينية للمواردى الباب الرابع في تقليد الإمارة  
 على الجهاد

It is part of duty to Allah Most High that one not be sympathetic to a relative from among the Idolaters, nor side with a friend while upholding the religion of Allah; indeed duty to Allah is more incumbent, and upholding His religion [deen] is more binding. Allah Most High has said: { Oh you who have believed! Do not take my enemy and your enemy as associates, extending friendship to them, as they have disbelieved in the truth that has come to you } [Al-mumtahana 1].

*Al-Mawardi, Ahkam Al-sultaniya, Chapter 4: On appointing position of authority (an emirate) over jihad*

ومن ههنا أخذ قتل من سب الرسول صلوات الله وسلامه  
 عليه أو من طعن في دين الاسلام  
 تفسير ابن كثير التوبة ١٢

Whoever slanders the Messenger (may the prayers and peace of Allah be upon him), or whoever defames the religion of Islam, is to be killed.

*Tafsir Ibn Kathir, Al-tawba 12*

وقد إجتمع أشرفهم يوماً في الحِجْر فذكروا رسول الله ﷺ فقالوا ما رأينا مثل ما صبرنا عليه من أمر هذا الرجل قط سقّه أحلامنا وشتم آباءنا وعاب ديننا وفرّق جماعتنا وسبّ آلهتنا لقد صبرنا منه على أمر عظيم أو كما قالوا فيبينما هم في ذلك إذ طلع رسول الله ﷺ فأقبل يمشي حتى إستلم الرُكن ثم مر بهم طائفاً بالبيت فلما مر بهم غمزوه ببعض القول قال فعرفتُ ذلك في وجه رسول الله ﷺ قال ثم مضى فلما مر بهم الثانية غمزوه بمثلها فعرفت ذلك في وجه رسول الله ﷺ ثم بر بهم الثالثة فغمزوه بمثلها فوقف ثم قال أسمعون يا معشر قريش أما والذي نفسي بيده لقد جئتكم بالذبح قال فأخذت القوم كلمته حتى ما منهم رجلٌ إلا كأنما على رأسه طائر واقع حتى إن أشدهم فيه وصاة قبل ذلك ليرفؤه بأحسن ما يجد من القول حتى إنه ليقول إنصرف يا أبا القاسم فوالله ما كنت جهولاً قال فإنصرف رسول الله ﷺ

السيرة النبوية لابن هشام ذكر بعض ما لقي رسول الله ﷺ من قومه

Their nobles [the Quraish] had gathered together one day at the *hijr* [by the Ka'ba], and they mentioned the Messenger of Allah (SAW), saying: We have never known anything like what we have endured in dealing with this man – He calls our insight foolish, he insults our fathers, degrades our religion, disperses our gatherings, and slanders our gods; we have put up with a great deal from him (or whatever they

said). And while they were talking like this, suddenly the Messenger of Allah (SAW) showed up, turned, and walked over to touch the corner, then He passed by the group while walking around the House [Ka'ba]. And when He passed by them, they said some things to him. He [the narrator] said: And I could see this on the Messenger of Allah's (SAW) face. Then He proceeded on, and when He passed by them the second time, they said the same kind of things; and I saw it on the Messenger of Allah's (SAW) face. Then He passed by them a third time, and they said the same kind of things. And He stopped, and said: "Will you hear, oh people of Quraysh? But indeed I swear by Him who holds my soul, I have come to slaughter you all!" His words gripped the people to the point that there was not a man who did not stand still as though a bird had landed on his head. Even those who had been most severe in talking about him before this apologized to him with the best possible words, finally saying: Turn away now, oh Abu Qasim, by Allah you are not foolish. So the Messenger of Allah (SAW) departed.

*Ibn Hisham, Al-sirah Al-nabawiya, Topic section: mention of some of what the Messenger of Allah (SAW) faced from his people*

وهذه الآية توجب قتل من آذى الله ورسوله  
الصارم المسلول على شاتم الرسول لإبن تيمية المسألة الاولى أن من سب النبي  
ﷺ من مسلم أو كافر فإنه يجب قتله

This verse [Al-ahzab 57] makes it obligatory to kill whoever offends Allah and His Messenger.

*Ibn Taymiyya, Al-sarim Al-maslul, The first issue: That any Muslim or Disbeliever who slanders the Prophet (SAW) must indeed be killed.*

وقد فرض الله تعالى توقيره وبرّه وفي المبسوط عن عثمان بن  
كثانة من شتم النبي ﷺ من المسلمين قتل أو صلب حياً ولم  
يُستتب والامام مخير في صلبه حياً أو قتله  
الشفاء للقاضي عياض اليعقوبي القسم الرابع في تصرف وجوه الأحكام فيمن  
تقصه أو سبه عليه الصلاة والسلام

Allah Most High has made it obligatory to venerate him and show loyalty to him; in the *Mabsut* it is narrated from ‘Uthman ibn Kinana: Any Muslim who insults the Prophet (SAW) is either killed or crucified alive; repentance is not to be sought from him. The Imam is given the choice to crucify him alive or kill him.

*Al-qadi ‘Iyad Al-Yahsubi, Al-shifa, Part Four: regarding disposition of the aspects of legal rulings for those who slander Him or insult Him (prayers and peace be upon him)*

وقال حبيب بن ربيع القروي مذهب مالك وأصحابه أن من قال فيه ﷺ ما فيه نقص قتل دون استتابة وقال ابن عتاب الكتاب والسنة موجبان أن من قصد النبي ﷺ بأذى أو نقص معرضاً أو مصرحاً وإن قلّ فقتله واجب

الشفة للقاضي عياض اليحصبي القسم الرابع في تصرف وجوه الأحكام فيمن تنقصه أو سبه عليه الصلاة والسلام

Habib ibn Rabi' Al-Qawari said: The doctrine of Malik and his companions is that whoever says anything of Him (SAW) in which there is any slighting, is to be killed without seeking his repentance. Ibn 'Attab said: The Book and the *sunnah* both make it obligatory that whoever intends to harm or slight the Prophet (SAW), insinuating or openly, even just a little, must be killed.

*Al-qadi 'Iyad Al-Yahsubi, Al-shifa, Part Four: regarding disposition of the aspects of legal rulings for those who slander Him or insult Him (prayers and peace be upon him)*

جميع من سب النبي ﷺ أو عابه أو ألحق به نقصاً في نفسه أو نسبه أو دينه أو خصلة من خصاله أو عرض به أو شبهه بشيء على طريق ألسب له أو الإضرار عليه أو التصغير لشأنه أو الغضب منه والعيب له فهو سب له والحكم فيه حكم الساب يقتل كما نبينه ولا نستثني فصلاً من فصول هذا الباب على هذا المقصد ولا نمتري فيه تصريحاً كان أو تلويحاً وكذلك من لعنه أو دعا

عليه أو تمنى مَضْرَّةً له أو نسب إليه ما لا يليق بمنصبه على طريق  
الذمّ أو عبث في جهته العزيزة بسُخف من الكلام وهُجر ومنكره  
من القول وزور أو غيرِه بشيء مما جرى من البلاء والمحنة عليه  
أو غمّصه ببعض العوارض البشرية الجائزة والمعهودة لديه وهذا  
كله إجماع من العلماء وأئمة الفتوى من لدن الصحابة رضوان  
الله عليهم إلى هَلُمَّ جَرّاً

الشفنا للقاضي عياض اليحصبي القسم الرابع في تصرف وجوه الأحكام فيمن  
تتقّصه أو سبه عليه الصلاة والسلام

All those who slander the Prophet (SAW), or defame him, or attribute flaws to him concerning his person, his lineage, his religion, or any of his features, or put him in a bad light, or compare him to anything else as a means of slandering him, contempt for him, belittling his state of affairs, degrading him, or shaming him – they slander him, and the ruling for them is the ruling for slanderers: they are to be killed, as we make clear; and we make no exceptions in any of the judgments of this chapter in this intent, and we have no reservations, either in stating clearly or making allusions. Similarly for anyone who curses him, or makes invocations against him, or wishes harm on him, or unduly attributes anything to his position as a means of defiling him, or abuses his honorable authority with foolish remarks, obscenities, reprehensible

speech, and falsehood, or dishonors him with any of the distress and trials that came upon him, or holds him in contempt for any of the conceivable and commonplace natural human features he may have had. All of this is the universal consensus of the scholars and imams dictating legal opinions [fatwa] from among the Companions (may the pleasure of Allah be upon them in perpetuity).

*Al-qadi 'Iyad Al-Yahsubi, Al-shifa, Part Four: regarding disposition of the aspects of legal rulings for those who slander Him or insult Him (prayers and peace be upon him)*

عن سماك بن الفضل قال أخبرني عروة بن محمد عن رجلٍ من بلقين أن امرأة كانت تُسبُّ النبي ﷺ فقال النبي ﷺ من يكفيني عدوي نخرج إليها خالد بن الوليد فقتلها  
المصنف لعبد الرزاق كتاب الجهاد

From Simak ibn Al-Fadl, who said: ‘Urwa ibn Muhammad related to me from a man of Balqin, that a certain woman used to insult the Prophet (SAW); and so the Prophet (SAW) asked: Who can deal with my enemy for me? So Khalid ibn Al-Walid set out to find her, and killed her.

*Abd Al-Razzaq, the Musannaf, The book of jihad*

عن جابر بن عبدالله رضي الله عنهما أن النبي ﷺ قال من  
لكعب بن الأشرف فإنه قد آذى الله ورسوله قال محمد بن  
مسلمة أتحب أن أقتله يا رسول الله قال نعم  
صحيح البخاري كتاب الجهاد والسير

Jabir ibn Abdullah (may Allah be pleased with them both) related that the Prophet (SAW) said: Who can take care of Ka'b ibn Al-Ashraf? For indeed he has harmed Allah and His Messenger. Muhammad ibn Maslama said: Would you like me to kill him, Oh Messenger of Allah? He said: Yes.

*Sahih Al-Bukhari, The book of jihad and campaigns*

قال ابن المنذر أجمع عوام أهل العلم على أن حد من سب النبي  
ﷺ القتل وممن قاله مالك والليث وأحمد وإسحاق وهو مذهب  
الشافعي ... وقد حكى أبو بكر الفارسي من أصحاب الشافعي  
إجماع المسلمين على أن حد من سب النبي س القتل كما أن حد  
من سب غيره الجلد

الصارم المسلول على شاتم الرسول لإبن تيمية المسألة الاولى أن من سب النبي  
س من مسلم أو كافر فإنه يجب قتله

Ibn Al-Mundhir said: Scholars in general agree that the punishment for someone who slanders the Prophet (SAW) is death; among those who said this are Malik, Al-Laith, Ahmad, and Ishaq, and it is a tenet of Al-Shafi'i. ... Abu Bakr Al-

Farisi recounted – from the companions of Al-Shafi'i – the agreement among Muslims that the punishment for someone who slanders the Prophet (SAW) is death, just as the punishment for someone who slanders anyone else is whipping.

*Ibn Taymiyya, Al-sarim Al-maslul, The first issue: That any Muslim or Disbeliever who slanders the Prophet (SAW) must indeed be killed.*

وقال أحمد بن أبي سليمان صاحب سخنون من قال إن النبي ﷺ  
أسود قتل لم يكن النبي ﷺ بأسود  
الشفة للقاضي عياض اليحصي القسم الرابع في تصرف وجوه الأحكام فيمن  
تنقّصه أو سبّه عليه الصلاة والسلام

Ahmad ibn Abi Sulaiman, the companion of Sahnun, said: Whoever says that the Prophet (SAW) was black is to be killed; the Prophet (SAW) was not black.

*Al-qadi 'Iyad Al-Yahsubi, Al-shifa, Part Four: regarding disposition of the aspects of legal rulings for those who slander Him or insult Him (prayers and peace be upon him)*

عن الحسن في النصراني يقذف المسلم قال يُجلد ثمانين  
عن هشام بن عروة عن أبيه قال إذا قذف النصراني المسلم  
جُلد الحد

عن الزهري قال في أهل الذمة يجلدون في الفرية على  
المسلمين

عن عامر قال أتاني مسلم وجرمقاني قد إقترى كل واحد  
منهما على صاحبه فجلدت الجرمقاني وتركت المسلم فأتى عمر  
بن عبدالعزيز فذكر ذلك له فقال أحسن

عن عاصم قال شهدت الشعبي وضرب نصرانياً قذف مسلماً  
فقال إضرب ولا يرى ابطك

عن عكرمة مولى ابن عباس عن ابن عباس في المملوك  
يقذف الحر قال يجلد أربعين

عن يحيى بن سعيد قال جلد أبو بكر بن محمد بن عمرو بن حزم  
عبداً قذف حراً ثمانين

المصنف لإبن أبي شيبه كتاب الحدود

From Hasan regarding a Christian [*Nasrani*] who slanders a Muslim; he said: He is to be whipped eighty times.

Hisham ibn 'Urwa related from his father, who said: If a Christian slanders a Muslim, whipping is the punishment.

From Al-Zuhri, who said regarding those held under safeguard [*dhimmis*]: They are to be whipped for defaming Muslims.

From 'Amir, who said: A Muslim and Jarmaqani came to me, each of them having fabricated lies about the other; so I whipped Al-Jarmaqani and I left the Muslim alone. And 'Amr ibn 'Abd Al-'Aziz came, and he mentioned it to him, and he said: Good job!

From 'Asim, who said: I saw Al-Sha'bi having beaten a Christian who had slandered a Muslim. And he ['Asim] said: Beat him! So you can't even see your armpit!

'Ikrama, the freed slave of Ibn 'Abbas, related from Ibn 'Abbas regarding a slave who slanders a free person; he said: He is to be whipped forty times.

From Yahya ibn Sa'id, who said: Abu Bakr ibn Muhammad ibn 'Amr ibn Hazm whipped a slave, who had slandered a free person, eighty times.

*Ibn Abi Shayba, Al-musannaf, The book of legal punishments [hudud]*

وروي عن مالك من سبَّ أبا بكر جُلد ومن سب عائشة قُتل  
الشفة للقاضي عياض اليحصبي القسم الرابع في تصرف وجوه الأحكام فيمن  
تقصه أو سبه عليه الصلاة والسلام

It is narrated from Malik: Whoever insults Abu Bakr is to be flogged, and whoever insults 'Aishah is to be killed.

*Al-qadi 'Iyad Al-Yahsubi, Al-shifa, Part Four: regarding disposition of the aspects of legal rulings for those who slander Him or insult Him (prayers and peace be upon him)*

﴿ محمد رسول الله والنزير معه الأعداء على الكفار رحماء بينهم ﴾  
الفتح ٢٩

{ Muhammad is the messenger of Allah, and those who are with him are severe against the Disbelievers but merciful with each other }

*Al-fath 29*

والمعنى أنهم يغلظون على من خالف دينهم ويتراحمون  
تفسير البيضاوي الفتح ٢٩

The meaning is that they are harsh on whoever opposes their religion but merciful towards each other.

*Tafsir Al-Baydawi, Al-fath 29*

معنى الآية ﴿ أشداء على الكفار ﴾ أي غلاظ عليهم كالأسد  
على فريسته لا تأخذهم فيهم رأفة  
اللباب في علوم الكتاب لابن عادل

The meaning of the verse { Severe against the Disbelievers } : that is, harsh to them like a lion on its prey, not being swayed by any compassion regarding them.

*Ibn 'Adil, Al-lubab fi 'Ulum Al-kitab*

﴿ إنا ساء الرواب عند الله الذين كفروا ﴾ الأنفال ٥٥

{ Truly the worst of animals in the sight of Allah are those who have disbelieved }

*Al-anfal 55*

أخبر تعالى أن شر ما دبّ على وجه الأرض هم الذين كفروا فهم  
لا يؤمنون  
تفسير ابن كثير

The Most High is making it known that the worst of what crawls on the face of the earth are those who have disbelieved, since they do not believe.

*Tafsir Ibn Kathir*

﴿ نَزَّلَ اللَّهُ سَكِينَةً عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ ... وَغَضِبَ الَّذِينَ كَفَرُوا ﴾ التوبة ٢٦

{ Then Allah sent down His reaffirming tranquility over His Messenger and over the Believers ... and punished those who disbelieved } *Al-tawba* 26

﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ... وَالَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُذَكَّرُونَ ... ﴾ التوبة ٢٩

الأديان وهو دين الاسلام  
تفسير الجلالين التوبة ٢٩

{ Fight those who do not believe in Allah nor in the last day } : otherwise they would have believed in the Prophet (SAW) ... { and who do not profess the religion of truth } : the unshakable one, the one that abrogates any other religion, this being the religion of Islam.

*Tafsir Al-Jalalain, Al-tawba* 29

وهذا إغراء من الله تعالى للمؤمنين على قتال الكفار من اليهود  
والنصارى لمقاتلتهم هذه المقالة الشنيعة والفرية على الله تعالى  
تفسير ابن كثير التوبة ٣٠

This is Allah Most High inciting the Believers to fight the Jews and Christians who are Disbelievers, due to this statement of theirs, this abominable and astounding statement against Allah Most High [saying that the Messiah is the son of Allah].

*Tafsir Ibn Kathir, Al-tawba 30*

أن رجلاً تنصر بعد إسلامه فأتي به علي فجعل يعرض عليه فقال  
ما أدري ما يقول غير أنه شهد أن المسيح ابن الله فوثب إليه علي  
فوطئه وأمر الناس أن يطؤوه ثم قال كُفُوا فكفوا عنه وقد مات  
معرفة السنن والأثار للبيهقي كتاب المرتد

A certain man became a Christian after having been in Islam, and he was brought to 'Ali, who asked about him. And the person said: The only thing I know he said was that he bears witness that the Messiah is the son of Allah. So 'Ali rushed on him and trampled him, and ordered the people to trample him. Then he said: That's enough! So they stopped, since he was already dead.

*Al-Bayhaqi, Ma'rifa Al-sunan wa Al-athar, The book of apostates*

﴿ وَقَاتِلْهُمْ حَتَّىٰ لِلْكَوْفِ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾ الانفال ٣٩

{ Fight them until there is no more sedition, and religion is all for Allah } *Al-anfal 39*

﴿ وَقَاتِلْهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ ﴾ إِلَىٰ أَنْ لَا يُوْجَدَ فِيهِمْ شَرْكَ  
﴿ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾ وَيُضْمَلُ عَنْهُمْ كُلُّ دِينٍ بَاطِلٍ  
وَيَبْقَىٰ فِيهِمْ دِينُ الْإِسْلَامِ وَحْدَهُ

تفسير الزمخشري

{ Fight them until there is no more sedition } :  
until no idolatry whatsoever is found in them;  
{ and religion is all for Allah } : and every vain  
religion is eradicated from among them, and  
only the religion of Islam remains in them.

*Tafsir Al-Zamakhshari*

ثم بين العلة التي بها أوجب قتالهم فقال ﴿ حَتَّىٰ لَا تَكُونَ  
فِتْنَةٌ ﴾ وَيُخْلِصُ الدِّينَ الَّذِي هُوَ دِينُ اللَّهِ مِنْ سَائِرِ الْأَدْيَانِ  
تفسير الرازي

He clarified the reason why He made it  
obligatory to fight them; He said: { Until there  
is no more sedition } and the religion which is  
Allah's religion is safe from all other religions.

*Tafsir Al-Razi*

وقوله تعالى ﴿ وَيَكُونُ الدِّينَ كُلَّهُ لِلَّهِ ﴾ أي وتكون الطاعة  
كلها لله فتجتمع الناس على دين الاسلام  
التفسير الكبير للطبراني

{ And religion is all for Allah } : that is, obedience  
is all to Allah, and people all agree on the religion  
of Islam.

*Al-Tabarani, Al-tafsir Al-kabir*

قال رسول الله ﷺ أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ  
صحيح مسلم كتاب الإيمان

The Messenger of Allah (SAW) said: I have been  
ordered to fight people until they say “There is  
no god but Allah” [*“La ilaha illa Allah”*].

*Sahih Muslim, The book of belief*

نسخت براءة كل موادة حتى يقولوا لا إله إلا الله  
تفسير القرطبي الأنفال ٦١

“Absolution” [surah *Al-tawba*] abrogated all  
peacemaking, until people say “There is no god  
but Allah”.

*Tafsir Al-Qurtubi, Al-anfal 61*

واصبر أنت يا محمد ولا تكن في ضيق ممن ينتصر وما صبرك إلا  
بالله ثم نسخ هذا وأمره بجهادهم فهذا كله منسوخ  
تفسير الطبري النحل ١٢٦

“And you be tolerant, Oh Muhammad, and do not worry about who will take revenge; only by Allah can you exercise tolerance.”

Then this was abrogated and He ordered him to wage *jihad* on them. And all of this is abrogated.

*Tafsir Al-Tabari, Al-nahl 126*

وقوله تعالى ﴿وقاتلوهم حتى لا تكون فتنة﴾ ... وهو أمر بقتال  
مطلق لا بشرط أن يبدأ الكفار دليل ذلك قوله ﴿ويكون الدين  
لله﴾ والفتنة هنا الشرك وما تابعه من أذى المؤمنين قاله ابن  
عباس وقتادة والربيع والسدي و﴿الدين﴾ هنا الطاعة والشرع  
تفسير ابن عطية البقرة ١٩٣

The word of the Most High: { And fight them until there is no more sedition } ... This is an unrestrained command to fight, with no condition that the Disbelievers initiate it; evidence for this is His word: { and religion belongs to Allah } . “Sedition” here is idolatry and the harm to the believers that this entails; Ibn ‘Abbas, Qatada, Rabi’, and Al-Suddi said this. And { religion } [deen] here is obedience and the law of Islam.

*Tafsir Ibn ‘Atiyya, Al-baqara 193*

﴿ هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ﴾  
التوبة ٣٣

{ It is He who has sent His Messenger with guidance and the religion of truth, to make it prevail over all religion } *Al-tawba* 33

يريد الكراهة والبغضاء والتبرأ منه  
تفسير الزمخشري التوبة ٧٣

This means aversion, hatred, and refusal to have anything to do with them [Disbelievers].

*Tafsir Al-Zamakhshari, Al-tawba* 73

قوله تعالى ﴿ حتى تضع الحرب أوزارها ﴾ قال ابن عباس  
حتى لا يبقى أحد من المشركين وقال مجاهد حتى لا يكون  
دين إلا دين الاسلام  
تفسير ابن الجوزي محمد ٤

The word of the Most High: { Until the war puts down its burdens } ; Ibn ‘Abbas said: Until none of the Idolaters are left. Mujahid said: Until there is no religion but the religion of Islam.

*Tafsir Ibn Al-Jawzi, Muhammad* 4

قال الزجاج منع الله المسلمين أن يدعوا الكفار إلى الصلح  
وأمرهم بحربهم حتى يسلموا  
التفسير الكبير للطبراني محمد ٣٥

Al-Zajaj said: Allah prohibited the Muslims from calling the Disbelievers to a truce, but ordered them to wage war on them until they yielded into Islam.

*Al-Tabarani, Al-tafsir Al-kabir, Muhammad 35*

رسول الله ﷺ قال لا يجتمع دينان في جزيرة العرب  
موطأ مالك كتاب المدينة

The Messenger of Allah (SAW) said: Two religions can not coexist in the Arabian peninsula.

*Muwatta Malik, The book of Medina*

أخبرني عمر بن الخطاب أنه سمع رسول الله ﷺ يقول لأُخرجن  
اليهود والنصارى من جزيرة العرب حتى لا أَدع إلا مسلماً  
صحيح مسلم كتاب الجهاد والسير

'Umar ibn Al-Khattab heard the Messenger of Allah (SAW) say: Surely I will drive the Jews and Christians out of the Arabian Peninsula until I do not leave anyone but Muslims.

*Sahih Muslim, The book of jihad and campaigns*

عن ابن عمر رضي الله عنهما أن عمر بن الخطاب أجلى اليهود  
والنصارى من أرض الحجاز  
صحيح البخاري كتاب فرض الخمس

Ibn 'Umar (may Allah be pleased with both of them) related that 'Umar ibn Al-Khattab drove out the Jews and Christians from the land of Hejaz.

*Sahih Al-Bukhari, The book of the obligation to give one-fifth of the booty*

﴿ فاقتلوا المشركين حيث وجدتموهم ﴾ التوبة ٥

{ Kill the Idolaters wherever you find them }

*Al-tawba 5*

فقال الحسين بن الفضل نسخت هذه كل آية في القرآن فيها ذكر  
الاعراض والصبر على أذى الأعداء  
تفسير القرطبي التوبة ٥

Al-Husain ibn Al-Fadl said that this verse abrogates all the verses in the Qur'an which mention turning away from or forbearance towards the harm of the enemy.

*Tafsir Al-Qurtubi, Al-tawba 5*

﴿ ولتجدن أقربهم مودة للذين آمنوا الذين قالوا إنا نصارى ﴾  
 لم يرد به جميع النصارى لأنهم في عداوتهم المسلمين كاليهود في  
 قتلهم المسلمين وأسرهم وتخريب بلادهم وهدم مساجدهم  
 وإحراق مصاحفهم لا ولاء ولا كرامة لهم بل الآية فيمن أسلم  
 منهم مثل النجاشي وأصحابه  
 تفسير البغوي المائدة ٨٢

{ And truly you will find those who say “We are Christians” to be the nearest of them in affection to those who have believed } . He does not mean all Christians by this, since they are at enmity with the Muslims just like the Jews, in killing the Muslims, taking them captive, ruining their land, demolishing their mosques, and burning their copies of the Qur’an. There are no friendly relations or respect towards them. The verse, rather, refers to those of them who yielded into Islam, such as Najashi and his companions.

*Tafsir Al-Baghawi, Al-ma’ida 82*

والملة الاسلامية لما كان الجهاد فيها مشروعاً لعموم الدعوة  
 وحمل الكافة على دين الاسلام طوعاً أو كرهاً  
 مقدمة ابن خلدون ٣ الدول الفصل الثالث والثلاثون

In the Islamic religion, *jihad* was prescribed to make a broad call [*da’wah*] and bring all people into the religion of Islam voluntarily or forcibly.

*Ibn Khaldun, Al-muqaddimah, Section 3: States, Chapter 33*

أسلم تسلم

زاد المعاد لإبن قيم الجهاد والغزوات فصل ذكر هديه ﷺ في مكاتبته إلى الملوك وغيرهم

“Yield into Islam and be safe!”

*Ibn Qayyim, Zad Al-Ma'ad, Jihad and Raids, Section: His (SAW) guidance in correspondence with kings and others*

قدم على أبي موسى الأشعري معاذ بن جبل من اليمن وإذا  
برجل عنده فقال ما هذا فقال رجل كان يهودياً فأسلم ثم تهود  
ونحن نريده على الإسلام منذ أحسبه قال شهرين قال معاذ  
والله لا أقعد حتى تضربوا عنقه فضربت عنقه ثم قال معاذ  
قضاء الله ورسوله

المحلى لإبن حزم كتاب الحدود

Mu'adh ibn Jabal came to Abu Musa Al-Ash'ari from Yemen, and there was a man with him. He said: What is this? Abu Musa replied: A man who was Jewish and yielded into Islam, then became Jewish again, and we want him back in Islam as of – I reckon – two months. Mu'adh said: I swear by Allah I will not sit down until you cut his head off! So his head was cut off. Then Mu'adh said: The sentence of Allah and His Messenger.

*Ibn Hazm, Al-muhalla, The book of legal punishments*

حيثما لقوا من الأرض اخذوا وقتلوا لكفرهم بالله تقتيلاً  
تفسير الطبري الأحزاب ٦١

Wherever on earth they [hypocrites] are met up with, they are taken and fiercely killed for their disbelief in Allah.

*Tafsir Al-Tabari, Al-ahzab 61*

عن ابي بكرة أن نبي الله ﷺ مر برجل ساجد وهو ينطلق إلى الصلاة ففضى الصلاة ورجع عليه وهو ساجد فقام النبي ﷺ فقال من يقتل هذا فقام رجل فحسر عن يديه فاخترط سيفه وهزه وقال يا نبي الله بأبي أنت وأمي كيف اقتل رجلاً ساجداً يشهد أن لا إله إلا الله وأن محمداً عبده ورسوله ثم قال من يقتل هذا فقال رجل فقال أنا فحسر عن ذراعيه واخترط سيفه فهزه حتى أرعدت يده فقال يا رسول الله كيف اقتل رجلاً ساجداً يشهد أن لا إله إلا الله وأن محمداً عبده ورسوله فقال النبي ﷺ والذي نفسي بيده لو قتلتموه لكان أول فتنة وآخرها رواه أحمد والطبراني من غير بيان شاف ورجال أحمد رجال الصحيح مجمع الزوائد ومنبع الفوائد للهيشمي كتاب قتال أهل البغي

Abu Bakra narrated that the Prophet of Allah (SAW) was headed to prayer and passed by a certain man who was bowed down in prostration.

He finished prayer and went back past the same man, and he was still prostrating. And the Prophet (SAW) got up and said: Who will kill this guy? A man got up, took out his hands, drew his sword and shook it around, and said: Oh Prophet of Allah! I would give my father and mother for you – but how can I kill a man who is bowed down, who bears witness that there is no god but Allah and that Muhammad is His servant and His messenger? So He said again: Who will kill this guy? Another man said: Me! And he took out his arms, drew his sword and shook it around until his hand began to tremble, but said: Oh Messenger of Allah, how can I kill a man who is bowed down, who bears witness that there is no god but Allah and that Muhammad is His servant and His messenger? The Prophet (SAW) said: I swear by Him who holds my soul, if you all would have killed him, it would have been the beginning and the end of all ordeals [*fitnah*].

(Ahmad and Al-Tabarani related this narrative without clear articulation, but the men in Ahmad's chain of narration are men of veracity [*sahih*].)

*Al-Haythami, Majma' Al-zawa'id wa Manba' Al-fawa'id, The book of fighting those who offend and commit aggression*

عن ابي سعيد الخدري أن أبا بكر جاء إلى رسول الله ﷺ فقال يا رسول الله إني مررت بوادي كذا وكذا فإذا رجل متخشع حسن الهيئة يصلي فقال له النبي ﷺ اذهب إليه فأقتله قال فذهب إليه أبو بكر فلما رآه على تلك الحال كره أن يقتله فرجع إلى رسول الله ﷺ قال فقال النبي ﷺ لعمر اذهب فأقتله فذهب عمر فرآه على تلك الحال التي رآه أبو بكر قال فكره أن يقتله قال فرجع فقال يا رسول الله إني رأيته يصلي متخشعاً فكرهت أن أقتله قال يا علي اذهب فأقتله قال فذهب علي فلم يره فرجع علي فقال يا رسول الله إنه لم يره قال فقال النبي ﷺ إن هذا وأصحابه يقرؤون القرآن لا يجاوز تراقيهم يمرقون من الدين كما يمرق السهم من الرمية ثم لا يعودون فيه حتى يعود السهم في فوقه فاقتلوهم هم شر البرية

مسند الإمام أحمد مسند ابي سعيد الخدري رضي الله عنه

Abu Sa'id Al-Khudri related that Abu Bakr came to the Messenger of Allah (SAW) and said: Oh Messenger of Allah, indeed I was passing through such-and-such valley, and there was a humbly submissive, well-groomed man there praying. The Prophet (SAW) said to him: Go to him and kill him. And Abu Bakr went to him, but when he saw him in that position, he really didn't want to kill him. So he returned to the Messenger of Allah (SAW). And the Prophet (SAW) said to 'Umar: Go and kill him. So 'Umar went, and saw him in the same position that Abu Bakr had seen him, and he really didn't

want to kill him either. So he returned, and said: Oh Messenger of Allah, indeed I saw him praying humbly and submissive, and I really didn't want to kill him. Then He said: Oh 'Ali! Go kill him. And 'Ali went, but could not find him. So 'Ali returned and said: Oh Messenger of Allah, indeed he couldn't find him. And the Messenger of Allah (SAW) said: Truly this man and his companions recite the Qur'an without it going past their throats, they pass through and out of the *deen* like an arrow passes through and out of its target, and until the arrow returns to its bowstring they will not return to the *deen*; so kill them; they are the worst of creatures.

*Musnad Ahmad, Narrations from Abu Sa'id Al-Khudri (may Allah be pleased with him)*

عن السدي ﴿ فَإِنْ تَوَلَّوْا نَحْذَوْهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ﴾  
 يقول إذا أظهروا كفرهم فاقتلوهم حيث وجدتموهم  
 تفسير الطبري النساء ٩١

Al-Suddi, regarding { If they turn away, take hold of them and kill them wherever you find them } , said: Whenever they manifest their disbelief, kill them wherever you find them.

*Tafsir Al-Tabari, Al-nisaa 91*

إما المقاتلة وإما الاسلام لا ثالث لهما  
تفسير القرطبي الفتح ١٦

Either fighting or Islam [becoming Muslim];  
there is no third option.

*Tafsir Al-Qurtubi, Al-fath 16*

وليس إلا الإسلام أو القتل  
البحر المحيط لابي حيان الفتح ١٦

It is either Islam or get killed.

*Abu Hayyan, Al-bahr Al-muhit, Al-fath 16*

رسول الله ﷺ قال من غير دينه فاضربوا عنقه  
موطأ مالك كتاب الأفضية

The Messenger of Allah (SAW) said: Whoever  
changes his religion – cut his head off.

*Muwatta Malik, The book of judgments*

﴿إِنَّ اللَّهَ الْغَفُورَ الرَّحِيمَ﴾ الشورى ٥

{ Is not Allah indeed the Forgiving, the Merciful? } *Al-shura* 5

﴿إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ البقرة ١٧٣

{ Indeed Allah is forgiving, merciful } *Al-baqara* 173

﴿إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ البقرة ١٨٢

{ Indeed Allah is forgiving, merciful } *Al-baqara* 182

﴿فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ البقرة ١٩٢

{ For indeed Allah is forgiving, merciful }  
*Al-baqara* 192

﴿إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ البقرة ١٩٩

{ Indeed Allah is forgiving, merciful } *Al-baqara* 199

﴿ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ البقرة ٢١٨

{ And Allah is forgiving, merciful } *Al-baqara* 218

﴿ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾ البقرة ٢٢٦

{ For indeed Allah is forgiving, merciful }  
*Al-baqara* 226

﴿ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ آل عمران ٣١

{ And Allah is forgiving, merciful } *Al 'Imran* 31

﴿ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾ آل عمران ٨٩

{ For indeed Allah is forgiving, merciful }  
*Al 'Imran* 89

﴿ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ آل عمران ١٢٩

{ And Allah is forgiving, merciful } *Al 'Imran* 129

﴿ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾ النساء ٢٣

{ Indeed Allah is forgiving, merciful } *Al-nisaa* 23

﴿ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ النساء ٢٥

{ And Allah is forgiving, merciful } *Al-nisaa* 25

﴿ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾ النساء ٩٦

{ And Allah is forgiving, merciful } *Al-nisaa* 96

﴿ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾ النساء ١٠٠

{ And Allah is forgiving, merciful } *Al-nisaa* 100

﴿ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾ النساء ١٠٦

{ Indeed Allah is forgiving, merciful } *Al-nisaa* 106

﴿ فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾ النساء ١٢٩

{ For indeed Allah is forgiving, merciful }  
*Al-nisaa* 129

﴿ وَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾ النساء ١٥٢

{ And Allah is forgiving, merciful } *Al-nisaa* 152

﴿ فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾ المائدة ٣

{ For indeed Allah is forgiving, merciful }  
*Al-ma'ida* 3

﴿ فَاعْلَمُوا أَنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾ المائدة ٣٤

{ So know that Allah is forgiving, merciful }  
*Al-ma'ida* 34

﴿ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾ المائدة ٣٩

{ Indeed Allah is forgiving, merciful } *Al-ma'ida* 39

﴿ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ المائدة ٧٤

{ And Allah is forgiving, merciful } *Al-ma'ida* 74

﴿ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ المائدة ٩٨

{ And that Allah is forgiving, merciful }  
*Al-ma'ida* 98

﴿ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴾ الأنعام ١٤٥

{ For indeed your Lord is forgiving, merciful }  
*Al-an'am* 145

﴿ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾ الانفال ٦٩

{ Indeed Allah is forgiving, merciful } *Al-anfal* 69

﴿ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ الانفال ٧٠

{ And Allah is forgiving, merciful } *Al-anfal* 70

﴿إِى اللّٰمِ خَفُورٌ رَّحِيْمٌ﴾ التوبة ٥

{ Indeed Allah is forgiving, merciful } Al-tawba 5

﴿وَاللّٰمِ خَفُورٌ رَّحِيْمٌ﴾ التوبة ٢٧

{ And Allah is forgiving, merciful } Al-tawba 27

﴿وَاللّٰمِ خَفُورٌ رَّحِيْمٌ﴾ التوبة ٩١

{ And Allah is forgiving, merciful } Al-tawba 91

﴿إِى اللّٰمِ خَفُورٌ رَّحِيْمٌ﴾ التوبة ٩٩

{ Indeed Allah is forgiving, merciful } Al-tawba 99

﴿إِى اللّٰمِ خَفُورٌ رَّحِيْمٌ﴾ التوبة ١٠٢

{ Indeed Allah is forgiving, merciful } Al-tawba 102

﴿ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴾ هود ٤١

{ Indeed my Lord is surely forgiving, merciful }  
*Hud 41*

﴿ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴾ يوسف ٥٣

{ Indeed my Lord is forgiving, merciful }  
*Yusuf 53*

﴿ نَبِيٌّ مِّمَّنْ لَمَّا كَلَّمَ النَّبِيِّ مِنَ الْغَفُورِ الرَّحِيمِ ﴾ الحجر ٤٩

{ Announce to My servants that I am the  
Forgiving, the Merciful } *Al-hijr 49*

﴿ إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴾ النحل ١٨

{ Indeed Allah is surely forgiving, merciful }  
*Al-nahl 18*

﴿ فَإِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴾ النحل ١١٥

{ For indeed Allah is forgiving, merciful }  
*Al-nahl 115*

﴿ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾ النور ٥

{ For indeed Allah is forgiving, merciful }  
*Al-nur 5*

﴿ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ النور ٢٢

{ And Allah is forgiving, merciful } *Al-nur 22*

﴿ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾ النور ٦٢

{ Indeed Allah is forgiving, merciful } *Al-nur 62*

﴿ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾ الفرقان ٧٠

{ And Allah is forgiving, merciful } *Al-furqan 70*

﴿ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾ الأحزاب ٥

{ And Allah is forgiving, merciful } *Al-ahzab 5*

﴿ وَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾ الأَحْزَابُ ٢٤

{ Indeed Allah is forgiving, merciful } *Al-ahzab* 24

﴿ وَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾ الأَحْزَابُ ٥٠

{ And Allah is forgiving, merciful } *Al-ahzab* 50

﴿ وَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾ الأَحْزَابُ ٥٩

{ And Allah is forgiving, merciful } *Al-ahzab* 59

﴿ وَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾ الأَحْزَابُ ٧٣

{ And Allah is forgiving, merciful } *Al-ahzab* 73

﴿ وَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾ الْفَتْحُ ١٤

{ And Allah is forgiving, merciful } *Al-fath* 14

﴿ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ الحجرات ٥

{ And Allah is forgiving, merciful } *Al-hujarat* 5

﴿ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾ الحجرات ١٤

{ Indeed Allah is forgiving, merciful } *Al-hujarat* 14

﴿ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ الحديد ٢٨

{ And Allah is forgiving, merciful } *Al-hadid* 28

﴿ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾ المجادلة ١٢

{ Indeed Allah is forgiving, merciful } *Al-mujadilah* 12

﴿ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ الممتحنة ٧

{ And Allah is forgiving, merciful } *Al-mumtahana* 7

﴿إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ الممتحنة ١٢

{ Indeed Allah is forgiving, merciful }

*Al-mumtahana 12*

﴿فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ التغابن ١٤

{ For indeed Allah is forgiving, merciful }

*Al-taghabun 14*

﴿وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ التحريم ١

{ And Allah is forgiving, merciful } *Al-tahrim 1*

﴿إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ المزمل ٢٠

{ Indeed Allah is forgiving, merciful }

*Al-muzzammil 20*

﴿ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴾ الحجر ٨٥

{ Indeed the hour is coming, so forgive graciously } *Al-hijr 85*

﴿ فَلَنذِيقُنَّ الَّذِينَ كَفَرُوا عَذَابًا بِأَسْرَرًا ﴾ فصلت ٢٧

{ Truly we will make those who disbelieve taste a severe punishment } *Fussilat 27*

﴿ خَمْرُهُ فَغْلُوهُ تَمْ جَمِيمٌ صَلْوَهُ تَمْ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴾ الحاقة ٣٠-٣٢

{ Take him and shackle him, then roast him in Hell, then stick him in a 70-cubit-long chain } *Al-haqqa 30-32*

قال ابن عباس ﴿ فأسلكوه ﴾ تدخل في استه ثم تخرج من فيه  
تفسير ابن كثير

{ Stick him in } : Ibn 'Abbas said: It goes in his anus and comes out his mouth.

*Tafsir Ibn Kathir*

أَن رَجُلًا قَالَ لِلنَّبِيِّ ﷺ أَوْصِنِي قَالَ لَا تَغْضَبُ فَرَدَّدَ مِرَارًا قَالَ  
لَا تَغْضَبُ

صحيح البخاري كتاب الأدب

A certain man said to the Prophet (SAW): Give me some advice. He said: Don't get upset. And the man repeated it over and over. He said: Don't get upset.

*Sahih Al-Bukhari, The book of manners*

